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Chapter 1

Introduction

Lk 1:1 Ἐπειδὴ ὁλοί ἐπιστήσαν 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 παρέδοσαν ἡμῖν οἱ ἄρχοντες καὶ οἱ ἀρχής αὐτοῦ, καὶ ὑπήρετο γενόμενοι τοῦ λόγου,

2as delivered to us by the original eyewitnesses who became stewards of the word,

Lk 1:3 ἔδωκεν αὐτοῖς ἡμῖν Ἀρχαῖοι νομοί, καθεξῆς σοι γράφαι, κράτιστε 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 ἐπιγνώσῃς περὶ τῶν κατηχηθήσεως ἔργων τῆς Ἑλισάβετ.

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 Ἰουδαίας ἰερεὺς τῆς ὑπὸ Ζαχαρίας, ἐξ ἐφημερίας Ἀβιατοῦ καὶ γυνῆς αὐτοῦ ἡ γυνὴ Ἀλεξάνδρη, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

5It 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.
Luke 1:6 “He shall call his name Emmanuel,”5 to the theou, poroumenoi en paseis taís èntolaías kai dikaiómason tov kurióv ámebptoi.

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


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

Luke 1:8 ¶ Ægênêto ì dè èn tò ieráteuein autôn èn tê tâzêi tês èphmêriás autôu ènanu toû theou,

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


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

Luke 1:10 Kaí pân tô plêðos èn tô laou prosevchômenon èxô tê ñrà toû ðumíaמâtôs.

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


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


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

Luke 1:13 Êpên dè prós autôn o ángelos, Ἔliabô, Zakhariaîô diôti eisèkouðhèi hè dépíôn sou, kai ÷ õvðnh sou Eliábête gevñèei uivn sou, kai kalêsèi tô ðóvma autôu ðivândh

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.


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

Luke 1:15 Êstai ãapr méças ènðôônon toû kurión,10 kai ðômôn kai ðikera õv mh ði, kai pneûmâtos àngîou plûðhysëi ëtî èk koîlás ðµtrôs autôu.

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 τὸ ἐνάντιον τοῦ θεοῦ, οὗ δικαίωμασιν τοῦ κυρίου ἄμεβποι.

6 1:7 Καὶ οὐκ ἦν αὐτοῦς τέκνον, καθώς ἦν ἡ Ἐλισάβετ στείρα, καὶ ἄμφοτεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

7 1:8 But a child they did not have, because Elizabeth was barren. And they were both advanced in age.

8 1:10 The hour of incense came, and all the people in the assembly were praying outside.

9 1:11 Ψφή ἰ δὲ αὐτῷ ἄγγελος κυρίου, ἔστως ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμίαματος.

10 1:12 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

11 1:15 For 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.
16 He will turn many of the children of Israel toward the Lord their God.

17 And he will proceed in front of Him, in the spirit and power of Elijah, such that the hearts of fathers will turn toward children, because that is more what is broken in the absence of the power of the Spirit.

18 And Zechariah said to the angel, "By what will I know this? For I am old, and my wife is well advanced in age."

19 And in answer the angel said to him, "I am Gabriel, one who stands in the presence of God, and I have been sent to speak to you and to tell you these glad announcements.

20 And behold, you will be silent and unable to speak, until the day these things take place, because you did not believe my words, which will be fulfilled in their time."

21 And the people were waiting for Zechariah, and wondering about his delay in the temple.
And when he came out, he was not able to speak to them, and they knew: a vision he had seen in them. He kept motioning to them, and remained mute.

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

And after those days, his wife Elizabeth conceived, and she hid herself for five months.

Then 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

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

And the angel went in to her, and said, “Hail, O favored one! The Lord is with you. Blessed are you among women.”

But she was very troubled by the utterance, and wondered what sort of greeting this might be.

The Birth of Jesus Foretold

Lk 1:22 Ἑξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς• καὶ ἔπεγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ• καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.

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Lk 1:26 Ἐν δὲ τῷ μηνὶ τῷ ἑκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὕπο ἀπό τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἡ ὅνομα Ναζαρέθ. And in the sixth month, the angel Gabriel was sent out from God, to a town in Galilee named Nazareth,

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And the angel went in to her, and said, “Hail, O favored one! The Lord is with you. Blessed are you among women.”

But she was very troubled by the utterance, and wondered what sort of greeting this might be.
And the angel said to her, "Fear not, Mary, for you have found favor with God.

Lk 1:31 And behold, you shall conceive in your womb, and shall bear a son, and you are to call his name Jesus.

And the angel told of Elizabeth's case as assurance that "therefore, in view of this, nothing will be impossible with God." The one to be born would already have been called holy, in that it would be, "Therefore for God..." But I did not write that because I did not want it to be, "Therefore for God..." But I did not write that because I did not want it to be, "Therefore for God..."

Still, this is reminiscent of Genesis 18:14 in the Septuagint: Μη ἀδυνατήσει παρά τῷ Θεῷ ῥῆμα. "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 ῥῆμα - ῥῆμα is used as meaning "anything."
Mary Stays With Elizabeth

Lk 1:39 Ἀναστάσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἔπορεύθη εἰς τὴν ὅρειν τῆς Ἡλιασβέτ, εἰς πόλιν Ἰουδα, 
39At 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 Ζαχαρίου, καὶ ἤσπάσατο τὴν Ἐλισάβετ. 
40where she entered the house of Zechariah, and greeted Elizabeth. 
Lk 1:41 Καὶ ἐγένετο ὡς ἤκουσεν τὸν ἄσπασμον τῆς Μαρίας ἢ Ἐλισάβετ,33 ἐσκύρτησαν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἀγίου ἢ Ἐλισάβετ, 
41And 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 φωνῆ μεγάλη, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 
42And she shouted out in a loud voice, saying, "Blessed are you among women, and blessed is the fruit of your womb! 
Lk 1:43 Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρός ἐμε,"35 
43And why does it come to me, that to me the mother of my Lord should come? 
Lk 1:44 Ἐλπίζω γάρ, ὡς ἔγενετο ἡ φωνὴ τοῦ ἄσπασμος σου εἰς τὰ ὄτα μου, ἐσκύρτησαν ἐν ἀγάλλιασεῖ τὸ βρέφος ἐν τῇ κοιλίᾳ μου. 
44For when the sound of your greeting came into my ears, the baby in my womb did leap in exultation.37 
Lk 1:45 Καὶ μακριὰ ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῆς παρὰ κυρίου. 
45Blessed 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 Μαριάμ, Μεγαλύνει ἡ ψυχή μου τὸν κύριον, 
46And Mary said: "My soul does magnify the Lord,38 
Lk 1:47 καὶ ἡγαλλάσσει τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου. 
47and my spirit did rejoice in God my Savior,

33 1:41 txt τὸν ἄσπασμον τῆς Μαρίας ἢ Ἐλισάβετ NA28 ἢ Ἐλισάβετ τὸν ἄσπασμον τῆς Μαρίας 
34 1:42 τἀνεφώνησεν φωνῆ Α TR RP ἢ ἄνεφωνησεν κραυγῆ Β NA28 ἢ ἄνεβοσεν φωνῆ Κ 
35 1:43 τὰς ἐμὲ ΝΑ28 ἢ με TR RP 
36 1:44a ἢ τὸ ἄγαλλιάσει τῷ βρέφῳ ΤΡ ΝΑ28 ἢ τὸ βρέφος ἢ τὸ ἄγαλλιάσει RP 
37 1:44b Λέγεται ἐν ἀγαλλίασι. Ἡ λέγεται ἐν Βιβλικῷ καὶ εὐκαθοριστικῷ λόγῳ. Ἡ λέγεται ἐν Βιβλικῷ καὶ εὐκαθοριστικῷ λόγῳ. Ἡ λέγεται ἐν Βιβλικῷ καὶ εὐκαθοριστικῷ λόγῳ. Ἡ λέγεται ἐν Βιβλικῷ καὶ εὐκαθοριστικῷ λόγῳ.
38 1:46 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 its 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.
because he looked toward the lowly station of his servant. So behold: all the generations after now will consider me blessed,

and his mercy to those who fear him, into age after age. 42

Power he wrought with his arm. He scattered those who were proud in the eyes of men, in the sight of men.

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," ἐν γενεαῖς 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 Ἠμείνεν δὲ Μαριὰμ σὺν αὐτῇ ὡς ὑμᾶς 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 Baptist

Lk 1:57 Τῇ δὲ Ἐλισάβητ ἐπλήσθη ὁ χρόνος τοῦ τεκείν 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 περιοίκοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῆς.
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 τῆς ὁγδόντας, ἡ δὲ δοκιμή ἥπερ γενήθη τοῦ παιδίου· καὶ ἐκάλουν αὐτὸ ἐπὶ τῶν ὀνόματος 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 ἀποκριθεὶσα ἡ μήτηρ αὐτοῦ εἶπεν, ὅχι, ἀλλὰ κληθήσεται Ἰωάννης.
60and his mother responded and said, “No! He shall be called John.”
Lk 1:61 Καὶ εἶπον πρὸς αὐτήν ὅτι ὦδεις ἐστιν ἐν τῇ συγγενείᾳ σου ὡς καλεῖται τῷ ὀνόματι τούτῳ.
61And they said to her, “There is no one among your relatives called by that name.”
Lk 1:62 Ἐγένετο δὲ τῷ πατρὶ αὐτοῦ, τῷ δὲ τω χεῖλοι καλεῖσθαι αὐτό.
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 ἐστιν 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 Ανεῴχθη 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 εὗρεν ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτοῦ· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλείτο πάντα τὰ ῥῆματα 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 ἔθεσεν πάντες οἱ ἰσότιμοι ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ὁ ἡ πατίον τότε 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 1:54 The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah's song.
44 1:56 ἐπὶ τῶν NA28 // ὑψει TR RP
45 1:59 ἡ ἡμέρα τῆς ὁγδόντας να28 // ὁγδόντα ἡμέρα TR RP
46 1:61 εἴ τις NA28 // εἴ τις συγγενείας NA28
47 1:62 αὐτῷ ἡ NA28 // αὐτὸν TR RP
48 1:63α εἴ τις ὄνομα NA28 // τὸ ὄνομα TR RP
49 1:63b Literally, "he wrote, saying..." ἔγραψεν λέγων, a Semitism for "he wrote as follows..."
Zechariah's Song

Lk 1:66 ὁ πατὴρ αὐτοῦ ἐπλήθη πνεῦματος ἀγίου, καὶ ἐπροφήτευσεν, λέγον,
67 And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:
Lk 1:68 Εὐλογητός κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὥστε ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
68 Blessed be the Lord, the God of Israel, because he has turned to concern himself and has accomplished redemption for his people.
Lk 1:69 καὶ ἦγερεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυίδτι αὐτοῦ—
69 He has raised up a horn of salvation for us in the house of David his servant
Lk 1:70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ—
70 as he has said through the mouths of his holy prophets since eons ago,
Lk 1:71 σωτηρίαν ἐξ ἑξήδρων ἡμῶν, καὶ ἐν χειρός πάντων τῶν μισούντων ἡμᾶς•
71 salvation from our enemies and from the hand of all who hate us—
Lk 1:72 σωτηρίαν ἐνεπήσα τῶν πατέρων ἡμῶν, καὶ μνησθήσεται διαθήκης ἁγίας αὐτοῦ,
72 to demonstrate mercy to our fathers to remember his holy covenant,
Lk 1:73 ὁξον ὃν ἤκουσεν πρὸς ἀβραάμ τοῦ πατέρα ἡμῶν, τοῦ δουναι ἡμῖν
73 the oath he swore to our father Abraham, to give us
Lk 1:74 ἀφόβως ἐν χειρός ἑξήδρων ἡμῶν ὑποθέντας, λατρεύων αὐτῷ
74 rescue from the hand of our enemies, that we may serve him without fear
Lk 1:75 ἦν ὁ δαστήτη καὶ δικαιοσύνη ἐνωπίων αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.
75 in holiness and righteousness before him all our days.
Lk 1:76 Καὶ σὺ δὲ, παιδίον, προφητὴς ψήστου κληθήσῃ προπορεύσε, γὰρ ἐνωπίων κυρίου ἐτοιμάσαι ὁδὸν αὐτοῦ•
76 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 1:77 τοῦ δουναί γνωσίν σωτηρίας τοῦ λαοῦ αὐτοῦ ἐν ἀφέσει ἁμαρτίων αὐτῶν,
77 to give his people the knowledge of salvation through the forgiveness of their sins,
Lk 1:78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οίς ἡμᾶς ἀνατολή ἐξ υψώσ.
78 because of the tender feelings of our God with which the Sunrise from on high will look over us
Lk 1:79 έπιστράτης τοῖς ἐν σκότει καὶ σκίᾳ ἀνατόμοις καθημένωις, τοῦ κατεύθυναι τούς πόδας ἡμῶν εἰς οἴον εἰρήνης.
79 to appear to those sitting in darkness and in the shadow of death, to guide our feet along the path of peace."
Lk 1:80 Τὸ δὲ παιδίον ἦξανεν καὶ ἐκρατιαίωτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἔως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
80 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 Εγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἔξηλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, 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 ἀπογράφη 61 πρῶτη ἐγένετο ἡμεσνεύοντος τῆς Συρίας Κυρηνίου.

2This was the first registration that took place while Quirinius was governor of Syria.

Lk 2:3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἐκαστος εἰς τὴν ἴδιαν έαυτοῦ62 πόλιν.

3And all were making their way to be registered, each to his own town.

Lk 2:4 Ἀνεβὴ δὲ καὶ ἑωραὶ ἀπὸ τῆς Γαλατιας, ἐκ πόλεως Ναζαρεθ,63 εἰς τὴν ἱουδαίαν, εἰς πόλιν Δαιδ, ἦτις καλείται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίας Δαιδ,

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 ὑπὸ τοῦ Μαριαμ φή ἐνηστευμένη αὐτῷ, οὔθε ἐγκύω.

5to be registered along with Mary, the one pledged to him,64 who was pregnant.

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναί αὐτοῦ ἐκεί, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκείν αὐτὴν.

6And it came about that while they were there, the days for her to give birth were completed,

Lk 2:7 Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάσασαν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ.65 διότι οὐκ ἦν αὐτοῖς 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 2:1 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 2:2 τη ἀπογραφὴ NA28 ἡ ἀπογραφὴ TR RP

62 2:3 τη έαυτον NA28 ίδιαν TR RP

63 2:4 ναζαρεθ Ν D F G H M S U Y Γ Θ Λ Ψ \ f3 z 28 565 Eras-1516, 1522, 1527; Elz-1624 Scriv-1894 SBL NA28 ναζαρεθ A C Δ \ ναζαρεθ B [sup K L W Ω 33 118 157 579 700c 1071 1424 Compl Steph-1550 Beza-1588, 1598 Walton-1657 Mill-1710 Scriv-1887 VS TG AT BG RP \ ναζαρεθ 700* lac P { P Q T Π

64 2:5 τη ἐνηστευμένη NA28 τη μεμνηστευμένη αὐτῷ γυναικί TR RP

65 2:7a τη φάτνη NA28 τη φάτνη TR RP

66 2:7b Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =bandages, for reasons which may be reasonably guessed. 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 uncleann. 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 Ἐκ τῆς ἱεράς τῆς ἁγίας Θεοῦ τοῦ Δούλου τοῦ Σωτῆρος

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 ἔρροθήσαν 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 εἶπαν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἵδον γάρ, εὐαγγελίζομαι ὑμῖν χαράν μεγάλην, ἦτοι ἐσται 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 ὅτι ἐτέκθη ὑμῖν σήμερον σωτήρ, δεσπότης κυρίου, ἐν πόλει Δαβίδ.

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

Lk 2:12 Καὶ τοῦτο ὑμῖν τὸ σημείον· εὐρήσετε βέρεφος ἐσπαργασωμένον, 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 ἐξαίρθης ἐγένετο σὺν τῷ ἁγίῳ πλήθος στρατιῶτων σωτηρίου, 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 ψυμίστοις θεώ, καὶ ἐπὶ γῆς εἰρήνην ἐν ἀνθρώποις εὐδοκία.

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 ιδοῦ TR RP
68 12 txt καὶ κείμενον ΝΑ28 // κείμενον TR RP
69 2:14 (D) txt ἐν ἀνθρώποις εὐδοκία // ἐν ἀνθρώποις εὐδοκία Π 8 B2 E GH K L P R S Θ Δ Θ Λ Ξ Ψ 0 53 0233 1vid j f 3 2 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1195 1216 1241 1242 1243 1253 1292 1344 1365 1424 1505 1546 1646 2148 2174 2882 Byz Lect (syralmss εὐδοκία οὐ) cop ορ εκ ηθε geo slav Origen2/5 Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Constitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret // ἐν ἀνθρώποις εὐδοκίας // "to mortals of his good pleasure" Ἐκτὸς Α 8:6 D 23 etd vg χαριτωμένος cop ορ εκ ηθε geo slav Origen2/5,5 Pat Cyril-Jerusalem Gaudentius Jerome4/15 Augustine2/41 NA27 {A} // hominibus bonae voluntatis (ἀνθρώποις εὐδοκίας 372) itaaurb,b,exe,f,fl,1,2,4,9 vg εκ εὐδοκίας Athanasiuslat; Hilary Ambrosian Ambrose Chromatius Jerome11/15 Augustine4/41 msacc. to frasmas // καὶ ἐν ἀνθρώποις εὐδοκία syr(ɔ,ɔ,ɔ,ɔ,h) Origen11/5 // lac C N It II 33. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, "at the end of a line εὐδοκίας would differ from εὐδοκία only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken— thus εὐδοκίας:"

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. Fitzmyer, 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
Lk 2:15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἄλληλους, διελθοῦν δὲ ἐξ Βηθλεέμ, καὶ ἴδωμεν τὸ ρήμα τούτο τὸ γεγονός, δὲ κύριος ἐγνώρισεν ἡμῖν.

15And 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.”

Lk 2:16 Καὶ ἠλθαν σπεύσαντες, καὶ ἀνεύραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

16And they went speedling, and found both Mary and Joseph, and the baby lying in the feeding trough.

Lk 2:17 Ηδόνες δὲ διεγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτῶς περὶ τοῦ παιδίου τούτου.

17And once they had seen, they gave an exact report of the message spoken to them concerning this child.

Lk 2:18 Καὶ πάντες οἱ ἄκουσαντες ἐθαυμάσαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

18And all who heard it were amazed at what the shepherds said to them.

Lk 2:19 Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ρήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

19As for Mary, she memorized these words, and pondered them in her heart.

Lk 2:20 Καὶ ὑπόστεραν οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες τὸν θεόν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐκαθήλη πρὸς αὐτούς.

20And 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

Lk 2:21 Καὶ ὅτε ἐπλήθησαν ἡμέρα ὡς τὸ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

21And 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.

Lk 2:22 ¶ Καὶ ὅτε ἐπλήθησαν οἱ ἁμαρτανόμοι αὐτῶν κατὰ τὸν νόμον Μωϋσεος, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα, παραστήσαντο τῷ κυρίῳ.

22And 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,

Lk 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίῳ ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἀγίον τῷ κυρίῳ κληθεσται.

23as 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 δοῦνα θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, Ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

24 and 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, ἀνθρώπος ἦν ἐν Ἰερουσαλήμι, ὃ ὄνομα Συμεών, καὶ ὁ ἀνθρώπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεύμα ἦν ἀγίον ἐπ' αὐτόν.

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

Lk 2:26 Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἀγίου, μὴ ἴδεῖν θάνατον πρὶν [ἡ] ἀν δὲ ἦν τὸν χριστὸν κυρίου.

26 It 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 εἴσαγαγεν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποίησα αὐτούς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

27 And 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 ἔδεξατο αὐτὸ εἰς τὰς ἀγκάλας, 78 καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν,

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

Lk 2:29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δήσωτα, κατὰ τὸ ρήμα σου, ἐν εἰρήνῃ•

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

Lk 2:30 ὅτι εἶδον οἱ ὄρθιοι μου τὸ σωτηρίον σου,

30 For my eyes have seen your salvation,

Lk 2:31 ὁ ἰδοὺ πάντων τῶν πάντων τῶν λαῶν•

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

Lk 2:32 φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

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

Lk 2:33 Καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοὺς λαλομένους περὶ αὐτοῦ.

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

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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 ΠΡΟΙΝ Η ἀν δὲ ἦν ΤΡ RP
78 2:28 ΠΡΟΙΝ Ης ΘΑΛΑΣΑΝ ΑΥΤΟΥ ΤΡ RP
79 2:32 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 ΠΡΟΙΝ ΗΣ ΣΥΜΕΩΝ ΑΥΤΟΥ ΤΡ RP
Lk 2:34 "I lay in Zion for a foundation a stone."..."A stone of stumbling, a rock of offense..."  
"The person who trips over that stone, will be turned to powder..." On the other hand, many new Israelites will rise or stand up, as a result of Gentiles being grafted into the Olive Tree. This is the same word as used for some brand new thing or person coming into existence. See Isaiah 56:6

34 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—

Lk 2:35 and the child, as a result of Gentiles being grafted into the Olive Tree. This is the same word as used for

35 yes a sword will be run through your own soul too so that the thoughts of many hearts will be revealed.'

Lk 2:36 And he laid in Zion for a foundation a stone. "A stone of stumbling, a rock of offense. 

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

Lk 2:37 and then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

37 And coming up at that very time, many of hearts will be revealed."

Lk 2:38 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—

Lk 2:39 And then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

38 And coming up at that very time, many of hearts will be revealed."

Lk 2:40 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—

39 And coming up at that very time, many of hearts will be revealed."

Lk 2:41 And then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

40 And the child 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’ ἑτος εἰς Ἰεροοσαλήμ τῇ ἑορτῇ τοῦ Πάσχα.

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

Lk 2:42 Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἑδος τῆς ἑορτῆς,

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

Lk 2:43 καὶ τελευσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰεροοσαλήμ καὶ οὐκ ἐγνώσαν οἱ γονεῖς αὐτοῦ.

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 αὐτὸν εἶναι ἐν τῇ συνοδίᾳ, ἠλθὸν ἡμέρας ὀδὸν, καὶ ἀνεξήτουν αὐτὸν ἐν τοῖς συγγενεύσιν καὶ τοῖς γνωστοῖς.

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 μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἰεροοσαλήμ ἀναζητοῦντες αὐτὸν.

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

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90 2:42a Greek, καὶ ὅτε ἐγένετο, "and when he became" Twelve... Luke does not use καὶ ὅτε ἐγένετο 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 says here 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.

91 2:43 τάξιν αναβαινόντων αὐτῶν NA28 {τάξιν} / ἀναβάντων αὐτῶν εἰς Ἱεροοσαλήμ TR RP

92 2:45a καὶ τοις γνώστοις Ν B C* L N W NA28 {καὶ} / καὶ εν τοις γνώστοις A C* D TR RP

93 2:45a εὐρούντες NA28 {εὐρούντες} / εὐφόρους αὐτοῦ TR RP

94 2:46α εὐφόρους NA28 {εὐφόρους} ζητοῦντες TR RP
Lk 2:46 Καὶ ἐγένετο, μετὰ ἡμέρας τρεῖς εὑρὼν αὐτὸν ἐν τῷ ἱερῷ, καθεξῆς μενον ἐν μέσῳ τῶν διασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτοῦς.

46And 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.

Lk 2:47 Ἐξίσταντο δὲ πάντες οἱ ἄκοουντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

47And all those who heard him were amazed at the understanding of his responses.

Lk 2:48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγισαν· καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἤμιν αὐτῶς; Ἡδον, ὁ πατήρ σου κἀγὼ δεδομόμενοι ἔξητούμεν σε.

48And when his parents saw him, they were stunned. His mother said to him, "Son, why have you treated us this way? Look at how distressed your father and I are, searching for you."

Lk 2:49 Καὶ εἶπεν πρὸς ἀυτοὺς, Τί ὅτι ἔξητεῖτε με; Ὅψθ ἥδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεὶ εἶναι με;

49And he said to them, "Why would you be searching for me? Shouldn’t you have known that I would have to be among my Father's things?"

Lk 2:50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα δ ἐλάλησεν αὐτοῖς.

50But they did not understand what he said to them.

Lk 2:51 Καὶ κατέβη μετ’ αὐτῶν, καὶ ἤλθεν εἰς Ναζαρέθ καὶ ἤν υποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετέρει πάντα τὰ ῥηματα ἐν τῇ καρδίᾳ αὐτής.

51Then he went down with them, and arrived in Nazareth, and continued to subordinate himself to them. But his mother was recording all these words in her heart.

Lk 2:52 ¶ Καὶ ἦσον πρὸς ὅτι οὐσία τις καὶ ἡλικία, καὶ χάριν παρὰ θεῷ καὶ ἀνθρώπῳ.

52And Jesus kept growing in wisdom and stature, and in favor with God and with people.

Chapter 3

John the Baptist Prepares the Way

Lk 3:1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβέρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τεταραχχουντος τοῦ τῆς Γαλιλαίας Ἰησοῦ Ηρώδου, Φιλίππου δὲ τοῦ

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95 2:46 txt μετὰ NA28 {\} 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 καί, 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."
98 2:51a txt τα ρηματα NA28 {\} τα ρηματα τουτα TR RP
99 2:51b Compare Genesis 37:11.
100 2:52 έν τη οὐσία NA28 {\} οὐσία TR RP
101 3:1a txt τεταραχχουντος Κ Α C NA28 {\} τεταραχχουντος Κ Β E L N W M TR RP οιτ D ιακ P349 P75 Q T Ε. This variant occurs 3 times in this verse Luke 3:1. Codex A reads with NA28 in the first instance, and with M in the others. Though Codex D omits the first one, it reads with M in the others. The purpose for omitting one of the two adjacent vowels, in this case an alpha, is sometimes called "euphony." That is, it
In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch\(^{102}\) of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene, Lk 3:2 ἦσαν καὶ Καὶ Ἀβραάμ, ἐγένετο ῥήμα θεοῦ ἐπὶ Ἰωάννην τὸν Ἰακχριῶν υἱὸν ἐν τῇ ἐρήμῳ.

During the high priesthood of Hananiah\(^{103}\) and Kayafas, the word of God came upon John the son of Zechariah in the desert. Lk 3:3 ἠλευθέρωσεν τοῖς ἕκπορευμένοις ὄρχοις βαπτίζοντας καὶ τέσσαρας ἔσχεις ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὀδὸν κυρίου· ἐθείεις ποιεῖτε τὰς τριβους αὐτοῦ.

And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins, Lk 3:4 ὑπέγραψεν ἐν βιβλίῳ λόγων Ἰωάννη τοῦ προφήτου.\(^{104}\) Φωνή βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὀδὸν κυρίου· ἐθείεις ποιεῖτε τὰς τριβους 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 ἐλογισθήτω τοῖς μαθηταῖς σου τὸν τρόπον κεκεφαλασμένον, τοὺς δίδαξόν σου ἀνθρώπους τοὺς περικεφαλασμένους σου. Πατέρα ἐκεῖνος ἐλεύθερον γὰρ ὤν ὁ ἄνωθεν οὗτος ἐκ τῶν λιθῶν τούτων ἐγείρεται 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 οὐδὲ ἐξαρέστη σοι ἡ ἀξία τῆς σαρκὸς αὐτοῦ· ἐκ τῶν οἰκονομιῶν τούτων ἐγείρατε ἡμᾶς τοὺς πουραμοῦν τὸν κόσμον καὶ ποίησατε τοὺς ποιήσαντες τοῦτον ἐν τῷ Ἱερικῷ τοῦτον ἐν τῷ Ἰςαία ἐγείρατε τότε γὰρ τῶν λιθῶν τούτων ἐγείρατε τέκνα τῷ Ἀβραάμ.

Even 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 ἐπηράτων αὐτὸν οἱ ὄρχοι λέγοντες, Τί σου ποιήσουμεν?\(^{106}\)

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

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\(^{102}\) 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.)

\(^{103}\) The Greek says Hannas, which is short for the Greek, Hananes, which in turn is the Greek form of the Hebrew name Hananiah.

\(^{104}\) From the Greek proφητευμεν NA28 || proφητευμεν TR RP

\(^{105}\) From the Greek parasēpedes -para-sei'v is given as the second example.

\(^{106}\) From the Greek proφησαμεν NA28 || proφησαμεν TR RP || lac Ψ6 Ψ7 Ε Ρ Τ Ξ
And 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."

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

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

Some 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."

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

John 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:

And the chaff he will burn up in unquenchable fire."
Lk 3:18 ¶ Πολλά μὲν οὖν καὶ ἐτερα παρακαλῶν εὐηγγελιζετο τὸν λαὸν•

18And with many and varied other exhortations John was preaching the good news to the people.

Lk 3:19 ὁ δὲ Ἰχώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπὸ αὐτοῦ περὶ Ἰχώδιάδος τῆς γυναικὸς τοῦ ἅδελφου αὐτοῦ, καὶ περὶ πάντων ὒν ἐποίησεν πονηρῶν ὁ Ἰχώδης.

19But 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 προσεθέκεν καὶ τούτῳ ἐπὶ πᾶσιν, ἵπτατε καὶ εὐλαβήν τὸν Ιωάννην ἐν φυλακῇ.

20Herod piled this on top of them all: he shut John up in prison.

The Baptism of Jesus

Lk 3:21 Ἑγένετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνευχήθην αὐτὸν ὁ θεός.

21When all the people were being baptized, Jesus was baptized too. And as he was praying, the heavens were torn open,

Lk 3:22 καὶ καταβήναι τὸ πνεῦμα τὸ ἄγιον σωματικῶς ἐδει χρήστεραν ἐπὶ αὐτόν, καὶ φωνὴν ἔχον πνεῦμα γενέσθαι. 114 Σοὶ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοι εὐδόκησα.

22and 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 ὃσι έτῶν τριάκοντα, ὃν υἱός, ὃς ἐνομίζετο, ἱωσήφ, τοῦ Ἡλί.

23And this Jesus, being about thirty years old, 115 was the son, so it was thought, of Joseph, 116 the son 117 of Eili,

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113 3:20 txt πας πν 75 R* B D Ξ itbd.e cop TD TG SBL // πας [και] NA28 {\} // πας και R* A C E L N W 070 ™ lat syr TR RP // lac P 465 P Q T. One theory for the cause of addition of και is that it was to avoid asyndeton.

114 3:22 txt γενέσθαι πν B D L W NA28 {\} // γενέσθαι λεγουσαν A E N ™ TR RP // lac P 465 P Q T Ξ

115 3:23a καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὃσι έτῶν 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," ἀρχομαι 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 ἀρχομαι 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 αρχομαι 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 ειμι and αρχομαι are in the continuous aspect. The word αρχομαι 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 Eili 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 Μαθθάτ, τοῦ Λευ, τοῦ Μελχί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,

24 the son of Matthath, the son of Levi, the son of Melki, the son of Yannai, the son of Joseph,

Lk 3:25 τοῦ Ματταθίαου, τοῦ Ἀμώς, τοῦ Ναοῦ, τοῦ Ἑσλί, τοῦ Ναγαί,

25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Nagai,

Lk 3:26 τοῦ Μαδθ, τοῦ Ματταθίαου, τοῦ Σαμείν, τοῦ Ἰωσήχ, τοῦ Ἰωδά,

26 the son of Maath, the son of Mattathias, the son of Samein, the son of Iosech, the son of Iowda,

Lk 3:27 τοῦ Ἰωνᾶν, τοῦ Ἰηρά, τοῦ Ζωροβάβηλ, τοῦ Σαλαθηλ, τοῦ Νηρί,

27 the son of Yoan, the son of Ier, the son of Zorobabel, the son of Salathiel, the son of Ner,

Lk 3:28 τοῦ Μελχί, τοῦ Λαδί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἡρ,

28 the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

Lk 3:29 τοῦ Ἰησού, τοῦ Ἐλιέζερ, τοῦ Ἰωρίμ, τοῦ Μαθθάτ, τοῦ Λευ, τοῦ Ἰωνᾶν,

29 the son of Joshua, the son of Eliezer, the son of Iowrim, the son of Matthe, the son of Levi,

Lk 3:30 τοῦ Σαμείν, τοῦ Ιουδά, τοῦ Ἰωσήχ, τοῦ Ἰωνάμ, τοῦ Ἐλιακίμ, τοῦ Ἰωσήφ,

30 the son of Samein, the son of Judah, the son of Iosech, the son of Iowam, the son of Eliakim,

Lk 3:31 τοῦ Μελέα, τοῦ Μεννά, τοῦ Ματταθά, τοῦ Ναθάμ, τοῦ Δανίδ, τοῦ Ἰωνᾶν,

31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

Lk 3:32 τοῦ Ἰσσαία, τοῦ Ἰωβήδ, τοῦ Βοζ, τοῦ Σαλμών, τοῦ Ναασσών,

32 the son of Jesse, the son of Addi, the son of Boaz, the son of Salmon, the son of Nahshon,
Lk 3:33 the son of Amminadab, the son of Aram,126 the son of Hezron, the son of Perez, the son of Judah,
Lk 3:34 the son of Iakowb, the son of Issak, the son of Abraam, the son of Thar, the son of Naow,127
the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
Lk 3:35 the son of Seoroukh, the son of Payau, the son of Falek,217 the son of Eber, the son of Sala,
the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
Lk 3:36 the son of Cainan,218 the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
Lk 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
Lk 3:38 the son of Enos, the son of Seth, the son of Adam, the son of God.

"wβηλ του βαλλος του σαλα ΝΚ
wβηλ του βαλλος του σαλα Β CΗ
lac Π35 Π75 C Ρ Q Τ Ξ 070 (0102 except σαλων)
126 333 tlx του Άμιναδαβ του Άραμ (Matt 1:3,4) A (D Άμιναδάβ) E G H Ν2 U 565 1079 1230 1253 ByzEf ε184
(292 (2211 Ed H μα,ar,cf,df,pθ1,ρ1 vg syrP goth geo) TR RP του Άμιναδαβ του Άραμ Π 0 2 33 118 1424 του
Άδαμ του Άδημ του Άρνη Π35id Φ 1241 copsa and other versions του Άμιναδαβ του Άδημ του Άραμ 0102
του Άμιναδαβ του Άδημ του Άραμ 1216 του Άδημ του Άρνη syr added "between the lines: Burkitt"
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του Άρεντ 192 του Άμιναδαβ του Άρνη B WH του Άμιναδαβ του Άραμ του Άρνη 700 (892) 2542 2882 itb,c (syrH)
του Άμιναδαβ του Άραμ του Άρνη 1535 τού Άμιναδαβ του Άραμ του Άρνη 28τού Άμιναδαβ του Άραμ του Άρνη
2542 2882 Άρνη 28τού Άμιναδαβ του Άραμ του Άρνη 1434 του Άμιναδαβ του Άραμ του Άρνη 205 (1292 Άρνη)
του Άμιναδαβ του Άραμ του Άρνη 1646 1674 του Άραμ του Άραμ του Άραμ του Άρνη 1009 του Άραμ του
του Άραμ του Άραμ του Άραμ του Άραμ του Άραμ του Άραμ του Άραμ του Άραμ του Άραμ του Άραμ του Άραμ του
1546 lac Π35 Π75 C Ρ Q Τ Ξ 070 syrC. There is, in the words of the Editorial Committee of the
UBS' Greek New Testament, a "bewildering array of readings" for the first half of this verse. They go:
"the Committee adopted what seems to be the least unsatisfactory form of text, a reading that was current in the
Alexandrian church at an early period. Although the reading του Άμιναδαβ του Άραμ is supported by an impressive
range of witnesses (A D 33 565 1079 many versions), with a reading that involves three names (such as that adopted by the Committee)
Luke's entire genealogy of Jesus falls into an artistically planned pattern, even more elaborate than Matthew's (cf. Mt 1:17); thus,
from Adam to Abraham, 3 x 7 generations; from Isaac to David, 2 x 7 generations; from Nathan to Salathiel (pre-exilic), 3 x 7
Yervabel (post-exilic) to Jesus, 3 x 7 generations, making a total of 11 x 7, or 77
127 335 tlx Άρνη K L B L D L N pm copsa TR NA28 \(I\) lac Π35 Π75 C Ρ Q Τ Ξ 070
128 336 tlx του Καιναν Φ41id K L B L D L N pm copsa \(I\) του Καιναν A K M N U D L Π 0102 f3 2 (28)
93 118 124 157 700 (1071) 1424 333 syrP,lm,b,ph,ms,bos,om,TR RP του Καιναν 565 Elam syrC omit Π75id Π ιτς lac Π35
C Ρ Q Τ Ξ 070 syrC. The man Kainan does not appear in this spot in the Hebrew text, but does in the
Septaugh. The genealogy in the Sepuagnt differs very greatly from that in the Hebrew. Which also
changes the number of years in human history.
Chapter 4

The Temptation of Jesus

Lk 4:1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο 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 πειράζομενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις• καὶ συνελθεισθεὶσιν 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 Εἶπεν δὲ αὐτῷ ὁ διάβολος, Ἐι ὦς εἶ 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 Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπὶ ἄρτῳ μόνῳ ζήσεται 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 στιγμῇ 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 εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἃπασαν καὶ τὴν δόξαν αὐτῶν• ὅτι ἔμοι παραδέδοται, καὶ ὃ οὐκ θέλω διδώμι 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 Σοὶ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάσα.

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

Lk 4:8 Καὶ ἀποκρίθη εἰς ὁ Ἰησοῦς εἶπεν αὐτῷ, Γέγραπται, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

8In answer Jesus said to him,132 "It is written: 'You shall worship Yahweh your God, and him only shall you serve.'133"
Lk 4:9 "Hagagen de auton eis Ierousalhm, kai estheen ep to pterugion ton ieroi, kai epw autw. Ei ulos ei to theou, bale seauton enttevhen katw.*

*Then 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.

Lk 4:10 gegraptai yap oti Tois aggelioi autou entteleita peri sou, to diaphuladai se.*

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

Lk 4:11 kai oti134 epi cheiron aroouin se, mpoto proskophis proi lithon ton pado sou.

*and they will bear you up in their hands, so you will not strike your foot against a stone.' 135"

Lk 4:12 Kai apokribheis epw autw o theou oti Eirei, Ouk ekpeiraseis kuryon ton theon sou.

*Jesus answered and said to him, 'It says: 'You shall not test Yahweh your God.' 136"

Lk 4:13 Kai suneleiasa panta peirasmon o diamolos apeste ap autou axri kairo.

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

Jesus Begins to Preach

Lk 4:14 Kai upesthesaen o theou en ti dynamei tou pneuma tois eis tin Galilaian* kai phime exeilhenv kai olis tois perichwor peri autou.

*And Jesus returned to Galilee in the power of the Spirit, and a rumor about him spread throughout the whole region.

Lk 4:15 Kai autos edidaskeu en taia synagwagais auton, doxezomenos upo panton.

*And he taught in their synagogues, being praised by everyone.

Jesus Rejected at Nazareth

Lk 4:16 * Kai elthein eis Nazara,137 oti en tebaramenos kai eisnelhen, kata to eiswos autw, en ti hmeira tono saibatwn eis tin synagwign, kai aneste anagwnai.

*And he came to 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 Kai epedethi autw biblion tou prophetou Hosow. Kai anaptwsas to biblion, egnen ton topo oti en geyramomen,

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

134  4:11 txt oti N A B L W † TR NA28 { } / omit D E 0102 M it copsa,ho† RP

135  4:10-11 Psalm 91:11,12
136  4:12 Deuteronomy 6:16
137  4:16 txt naizarin N B* † it copsmss Or NA28 { } / την ναζαρην 33 / την ναζαρην Α 0102 / ναζαρην D / ναζαρην Β 1 579 700 892 1241 1582 2542 / την ναζαρην Φ K P 118 157 565 1071 1424 pm RP / την ναζαρην G M U Y Ψ f 2 28 pm TR / ναζαρην Λ 1 788 / ναζαρην Θ / ναζαρην Δ / lac Ψ46 Ψ69 C N P Q T
The Spirit of Yahweh is upon me, because he has anointed me; He has sent me to preach good news to the poor, to announce release for the prisoners and sight for the blind, to send off the crushed into liberty, Lk 4:19 κηρύξας ἐναντίον κυρίου δεκτὸν.

19 to proclaim the year of Yahweh’s favor…” Moreover, Jesus also adds a phrase from a standard translation, including mine, end the quotation with an ellipsis…” Lk 4:24 Ἡράκτω δὲ λέγειν πρὸς αὐτοὺς ὅτι ἰμέρους πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ἡσυχίν υμῶν.

21 And he began to speak to them: “Today this scripture is fulfilled in your hearing.” Lk 4:22 Καὶ πάντες ἐμαρτύρων αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τούς λόγους τῆς χάριτος τοῖς ἐκπορευμένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστίν Ἰωσήφ αὐτός;

22 All 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 ἐπεν πρὸς αὐτοὺς, Πάντως ἔρειτέ μοι τὴν παραβολήν ταύτην, ἧνα, θεράπευσον σεαυτόν ὅσα ἥκουσαμεν γενόμενα εἰς τὴν ἑαυτήν, ποιήσετε καὶ ὢδε ἐν τῇ πατρίδι σου.

23 And 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 οὐδεὶς προφήτης δεκτὸς ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

24 And he said, “Truly I tell you, no prophet is accepted in his home town.” Lk 4:25 Ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλάκις χήρα ἦσαν ἐν ταῖς ἡμέραις Ηλίου ἐν τῷ Ἰσραήλ, ὡσ τεκλεισθεὶς ὁ οὐρανός ἐπὶ ἐπὶ τρία καὶ μίης ζῆ, ὥσ ἐγένετο λιμῶς μέγας ἐπὶ πᾶσαν τὴν γῆν•

25 I tell you, in Elijah’s days, during those 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.

138 4:18 Text omitted in B D L W Ξ ρ ι 1 33 579 700 892* lat syr5 copSa,bo Or Eus Did NA28:1; include i s o a s θ α τ o u s συντετειμένους τὸν καρδίαν “to heal the broken-hearted” A F K M U Γ Δ Θ Λ Π Ψ 0102 f 1 2 28 69 124 157 346 565 788 1071 1241 1424 2882 M T vgl 3 syr p h pal copb Θ mss TR RP lac τον Ψ 575 C N P Q T. The standard textual criticism arguments are: (1) lectio brevior lectio potior (“the shorter reading is the better reading”) - unless homoioteleuton 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 ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρπεπτα τῆς Σιδωνίας πρὸς γυναίκα χήραν.

Yet 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 λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν ἐκάθερήθη, εἰ μὴ Ναμίαν ὁ Σύρος.

Again, 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 εἰπέλθησαν πάντες δυσοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα, ἀκούοντες ταῦτα,

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

Lk 4:29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἐξώ τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἐως ὄφρος τοῦ ὅρους ἂν ὧ ἡ πόλις ὕκοδόμητο αὐτῶν ὡστε εἰς τὸν καθεδρικόν τοῦ εἰς τὸν καθεδρικόν τοῦ

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

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

But 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 ὄχθεσιν.

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

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

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

Lk 4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἐξών πνεύμα δαυιδικόν ἀκαθάρτου, καὶ ἁνέκραξεν φωνῇ μεγάλῃ,

And 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 α, τί ήμιν καὶ σοί, Ἰησοῦ Ναζαρην; Ἡ λέες ἀπολέσαι ἡμᾶς· Οἶδα σε τίς εἰ, ὁ ἄγιος τοῦ θεοῦ.

"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 ἐπετίμησαν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἀπ' αὐτοῦ. Καὶ ἤρθαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἔξελθεν ἀπ' αὐτοῦ, μηδὲν βλάφαν αὐτόν.

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

Lk 4:36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλον πρὸς Ἀλληλούους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;

And 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 ἔξεπρεπέτο ἢς περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

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140 4:29 ὕκοδόμητο αὐτῶν ὡστε NA28 // αὐτῶν ὕκοδόμητο eic τὸ ΤΡ ΡΡ
Jesus Heals All in Capernaum

Lk 4:38 ¶ Anastás dē ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος• πενθερά dē τοῦ Σίμωνος ἤν συνεχομένη πυρετῷ μεγάλῳ καὶ πρότισαν αὐτόν περὶ αὐτῆς.

And 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 Kαὶ ἐπιστάς ἐπάνω αὐτῆς, ἐπέτιμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν• παραχρῆμα dē ἀναστάσα διηκόνει αὐτοῖς.

So 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 dē τοῦ ἡλίου, ἀπαντεῖς ὅσοι εἶχον ἀσθενοῦντας νόσους ποικίλας ἦγαγον αὐτοὺς πρὸς αὐτόν• ὃ dē ἐν ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθέράπευεν αὐτούς.

And 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 Ἑξήρθετο dē καὶ διαμόνια ἀπὸ πολλῶν, κραζόντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ ὕιος τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶς αὐτά λαλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτῶν εἶναι.

Moreover, 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 dē ἡμέρας, ἐξελθόν ἐπορευθῆ ἐς ἔρημον τόπον, καὶ οἱ ὅχλοι ἐπεζήτησαν αὐτόν, καὶ ἦλθον ἐς αὐτοῦ, καὶ κατείχον αὐτὸν τῷ μὴ πορεύεσθαι αὐτοῦ.

And 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 Ὁ dē εἶπεν πρὸς αὐτοῦ ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγέλισασθαι με δεὶ τὴν βασιλείαν τοῦ θεοῦ• ὅτι ἐπὶ τούτο ἀπέσταλην.

But 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.

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

The Calling of Simon, Andrew, James, and John

Lk 5:1 Ἑγένετο δὲ ἐν τῷ τὸν ὕδατον ἐπικείμενον αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὶν παρὰ τὴν λίμνην Γεννησαρέτι.

1 And 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 πλοία ἐστώτα παρὰ τὴν λίμνην• οἱ δὲ ἀλεισὶς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

2 he saw two boats standing idle by the lake; the fishers had gotten out of them, washing the nets.\(^{145}\)

Lk 5:3 Ἔμβας δὲ εἰς ἐν τῶν πλοίων, δὲ ἦν Σίμωνος, ἤρωτήσεως αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεὶν ὀλίγον. Καθίσας δὲ ἐκ τοῦ πλοίου ἐξεδάσκεν τοὺς δύλους.

3 And 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 the boat.

Lk 5:4 ὡς δὲ ἐπάνιστα λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπαναγαγεί εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄργαν.

4 And when he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

Lk 5:5 καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δὲ ὅλης νυκτὸς κοπιῶντες οὐδὲν ἐλάβομεν• ἐπὶ δὲ τῷ ἡμερίῳ συνημότωτα τὰ δίκτυα, ὡστε βυθιζόμεθα αὐτά.

5 And in response Simon said, "Master, working hard through the whole night we took nothing. But on the basis of your word, I will let down the nets."\(^{146}\)

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

6 And when they had done so, they had enclosed a great number of fish, and their nets\(^{147}\) were beginning to tear.

Lk 5:7 καὶ κατένευσαν τοὺς μετόχους σαι ἐν τῷ ἐπερωτήματι πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς• καὶ ἤλθον καὶ ἐπέλησαν ἀμφότερα τὰ πλοία, ὡστε βυθιζόμεθα αὐτά.

7 So they signaled to their partners in\(^{148}\) the other boat to come and help them, and they came, and they filled both the boats, such that they began to sink.

Lk 5:8 Ἡδῶν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόναις ἤσσος, λέγων, Ἐξέλθει ἀπ' ἐμου, ὅτι ἀνήρ ἀμαρτωλός εἰμι, κύριε.

8 And when Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me Lord; I am a sinful man!"

Lk 5:9 Θάμβος γὰρ περιέχει ἀυτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἱχθυῶν ὄν\(^{149}\) συνέλαβον•

9 For 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.

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reading "of Judea," however, can be translated as "the land of the Jews," or something to that effect, which in meaning would be inclusive of Galilee.

145 5:2 ἔπλυνον ἐπὶ νεανίτης βυσσινίων B D Q W NA28 1/1 || ἔπλυνον καὶ κατείχαν A E Μ TR RP

146 5:5 τὰ δίκτυα κατέσυραν N B D L W ιταυρινα εχον ακοπειρατης W NA28 1/1 || τὰ δίκτυαι A Ε Μ lat syr pull (copy pf lat) TR RP lac pull 147 5:6 τὰ δίκτυα κατασυραν K B D L W lat syr pull ιταυ ακοπειρατης ιταυ W NA28 1/1 || τὰ δίκτυαι A C M lat syr pull ιταυ pull lat cop ιταυ TR RP

148 5:7 καὶ θαμβος εις περιεχειν αυτων και παντας τους συν αυτω ιταυ 1/1 || Ιουν νεανιτης ιταων ιταων W NA28 1/1 || Εις A C L W ιταω ακοπειρατης ιταω TR RP

149 5:9 ουν ιταων B D ιταω TNA28 1/1 || Παντας A C M lat syr pull cop ιταω TR RP
But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings."

And when they had pulled the boats to shore, they gave it all up and followed him.

A Leper Healed Spreads the Word

And 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 said, "Lord, if you are willing, you can cleanse me."

And reaching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately the leprosy left him.

And word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed.

The Paralytic Lowered Through the Roof

And 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 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 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 And when Jesus saw their faith, he said, "Friend, your sins are forgiven you!"
Lk 5:21 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 But knowing their reasonings, Jesus in response said to them, "Why are you debating this in your hearts?"
Lk 5:23 And immediately he stood up, in full view of them, and taking up that man who was paralyzed, he said to the paralyzed man, "I tell you, get up, pic σου, ἐπεν, ἀνθρώπε, ἀφέωνται σοι αἱ ἀμαρτίαι σου." And immediately he stood up, in full view of them, and taking up that man who was paralyzed, he said to the paralyzed man, "I tell you, get up, αἱ ἀμαρτίαι σου." And immediately he stood up, in full view of them, and taking up that man who was paralyzed, he said to the paralyzed man, "I tell you, get up, οἵποτε συν ἐν τῷ κλίνιδι εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰσοῦ.
Lk 5:24 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." And immediately he stood up, in full view of them, and taking up that man who was lying, he went away toward home, praising God.
Lk 5:25 Everyone was stunned with amazement. And they glorified God, and were filled with awe, saying, "We have seen remarkable things today."
A Revenue Agent Joins Jesus

Lk 5:27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἔθεασατο τελώνην, ὄνοματι Λευίν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, ἀκολούθει μοι.

27And after these things he went out, and he saw a revenue agent157 by the name of Levi, sitting at the taxes post, and he said to him, "Follow me."

Lk 5:28 Καὶ καταλύσαν πάντα, ἀναστάς ἐκκόλουθει αὐτῷ.

28And he rose up and followed him, giving it all up.

Lk 5:29 Καὶ ἐποίησεν δοχήν μεγάλην Λευίς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν, καὶ ἄλλων οἱ ἦσαν μετ’ αὐτῶν κατακείμενοι.

29Then 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.

Lk 5:30 Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τούς μαθητὰς αὐτοῦ λέγοντες, Διὰ τι μετ’ αὐτῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;

30And the Pharisees and their Torah scholars158 grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"159

Lk 5:31 Καὶ ἀποκρίθηκεν ὁ Ἰησοῦς εἰπεν πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ ύπαινοντες ιατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες.

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

Lk 5:32 Οὐκ ἔλήλυθα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

32I have not come to call the righteous, but sinners to repentance."

157 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 ὄνομα 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 conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. 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 5:30a τοῖς φαρισαίοις καὶ οῖς γραμματεῖς αὐτῶν B C L W E f ∗ 33 157 579 700 892 1241 2542 lat SBL NA28 / f/ τοῖς φαρισαίοις καὶ οῖς γραμματεῖς αὐτῶν N (D) it copsa ms bo γραμματεῖς καὶ οἱ φαρισαίοι F 118 788 1071 γραμματεῖς αὐτῶν καὶ οἱ φαρισαίοι A K M N U γ ∆ Θ Λ Ψ Ω 13 (except 788) 565 1424 Μ it ii (copsa ms bo ms) TR RP lac P Π Π53 G H P Q T. These are meaningfully different, since having the possessive pronoun first, as in "their Torah scholars and Pharisees" makes it sound like "their" refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas "the Pharisees and their Torah scholars" makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

159 5:30b 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 εἶπαν πρὸς αὐτούς, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὡς οἱ καὶ οἱ τῶν φαρισαίων· οἱ δὲ σοὶ εὐθύθυνε 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 Ο δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς νῦν τοῦ νυμφῶνος, ἐν ψ ω ὁ νυμφίος μετ᾽ αὐτῶν ἔστιν, ποὺ ἤταν νηστεύοιαν;

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 Ἐλευθέρωσαι δὲ ἡμέρας, καὶ ὅταν ἀπαρῆ ἀπ᾽ αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἑκείναις ταῖς ἡμέραις.

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 αὐτούς ὅτι ὁ ὑιός ἑπίβλημα ἀπὸ ἰματίου καινοῦ σχίσας ἑπιβάλλει ἐπὶ ἰματίων παλαιῶν· εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ ὦ συμφωνήσει τὸ ἑπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

36And he also spoke a parable to them: "No one tears a patch from a new garment 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 ὁ ἱλαρὸς βάλει σινον νέον εἰς ἁσκοὺς παλαιοὺς· εἰ δὲ μὴ γε, ῥήξει ὁ σινὸς ὁ νέος τοὺς ἁσκοὺς, καὶ αὐτὸς ἐκτυπήσεται, καὶ οἱ ἁσκοὶ ἀπολοῦνται.

37And no one puts new wine into old wineskins. For then, the new wine will burst the wineskins, and it will be spilled, and the wineskins will be ruined.

Lk 5:38 Ἀλλὰ σινὸν νέον εἰς ἁσκοὺς καινοὺς βλητέον.

38On the contrary, new wine must be put in new wineskins."

Lk 5:39 Καὶ ὁ ὑιὸς πῶς παλαιὸν βελέει νέον· λέγει γὰρ, ὁ 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 5:33 txt Οἱ ὑπὸ NA28 {B} / Διὰ τι ὁ Ν* r⁴ A C D E N 0233 Μ ἱλα το ἵππον B L W Ξ cop⁹⁵,⁹⁶ arm eth geo Aug TR RP
161 5:36a txt σχίζεις ὑπὸ NA28 {φ} / omit A C E Μ lat syr⁹⁸ TR RP
162 5:36b txt σχίζεις ὑπὸ NA28 {φ} / omit A E Μ TR RP. τὸ καινὸν is the subject doing the "tearing," but I have paraphrased a little to make it clear.
163 5:36c txt τὸ ἑπίβλημα ὑπὸ Ν Β Λ Β Δ Λ Λ Χ Λ Ζ lat syr⁹⁵ cop⁹⁵ arm eth geo Aug TR RP
164 5:36d txt συμφωνήσεις ὑπὸ Ν Α Β Κ Δ Λ Λ Χ Λ Ζ NA28 {φ} / summovnae E Μ RP
165 5:38 txt omit ὑπὸ Ν Β Λ Β Λ W cop NA28 {φ} / καὶ αὐθοτέρους συντηροῦνται (Matt 9:17) A C D E latt syr⁹⁵,⁹⁶arm TR RP
166 5:39a txt ἑλεῖς ὑπὸ Ν Β Κ διά Β Λ Λ Χ W cop⁹⁵ arm NA28 {φ} / εὐθέως θέλεις Α E Μ latt syr⁹⁵,⁹⁶ TR RP / omit v. 39 D ἱλα το ἵππον B L W syr⁹⁵,⁹⁶arm eth geo TR RP / omit v. 39 D ἱλα το ἵππον B L W syr⁹⁵,⁹⁶arm eth geo TR RP
167 5:39b txt χρηστός ὑπὸ Ν Β διά Β Λ Λ Χ W syr⁹⁵,⁹⁶arm NA28 {A} / χρηστότερος Α E Μ itar,fa1 vg syr⁹⁵,⁹⁶ arm eth geo TR RP / omit v. 39 D ἱλα το ἵππον B L W syr⁹⁵,⁹⁶arm eth geo TR RP
Chapter 6

Man Over the Sabbath

Lk 6:1 Εγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυς, καὶ ἤσθιον, ψύχοντες ταῖς χεραίν.

1And he happened during a Sabbath\(^{168}\) 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 ὃ ὥστε ἔξεστιν ἐν τοῖς σάββασιν;

2But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?"\(^{170}\)

Lk 6:3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Ὡδὲ τούτο ἀνέγνωτε, ὃ ἐποίησαν Δαυιδ, ὅτε ἐπέίνασεν 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 Π\(^{4}\) Κ β λ ω 1 22 33 69 118 157 205 588 579 697 788 791 1005 1210 1241 1365 1582\(^{a}\) 2372 2542 2670 ἐ b c q r s y r p h m g p a l c o p s b o p t \(\) eth NA28 {C} \(\) τοῖς σάββασιν Lect cop b o p t \(\) (Mt 12:1; Mk 2:23) \(\) \(\) \(\) σαββάτῳ δευτεροπρώτῳ A C D E H K M U Y Γ Δ Θ Λ Π Ψ 0233 22\(^{2\,c}\) 124\(^{c}\) 180 565 597 700 892 1006 1010 1292 1342 1424 1505 1582\(^{c}\) Ιαυρ d f h p ν sy r h arm slav goth Epiph Chrys Isid Ambr TR RP \(\) σαββάτῳ δευτέρῳ πρώτῳ 2\(^{e}\) 13 28 124\(^{a}\) 346 543 826 828 983 1071 1243 1709 \(\) σαββάτῳ δευτέρῳ Ω \(\) σαββάτῳ δευτέρῳ geo \(\) sabatto mane etc \(\) \(\) lac \(\) \(\) \(\) \(\) \(\) 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 transcriptional blunder. (Perhaps some copyist introduced πρώτῳ as a correlative of ἐν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρῳ, deleting πρώτῳ 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, bleeding, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying 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 - exousía, 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, it is as the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
Lk 6:4 Ως εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ’ αὐτοῦ, οὐς οὐκ ἤξεστιν φαγεῖν εἰ μὴ μόνους 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, Κόριος ἐστίν τοῦ σαββάτου ὁ υἱὸς τοῦ ἄνθρωπου.
5Then he said to them, "The Son of Man is lord of the Sabbath."

Lk 6:6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσῆλθεν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν• καὶ ἦν ἄνθρωπος ἐκεῖ, καὶ ἥ χεῖρ αὐτοῦ ἡ δεξιὰ ἦν ἐξηρακισμένη.
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 shriveled.

Lk 6:7 Παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαίοι, εἰ ἐν τῷ σαββάτῳ θεραπεύει• ἵνα εὐφρωνισθήσεται αὐτὸς.
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 Ἀναστάς δὲ ἤρθεν αὐτοῖς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ ἤξοντα εἰς τὴν χεῖρα, Ἐγείρω καὶ σέβοι εἰς τὸ μέσον.
8But he knew their reasoning, and said to the man with the shriveled hand, "Get up and stand in view." And he got up and stood.

Lk 6:9 Εἶπεν δὲ τῷ ἦρωσι πρὸς αὐτοῦ, Ἐπερωτῶν υμᾶς, Εἴ ἐξεστίν τῷ σαββάτῳ ἀγαθοποιήσεις ἢ κακοποιήσεις; Ψυχήν σώσαι ἢ ἀπολέσαις;
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 περιβλεψάμενοι πάντας αὐτοὺς, ἔπειτα αὐτῷ, Ἐκτεινον τὴν χεῖρα σου· ὁ δὲ ἔποιησεν καὶ ἀπεκατεστάθη ἡ χεῖρ 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 Αὕτω δὲ ἐπλήρωθαν αὐτοὶ• καὶ διελάλουσιν πρὸς ἄλληλους, τί ἄν ποιήσαιν τῷ ἦρωσι.
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 ταῦταις εἰσῆλθεν αὐτὸν εἰς τὸ ὅρος προσευχῆς καὶ ἦν διανυκτερεύων ἐν 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 ο ους το ανθρωπου N B W syr PG (pal) cop pal bapt eth diatess NA28 (B) καὶ του σαββάτου ο ους το ανθρωπου P vid / ο ους το ανθρωπου και το σαββατου A (D it, but v. 5 placed after v. 10) E L M ita acc ar eph g p46 v g syr PG cop arm geo Marcion AccToEpiphan. Ambrosiaster TR RP lac C syr
172 68 txt εἶπεν δὲ τῷ ανδρὶ P N B L NA28 (f) λεγε D εἶπεν δὲ τῷ ανθρώπῳ W καὶ εἶπεν τῷ ανθρώπῳ A E M TR RP lac C syr N P Q T Z
173 611 Greek ἀνοια, 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 anoiα is often translated as 'folly.'
Luke 6:13 And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles:

Luke 6:14 Simon, whom he also named Peter, and his brother Andrew; James and John; Philip and Bartholomew;

Luke 6:15 Matthew and Thomas; James son of Alphaeus and Simon the Zealot; and Judas son of James;

Luke 6:16 and Judas of Kerioth, who became a betrayer.

Blessings and Woes

Luke 6:17 And 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,

Luke 6:18 . . . and Jerusalem and from the coastal areas of Tyre and Sidon,

Luke 6:19 who had come to hear him and to be healed of their diseases. And those oppressed by unclean spirits were being cured.

Luke 6:20 . . . And the entire crowd was trying to touch him, because power was going out from him, and curing everyone.

Luke 6:21 . . . And he lifted his eyes toward his disciples, and began to speak: "Blessed are you who are poor, for yours is the kingdom of God."

Luke 6:22 . . . Blessed are you who are going hungry now, for you will be satisfied. Blessed are you who are weeping now, for you will laugh.
Lk 6:23 Have you ever wondered why the reward for giving generously is so great, and why the reward for forgiving is even greater? For in this way, you will be like your heavenly Father, who does not want to lose anyone else.

24“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 οὐαὶ υἱοῖς τῶν πλουσίων, ὅτι ἀπέχετε τὴν παράκλησιν υἱοῦ.

25“Woe to you who are rich, because you have received your share of comfort.

Lk 6:25 Οὐαὶ υἱοῖς ἑμῶν, έμπεπλησμένοι νῦν, ὅτι πεινάσατε. Οὐαὶ, οἱ γελώντες νῦν, ὅτι πενθήσατε καὶ κλαύσατε.

26“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 Οὐαὶ ὦ σαμαραντέοις, ἡσυχασμένοις νῦν, ὅτι ἐλπίζετε τῇ ἐποίησιν τῶν πατέρων αὐτῶν.

27“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 Άλλη υἱοὶ λέγω τοῖς ἀκούσασιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισούσιν ὑμᾶς.

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

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

29b“bless the ones cursing you, pray for the ones insulting you.

Lk 6:29 Τῷ τύπτοντι σε ἐπὶ τὴν σαράντα, πάρεχε καὶ τὴν ἄλλην· καί ἀπὸ τοῦ αἱροντος σου τὸ ἰμάτιον, καὶ τὸν χιτώνα μὴ κωλύσῃ.

30“bTo 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 Πάντι οἱ τίμησαν σε δίδοντε καὶ ἀπό τοῦ αἱροντός τὰ σὰ μὴ ἀπαίτει.

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

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

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 ἐὰν ἀγαπήσῃ τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἄμαρτωλοι τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

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 ἐὰν δεινόσητε παρ’ ὄν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ ἄμαρτωλοι ἄμαρτωλοι δανίζοσιν, ἵνα ἀπολάβωσιν τὰ ἴσα.

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 Πλην ἀγαπάτε τούς ἐχθρούς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανίζετε, μηδὲν ἀπελπίζοντες• καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ υψίστου• ὅτι αὐτὸς χρηστὸς ἔστιν ἐπὶ τούς ἀχρίστους καὶ πονηροὺς.

35But 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 πατήρ ὑμῶν οἰκτίρμων ἐστίν.

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

The Law of Reciprocity

Lk 6:37 Μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε• ἀπολύετε, 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, πεπισιμένον σεσαλεμένον ὑπερεκχυννόμενον δώσουν εἰς τὸν κόλπον ὑμῶν. Ὡς γὰρ μέτρω ὃ μετρεῖ ἀντιμετρηθῆσαι 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 Εἶπεν δὲ καὶ παραβολὴν αὐτοῦ, Μὴτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; Ὡχὶ ἄμφοτεροι εἰς ὁδόν ἐμπεσοῦνται;

39And 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 Ὑδὲ ἐστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἐστιν ὃς ὁ διδάσκαλος αὐτοῦ.

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

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

41Why 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, ἃς ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν ὁ δοκῶν ὁ δοκῶν ὁ δοκῶν; Ὑποκριτά, ἐκβάλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου ἐκβαλείν.

42How 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 ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ ἢ οὐδὲ πάλιν ἰδεῖ 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 Ἐκαστὸν γὰρ δένδρον ἐκ τοῦ ἱδίου καρποῦ γεινώσκεται. Οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῶκα, οὐδὲ ἐκ βάτου σταφυλῆν τρυγῶσιν.

44°For 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 ἄγαθος ἄνθρωπος ἐκ τοῦ ἄγαθου θησαυροῦ τῆς καρδίας προφέρει τὸ ἄγαθον, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

45°The 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 ἡ 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 ἑρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστίν ὃμιος·

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

Lk 6:48 ὃμιοις ἐστίν ἄνθρωποι οἰκοδομοῦντες οἰκίαν, ὃς ἐσκαψάς καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης, προσέφηξεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεύειν αὐτήν· διὰ τὸ καλὸν οἰκοδομήσαντι αὐτήν.

48°That 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 ἀκούων καὶ μὴ ποιῶν ὃμιός ἐστίν ἄνθρωποι οἰκοδομοῦντες οἰκίαν ἐπὶ τὴν γῆν χωρίς θεμελίων· ἂν προσέφηησαν ὁ ποταμὸς, καὶ εὐθὺς συνεπέεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἑκείνης 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.”
Chapter 7

One Centurion’s Faith with Authority

Lk 7:1 Ἐπειδὴ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἄκοας τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοῦ.

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 ἡμελλεν τελευτάν, δὲ ἦν αὐτῷ ἐντιμὸς.

2And the slave of a certain centurion,\(^{179}\) 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 ὅπως ἐλθὼν 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 Οὶ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἔστιν ὑπέρ παρέξη τούτο•

4So when they came to Jesus, they were pleading earnestly with him, saying, "He is worthy that you confer this upon him, Lord."\(^{180}\) He is so valuable that he must be healed.

Lk 7:5 ὂ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὕψωσέν ἡμῖν.

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

Lk 7:6 Ὅ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτῷ, ἤδη δὲ αὐτοῦ ὁ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπέμενεν φίλους ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλουσιν ό γὰρ ἱκανὸς εἰμί 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 ἡξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσω 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.\(^{181}\)

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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 Ἄξιός ἔστιν ὑπέρ παρέξη τούτο, the use of the relative pronoun instead of the customary ὢν (hina) is a Latinism: dignum qui with the subjunctive.

\(^{181}\) 77 The Greek verb for heal here, ἰάωμαι, is in the 3rd person, singular, aorist, imperative, passive form, ἰαθήσω. 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, καί, it is here used as an explicative καί 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 καί is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is preceded here by εἰσον, 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
For 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.”

And 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.”

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

Jesus Raises a Dead Man at Nain

And 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.

And 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.

When he saw her, he said to her, “Don’t cry.”

And 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!”

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

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

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

Jesus and John the Baptist

And John’s disciples reported to him about all these things. And after calling two of his disciples to him, John
Lk 7:19 ἐπεμψεν πρὸς τὸν κύριον, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἥ 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 αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἥ ἄλλον προσδοκῶμεν;

20And when they had come to him, the men said, "John the Baptist sent us to you saying, 'Are you the one who was to come, or should we expect another?'"

Lk 7:21 Ἐν ἐκείνῃ τῇ ὥρᾳ ἐθέραπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἔχαριστο 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 Ἰωάννῃ ἃ εἰδετε καὶ ἱκουσάτε τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπτοὶ καθαρίζονται, καὶ κωφοὶ ἀκούονται, 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 μακάριός ἐστιν, δεὶς εἶναι μὴ σκανδαλισθῇ ἐν ἐμοί.

23And tell him, 'Blessed be whoever is not offended on account of me.' "

Lk 7:24 Ἀπελθόντων δὲ τῶν ἄγγελων Ἰωάννου, ἤρετο λέγειν τοῖς πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θέασασθαι; Ἔλατο οὕτω ἄνεμον σαλευμένον;

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 getting swayed to and fro by the wind?

Lk 7:25 Ἀλλὰ τί ἐξήλθατε ἰδεῖν; Ἀνθρωπὸν ἐν μαλακοῖς ἰματίοις ἡμιρευόμενον; Ἱδοὺ, οἱ ἐν ἰματίσμῳ ἐνδόξω καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

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 Ἀλλὰ τί ἐξήλθατε ἰδεῖν; Προφήτην; Ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτην.

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

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. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to 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, 19:7). 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
Lk 7:27 Οὕτως ἔστιν περὶ οὗ γέγραπται, Ἰδοῦ, ἀποστέλλω τὸν ἀγγέλον μου πρὸ προσώπου σου, ὡς κατασκευάσει τὴν οὐκ ὑπῆρξεν σου.

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

Lk 7:28 Λέγω ὑμῖν, μείζων ἐν γενετητοῖς γυναικῶν Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἔστιν• ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἔστιν.

28I 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."

Lk 7:29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βαπτιστήμα Ἰωάννου•

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

Lk 7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἐαυτούς, μὴ βαπτισθέντες ὑπʼ αὐτοῦ.

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

Lk 7:31 Τίνι ὃν ὀμοίωσε τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσίν ὁμοίοι;

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

Lk 7:32 Ὄμοιοι εἰσίν παιδία τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἦλθαμεν ὑμῖν, καὶ οὐκ ἄρχομαι, ἐθνικότεροι, καὶ οὐκ ἐκλεῖσατε.

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

Lk 7:33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής μὴ ἐσθίων ἄρτον μήτε πίων ὦν, καὶ λέγετε, Δαμιόνιον ἔχει•

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

Lk 7:34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἄνθρωπος ἐσθίων καὶ πίων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἶνοπότης, 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.'

Lk 7:35 Καὶ ἐδικαίωθη ἡ οὐσία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

35(Regardless, vindicated by all her children."

A Prostitute Washes Jesus' Feet with her Tears

Lk 7:36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ’ αὐτοῦ καὶ εἰσελθῇ εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.

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

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.
Lk 7:37 And 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, and began to bathe his feet. And with the tears she began to bathe his feet. And with the hairs of her head she was wiping off, having learned that he is reclining at the Pharisee’s house, had brought an alabaster bottle of perfume, and anointing them with the perfume.

Lk 7:38 and 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, and earnestly kissing his feet, and anointing them with the perfume.

Lk 7:39 Ἡ γυνὴ δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὕτως, εἰ ἦν προφήτης, ἐγένωσεν ἃν τις καὶ ποταπή ἡ γυνὴ ἤτοι ἄπτεται αὐτοῦ, ὅτι ἀμαρτωλός 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."

Lk 7:40 And he said to him, "You have judged correctly.

Lk 7:41 Δύο χρεωφιλεῖται ἦσαν δανισταὶ τεῦχος τῶν ἁπειναίων. Τίς οὖν αὐτῶν πλείων ἀγαπήσει αὐτῶν;

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?"

Lk 7:43 Αἰσχύνθητε Σίμων εἶπεν, Ὅπως λαμβάνω ὅτι ὃ τὸ πλείον ἔχαρισατο. Ὅ δὲ εἶπεν αὐτῷ, Ὄρθως ἐκρίνας.

43In answer Simon said, "I suppose the one whom he freely forgave more." And he said to him, "You have judged correctly."

Lk 7:44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναίκα; Ἐισῆλθον σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας ὡκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἐβρεζέν μου τοὺς πόδας, καὶ ταῖς θριξὶς αὐτῆς ἐξεμάζεν.

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.

Lk 7:45 Φιλήμα μοι οὐκ ἔδωκας· αὕτη δὲ, ἄρ' ἢς εἰσῆλθον, οὖ διέλιπεν καταφιλοῦσα μου τοὺς πόδας.

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

Lk 7:46 Ἔλαυνεν τὴν κεφαλὴν μου οὐκ ἠλείψας· αὕτη δὲ μύρῳ ἠλεύψεν τοὺς πόδας μου.

47A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet.

Lk 7:47 Οὐχὶ χαίρει, λέγω σοι, ἀφέωνται αἱ ἀμαρτιαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὥ δὲ ὀλίγον ἀφίεται, ὀλίγον ἄγαπᾷ.

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.”

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?"

But 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 Kaza, 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:

[Parable text]

187 7:47 Verse 47 is difficult in terms of Greek exegesis, and a translator can’t help but be influenced by one's own existing beliefs regarding sin and salvation. Are the woman's many sins forgiven because she loved much? Or does she love much because her many sins are forgiven? Consult the many English translations, and you will be surprised to see which falls on which side of this problem. Nevertheless, a few things are clear: Jesus means to point out that the woman loved more because she was forgiven more. And also clear is where Jesus declared in verse 50 that it was her faith that had saved her. And it was not faith without repentance. For her weeping and humility could indicate repentance, and since Jesus knew the hearts of all humans (John 2:24-25; Diatess. 5:36), he apparently knew that in her was true repentance.

188 8:2 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 ἐτερὸν κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.

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

καὶ ἐτερὸν ἐπέσεν εἰς τὸν ἄκακον, καὶ συμφυεύεισαι αἰ ἄκακαι ἀπέπνευαν αὐτὸ.

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

καὶ ἐτερὸν ἐπέσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατοντάπλοιον σίσαιν. ταύτα λέγων ἐφώνει, ὁ ἐχὼν ὅτα ἀκούειν ἀκουότα.

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."

The Parable of the Sower Explained

1 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὐτῇ εἶναι ἡ παραβολή;

9 And his disciples asked him the intent of this parable, ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέποντες καὶ ἀκούοντες μὴ συνιῶσιν.

10 and he said, "To you it is given such that you will know the mysteries of the kingdom of God, but to the rest in parables, so that, 'Though seeing, they will not see, and though hearing, they will not understand.'

11 Ἐστιν δὲ αὕτη ἡ παραβολή: ὁ στόρος ἐστίν ὁ λόγος τοῦ θεοῦ. This, then, means the parable: The seed is the word of God. οἱ δὲ παρὰ τὴν ὅδον εἰσίν οἱ ἀκούοντες, εἰσί τερχεῖται ὁ διάβολος καὶ αἰρεῖ τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσι.
12And 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.

ο/AIDS ἐπὶ τῆς πέτρας οὗ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύσανταν καὶ ἐν 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.

tο/AIDS τάς ἀκάνθισσις πεσοῦν, οὗτοὶ εἰσίν οἱ ἀκούσαντες, καὶ ὑπὸ μερμνῶν καὶ πλ. οὗτοι καὶ ἄδονὸν τοῦ βίου πορευόμενοι σιμπένουσιν καὶ οὐ τελεσφοροῦσιν.

14And 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.

tο/AIDS ἐν τῇ καλῇ γῆ, οὗτοὶ εἰσίν οὕτως ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τοῦ λόγου κατέχονται καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

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

15Now 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.

16For there is nothing hidden that will not be made manifest, nor secret, that will not become clearly known, and come into illumination.

17Watch 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 ἀδελφοὶ αὐτοῦ, καὶ οὗτ ἦδύναντο συντυχεῖν αὐτοῦ διὰ τοῦ ὄχλου.

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

ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστίκασιν ἔξω ἰδεῖν θέλοντες σε.

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

ὁ δὲ ἀποκρίθη εἶπεν πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσίν οἱ τὸν λόγον τοῦ θεοῦ ἀκούσαντες 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 μῆτρά τῶν ἥμερῶν καὶ αὐτός ἐνέβα εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπαν πρὸς αὐτοὺς, Διήλθαμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήρχησαν.

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.
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.

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.

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!"

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.

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.

And Jesus questioned him: "What is your name?" And he said, "Legion." For many demons had entered into him.

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

Lk 8:32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βουκομένη ἐν τῷ ὄρει καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

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 herders 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.

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,

οτι θυγάτηρ μονογενής ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτῇ ἀπέθνησεν. Ἐν δὲ τῷ ὑ πάγειν αὐτὸν οἱ ὄχλοι συνέπτηγον αὐτὸν.

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 οὖσα ἐν τῶ ὀφθαλμῶν αὐτῷ ἐτῶν δώδεκα, ἤτε [μαρτυρείς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ᾽ οὔδενος θεραπευθῆναι,

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

προσέλθοντα ὤπληθεν ἱματίῳ τοῦ κρασπέδου τοῦ ἵματός αὐτοῦ, καὶ παραχρῆμα ἐστὶν ἡ ὀυσίς τοῦ ἁματος αὐτῆς.

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

καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ὄφραμενός μου; ἀρνοῦμένον δὲ πάντων εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσιν.

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, Ἡματίῳ μοῦ τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξελημνηθήναι ἀπ’ ἐμοῦ ὑ.

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

Ἰδοὺ δὲ ἡ γυνὴ ὅτι οὐκ ἔλαβεν τρέμουσα ἠλθεν καὶ προσπεσοῦσα αὐτῷ ὁ ἴν αἱ τινὶ ἱματο ἀπόγγειλεν ἐνόπλων παντὸς 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.

ο ὁ δὲ Ἰησοῦς εἶπεν, Ἡματίῳ μοῦ τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξελημνηθήναι ἀπ’ ἐμοῦ ὑ.

But he said to her, "Daughter, your faith has healed you. Go with peace."

Ἐτὶ αὐτοῦ λαλοῦντος ἐμχεῖται τὶς παρὰ τοῦ ἄρχοντα γυνῆν ὅτι Θεόθηκεν ἡ θυγάτηρ σου, καὶ ἐμεί παραδόκηκα μετὰ ἑαυτοῦ.

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, Μὴ φοβοῦ, μόνον πιστεύσον, καὶ σοφθήσεται.

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

ἐλθὼν δὲ ἐς τὴν οἶκον οὐκ ἄφηκεν εἰσελθεῖν τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιόδος καὶ τὴν μητέρα.

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194 8:43 ἀπ᾽ οὔδενος θεραπευθῆναι - 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.
51 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.

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

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

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

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

And he sent them to proclaim the kingdom of God and to cure,

And said to them: "Take nothing for the journey— neither staffs, nor knapsack, nor bread, nor silver, neither have two tunics each.

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 - anistēmi, which means "stand up," but which spiritually means "rise from the dead."

9:2 And why did you not bring anything along— neither staffs, nor knapsack, nor bread, nor silver, nor two tunics each?

197 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 - anistēmi, which means "stand up," but which spiritually means "rise from the dead."

198 9:2 ... nor two tunics each. I think the additions were only natural and that the variety of them betrays their spuriousness.

199 9:3a ... 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."

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
καὶ εἷς ἦν ἄν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρρευσεν.

4 “And into whatever house you might enter, there remain, and from there go forward.

καὶ ὅσοι ἦν μὴ δέχονται ὑμᾶς, ἐξερρήμνοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινοτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπὶ αὐτῶν.

5 And all the places that do not welcome you, going forth from that town, shake the dust off your feet, as a testimony against them.”

6 And going forth they went throughout all the villages, preaching the good news, and healing everywhere.

Herod Hears of Jesus

7 Εἰ οὖν δὲ Ἡρῴδης ὁ τετραρχὴς τὰ γινόμενα πάντα, καὶ διητέραξε διὰ τὸ λέγεον αὐτὸ τινών ὅτι Ἰωάννης ἤγερθη ἐκ νεκρῶν,

7 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,

8 τότε ἔστην δὲ Ἡρῴδης. Ἰωάννης ἤγερθη ἐκ νεκρῶν τῆς ἡλικίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἁρχαίων ἀνέστη.

8 and by some that Elijah had appeared, and still others that a prophet, one of the Ancients, had come back to life.

9 ἐξερρήσατο δὲ Ἡρῴδης. Ἰωάννης ἤγερθη ἐκ νεκρῶν τῆς ἡλικίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἁρχαίων ἀνέστη.

9 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

9:10 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.

201 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
οἱ δὲ ὄχλοι γνώντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάληε αὐτοῖς π ερὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας ἑραμείας ιάτο.

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.

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."

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."

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

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.

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

Peter's Confession of Messiah

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?"

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

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

1'O dé épitéumásas autóç parérrhgeilven mìdei légein toúto,
22But he, admonishing them, charged them to tell this to no one,

εἰπὼν ὃτι δεῖ τὸν vivón tôn án-thrṓpou pollä pabhēn kai ápokokimaiônthnai apó tôn
prosphntérōn kai ár-USREOùN kai gámmateís kai ápokanavthnai kai tē trîp̣tē ἡμέρα ἐγ
eríhna.

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."

'Elègen de prós pántas, Ei tis thèlēi óptísw mou eýrhesthai, árrnhsástho éautón kai
áratō tôn staúroûn autóû kath' ἡmérōn, kai ákoloutheîto mou.

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.

οὗτος ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· ὃς δὲ ἐὰν ἀπολέσῃ τὴν ψυ
χὴν αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σώσει αὐτὴν.

24For whoever wants to save his life will lose it; but whoever loses his life for
my sake, this one will save it.

τῆ γὰρ ὡρφελεῖται ἀνθρώπους κερδήσας τὸν κόσμον ὅλον ἐαυτὸν δὲ ἀπολέσας ἡ ζήμα
ωθεῖς;

25For how does it benefit a human being when he has gained the whole
world, but has lost or been forfeited his very self?

δὲ γὰρ ἐὰν ἐπαισιγνυθή με καὶ τοὺς ἐμοὺς λόγους, τούτον ὁ vivὸς τοῦ ἀνθρώπου ἐπὰ
μανικυῆσαι, ὅταν ἔλη ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἄγιων ἀγγέλων.

26For 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 ὡς ἥλιος, εἰς τὸν ἤπειρον τῶν αὐτοῦ ἑστηκότων οὐ καὶ μὴ γεύσωνται θανάτ
οῦ ἐν και ἐνδοκὴν τὴν βασιλείαν τοῦ θεοῦ.

27But 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

1'Εγένετο δὲ μετὰ τοὺς λόγους τούτους ὄψει ἡμέρα ὁκτὼ [καὶ] παραλαβὼν Πέτρον
καὶ Ἰωάκηννη καὶ Ἱάκωβον ἀνέβη εἰς τὸ ὄρος προσεῦχεσθαι.

28And 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 εὐγένετο ἐν τῷ προσεύχεσθαι αὐτοῦ τὸ εἴδος τοῦ προσώπου αὐτοῦ ἐτερων καὶ ὁ
ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

29And it came about that as he prayed, the appearance of his face was
different, and his clothes were a glistening white.

καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωυσῆς καὶ Ἡλίας,

30And behold, two men were conversing with him, who were Moses and
Elijah,

οἱ δὲ ὄφθεντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἤμελλεν πληροῦν ἐν Ἰερούσαλημ.
who, having been made visible in glory, were relating about the exodus\textsuperscript{202} of him, which was soon to be coming true in Jerusalem.

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.

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.)

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

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

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.

\textbf{The Disciples Accused of Impotence to Heal}

\begin{quote}
'Εγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήκτησαν αὐτῷ ὧς λος πολύς.
\end{quote}

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

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,\textsuperscript{202}"
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 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?

Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἐν εἰ̂ ὡ ἤμεροις αὐτῶν.

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

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

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."

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

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

And 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.

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

And 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?"
But when he turned to them, he rebuked them, and they moved on, to a different village.

And as they were proceeding on the way, someone said to him, "I will follow you, wherever you might go."

And as they were proceeding on the way, someone said to him, "I will follow you, wherever you might go."

They came to a village, where they entered a man's house. And he took care of them, and they ate.

And 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."
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 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").

10:1  Many Greek texts say "seventy." See Endnote #1 at the end of this document, which discusses this question.

10:4  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.
καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἁσθενεῖς, καὶ λέγετε αὐτοῖς, Ἦγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

9 and heal the sick in it, and say to them, 'The kingdom of God has drawn over you.'

εἰς ἣν δ’ ἐν πόλιν εἰσέλθησε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτής εἴπατε.

10 But into whatever town you enter that they do not welcome you, go out into the streets of it, and say,

Καὶ τὸν κοινοτρόπον τὸν κολληθέντα ὑμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπο ασσόμεθα ὑμῖν: πλὴν τούτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.

11 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.'

12 I assure you, it will be more bearable for Sodom in That Day, than for that town.

Οὐκαί σοι, Χαραζῆν: οὐκαί σοι, Βηθσαϊδᾶ: ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ ὀποδῷ καθήμενοι μετενόησαν.

13 Woe to you, Khorazin! Woe to you, Bethsaida! For if the miracles that took place in you took place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

πλὴν Τύρῳ καὶ Σιδώνι ἀνέκτότερον ἔσται ἐν τῇ κρίσει ὑμῖν.

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

15 And you, Capernaum, will you be exalted up to heaven? You will go down to Hades!

16 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."

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

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

19 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.

217 10:8 A Hebraism, the substituting of καὶ for ὅτι. Also in verse 10.

218 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.

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.

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

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.

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

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."

And He said, "You have answered correctly. Do this, and you will live."

But wanting to justify himself, he said to Jesus, "And who is my neighbor?"

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219 10:26 The Greek says literally, "How do you read it?"
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.

κατὰ συγκυρίαν δὲ Ιερούσαλήμ ἔστησαν τὸν τόπον ἔλθον καὶ ἰδὼν αὐτὸν ἀντπαρῆλθεν.

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.

Συμμαρίτας δὲ τῆς ὀδεύου ἦλθεν κατ᾽ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη.

But a Samaritan came traveling by him, and when he saw, was moved with pity.

And 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.

οἱ μοιῶς δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἔλθον καὶ ἰδὼν ἀντπαρῆλθεν.

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.'

Τὶς τούτων τῶν τριῶν πληρόν δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς?

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

οὐ δὲ εἶπεν, Ὁ ποιῆσας τὸ ἔλεος μετ᾽ αὐτοῦ. ἐπεῖν δὲ αὐτῷ ὁ Ἰησοῦς, πορεύου καὶ σὺ ποιεῖ ὀμοίως.

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

Ἐν δὲ τῷ πορεύεσθαι αὐτοῦς αὐτὸς εἰσῆλθεν εἰς κόμην τινά· γυνὴ δὲ τὶς ὀνόματι Μάρθα ὑπεδέχετο αὐτὸν.

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

καὶ τῆς ἦν ἀδελφὴ καλούμενη Μαριάμ, [ἡ] καὶ παρακαθεσθείσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουσεν τὸν λόγον αὐτοῦ.

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.

ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακοινόνα· ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μὲν εἰ σοί ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακοινόν; εἰτε οὖν αὐτῇ ἢν μοι συναντῆται λάβηται.
But Martha was being drawn away by many chores of hospitality. But when she did come over, she said, "Lord, doesn't it concern you that my sister has left me to serve alone? Tell her therefore that she should help carry the load with me."

In answer, Jesus said to her, "Martha, Martha. You are getting concerned and agitated over many things.

And he said to them, "When you pray, say: 'Father, hallowed be your name. May your kingdom come. And forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.'"

Chapter 11

Prayer

Kai ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τῷ ὑπὲρ τινὶ προσευχῆμον, ὃς ἐπαύσαστο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν. Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

1And 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."

2But there is only one thing that warrants it. For Mary has selected the good portion, which will not be taken away from her."

11:2a
txt Ἐν τῷ ἐγένετο ἐν τῷ εἶναι αὐτῶν ἐν τῷ τόπῳ τινὶ προσευχῆμον, ὃς ἐπαύσαστο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

11:2b
And there is only one thing that warrants it. For Mary has selected the good portion, which will not be taken away from her."
And 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.'

That 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.'

I 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.

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

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

"And which father among you, if his child will ask for a fish, will hand him a snake instead? Or again, if he asks for an egg, will hand him a scorpion?"

Jesus and Baalzibbul

Καὶ ἦν ἐκβάλλων δαμιονίου [, καὶ αὐτὸ ἦν] κωφόν ἐγένετο δὲ τοῦ δαμιονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐκθαμμασαν οἱ ὀχλοί.
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 he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls.

So also, if Satan was divided against himself, how will his kingdom stand? I say this because you claim I drive out the demons by Ba'al-zibbul.

Now if I drive out the demons by Ba'al-zibbul, by whom do your followers drive them out? So then, they will be your judges.

But if I am driving out 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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226 11:14 Greek: ἐκβάλλων δαίμονιν κωφόν. Later manuscripts read, ἐκβάλλων δαίμονιν, καὶ αὐτὸ ἦν κωφόν: "And he was casting out a demon, and it was mute. And it came about..." Though that would be in the style of Luke, in a Semitism for saying, "a demon that was mute," the textual evidence for the shorter reading, "a demon of muteness," is just too strong.

227 11:15 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. Beezeboul 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 Beeldebeba, "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.'

And 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 tōtē ("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

No one after lighting a lamp puts it out of view, or under a basket, but rather on the lamp stand, so that those who come in may see the light.

The lamp of the body is your eye. When your eye is open and generous, your entire body is brightly lit also. But when your eye is suspicious and stingy, your body is in darkness also.

See to it, therefore, that the light in you is not darkness.

If then your whole body is brightly lit, not having any part dark, it will all be lighted, like when the lamp by its brightness illumines you.

Six Woes

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

And the Pharisee when he saw, was shocked that he did not first baptize before the meal.
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, Pharisees! For you love the prominent seats in the synagogues, and the greetings in the marketplaces.

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

βαπτίζω - baptizo was used for the ceremonial dunking of not only human beings' bodies (vessels), but for the ceremonial dunking of dishes and hands as well. But because the word has been transliterated into English only in the case of dunking the human body, English speakers have not acquired a full understanding of what it means. This translator therefore thought it best to transliterate the word in every instance.

Acquisitiveness means continuously acquiring things, always wanting more things. This is wickedness, both because it makes an idol of possessions over and above God, and also because there are so many people who have little. It has already been established earlier in Luke's gospel, 3:11, that one fruit characteristic of repentance was to give away your extra possessions to the poor.

A variable here is the dative case of the words meaning "for you" in the phrase. Their inside is "loaded up" with wickedness, and Jesus segues from that to the idea of the inside of their warehouse, or perhaps their platter, being loaded up with goods, which is evil in itself; but if they give what is lying inside to the poor, the inside of their vessel will be clean. Another play on words is that in New Testament Greek, "vessel" sometimes means your body, which is your container or dish, so to speak.

Another garden herb, ruta graveolens. Deuteronomy 14:22 commands the Israelites to give God a tithe from all their crops. But according to the Mishna (Shebi'ith IX 1; cf. Billerb. II 189) it was not necessary to tithe the rue. Hence Jesus' words, "even" the rue.

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 Ὅ δὲ εἶπεν, ἴδι ὑμῖν τοὺς νομικοὺς οὐάι, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσφαίρετε 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.

οὖάι ὑμῖν, ὅτι ὀἰκοδομεῖτε τὰ μνήμεια τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς ἤμεισι δὲ ὀἰκοδομεῖτε.

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

ἀρα μάρτυρες ἐστε καὶ συνενδοκεῖτε τοὺς ἐργοὺς τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲ ν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ ὀἰκοδομεῖτε.

So then, approving witnesses you are, to the deeds of your forefathers; for they kill239 them, and you build.

dιὰ τούτου καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, ἀποστέλλω εἰς αὐτοὺς προφήτας καὶ ἀποστό λους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώκουσιν.

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

ἐνά ἐκζητηθῇ τὸ ἀἷμα πάντων τῶν προφητῶν τὸ ἐκκεχιμένον ἀπὸ καταβολής κόσμου ὑπὸ 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 ἀἵματος Ἀβέλ ἐως ἀἵματος Ζαχαρίου τοῦ ἀπολογμένου μεταξὺ τοῦ θυσιαστη ἰου καὶ τοῦ οἴκου: ναὶ, λέγο ὑμῖν, ἐκζητηθήσεται 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.

οὖάι ὑμῖν τοὺς νομικοὺς, ὅτι ἱπάτε τὴν κλείδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς ἑνεργομένους ἐκμαλίσσατε.

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.240

κάκειθεν ἐξελθόντος αὐτοῦ ἱράκταν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχει υ καὶ ἀποστομάτιζειν αὐτὸν περὶ 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 unpreparedly241 about a great variety of topics,

239 11:48 A gnomic, that is, timeless, aorist. An even better rendering might be, "they do the killing and you do the building."

240 11:52 The Greek verb I translated "barred" is κωλύω - κωλύο, which is related to the word for "limb" of the body, κώλον - κώλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "laity" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that.
ένεδρεύοντες αὐτὸν θηρεύοι τι ἐκ τοῦ στόματος αὐτοῦ.

54ambushing him, to pounce on something coming from his mouth.

Chapter 12

Warnings and Encouragements

1'Εν οἷς ἑπισυναχειοῦν τῶν μυριάδων τοῦ ἄχλου, ὡστε καταπατεῖν ἅλλον, ἤρ ξέτο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον. Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζῆμης, ἡτ ζ ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

1When 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.

οὐδὲν δὲ συγκεκαλυμμένον ἐστίν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ ὑν γνωρίζεται.

2But242 there is nothing covered up that will not be revealed, and nothing secret that will not be made known.

ἀνθ’ ὄν δα ς ἐν τῇ σκοτίᾳ εἶπας ἐν τῷ φωτί άκοινοθήσεται, καὶ δρ πρὸς τὸ οὐς ἑλά λῆσαι ἐν τοῖς ταμείοις, προαγίζεται ἐπὶ τῶν θανάτων.

2Therefore, 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.

Lambda δὲ ὑμῖν τῶν φίλων μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκεφαλιστῶν τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερον τι ποιήσαι.

3I tell you, my friends, do not be afraid of the ones killing the body, and after that having nothing worse left to do.

υποδείξει δὲ ὑμῖν τίνα φοβηθῆτε: φοβηθῆτε τὸν μετὰ τὸ ἀποκεφαλίστος ἐξουσίαν εἰς τὴν γένναν: ναί, λέγω ὑμῖν τούτον φοβήσατε.

4But 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.

οὐχὶ πέντε σπαργάδες πωλοῦνται ἁσσαρίων δύο; καὶ ἐν ἑ αὐτῶν οὐκ ἐστιν ἐπίλεκτον εἱμάλτου τοῦ θεοῦ.

5Are not five sparrows sold for a penny?243 And not one of them is forgotten before God.

Ἀλλὰ καὶ αἱ τρίχαι τῆς κεφαλῆς ὑμῶν πάσαι ἢρίζονται, μὴ φοβεῖσθε: πολλὰς στὸ νύμφον διαφέρετε.

6But in your case, even the hairs of your head, each is numbered. You should not be afraid. You matter more than many sparrows.

λέγω δὲ ὑμῖν, πᾶς δὲ τὸν ὠμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ πάν τοῖς ἄνθρωποι ὠμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγέλων τοῦ θεοῦ.

7But 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.244
Whereas the one disowning me before human beings, will be disowned before the angels of God.

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.”

False Financial Security

And someone in the crowd said, "Teacher, tell my brother to divide the inheritance with me."

But he said to him, "Man, who appointed me judge or arbiter over you two?

And he said, 'This is what I will do. I will pull down my warehouses, and build bigger ones, and there I will stack all my wheat, and all my goods.'

And he said, This is what I will do. I will pull down my warehouses, and build bigger ones, and there I will stack all my wheat, and all my goods.

It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange."  Blass, §220(2), and Bauer, IV 5, say it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."  

The preposition ἐκ- (from) is the word posing some difficulty. Bauer, 3 f, says this means, "He does not live because of..."  For the whole 3 f section he gives the meaning, "of the reason which is a presupposition for something: by reason of, as a result of, because of.  This calls to my mind the verse in Proverbs where it says, "Guard your heart, for out of it are the issues of life."
19 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 τῇ νυκτὶ τὴν ψυχὴν σου ἀπαίτονυν ἀπὸ σοῦ ὁ 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 θησαυρίζων ἐαυτῷ καὶ μὴ εἰς θεὸν πλούτων.

21 Such is the person saving up for himself, and not becoming rich to God."

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," ἀπαιτεῖε, 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 Σὺ γὰρ πρὸ ἡμέρων ἀπαίτησε, the same 3rd person, singular, passive inflection on ἀπαιτεῖ as on the verb ἐκζητεῖ 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: ἵνα ἐκεί τρέφωσιν αὕρῃ 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: τρέφωσιν.

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 - εἰς, 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
True Financial Security

Εἴπεν δὲ πρὸς τοὺς μαθητὰς, Ἀλλὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τῆς φάγης τε, μηδὲ τῷ σῶματι τῇ ἐνδύμασι.

22And 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.

23For life means more than food, and the body more than clothes.

24Consider the ravens, that they neither sow nor reap, and God feeds them. How much higher priority you are than birds!

25Now which of you by worrying is able to add onto his lifespan one foot?

26If therefore you cannot accomplish even this very little thing, why do you worry about the rest?

27Consider 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.

28Now 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?

29And you also should not seek after how you will eat, and how you will drink; that is, do not be anxious.

30Because all these things, the nations of the world are striving for. But your Father knows that you have need of these things.

31Only seek instead his kingdom, and these things will be included for you.

32Do not be afraid, little flock; for it has given your Father pleasure to give you the kingdom.

33Sell 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.

34For 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.

248 12:25 Literally, one cubit. There was an expression in classical Greek, πῆχυνον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Be Ready

"Estowasen ὑμῶν αἱ ὁσφυῖς περιεξωσμέναι καὶ οἱ λήγοις καιόμενοι,
35You must keep your waists girded and your lamps burning,
καὶ ὑμεῖς ὄμοιοι ἀνθρώποι προσδεχομένοις τὸν κύριον ἑαυτὸν πότε ἄναλύῃ ἐκ
36and you must be like people waiting for their own master, waiting for when he
τῶν γάμων, ἵνα ἐλθόντες καὶ κρούσαντος εὐθεῖας ἀνοίξωσιν αὐτῶ.
returns from the wedding celebrations, so that when he arrives and is

μακάριοι οἱ δοῦλοι ἐκείνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γηγοροῦντας· ὅμην λέγ
37Happy are those slaves who when the master arrives, he finds watching.
οὐδὲ περιζώσοντες καὶ ἀνάκλινείς αὐτοῖς καὶ παρέλθην διακονήσει αὐτοῖς.
Truly I tell you, he will gird himself and bid them recline, and after coming in,

κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλῃ καὶ εὐρή οὕτως, μακάριοι εἰσὶν ἐκ
38Those slaves are happy, whether he arrives and finds them in the second,

39And this you know, that if the manager of the household knew what hour

40You also must be the same, because the Son of Man is coming at an hour

41Ἐλεπτὲν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμῖν τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς
42And Peter said, "Lord, are you saying this parable to us, or to everyone else

43And Peter said, "Lord, are you saying this parable to us, or to everyone else

44And the Lord said, "So who is the faithful and sensible steward, whom the

45But if that slave says in his heart, 'My master is taking his time to come,' and

46the master of that slave will come at an hour he is not expecting, and at a

47ἐκείνος δὲ ὁ δοῦλος ὁ γνωστὸς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἐπὶ
48And that slave, knowing the will of his master, and not having prepared or
done in accordance with his will, he will be lashed many times.

καὶ ἐγὼ ἐδόθη π ολύ, πολὺ ἐξήθησεται παρ’ αὐτοῦ, καὶ ὁ παρέθεντο πολύ, περισσότερον αἰτήσομαι
μακάριοι εἰσὶν ἐκ
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 ἔλθον βαλέιν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἡδή ἄνηφρον.

12:50 βαπτίσμα ἔγγα βαπτισθήναι, καὶ ποὺς συνέλαβες ἐν ὅσῳ ὅτου τελεσθῇ.

12:51 οὐκ εἶπαν ἵδικαιν παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ἱμᾶν, ἀλλ' ἐὰν διαμερισμόν.

12:52 ἔρχονται γὰρ ἀπὸ τοῦ νόου πέντε ἐν ἑνὶ οὖξ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν.

12:53 ἐπὶ πατρὶ ἐπὶ νύμφῃ μήπω ἐπὶ τὴν θυγατέρα καὶ μητέρα ἐπὶ τὴν μητέρα, ἐπὶ τὴν νύμφην ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν νύμφην.

12:54 ἐτοίμον ἐτοίμον ἐτοίμον, ἐτοίμον ἐτοίμον ἐτοίμον, ἐτοίμον ἐτοίμον.

12:55 And when the south wind blows, you say, 'It will be hot,' and it happens.

And 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.

And when the south wind blows, you say, 'It will be hot,' and it happens.

12:56 ὑποκρίνεται, τὸ πρόσωπον τῆς γῆς καὶ τοῦ ὅρανον οἴδατε δοκιμάζεν, τὸν καρπὸν δὲ τοῦτον πῶς οἶδατε δοκιμάζειν;

12:57 hypocrites! The face of the earth and sky you know how to interpret, but this present time you do not know how to interpret?

12:58 That is, by satisfying him, coming to a settlement with him.
I tell you, no way will you come out of that place, until you have paid back the very last penny."

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?

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 δε διδάσκαν ἐν μιᾷ τόν συναγωγάν ἐν τοῖς σάββασιν.

10 And he was teaching in one of the synagogues during the Sabbath.

καὶ ἵδον γυνῆ πνεῦμα ἐξούσα ἀσθενεῖς ἐτή δεκαοκτώ, καὶ ἦν συγκύπτουσα καὶ µὴ δυναμενή ἀνακύψαι εἰς τα παντελές.

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."

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 long 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

"Ελέγεν οὖν, Τίνι ὁμόια ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιόμοιο αὐτήν;
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."

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.'

At that time you will begin to say, "We ate and drank in your presence, and you taught in our streets."

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,

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254 13:21 Greek: three sata, about 5 gallons, or 22 liters.
13:29 καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλῆθῃ σονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

29and 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.

13:30 καὶ ἰδοὺ εἰσὶν ἐσχατοί οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἐσχατοί.

30And 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

ἐν αὐτῇ τῇ ὥρᾳ προσήλθαν τινὲς Φαρισαίοι λέγοντες αὐτῷ, ἔξελθε καὶ πορεύου ἐν τῇ ἡμέρᾳ, ὅτι Ἡρώδης θέλει σε ἄποκριτέναι.

In that hour, some Pharisees came up to him, saying to him, "You should move on, and get out of here, because Herod is trying to kill you."

13:32 καὶ εἶπεν αὐτοῖς, πορευθέντες εἴποτε τῇ ἀλώπεκι ταύτῃ, ἵνα ἐκβάλλω δαιμόνι 

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.'

13:33 πλὴν δεῖ με σήμερον καὶ μέρος καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἢ Ἱεροσολύμου.

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!

13:34 Ἰεροσολύμου Ἰερουσαλήμ, ή ἄποκριτεύσαν τοὺς προφήτας καὶ λυθοδολύσασα τὸ ὑπὸ ἄπεσταλμένου πρὸς αὐτήν, ποσᾶκες ἠθέλησεν ἐπισυνάξαι τὰ τέκνα σου ὅπως τὸ τρίτον ὄριον τῇ ἐωτίς νοσσάν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλήσατε.

34O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather your children, as a hen does her brood under her wings, and you were not willing.

33[...]

35Now behold, your house will be abandoned to you. 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.'"

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255 13:32 The Greek for the last phrase, καὶ τῇ τρίτῃ τελείωμαί could also possibly be translated, "and on the third day I will be finished." But this saying of Jesus seems related to verse 22 of this same chapter, that he was making his way to Jerusalem. The verb τελείον - teleioo can also mean to reach the end of something, like a journey, so it makes sense to translate it that way in view of what he says in verse 33. That verse implies that he will reach Jerusalem in three days. Reaching his goal of arriving in Jerusalem, he says, is essential, because it is not possible for a prophet to be killed outside of Jerusalem.

256 13:33a The Greek pronoun for "you" is plural, as also the "you" all three times in this same verse.

257 13:33b txt [A] ὑμῶν ὡς τὸν Φµ53 Ν Α Β Κ Λ Σ Υ Υ Γ Α Π Ω Π 1 124 565 579 597 788 1006 1010 1243 1292 1582* 2542 ByzP5 LectP5 haur,e,f,p,i vg6ww,ut syr5 cop5b5,bof arm slav lat4,1 Epiphanius; Aug NA27 [B] ὑμῶν ἔρημος D E G H M N U Δ Θ Ψ73 2 28 33 118 157 180 205 346 700 892 1071 1241 1342 1424 1505 1582* ByzP5 LectP5,AD ita,b,c,d,f,g,qu1 vg61 syr5,p,h cop5b5 geo lat4 TR RP I lac P C F Q T. Many manuscripts add the word ἔρημος - érēmos, "desolate." This is quite obviously to harmonize Luke with Matthew 23:38. But this was not necessary, since the word ἄφιημι - aphēmi, translated "left" in most translations, also can mean "abandon." The meaning seems to be, that their house, whether it means their temple, or their lineage, or their houses, will be abandoned by Jesus, since he tells them they will not see him again until he fulfills Psalm
Chapter 14

Jesus at a Pharisee's House

Kai eγένετο ἐν τῷ ἔλεγεν αὐτόν εἰς οἶκόν τίνος τῶν ἀρχιποιστῶν ζ[τῶν] Φαρισαίων ο αὐτῷ ἦς αὐτὸν ἵνα παρατηροῦμενοι αὐτόν.

1 And 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.

2 And behold, a man with dropsy was right in front of him. 260 And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"

3 But they kept quiet. And after grasping him, he healed him, and dismissed him.

4 And he said to them, "Who among you whose son or ox should fall into a pit during the Sabbath day, would not immediately pull him out?"

5 And they were not able to rebut these words.

6 And 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:

7 Όταν κληθης ὑπὸ τίνος εἰς γαμούς, μὴ κατακληθῇ εἰς τὴν πρωτοκλησίαν, μήτοτε ἐντυμοτερός σου ἢ κεκλημένος ὑπ' αὐτοῦ.

When 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,

118:26. Abandoned to them alone without him. What is their temple without the high priest? What is their temple without the Light of Humankind?

258 13:35c ὡς [ἵξει ὅτα] ἐπέτη (ἵξει ἡ ἱμέρα ἵνα ἔτει ἐπήρα Ἐ Γ Ἰ 1 ὅτι) Μ Ψ 1254 180 565 597 700 788 1006 1195 1230 1292 1344 1365 1505 1646 2174 Byzp. Lect. AD

260 14:2 Perhaps the "behold" could mean similar to the exclamation, "what do you know." Like this: "And what do you know, there was a man with dropsy right in front of him." At any rate, it looks like it was a set-up.

261 14:5 τὸν καιρόν εἰς ὅτι αὐτός ἦν ἔξω τῶν ἀρχιποιστῶν (ἡμᾶς ἢ μή) ἵνα παρατηροῦμενοι αὐτόν.

262 14:8 When 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,

263 13:35d ὡς [ἵξει ὅτα] ἐπέτη (ἵξει ἡ ἱμέρα ἵνα ἔτει ἐπήρα Ἐ Γ Ἰ 1 ὅτι) Μ Ψ 1254 180 565 597 700 788 1006 1195 1230 1292 1344 1365 1505 1646 2174 Byzp. Lect. AD

264 14:5 τὸν καιρόν εἰς ὅτι αὐτός ἦν ἔξω τῶν ἀρχιποιστῶν (ἡμᾶς ἢ μή) ἵνα παρατηροῦμενοι αὐτόν.

265 14:8 When 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 ἔληλυν ὅ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, δὸς τούτῳ τόπον, καὶ τότε ἀρέξῃ μετ ἀ αἰσχύνης τὸν ἐσθατὸν τόπον κατέχειν.

9 and 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 ἀλλὰ ὅταν εἶδες πορευθεῖς ἀνάπεσε εἰς τὸν ἐσθατὸν τόπον, ἵνα ὅταν ἔληλυ ὁ κ εκλήματος σε ἐρεῖ σοι, φίλε, προσανάβηθι ἐνύπτερον: τότε ἐστι σοι δόξα ἐνώπιον πάντων συνανακειμένων σοι.

10 Instead, 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 ὃτι πάς ὁ ψόνον ἐστιν ταπεινωθήσεται καὶ ὁ ταπεινὸν ἐστιν ὑψωθήσεται.

11 For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted.

14:12 ἔλεγεν δὲ καὶ τῷ κεκληκτῷ αὐτῶν, ὅταν ποιῆς ἀριστον ὢ, δεῖπνον, μὴ φάνει τὸ ὑπό φίλους σου μηδὲ τοὺς ἀδελφοὺς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικελεσθοῦσιν σε καὶ γένηται ἀνταπόδομά σοι.

12 And he was also saying to the man who had invited him, "When you make a breakfast or dinner, do not call your friends, or your siblings or relatives or rich neighbors, lest they also invite you back in return, and that would be repayment for you.

14:13 ἀλλ’ ὅταν δοξήν ποιῆς, κάλει πτωχοὺς, ἀναπείρους, χωλούς, τυφλούς;

13 Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind;

14:14 καὶ ἐκάριος ἔσῃ, ὅτι οὔ τι ἐξουσιασθεῖς ἀνταποδοθοῦσι σε, ἀνταποδοθήσεται γὰρ σὲ ἐν τῇ ἀναστάσει τῶν δικαίων.

14 and you will be blessed, because they do not have the means to repay you. For it will be repaid to you, you see, at the resurrection of the righteous."

The Parable of the Great Banquet

ἀκοῦσας δὲ τις τῶν συνανακειμένων ταῦτα ἐπέαν αὐτῷ, μακάριος ὥστε φάγεται ὁ τόπος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat bread in the kingdom of God."

14:16 ὁ δὲ ἐπέαν αὐτῷ, ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς,

16 And Jesus said to him, "A man held a great banquet, and invited many people.

14:17 καὶ ἐπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου ἐπέαν τοῖς κεκλημένοις, ἐξέστη, ὅτι ἦν ἐτοιμά ἐστιν.

17 And at the hour of the banquet, he sent his slave out to tell those who were invited, 'Come, for it is now ready.'

14:18 καὶ ἤρξατο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος ἐπέαν αὐτῷ, ἐγρόν ἡγόρ ασι καὶ ἦχος ἀνάγκης ἐξελθὼν ἰδεῖν αὐτῶν ἐρωτός ἦν, ἐξε με παρατημένον.

18 And they all alike began to ask to be excused. The first one said to him, 'I have bought a field, and I urgently have to go out and see it. I ask you, consider me excused.'

14:19 καὶ ἄτερος ἐπέαν, ἵματι βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐ ῥωτό σε, ἐξε με παρατημένον.

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262 14:9 The Greek verb κατέχο - katēchō, which I translated "make your way toward," generally means to take, to occupy. But the verb also was a nautical term meaning "head for, make for, steer toward." I chose that shade of meaning here, because the emphasis seems to be the embarrassment you would feel the whole time you are picking your way, in front of everyone, toward the back seat all the way from the front one. The emphasis seems to be on the long, embarrassing process, rather than on the point of taking the seat.

263 14:16 The Greek says "he," not "Jesus."
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!'"

Jesus Qualifies the Crowds

And great crowds were going along with him, and he turned around, and said to them,

If someone is coming with me, and does not spurn his father, and mother, and wife, and children, and brothers, and sisters, and yes, even his own life, he cannot be my disciple. Anyone that does not take up his own cross and follow after me, cannot be my disciple. For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion? It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him, saying, 'This fellow began to build, and was not able to finish.'

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 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.

Jesus Qualifies the Crowds

And great crowds were going along with him, and he turned around, and said to them,

If someone is coming with me, and does not spurn his father, and mother, and wife, and children, and brothers, and sisters, and yes, even his own life, he cannot be my disciple.
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?

For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.

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:

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:

For salt at that time, do not picture purely refined, white, fine-grained sodium chloride like we use now. There are many speculations as to what this verse implies about the salt of that day. Bauer says that salt was sometimes used as fertilizer. Another scholar says that salt was sometimes used to make the soil of one's enemies infertile! And why would someone put salt on a dung heap? To preserve it? Or was it to amend it, stretch it? The best explanation I have heard is that the word salt would have been understood to mean any substance that tasted salty, including, say, potassium nitrate, which could be used for fertilizer. And Ben Crick of England says that the word salt would have been used of any chemical salt, which would include a whole range of substances called "halides" (the Greek word for salt here is "halas"), such as fluorine, chlorine, bromine, iodine and astatine. Fortunately, the moral of the parable remains clear: unless you give up all your possessions, and take up your cross and follow like Jesus, you are salt that is not salty, so is not useful for anything.
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?

And when he has found it, he places it on his shoulder, rejoicing.

And 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.'

I 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

And 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.

And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without.

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."'

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.

267 15:16a Some manuscripts, instead of "to be fed of," χορτασθῆναι ἐκ τῶν κερατίων ὃν ἦσθιον οἱ χοίροι, have "to fill his belly from," γείμωμα τὴν κολλίαν ὄουτοι ἀπὸ τοῦ στήθους, and Codex Washingtonianus conflates the two readings and says "to fill his belly and be fed from." On the basis of age and diversity of text-type of witnesses, the Editorial Committee for the UBS Greek text preferred the reading χορτασθῆναι ἐκ, and give it a B rating of certainty.

268 15:16b Greek, κέρατον - keráton, meaning "little horn," so named because of the shape of the pods of the species Ceratonia siliqua, Arabic "kharrubah," meaning bean pod; aka. Cods of Syria, aka. St. John's Bread, alluding to an erroneous notion, based on folk etymological comparisons of the Greek for "husk" and "locust", that the locusts John the Baptist lived on were instead carob pods; from a leguminous tree having pods 9 inches long and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, ii 146, 1858), and considered a food grain of lower grade; the pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lychophron, from 675 to 678, III BC. For further examples showing that "carob pod" was the meaning of the Greek word keráton, see Aristotle, Polybius, 26, 1, 4, II BC; Dioscorides 1, 114, I AD; Aëtius, Treatment of Diseases of the Eye, 160, 3, VI AD; F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I-V, 131, 7, 1893-1917.

269 15:17 That is, "came to his senses." There was another expression as antonym, "he was beside himself," said of Jesus in Mark 3:21, that is, "he is out of his senses" or "out of his mind."
Chapter 16

The Shrewd Money Manager

'Ελεγεν δὲ καὶ πρὸς τοὺς μαθητὰς, ἀνθρώπος τις ἦν πλούσιος ὃς ἔχειν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζειν τὰ ὑπάρχοντα αὐτοῦ.

16:2 καὶ φωνήσας αὐτὸν ἔπεμψεν αὐτῷ, τῷ τούτῳ ἄκωκον περὶ σοῦ; ἀπόδος τὸν λόγον τῇ οἰκονομίᾳ σου, οὖ γὰρ δύνη ἔτι οἰκονομεῖν.

16:3 ἔπεμψεν δὲ ἐν ἐμφυτῷ ὁ οἰκονόμος, τῷ θυσία, ὧτι ὁ κυρίος μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν ὁ γὰρ ἰσχύς, ἐπαιτεῖν αἰσχύνοιμαι.

16:4 ἔγγον τῇ ποιήσῃ, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δεξιόνται με εἰς τοὺς οἴκους αὐτῶν.

16:5 καὶ προσκαλεσάμενος ἔνα ἐκατόν τῶν χρεοφειλέτων τοῦ κυρίου ἐμφυτοῦ ἔλεγεν τῷ πρώτῳ, πόσον ὀφειλεῖς τῷ κυρίῳ μου;
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?'
16:6 ὁ δὲ εἶπεν, ἐκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ, δέξαι σου τὰ γράμματα καὶ καθίσαι ταξέως γράψαιν πεντήκοντα.
6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."'
16:7 ἔπειτα ἔτρω ἐπέστη, σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, ἐκατὸν κόρους σίτου. λέγει εἰ αὐτῷ, δέξαι σου τὰ γράμματα καὶ γράψαιν ὀγδοίκοντα.
7Then, 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."'
16:8 καὶ ἐπίρρεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰώνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν τὴν ἑαυτῶν εἶσον.
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.
16:9 καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσασθε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλήσῃ δέξονται ὑμῖς εἰς τὰς αἰωνίους σκηνὰς.
9And as for me, I say to you, make friends for yourselves by means of the unrighteous wealth, so that when it fails, they may welcome you into perpetual dwellings.
16:10 ὁ πιστὸς ἐν ἔλαχιστῷ καὶ ἐν πολλῷ πιστὸς ἔστιν, καὶ ὁ ἐν ἔλαχιστῷ ἀδικος καὶ ἐν πολλῷ ἀδικος ἔστιν.
10The person who is faithful with little is also faithful with much, and the one who is unfaithful with little is also unfaithful with much.
16:11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστὸι οὐκ ἐγένεσθε, τὸ ἀληθινὸν τῆς ὑμῶν πιστεύοντες εἰ.
11If therefore you do not prove faithful with the unfaithful wealth, who will trust you with the true?
16:12 καὶ εἰ ἐν τῷ ἀλλωτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τῆς ὑμῶν δόσει;
12And if with someone else’s property you have not turned out to be faithful, who will grant you property of your own?
16:13 οὐδεὶς οἰκέτης δύναται διαφύς κυρίως δουλεύειν· ἢ γὰρ τὸν ἕνα μισῆσαι καὶ τὸν ἐτέρων ἀγαπᾶσθαι, ἢ ἕνος ἀνθέξεται καὶ τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθαι θεῷ δοῦ λείπειν καὶ μαμωνᾶ.
13No 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.
16:14 ἦκον δὲ ταῦτα πάντα οἱ Φαρισαίοι φιλάργυροι ὑπάρχοντες, καὶ ἔξεμπτηρίζοντες ὑπάρχοντες καὶ ἐξεμπτηρίζοντες πάντα όν αὐτῶν.

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 ἀδίκιας - 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 untrustworthy manager. Another play is the contrast of the untrustworthy 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.

The Rich Man and Lazarus

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."
16:24 καὶ αὐτὸς φωνῆσας εἶπεν, πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἐν ἀραίῃ τὸ ἄρκνον τοῦ δακτύλου αὐτοῦ ὑδάτος καὶ καταψύξῃ τὴν γῆςσαν μου, ὅτι ὁ δὲ υἱός μου ἐν τῇ φλογὶ ταύτῃ.

24 So 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, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακάν νῦν δὲ ὁδὲ παρακαλεῖται, οὐ δὲ δύνασαι.

25 But 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 πάση τούτων μεταξὺ ἡμῶν καὶ ἡμῶν χάσμα μεγά εστήκει, ὅπως οἱ θέλοντες διαβάζῃ ἑνῦξεν πρὸς ύμας μὴ δύνασθαι, μὴ δὲ κεκεύεθη πρὸς ἡμᾶς διαπεράσκων.

26 And 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.'

16:27 εἶπεν δὲ, ἔρωτῶ σε οὖν, πάτερ, ἵνα πέμψης αὐτὸν εἰς τὸν οἴκον τοῦ πατρός μοῦ.

27 "And he said, 'Then I beg you, father, send him to my father's house,'

16:28 ἐξω γὰρ πέντε ἀδέλφους, ὅπως διομαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθοῦσιν εἰς τὸν τόπον τούτον τῆς βασάνου.

28 since I have five brothers, in order that he solemnly warn them not to also come to this place of torment.'

16:29 λέγει δὲ Ἀβραάμ, ἔχον Μωϋσῆ καὶ τοὺς προφήτας· ἀκούσατος αὐτῶν.

29 "But he said, 'They have Moses and the Prophets; let them take heed to them.'

16:30 ὁ δὲ εἶπεν, οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτὸ ὑς μετανοήσωσιν.

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 Μωϋσῆς καὶ τῶν προφητῶν οὐκ ἀκούσω σιν, οὐδ' ἐὰν τις ἐκ νεκρῶν ἀναστῇ πεισθήσωται.

31 "And he said to him, 'If they are not taking heed 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, ἀνένεκτον ἐστίν τοῦ ταῦ σκανδάλα μὴ ἐλθεῖν, πλὴν οὐκαὶ δι' 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!

καὶ συνεποιεῖται αὐτῷ εἰ λίθος μικρὸς περιέχεται περὶ τὸν τρέχηλον αὐτοῦ καὶ ἔρχεται εἰς τὴν θάλασσαν ἢ ἵνα σκανδάλισῃ τῶν μικρῶν τούτων ἑνα.

2It would be better for him if a mill stone is lying around his neck and he is thrown into the sea, than that he cause one of these little ones to fall.

καὶ ἐσπέχει ἕως αὐτοῖς. ἐὰν ἀμάρτῃ ὁ ἀδελφός σου ἐπιτίθησον αὐτῷ, καὶ ἐὰν μετανοήῃ ὁ 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 έάν ἐπτάκεις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ ἐπτάκεις ἐπιστρέψῃ πρὸς σὲ λέγων
, μετανοοῦ, ἀφήσεις αὐτῷ.

4And if he sins against you seven times in a day,\textsuperscript{275} and seven times he turns toward you, saying, 'I repent,' forgive him."

**Faith and Duty**

καὶ ἔπαινοι οἱ ἀπόστολοι τῷ κυρίῳ, πρόσθες ἤμιν πίστιν.

5And the apostles said to the Lord, "Give us more faith."

εἶπεν δὲ ὁ κύριος, εἶ ἔχεστε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε δὲν τῇ σικαμίνῳ [τα
ύτη], ἐκρίζωσθε καὶ φυτεύσθητε ἐν τῇ θαλάσσῃ καὶ υπῆκοοισθεν ἄν ὑμῖν.

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.

τίς δὲ ἔξ ὑμῶν δοῦλον ἔχων ἀροτριμώνα ἤ πουμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγρο
ὑ ἔρει αὐτῷ, εἰθέως παρελθὼν 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’ οὖχ ἔρει αὐτῷ, ἐτοίμασον τί δεσπνῆω, καὶ περιξοσάμενος διακόνει μοι ἑώς
φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ;

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 τῷ δούλῳ ὅτι ἐτοίμασον τὰ διασαρθέντα;

9Neither does he thank the servant, that he has done what he has been told.

οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διασαρθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἂχ
ρεῖτο ἐσμέν, ὁ ὀφείλομεν ποιήσαι πεποίηκας.

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 ἔγένετο ἐν τῷ πορεύεσθαί εἰς Ἰεροσολύμων καὶ αὐτὸς διήρχετο διὰ μέσου Σαμ
αρείας 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 τινα κώμην ἀπίνησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες,
ὡς 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 ἤραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἔλεησον ὑμᾶς.

13And they called out loudly, saying, "Jesus, Master, have pity on us!"

17:14 καὶ ἴδον εἶπεν αὐτοῖς, πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεύσιν. καὶ ἐγέν
ἐτο ἐν τῷ ὑπάγειν αὐτοὺς ἐκκαθαρίζοντας.

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\textsuperscript{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.

And one of them, when he had been healed, turned and came back, praising God with a very loud voice.

καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτῶν εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαριτής.

And he fell on his face at Jesus' feet, thanking him.

And in response Jesus said, "Were there not ten cleansed? Where then are the other nine?

Were none found to have come back to give glory to God, except this foreigner?"

And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God

And 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,

neither will people say, 'Behold, here!' or 'There.' For behold, the kingdom of God is within you."

And 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.

And people will say to you, 'Behold, there!' 'Behold, here!' Do not go, neither follow after them.

For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man.

But first he must suffer much at the hands of this generation and be rejected.

And just as it was in the days of Noah, so shall it be also in the days of the Son of Man.

People 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.

It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building.

It came about that as they went, they were cleansed.

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.
...but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.

17:30 κατὰ τὸ αὐτά ἦσται ἡ ἡμέρα ὁ νῦς τοῦ ἀνθρώπου ἀποκαλύπτεται.

17:31 ἐν ἑκείνῃ τῇ ἡμέρᾳ δὲ ἦσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οίκῳ, μὴ καταβάτω ἄρα αὐτά, καὶ ὁ ἐν ἄγρῳ ὂμοίως μὴ ἐπιστρέφῃ τὰς ὑπόσκια.

17:32 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.

17:33 Δεῦ ἔναν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιπουσάθαι ἀπολέσει αὐτήν, δὲ δὲν ἀπὸ λέον ἡγούνται αὐτήν.

17:34 λέγω ὡς, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἰς παραλαμβάνεται καὶ ὁ ἄλλος ἀφεθήσεται.

17:35 I tell you, in that night there will be two men on one couch; one will be taken, and the other left.

17:36 ἔσονται δύο ἀλήθους ἐπὶ τοῦ αὐτοῦ, ἡ μία παραλαμβάνεται ἡ δὲ ἐτέρα ἀφεθή ἔσεται.

17:37 There will be two women together grinding grain; one will be taken, and the other left.

17:38 And they in response are saying to him, "Where, Lord?" And he said to them, "Where the body is, there also the eagles will be gathered."

Chapter 18

The Parable of the Persistent Widow

Ἐλεγεν δὲ παραβολὴν αὐτοῖς 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,

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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 αετός - ho aetós, 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 αετός is ἱεράξ - hiéras, 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 aetós is eating carrion). Yet generally speaking, where ho aetós 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.
18:3 χρίσε ήν έν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ὡς ὁ 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.'

18:4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ δὲ ταύτα ἔπευξεν ἐν ἑαυτῷ. Εἰ καὶ τὸν θεόν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι.
4And 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, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με.
5just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.

18:6 Εἶπεν δὲ ὁ κύριος, Ἀκοῦσαί τε ὁ κρίτης τῆς ἀδίκιας λέγει·
6And the Lord said, "Listen to what the unjust kind of judge was saying.

ο ὁ δὲ θεός οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτὸς, καὶ μακροθυμεῖ ἐπ᾽ 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?

λέγω χρὴν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν ταχεί. πλὴν ὁ νῦς τοῦ ἄνθρωπον ἔληθον ἄρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
8I tell you, he would bring about justice for them, in short order. However, when the Son of Man comes, will he find any faith on the earth at all?" 278

The Parable of the Pharisee and the Revenue Agent

Εἶπεν δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἐφ᾽ ἐαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξοεθεν οὐντας τοὺς λουτροὺς τὴν παραβόλην ταύτην.
9And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:

18:10 Ἀνθρώπου δύο ἔζησαν εἰς τὸ ιερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἐτέρως τελόνης.
10Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

18:11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταύτα προσηύξετο, ὁ θεός, εἰρήνη σοι ὅτι ὑμεῖς εἰμί ἀδικοὶ, μοιχοὶ, ἢ καὶ ὅσον οὕτως ἔληθος τῷ θεῷ καὶ τῷ ἀνθρώπῳ καὶ τῷ στόχῳ αὐτοῦ θοῦν ὅσας ἔστω ἐν τῇ σεζωσει ἐν τῷ βασιλείῳ τοῦ θεοῦ ἀμώμητοι.
11When 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.

18:12 νηστεύω δίς τοῦ σαββάτου, ἀποδεκατώ χαλκοῦ δὲ ὀσὶ κτώμαι.
12I fast twice a week, I tithe of everything I get.'

18:13 ὁ δὲ τελονησίας μακροθύμησεν οὕτως οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπιφέρει εἰς τὸν οὐρανὸν, ἀλλὰ ἐτίθητο τὸ στήθος αὐτοῦ λέγων, ὁ θεός, ἵλον ἤθικά μοι τῷ ἀμωμητῷ.

278 18:8 "any at all" is from the Greek ἀρά - ara, a particle not directly translatable, but which indicates irratimatedness or impatience or displeasure.
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.

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."

The Rich Young Ruler

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."

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.

παραδοθήσεται γὰρ τοῖς ἑθεσίν καὶ ἐμπαιγμένα καὶ ύποδημοσθέναι καὶ ἐμπινυθήσεται καὶ ἐμπινυθήσεται,

For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon,

καὶ μαστιγώσαντες ἀποκτενοῦν αὐτῶν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

καὶ ἀυτοί οὐδὲν τούτων συνήκαν, καὶ ἴσῃ τῷ ῥῆμα τούτῳ ἐκεραυμένον ἄπτ’ αὐτῶν, καὶ οὐκ ἔγνωσκον τὰ λεγόμενα.

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 ἐγγέλειν αὐτῶν εἰς Ἰεριχώ τινιφλός τις ἐκάθητο παρά τὴν ὁδὸν ἐπ αὐτῶν.
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.

And they informed him that Jesus the Nazarene was passing by.

Then he cried out, saying, "Jesus, son of David, have mercy on me!"

And those leading the way were rebuking him, that he should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"

And after stopping, Jesus ordered that he be brought to him. And when he had come 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 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."

281 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."

He 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

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.'

He said therefore, 'A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.'

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.

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19:10 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.

19:12 He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.

19:13 Now after calling ten of his servants, he had given them ten minas, and said to them, 'Do business, until such time I return.'

282 Some translators interpret ἔστημι here as "stopped," seeing the situation as the grumblers grumbling while Zacchaeus and Jesus were still in their presence. So then Zacchaeus would have stopped and said the things he said in response to those complaining. I do not see it that way. I think that Jesus and Zacchaeus had already gone into Zack's house and were reclined, when Zack stood up to say what he says in verse eight. I could be wrong.

283 Jesus is the Good Shepherd of Ezekiel 34:16, and not a false shepherd of Ezekiel 34:4, and does search for that which was lost, as in Ezekiel 34:11. The exact same form of the Greek article and noun for "the lost," τὸ ἀπολολός - τὸ ἀπολολός, occurs also in the Septuagint in Ezekiel 34:4, 16. The translator should word the Ezekiel passages and here exactly the same way, so that the readers get the connection.

284 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.
But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

And 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.

So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

And the second one came, saying, 'Your mina, Lord, has become five minas.'

So he said to that one, 'And you, you shall be over five cities.'

And the other one came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.'

For 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.'

He 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?

And the other one, came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.'

And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

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And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

And the second one came, saying, 'Your mina, Lord, has become five minas.'

So he said to that one, 'And you, you shall be over five cities.'

And the other one came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.'

For 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.'

And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

And the second one came, saying, 'Your mina, Lord, has become five minas.'

So he said to that one, 'And you, you shall be over five cities.'

And the other one came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.'

For 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.'

And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

And the second one came, saying, 'Your mina, Lord, has become five minas.'

So he said to that one, 'And you, you shall be over five cities.'

And the other one came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.'

For 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.'

And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'
23Why 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 τοῖς παρεστῶσιν εἶπεν, "Αροτε ἂπ’ αὐτοῦ τὴν μνήν καὶ δότη τῷ τῶς δέκα μνᾶς ἔχοντι

24And 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 μνᾶς -

25And they said to him, 'Lord, he has ten minas!'

26- ἔρχονται τῶν ἀνοίκοι, καὶ βιοῦσαν τὸ μέτρον τῆς λυμής οὐκ ἔχουσιν πλῆθος.

261 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 βασιλεύσαι ἐπ’ αὐτούς ἀγάγετε ὦδε καὶ κατασφέξετε αὐτοὺς ἐμπροσθέν μου.

27But 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 ἐπορεύετο ἐμπροσθέν ἀναβαίνων εἰς Ἰεροσόλυμα.

28And having said these things, he was pressing his way onward, going up to Jerusalem.

Lk 19:29 ¶ Καὶ ἐγένετο ὡς ἤγιοσεν εἰς Βηθσαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν,

29And 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, ὑπάγετε εἰς τὴν κατέναντι κόμην, ἐν ὃ εἰσπροερύσθην εὑρήσετε πόλον ν δειμένον, ἐφ’ οὖν οὐδεὶς πάσης ἀνθρώπων ἑκάστου, καὶ λείψαντες αὐτὸν ἀγάγετε.

30saying, "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 ύπας ἐρωτά, Διὰ τί λύετε; οὕτως ἐρείτε ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.

31And if someone asks you, 'Why are you untying it,' say this, 'The Lord needs it.'

19:32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι ἐφούν καθώς εἶπεν αὐτοῖς.

32And when the ones who were sent went, they found things just as he had told them.

19:33 λυόντων δὲ αὐτῶν τὸν πόλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πόλον;

33And 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.

34And they said, "The Lord needs it."

19:35 καὶ ἤγιον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρύσσαντες αὐτῶν τὰ ἰμάτια ἐπὶ τὸν πόλον ἐπεβίβασαν τὸν Ἰησοῦν.

35And 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 ὁδῷ.

36And 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 ἐὰν 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," ἐδοφιζέω - edaphizō, 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, ὀπτι - anti followed by the relative pronoun. A literal translation of this would be, "in exchange for
Jesus Clears the Temple

καὶ εἴπαλθον εἰς τὸ ἱερόν ἰρέματο ἐκβάλλειν τοὺς πωλοῦντας.

45And when he had entered the temple, he proceeded to drive out the vendors, λέγων αὐτοῖς, Γέραμαται, Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὡμεῖς δὲ αὐτόν ἐποίησατε ὑπάλληλον ληστῶν.

46telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits." 47And 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.

καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἄτας ἐξεκρέματο αὐτοῦ ἰκώνων.

48Yet 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

καὶ ἐγένετο ἐν μιᾷ τῶν ἰμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελισμένον ἐπέστρεψαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβύτεροις.

1And 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 καὶ εἶπαν λέγοντες πρὸς αὐτούς, Εἰπόν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δοῦς σοι τὴν ἐξουσίαν ταύτην.

2and 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 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, ἐρωτήσω ἡμᾶς ἐγώ λόγον, καὶ εἴπατέ μοι:

3And in answer Jesus said to them, "I will also ask you something, that you must tell me: 20:4 τὸ βάπτισμα Ἰωάννου ἢς οὐρανοῦ ἤν ἢ ἢ ἀνθρώπων;

4John's baptism, was it from heaven, or from human beings?" 20:5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι έαν εἴπομεν, ἔξ ὑπαρκνοῦ ἔρει, διὰ τὸ οὐκ ἐπιστεύσατε αὐτῶ;

5So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?'

20:6 δὲ εἶπον, δὲ εἴπομεν, ἐξ ἀνθρώπων, ὁ λαὸς ἄτας καταλιθάζει ἡμᾶς, πεπεισμένος γὰρ ἔστων Ἰωάννην προφήτην εἶναι.

6But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet." 20:7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

7And they professed not to know where it was from.

20:8 καὶ Ἰησοῦς εἶπεν αὐτοῖς, οὐδὲ ἐγὼ λέγω ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιώ.

8And 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 ἐπισκόπησιν - 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 - ἐπισκόπησιν - 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

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.

And he proceeded to send a third; and that one also they threw out, after injuring him.

So the owner of the vineyard said, 'What should I do? I will send my beloved son; maybe then will they respect.'

But 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 he proceeded to send a another servant; and that one also, after beating and insulting him, they sent away empty-handed.

And he proceeded to send a third; and that one also they threw out, after injuring him.

And then 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.


Paying the Tribute Tax to Caesar

καὶ παραστηρήσαντες ἰπέστελαν ἐγκαθέτους ὑποκρινομένους ἐσωτερικώς δικαίους εἰν αὐτοῦ, ἵνα ἐπιλάβωνται αὐτοῦ λόγον, ὥστε παραδοθῆναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τὸ ὑγεμόνος.

20 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 ἐπιρώτησαν αὐτὸν λέγοντες, διδάσκαλε, οἴδατε ὅτι ὁρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείᾳ τὴν ὅδον τοῦ θεοῦ διδάσκεις?

21 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.

ἐξεστὶν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;  

22 Is it permissible for us to pay the tribute tax297 to Caesar, or not?"

20:23 κοτανοῦσας δὲ αὐτῶν τὴν πανοργίαν ἐπίτευξαν πρὸς αὐτοὺς,  

23 But he perceived their trickery, and said to them,

20:24 δεξιῶσε μοι διήρκειαν τίνος ἔχει εἰκόνα καὶ ἐπιγραφή; οἱ δὲ ἔλπαν, Καίσαρος.  

24 "Show me a denarius. Whose image does it bear, and whose inscription?" And they said, "Caesar's."

20:25 ὁ δὲ ἔλπαν πρὸς αὐτοὺς, τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.  

25 And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."

20:26 καὶ οὐκ ἰσχυον ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαν τες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐπιγίγναν.  

26 And 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, οὶ ἅπαντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπιρώτησαν αὐτὸν  

27 Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him

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297 20:22 The Greek word translated "tribute" is φόρος - phōros. 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. Μωυσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνη ἔχων γυναῖκα, καὶ οὗτος ἀτεκνος ἦ, ἵνα λάβῃ οὗ ἀδελφὸς αὐτοῦ τὴν γυναίκα καὶ ἔξαναστήσῃ ἡ σπέρμα τοῦ ἀδελφοῦ αὐτοῦ.

28 as 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 ἔπτα οὖν ἀδελφὸς ἵσον· καὶ ὁ πρῶτος ἀδημοῦν γυναῖκα ἀπέθανεν ἀτεκνος·

29 Well, there were seven brothers. And the first one, who had taken a wife, died childless.

20:30 καὶ ὁ δευτέρος

30 And the second one

20:31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἔπτα οὖν κατέλιπον τέκνα καὶ ἀπέθανον.

31 took 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 γυνή ἀπέθανεν.

32 Last of all, the woman also died.

20:33 ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνὴ; οἱ γὰρ ἔπτα ἔσχον αὐτῇ 

γυναῖκα.

33 So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."

20:34 καὶ ἔλεπτον αὐτῶις ὁ Ἰησοῦς, οἱ νεῖοι τοῦ αἰῶνος τοῦτοῦ γαμοῦσιν καὶ γαμίζονται αὐτοῖς.

34 And Jesus said to them, "The children of this age marry and are given in marriage;

20:35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται.

35 but 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 οὖν γὰρ ἀποθανεῖν ἐτὶ δύνανται, ἵσαργελοι γὰρ εἰσίν, καὶ νεῖοι εἰσίν θεοῦ, τῆς ἀναστάσεως νεῖοι ὄντες.

36 nor 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 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεόν Ἀβραὰμ καὶ θεόν Ἰσαὰκ καὶ θεὸν Ἰακὼβ·

37 But 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 οὐκ ἔστιν νεκρῶν ἄλλα ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.

38 Now God is not the God of dead people, but of living, for to him all of those are alive."

20:39 ἀποκριθέντες δὲ τῶν γραμματέων εἶπαν, διδάσκαλε, καλῶς εἶπας·

39 And one of the Torah scholars said in response, "Teacher, well said."

Whose Son Is the Messiah

οὐκέτι γὰρ ἐτόλμου ἐπερωτῶν αὐτῶν οὐδέν.

40 Indeed, no longer did any of them dare to question him.

20:41 εἶπεν δὲ πρὸς αὐτοὺς, πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ νεῖον;

41 So he said in reference to them, "How do they maintain the Messiah to be the son of David?

20:42 αὐτῶς γὰρ Δαυὶδ λέγει ἐν βιβλίῳ ψαλμῶν, εἶπεν κύριος τῷ κυρίῳ μου, Κάθου εἰς δεξιῶν μου

42 αὐτὸς γὰρ Δαυὶδ λέγει εἰς βιβλίῳ ψαλμῶν, εἶπεν κύριος τῷ κυρίῳ μου, Κάθου εἰς δεξιῶν 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

Chapter 21

The Widow's Offering

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."

Signs of the Times

Kai tinoon leγoντων pερι toυ ιερου, oti lιθois kaloiς kai anathēmasin kekoσmηtai, eιpεn,

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299 20:42 Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נָאְם יְהֹוָהּ לָאדֹנֵי. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: נָאְם יְהֹוָהּ | לָאדֹנֵי.

300 20:43 Psalm 110:1

301 21:2 Two small, thin copper coins, totaling about one fourth of one cent.
And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

21:6 And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

21:7 And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

21:8 And 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?"

21:9 And he said, "See to it that you are not led as into a trap. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them.

21:10 Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,

21:11 and there will be mega-quaques, and famines and epidemics in various places, and frightful and awesome signs from heaven.

21:12 But 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 it will work out for you to be a testimony.

21:14 But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.

21:15 yet not a hair of your head will perish:

21:16 and there will be mega-quaques, and famines and epidemics in various places, and frightful and awesome signs from heaven.

21:17 And indeed you will be hated by everyone because of my name.

21:18 Yet not a hair of your head will perish:
by your enduring, you shall gain your lives.\textsuperscript{302}

\textbf{21:20} ὅταν δὲ ἴδῃε κυκλομενήν ὑπὸ στρατοπέδου Ἰερουσαλήμ, τότε γνώτε ὅτι ἤγγικεν ἡ ἐρήμωσις τῶν."  

\textbf{203} But when you see Jerusalem surrounded by armies, then you will know\textsuperscript{303} that her desolation is near.

\textbf{21:21} τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτο σαν, καὶ οἱ ἐν ταῖς χώραις μῆν ἐκφεύγοντο εἰς αὐτὴν.  

\textbf{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.

\textbf{21:22} ὅτι ἤμερὰς ἐκδικήσεως αὐτών ἐστίν τοῦ πληρωθῆναι πάντα τὰ γεγομένα.  

\textbf{22} For those are days\textsuperscript{304} of vengeance, in fulfillment of all that is written.

οὐδὲ ταῖς ἐν γαστρὶ ἐκχωρίαις καὶ τοῖς θηλαζονοις ἐν ἐκεῖναις ταῖς ἠμέραις· ἔσται ἡ γῆ ἔπειτα εἷς τῆς γῆς καὶ ὄργη τοῦ λαοῦ τούτῳ.  

\textbf{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,\textsuperscript{305} and wrath toward this people.

\textsuperscript{302} 21:19 κτήσαοιθε (א L R W Δ 047 131 1071 κτήσαοιθαι) D E G H K M X Γ Λ Π Ψ 063 2 69 118 157 180 205 565 (579 κτήσαοιθαι) 597 700 788 828\textsuperscript{a} 892 1006 1009 1010 1071 1079 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2882 \textit{M} \textit{Lect} \textit{it} \textit{d} Origen Apostolic Constitutions Gregory-Nyssa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR HF RP NA27 (C) \textit{κτήσεσθαι} (A 13 828\textsuperscript{c} κτήσεσθαι) B Θ Ω \textit{f} 1 33 124 346 1195 (1253 κτίσθαι) \textit{μ} \textit{a} \textit{c} \textit{e} \textit{I} \textit{L} \textit{L} \textit{d} \textit{s} vs syr\textit{c} \textit{x} \textit{p} \textit{h} \textit{(pal)} \textit{cop} 48⁴⁵arm eth geo slav Jerome Augustine WH Weiss Trg NA25 \textit{οδεστε} (ἐναντίον for τὰς φυσάς ὁμών) Marcion acc to Tertullian \textit{κτήσεσθαι} (F 35 C F N P Q T 28). The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτήσεσθαι - κτήσεσθαι. That would be a command to the disciples to preserve their lives. The committee says it would be more likely that copyists would have changed this verb to conform it to the future tense of the rest of the verbs in the context, more likely than the other way around. Note that the other gospels have the same idea in the future indicative. In some languages the difference between the two readings would not be translatable. I note that in the UBS4 apparatus, the reading of the Syriac is not given. (Is there a translatable difference between "you will gain your lives" and "you shall gain your lives")? There is also discrepancy as to the reading of it\textit{d}. And the apparatuses show \textit{f} in support of κτήσαοιθαι, yet manuscript 1 itself, after which the whole family is named, supports κτήσεσθαι.  

\textsuperscript{303} 21:20 The Greek word for "know" here, γινώσκω - γινώσκε, is in the form of γνώστε - γνώστε, which could be either imperative or subjunctive mood, since in this case the form would be identical. Imperative would be in English, "when you see Jerusalem surrounded by armies, then know - or then you should know," that her desolation is near." Subjunctive would be in English, "when you see Jerusalem surrounded by armies, then you know - or you must know, - or should know, that her desolation is near."  

\textsuperscript{304} 21:22 In the Greek, the word for "day" is anarthrous here, that is, without the article. You will see some translations saying "the days" or "the time," and others saying "days," or "a time." This question regarding the Greek definite article is one of the translation issues most revealing of the translators' doctrinal preconceptions. Here, for example, it can reveal whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these prophecies partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfilled in the tribulation? Or are they solely fulfilled during the time of Titus? Or solely or primarily fulfilled in the tribulation? And prior to the time of Titus, some of God's people no doubt believed that these prophecies had been fulfilled during the time and deeds of Antiochus Epiphanes, either partially or primarily. I have 24 English translations on hand, and they split down the middle; half say "the days" and half say "days" or equivalent. We must interpret this passage by the rest of scripture, and do it in reliance on the anointing of the Holy Spirit, which leads us into all truth. We also must use common sense in light of the context here. This passage, in light of v. 24, seems to be including the destruction of the temple in 70 A.D. Therefore, we must say in v. 22 about the Great Tribulation, that those are "days" of tribulation, not the only ones.  

\textsuperscript{305} 21:23 Or, "upon the earth"
καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ ' Ἱερουσαλήμ ἔσται πατωμένη ὑπὸ ἐθνῶν. ἀρμὸς οὗ πληρωθοῦσαν καιροὶ ἐθνῶν.

24And 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.

καὶ ἕστησε ἡμεία ἐν ἡλίῳ καὶ σελήνῃ καὶ ἁστροῖς, καὶ ἑπὶ τῆς γῆς συνοχή ἐθνῶν ἐν ἀπωρίᾳ ἥχους θυλάσσους καὶ σάλου.

25And 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,

ἀποψιγκόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκομῇ ἑν, αἱ γὰρ δυνάμεις τῶν οὐρανῶν συνελθήσονται.

26people holding their breath in fear and anticipation because of the things overtaking the world; for the forces of space will be shaken.

καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

27And then at that time they will see the Son of Man coming in a cloud, with power and great glory.

ἀρχιμένων δὲ τούτων γίνεσθαι ἀνακύψετε καὶ ἔπαρατε τὰς κεφαλὰς ὑμῶν, διότι ἐ γγίζει ἢ ἀπολύτρωσις ὑμῶν.

28So when these things are beginning to take place, stand yourselves tall and lift up your heads, because your redemption is drawing near.

καὶ εἰσενέκατο παραβολὴν αὐτοῖς· ἰδεῖτε τὴν σκιήν ταῖς πάνταις τὰ δένδρα·

29And he spoke a parable to them: "Consider the fig tree, indeed all the trees.

ὁταν προβάλωσιν ἤρη, βλέποντες ἄφ’ ἑαυτῶν γινώσκετε ὅτι ἡ ἡγή ἐγγύς τοῦ θεοῦ ἐστὶ.

30When they are now putting forth leaves, you see for yourselves and know that summer is now near.

οὕτως καὶ ἡμεῖς, ὅταν ὑπηκοτὰ ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστίν ἡ βασιλεία τοῦ θεοῦ.

31So also you, when you see these things taking place, know that the kingdom of God is near.

ἡμῶν λέγω ὑμῖν ὅτι οὐ μὴ παρελθῇ ἡ γενεὰ αὐτὴ ἐώς ἃν πάντα γένηται.

32Truly I tell you: this age will by no means pass away until this all has taken place.

ὁ οὐρανός καὶ ἡ γῆ παρελθοῦνται, οἱ δὲ λόγοι μου οὐ μὴ παρελθοῦσιν.

33Sky and earth will pass away, but my words will certainly not pass away.

προσέχετε δὲ ἑαυτοῖς μὴ ποτὲ βαρηθῶσαν ὑμῶν αἱ καρδίαι ἐν κραυγῇ καὶ μέθῃ καὶ ἡ μερίμνας βιοτικῶς, καὶ ἐπιστροφὴ ἐφ’ ὑμᾶς αἰφνίδιος ἢ ἡμέρα ἐκείνη

34But watch yourselves, that your hearts not be held back306 by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly.

Lk 21:35 ὡς παγὶς ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

35like a trap. For it will come upon everyone who lives on the face of the whole earth.

Lk 21:36 Ἀργυρευτεῖ δὲ ἐν παντὶ καιρῷ δεόμενοι, ἕνα κατισχύστε ἐκφυγείν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθήσετε ἐμπρόσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

36So 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."

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306 21:34 Or, "desensitized." The Greek word is βορέω - 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.
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Lk 21:37 ¶ Ἡν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ἤλιστε ὀς τὸ ὄρος τὸ καλοῦμενον Ἑλαῖων.

37 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.

καὶ πάσας ὅλας ὄρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἄκοψεν αὐτοῦ.

38 And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

1And the Festival of Unleavened Bread, called Passover, was approaching,

καὶ ἦν δὲ ἡ ἁμάρας ἐν τῷ ἱερῷ ἄρχομεν ἡ λεγομένη πάσχα.

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.307

εἰσὶν δὲ ἦν σκανδάλους ἐξ Ἰουδαίων τὸν καλοῦμενον Ἰσακριμήτην, ὅταν ἐκ τοῦ ἀριθμοῦ ὑ τον κύριος.

3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ συμπεπόντις τὸ πῶς αὐτοῖς παραδῷ αὐτόν.

4And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.

καὶ ἐξάρθησαν καὶ συνέβησαν αὐτῷ ἀργύριον δοῦναι.

5And they were delighted, and contracted to give him money.

καὶ ἐξωμολόγησεν, καὶ ἐξήται εὐκαρίαν τῷ παραδώσαντι αὐτόν ἀτέρ δύλου αὐτοῖς.

6And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

8Εἷς δὲ ἦν ἡ ἁμάρας τῶν ἄζυμων, ἤ ἐδει ὑπεσθαι τῷ πάσχα.

7And 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: θύω - thuo. 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.
8And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

9And they said to him, "Where do you want us to prepare it?"

10And he told 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."

11And when they went, they found things just as he had told them; and they prepared the Passover.

12And when the hour had come, he reclined, and the disciples along with him.

13And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering.

16And after taking hold of the cup, he gave thanks, and said, "This is my body, being given for you. This you should do as a commemoration of me."

309 The word "again" is not in the Greek, but implied. Thus, later copyists apparently felt obliged to add the Greek word οὐκέτι - oukéti, 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."

310 "This you should do" is referring to the Passover. From now on, they and we should do the Passover in commemoration of Jesus' death on our behalf. Both the unleavened bread and the Passover lamb or kid are His body figuratively. Note that Codex D has a much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. So no serious consideration should be given it when it is all alone.
22:20 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 ἡ χειρ τοῦ παραδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.

22:22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὄρισμένον πορεύεται, πλὴν οὐκ ἦν ἀνθρώπῳ ἐκείνῳ δ’ οὐ παραδίδοται.

22:23 Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!

22:24 Ἔγενετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτὸν δοκεῖ εἶναι μεῖζον.

22:25 ὁ δὲ εἶπεν αὐτοῖς, ὃι βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες πάντες αὐτῶν εὐθυγράτευται καλοῦνται.

22:26 Ἰησοῦς δὲ ὁμοίως ἐνέπεσεν ὡς ὁ νεώτερος, καὶ ὁ ἤγου μένος ὡς ὁ διακονόων.

22:27 ὁ δὲ εἶπεν αὐτοῖς, ὃι βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες πάντες αὐτῶν εὐθυγράτευται καλοῦνται.

22:28 ὁ δὲ εἶπεν αὐτοῖς, ὃι βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες πάντες αὐτῶν εὐθυγράτευται καλοῦνται.

22:29 ὁ δὲ εἶπεν αὐτοῖς, ὃι βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες πάντες αὐτῶν εὐθυγράτευται καλοῦνται.

22:30 ὁ δὲ εἶπεν αὐτοῖς, ὃι βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες πάντες αὐτῶν εὐθυγράτευται καλοῦνται.

22:31 Σίμων, Σίμων, ἵδοι, ὁ Σατανᾶς ἐξητήσατό ὑμᾶς, τοῦ συνάσσαι ὡς τὸν σῖτον.
22:32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἔκλητη ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας σὰς τήμουν τοὺς ἀδελφοὺς σου.
22:33 But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers."
22:34 But he said to him, "Lord, I am prepared to go with you both to prison and to death."
22:35 And he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."
22:36 ἔπειτα δὲ αὐτοῖς, Ἄλλα νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πῆρας, καὶ ὁ μὴ ἔχων πωλήσατο τὸ ἴματον αὐτοῦ καὶ ἀγορασάτω μάχαραν.
22:37 Then 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.
22:38 So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

Gethsemane

22:39 And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.
22:40 As follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."
22:41 And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying,
22:42 as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."
And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.

καὶ ἐξεῖπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσευχήσθε, ἵνα μὴ εἰσέλθητε εἰς πειραμόν.

And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

"Ετι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προῆρχετο αὐτοῖς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.

While 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.

But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

Then, 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?

And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

Peter's Denials

And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

And one of them struck the servant of the high priest, and cut off his right ear.

But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

Every 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."

22:44 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.

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."

And Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

But Peter 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

Kai ois andreis oi synexountes auton enestaiwzon autw derontes.
And the men guarding Jesus were making fun of him as they beat him up.

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."

Nevertheless, from now on, the Son of Man will be sitting at the right hand of the power of God."
Chapter 23

Jesus Before Pilate and Herod

Καί ἀναστὰν ἀπαν τὸ πλήθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον.

And the whole assembly of them got up, and they took him before Pilate.

And 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."

So 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."

And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."

But 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."

And when Pilate heard this, he asked, "Is the man a Galilean?"

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 ἔφη, the imperfect form of φημί-, here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

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.

234 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 Kαὶ ἐπιγνοῦσι ὅτι ἕκ τῆς ἐξουσίας Ἡρῴδου ἦστιν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὅντα καὶ αὐτὸν ἐν Ἰεροσολύμων ἐν ταύταις ταῖς ἡμέραις.

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.

ο ὢ Ἡρῴδης ἴδων τὸν Ἰησοῦν ἔχαρη λίαν, ἤν γὰρ ἐκ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἠπιστεύετο τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γενόμενον.

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 ἰκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

εἰσεθήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.

10And the chief priests and the Torah scholars were standing there together, vehemently accusing him.

ἐξουσιώνας δὲ αὐτὸν [καὶ] ὁ Ἡρῴδης σὺν τοῖς στρατεύονταυι τοῦ αὐτοῦ καὶ ἐμπαίζοντες περιμελοῦν ἐσθίσθη λαμπρὰν ἀνέπεμψεν αὐτὸν 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.

εὐγένετο δὲ φίλοι ὁ τῇ Ἡρῴδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· πρὸ οὕτων γὰρ ἐν ἑξῆρα ὄντες 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 ἀρχιερεῖς καὶ τοῦ λαὸν

13And Pilate summoned the high priest, together with the rulers and the people,

ἐλέγκειν πρὸς αὐτούς. Προσηθεὶσεται μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρεφόντα τὸν λαὸν, καὶ ἴδοι ἐγὼ ἐνῶσιν ὑπων ἀνακρίνει ὁδοῦ εὑρόν ἐν τῷ ἀνθρώπῳ τούτῳ αὐτοῖον ὅν 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.

ἀλλὰ οὐδὲ Ἡρῴδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἴδοι οὐδὲν ἄξον θανάτου εὐ δύναμαι πεπηγμένον αὐτοῦ.

15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

παρείσφερας ὅν τοῦ ἄπολείπω.

16Therefore, having scourged him, I will release him."

[ [ ἀνάγκην δὲ εἶχεν ἀπολύσειν αὐτοὺς κατὰ ἐστίν ἑνα. ]]

[ [17Now he was obligated by custom according to the festival to release one person to

them.] ]

17 ἀνέφεραν δὲ παυσάμεθα λέγοντες. Αἴρε τοῦτον, ἀπολύσουσαν δὲ ἡμᾶς τὸν Ἁραβιβάν.

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

ὡστε ἢν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθείς ἐν τῇ φυλακῇ.

321 23:6 The word εἰ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc V.; BDF § 440(b).

322 23:17 These words now called verse 17 are not found in B C D E F G H K Π Ψ f f1 f13 28 157 (180 579 εἴον - imperfect) 205 565 597 700 892c 1006 1010 1071 (1243 ἐνα δέομιν- one prisoner) 1292 1342 1424 1505 2882 Byz Lect Μδστ. b, c, e, f, f1, i, q, r, vg syr h (copbms) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D it5 syr c- n. 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 ἐπεφώνησαν λέγοντες, Σταύρου, σταύρου αὐτῶν.

But they cried out, saying, "Crucify him, crucify him!"

οὶ δὲ τρίτον εἶπαν πρὸς αὐτοὺς, Τί γὰρ κακὸν ἐποίησαν οὗτος; οὐδὲν αἰτίων θανάτου ἐν αὐτῷ παύσεσθαι οὐν αὐτόν ἀπολύσω.

But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυροθῆναι, καὶ κατάσχον αὐτὸν φωναὶ αὐτῶν.

But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed,

καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἵμα αὐτῶν.

And Pilate decided to grant their request.

ἀπέκλεισεν δὲ τὸν διὰ σταύρον καὶ φόνον βεβλημένον εἰς φυλακὴν ἤν ἠτούντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ ἰθέλματι αὐτῶν.

And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion

Καὶ ὁ ἴππησαν αὐτὸν, ἐπιλαβόμενοι Σίμων τινα Κυρηναίον ἐρχόμενον ἀπ’ ἀγρόν ἐπεθῆσαν αὐτῷ τὸν σταυρόν φέρειν ὑποθεν τοῦ Ἰησοῦ.

After they had 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.

Ἠνολυθεὶς δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αὐτὸν ἐκόπτοντο καὶ ἔθρην αὐτὸν.

And a great multitude of the people were following him, and women who were mourning and lamenting him.

στραφεὶς δὲ πρὸς αὐτὸς ὁ Ἰησοῦς εἶπεν, Θυγατέρας Ἰερουσαλήμ, μὴ κλαίειτε ἐπ’ ἐμέ πλὴν ἔφ’ ἔαντας κλαίετε καὶ ἐπ’ ὅτι τὰ τέκνα ἤμων.

But Jesus turned to them, and he said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.

ὅτι οὐκ ἔρχοντα ἡμεῖς ἐν αἷς ἐρωτόμας, Μακάρια ἰαί στείραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγεννήσαν καὶ μαστοὶ οἱ οὐκ ἔθρησαν.

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.'

τότε ἀρξοῦνται λέγειν τοὺς ὁρασίν, Πέσετε ἐφ’ ἡμᾶς, καὶ τοὺς βοῦνοις, Χαλύψατε ἡ μαῖς.

At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

ὁτί εἰ ἐν τῷ ἔρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ἔρῳ τί γένηται;

For if they do these things when the wood is green, what will happen when it is dry?

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23:30 Hosea 10:8
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."

And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing.

And the people stood there, watching. And the rulers were sneering at him, saying, "He saved others; he should save himself, if this is the one chosen the Christ of God."

And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

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 judgement?"

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 judgement?"

And he said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus' Death

Kai ἵνα ὄψοι ὄρα ἔκτη καὶ σκότους ἐγένετο ἐφ' ὅλην τὴν γῆν ἐως ὀρᾶς ἐνάτης,
And it was now about noon, and darkness came across the whole land until 3:00 p.m., to the sun was darkened. And the curtain of the temple was torn in two.

καὶ φωνὴν μεγάλην ὁ Ἰησοῦς εἶπεν. Πάτερ, εἰς χειρὰς σου παρατίθεμαι τὸ πνεῦμά μου. Στοιχεῖο δὲ εἰπών ἐξῆγενεν.

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.

Ἰδὸν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδοξάζειν τὸν θεὸν λέγων, ὁντος ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."

καὶ πάντες οἱ συμπαραγενόμενοι ὁχλοὶ ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τίποτεν τὰ ἑμεῖς ἐπιστήμων.

And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts.

εἰσῆλθεν δὲ πάντες οἱ γυναικεῖς αὐτῶν ἀπὸ μακρόθεν, καὶ γυναικεῖς αἱ συνακολούθησαν αὐτῶν ἀπὸ τῆς Γαλιλαίας, ὄροσκυν ταύτα.

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

Καὶ Ἰδοὺ ἁνήρ ὀνόματι Ἰωσήφ βουλευτῆς υπάρχων [καὶ] ἄνθρωπος καὶ δίκαιος

And behold, there was a council member named Joseph, who was a good and righteous man.

328 23:44 Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the daylight starts, which makes this 12:00 noon. So also the remaining references to time in Luke: the darkness lasted until 3:00 p.m. (Gk- 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 Exx τοῦ ἡλίου ἐκλείποντος Φπ Ν Cvid L 070 579 597 968 1012 1451 1626 2528 (2542 ἐκλάμποντος) 2705 01247 (384½ syhmg (syh ἵστος ἐκλείποντος) slav Origent₉₅ lat msacc to Orig NA27 87 || τοῦ ἡλίου ἐκλείποντος Φπ B 597 1689 (76 1368 (271 (3782 (7770 (7) (1813) (1950) 1223 (5) 1170) 307 (3070) Origen || ἕκτος Ια.β.θ.ε arm geo Diatessaron || καὶ ἐκκοιτεῖσθαι ὁ ἡλίος (Ἀ ἐκκοιτείσθη) C¹ D 1646 ἐκκοιτείσθη δὲ E G H K M Q (S -ο) U W Γ A Θ Π ψ 01177 f* f 1 2 28 118 157 180 205 565 700 892 1006 1009 1010 1071 1079 1195 (579 1216 1230 1241 1242 1243 1253 1292 1342 1344 1424 1505 1546 1582 (3 (5) 1646 2148 2174 2882 Lect μηθ.φ.λ. αγ γυ συρ.θ.σσ.παλ eth Marcionacc to Epiphaniusvid Origenlat msacc to Orig TR HF RP || τοῦ ἡλίου ἐκλείποντος καὶ ἐκκοιτεῖσθαι ὁ ἡλίος cvid 22 pe (18) || omit cvid 3 159 443* 1137 1195* 1373* 1424? || lacuna Φ* Φ F N P T. The phrase with ἐκλείπωσα 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 eclipse 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 ἐκκοιτείσθαι ὁ ἡλίος, "and the sun was darkened." But this textual variance need not make any difference, since the lexical authorities say that, in the passive voice, in which both ἐκλείπωσα and κοιταίζω 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."
And when they had taken it down he wrapped it in linen, and laid it in a hewn-out tomb, which no one was lying in yet.

καὶ ἢμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσεν.

And it was the day of Preparation, and the Sabbath was coming on.

Κατακολουθήσασι δὲ οἱ γυναῖκες, οἵτινες ἦσαν συνελημφθεῖσαι ἐκ τῆς Γαλιλαίας αὐτῶ, ἐθέσαντο τὸ μνημεῖον καὶ ὡς ἔτεθη τὸ σῶμα αὐτοῦ,

Now some women had followed close behind, which were the ones who had come with him from Galilee; they observed the tomb, and how his body was interred.

ὑποτρέψασι δὲ ἠτοίμασαν ἁρώματα καὶ μῦρα. Καὶ τὸ μὲν σάββατον ἠστάχθησαν κατὰ τὴν ἐντολήν,

Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

Chapter 24

The Resurrection

τῇ δὲ μιᾷ τῶν σαββάτων ὁθόρου βασιλείας ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἡ ἠτοίμασαν ἁρώματα.

but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.

ἐφέσθη δὲ τὸν λίθον ἀποκεκλιμένον ἀπὸ τοῦ μνημείου,

But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

eἰσέλθοντο δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

And when they went inside, they did not find the body of the Lord Jesus.

καὶ ἐγένετο ἐν τῷ ἀπορείσθαι αὐτῶ, περί τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐτῇς ἐν ἐσθήται ἀστραπτοηθῇ.

And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

ἐμφάνισαν δὲ γενομένους αὐτῶν καὶ κλημονόμων τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτὰς, 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?

οὐκ ἔστιν ὁδεῖ, ἢλλα ἢγέρθη ἡμνύθητε ὡς ἐλάλησαν ὑμῖν ἐν τῇ Γαλιλαίᾳ, ὅτι δὲν ἐστιν, but is risen! Recall how he spoke to you while still in Galilee,

He is not here, but is risen! Recall how he spoke to you while still in Galilee,

Lk 24:7 λέγων τὸν τῶν ἀνθρώπων οὗτοι διὰ παραδοθήσης ἐς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆται, 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 ἐμνήσθησαν τῶν ἡμέρατων αὐτοῦ,

And they did recall his statements.

καὶ ὑποστρέψασι οὖσα 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.

Jesus and 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

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 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 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?"

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.

9 And all these things.
10 Greek: sixty stadia, or about 11 kilometers.
11 Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..."
όπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἀρχοντες ἤμων εἰς κρίμα θανάτου καὶ ἐστάφυρον αὐτὸν.

20how the chief priests and our rulers handed him over for the sentence of death, and how they crucified him.

ἲμεις δὲ ἡμῖν ἔστω ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. ἄλλα γε καὶ σὺν πάσιν τούτοις τρίτην ταύτην ἠμέραν ἀνέγει ἀφ’ οὗ ταῦτα ἐγένετο.

21And 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

καὶ γυναῖκες τινες ἔξ ἦμων ἐξόσπησαν ἡμᾶς· γενόμενα ὀρθριαὶ ἐπὶ τὸ μνημεῖον

22And not only that, now some of our women have confounded us. They were at the tomb early this morning,
καὶ μὴ εἰρύσατο τὸ σῶμα αὐτοῦ ἠλθὼν λέγουσα καὶ ὑπτασίαν ἀγγέλων ἔωρακέναι, ὅπερ λέγουσαν αὐτὸν ἤμων.

23and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

καὶ ἀπέθανὼν τινες τῶν σὺν ἦμῶν ἔπὶ τὸ μνημεῖον, καὶ εἶρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

24So some of our number went to the tomb, and found it just as the women had said; but him they did not see." καὶ αὐτὸς εἴπεν πρὸς αὐτούς, "Ω̄ άνόητοι καὶ βραδεῖς τῇ καιρίᾳ τοῦ πιστεύειν ἐπὶ πάσαν οἷς ἔλαθαν οἱ προφῆται.

25And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken!
οὐ̄χὶ ταύτα ἔδει παθέναι τῶν Χριστοῦ καὶ εἰσήλθεν εἰς τὴν δόξαν αὐτοῦ;

26Were not these things required for the Christ to suffer in order to go on into his glory?"
καὶ ἀρέσκοντος ἀπὸ Μωυσεῖος καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσαν αὐτὸς εὐ̄ν πάσας τοῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

27And beginning with Moses, and through all the prophets, he interpreted for them the things in all the writings that were about himself.
καὶ ἠγίσασαν εἰς τὴν κόμην οὐ̄ ἑπορεύοντο, καὶ αὐτὸς προσεποίησατο πορρώτερον πορεύεσθαι.

28And they came near to the village to which they were going, and he pretended to go on farther.
καὶ παρεβιάσαντο αὐτὸν ἔλεγοντες. Μεῖνον μεθ’ ἦμων, ὅτι πρὸς ἐστέραν ἐστίν καὶ κέκλεικεν ἔδη ἢ ἠμέρα· καὶ εἰσῆλθεν τούτο μενῶν σὺν αὐτοῖς.

29And 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.
καὶ ἐγένετο ἐν τῷ κατακλῆμα ταύταν μετ’ αὐτῶν ἡμᾶς τὸν ἱρτον εὐ̄λογησαν καὶ κλάσας ἐπεδίδον αὐτοῖς.

30And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.
καὶ αὐτῶν δὲ διηνοίχθησαν οἱ ὀρθολογοὶ καὶ ἐπέγνωσαν αὐτὸν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν.

333 24:21 DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase τρίτην ταύτην ἠμέραν ἀνέγει 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 ἔγενε in phrases about time, means "spend."
Then their eyes were opened, and they recognized him. And he disappeared from them.

cαι ἐκείνοι πρὸς ἄλληλους. Οὕτως ἡ καρδία ἡμῶν καυμάκτη ἦν [ἐν ἡμῖν] ὡς ἐλάληε ἡ ὅ ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

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?"

cαι ἀναστάτες αὐτῇ τῇ ὁρᾷ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εἰρόν ἡμροιμένους τοὺς ἐνδέκα καὶ τοὺς σὺν αὐτοῖς,

And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together,

καὶ αὐτοῖς ἐξημότυτο ταύτῃ ὁ ὄργιος καὶ ἰώθη Σίμων.

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?"

καὶ τησσεράκοντα τάς χειρᾶς καὶ τοὺς πόδας μου ὡς ἐγὼ εἰμι αὐτῶν ὑπερήφανος με καὶ ἵ ἐπέδεικνυσιν τῷ κυρίῳ ὧν ἤστηκεν καὶ μεταφέρεται ἐν τῇ καρδίᾳ ὑμῶν;

And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?"

ἐπεί δὲ σμοῦ τους ἀποστόλους ἀπὸ τῆς χαρᾶς καὶ τῷ χαμαζώτων ἐπέτειμον, ἐχέτε τις ὑποσχόμενον ἐνθάδε;

But alarmed they were, and terrified, thinking they were seeing a ghost.

καὶ τούτῳ εἰπόν ἐδείξεν αὐτοῖς τὰς χειρᾶς καὶ τοὺς πόδας.

And when he had said this, he showed them his hands and his feet.

εἴδε τὸς κυρίος ὑμῶν καὶ τοὺς πόδας μου ὡς ἐγώ εἰμί αὐτῶν ὀρθός ἐκείνη καθὼς ἐμὲ θεωρεῖτε ἐχοντα.

And when he had said this, he showed them his hands and his feet.

ἐντὸς αὐτῶν ἀπὸ τῆς χαρᾶς καὶ καυμαζότων ἐπέτειμον αὐτοῖς, Ἐχετε τις ὑποσχόμεναν ἐνθάδε;

But, since they were still not believing, out of joy and astonishment, he said to them,

οἱ δὲ ἐπέδωκαν αὐτῷ ἱερός ὑπότοι μέρος;

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."

καὶ λαβὼν ἐνόπτων αὐτῶν ἔφαγεν.

And he took it, and ate it in front of them.

Jesus Appears to the Apostles

Then at that time he opened their minds to understand the scriptures.

καὶ ἐπέτειμον αὐτῶν τὸν νόμον τοῦ συνάγεις τὰς γραφάς.

The Ascension

καὶ τῶν διήνοιξαν αὐτῶν τὸν νόμον τοῦ συνάγεις τὰς γραφάς.
And he said to them, "This is what is written: the Christ was to suffer, and to rise from the dead the third day,
Lk 24:47 καὶ κηρυχθῆναι ἐπὶ τῷ ὄνοματι αὐτοῦ μετάνοιαν καὶ ἀφεσιν ἀμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ.

and that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.

υṁεῖς μάρτυρες τοῦτον.

You are witnesses of these things.

καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ’ υμᾶς· υμεῖς δὲ καθί σατε ἐν τῇ πόλει ἡως οὗ ἐνδύσησθε ἐξ ὑμῶν δύναμιν.

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.

Ἐξῆγαγεν δὲ αὐτοὺς ἐξω πρὸς Βηθανίαν, καὶ ἑπάρας τὰς χεῖρας αὐτοῦ εὐλογησεν αὐτοὺς.

Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

καὶ ἐγένετο ἐν τῷ εὐλογεὶν αὐτῶν αὐτοὺς διέστη ἀπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλήμ μετὰ χαρᾶς μεγάλης.

And they, after worshiping him, returned back to Jerusalem with great rejoicing.

καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

And throughout those days they were continually at the temple, praising God.
Endnote #1 – Matthew's vs. Luke's Genealogy


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
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<tbody>
<tr>
<td>Abraham</td>
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<tr>
<td>Isaac</td>
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<td>Jacob</td>
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<td>Aram</td>
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<td>Amminadab</td>
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<td>Nahshon</td>
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<td>Salmon</td>
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<td>Joram</td>
<td>Jonam</td>
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<td>Uzziah</td>
<td>Joseph</td>
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<td>Levi</td>
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<tr>
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<td>Matthat</td>
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<td>Amos/Amon</td>
<td>Jorim</td>
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<td>Josiah</td>
<td>Eliezer</td>
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<td>Jeconiah</td>
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<td>Abiud</td>
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<td>Azor</td>
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<td>Zadok</td>
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<td>Joseph</td>
<td>Jesus</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](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 Sinaitic 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
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 瑀 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.

Metá de taúta
And after these things,
ánédexein ó kúrios kai étrous ébdomikonta [δύο]
the Lord appointed another seventy-two,
kaì ápèstelven autóus ánà δύο [δύο]
and sent them two by two
pró proçosputou autóu
before his face,
eîs pásan polin kai topov ou ἥμελλεν autók érxetai
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 ánà δύο without the second δύο, or one could say "two by two" as just δύο δύο, without the ánà. 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, ánà δύο δύο 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

43And an angel from heaven appeared to him, strengthening him. 44And 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: ψ69:ψ75 Κ1 A B N T W 124 579 788 1071* Lect½ itf syr8 copsa,bo mss 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 ψ69 certain.)

Transpose Lk 22:43-44 after Mt. 26:39 f13

Transpose Lk 22:43-45a (καὶ προς [ὑ]ς) after Mt. 26:39 Lect½

Include with minor variants: Ρ*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 2178 2184*
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: ἐλεηθερώσεται ἡμῖν τὴν ἁμαρτίαν, ἐλεηθερώσεται ὁ ἄνθρωπος. B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622 L 2633 ita,br,d syr s cop sa,bo mss

Include with minor variants: N*3 (A omit “Father”) C D² (E with *) F G H (K ειπεν for ἐλεηθερώσεται) L M N Q U X Γ Δ Π Ψ 063 0250= τ1561 f¹ (f¹³) 2 28 33 131 157 180 205 565 597c 700 828 892 1006 (1009 ποιῶσιν) 1010 1071 1079 (1195 ἀ for τî) 1216 (1230 1253 Ἡσσοὺς ἔτεωμένος ἐλεηθερώσεται) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 m Lect itaur,br,c,e,ff²,l,r¹ vg syrc,p,opal copbopt 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 syr s cop sa,bo mss 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 Μαρίαμ πρὸς τὸν ἄγγελον, πῶς ἐστιν τούτο, ἐπει δὲ άνδρα οὗ γνώσκω;  

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 πυκνά καὶ δείχνουσι τις τις ποιεῖται, 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 καλείτε, Κύριε κύριε, καὶ οὐ ποιείτε ὁ λέγω;  

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

κάγῳ ὑμῖν λέγω, αἰτείτε, καὶ δοθήσεται ὑμῖν· ξητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχτήσεται ὑμῖν.  

So 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 αἱτῶν λαμβάνει, καὶ ὁ ξητῶν εὑρίσκει, καὶ τῶ κρούοντι ἀνοικίσεται.  

9 For 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 ἐπιθυμῶν χορτασθῆναι ἀπό τῶν πιπτόντων ἀπό τῆς τραπέζης τοῦ πλουσίου  

3 and he kept longing in vain to eat the scraps dropping from the table of that rich man. In contrast, even the dogs 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 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἱροχεῖ τρόφος αὐτῶν λέγουσα, Ἐκδίκησόν με ἀ  

But 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 βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακρόθυμης ἐπὶ αὐτοῖς;
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?

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.

καὶ ἐξῆτων οἱ ἀρχιμερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

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.

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 γὰρ.

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.
JNT 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.

NCV The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

CEV 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.

ISV So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.

NET 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.

ESV And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

HCSB The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.

Tynd and the high Priests and Scribes sought how to kill him, but they feared the people.

Wey and the High Priests and the Scribes were contriving how to destroy Him. But they feared the people.

Mess 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.

BBE 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.

NLT 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.

GW 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 27 2 ή δε εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθῖει ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ὄν ἀπὸ τῆς τροπές τῶν κυρίων αὐτῶν.

"But 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 καὶ, 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.
**Ampl.** = Amplified Bible, 1954, Copyright © 1987 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved
**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
**JB** = Jerusalem Bible, 1966, Copyright © 1968 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc. (Roman Catholic)
**NKJV** = New King James Version, 1979, Copyright © 1982 by Thomas Nelson, Inc., Nashville, Tennessee
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