The Gospel of

LUKE

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The Good News According to
LUKE

KATA ΛΟΥΚΑΝ

Chapter 1

Introduction

Lk 1:1 Ἐπειδή̂ ὑπερ αὐτόν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληρωφορημένων ἐν ἡμῖν πραγμάτων,
1 Since many have undertaken to draw up an account of the things fully attested among us,
Lk 1:2 καθὼς παρέδοσαν ἡμῖν οἱ ἁγίας αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,
2 as delivered to us by the original eyewitnesses who became stewards of the
Lk 1:3 ἐδοξεν καὶ ἀμοί, παρηκολουθηκότι ἄνωθεν τινα ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφηλε,
3 it seemed good to me also, having meticulously traced everything again
from the top, to write it down in sequence for you, O most excellent
Theophilus,
Lk 1:4 ἵνα ἐπιγνώσῃ περὶ ὧν κατηχήθη λόγων τὴν ἀσφάλειαν.
4 so that you may know the reliability of things you have been told.

The Birth of John the Baptizer Foretold

Lk 1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὁνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβίας καὶ γυνὴ αὐτῷ ἄνωθεν ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
5 It came about in the days of Herod, king of Judea, that there was a priest,
Zechariah by name, of the rotation of Abijah. And his wife was from the
daughters of Aaron, and her name was Elizabeth.
The priests were divided up into divisions that took turns in rotation, doing the priestly duties.

It is said that a priest received only once in his lifetime, if at all, the privilege to enter inside the shrine to burn incense. The Levites were divided into 48 semi-annual rotations. So a particular priest’s rotation was on duty only about twice a year. Then as to the individual who would go inside to burn incense, it was normal for the priesthood to decide whose turn it was by casting lots. Zechariah’s lot fell.

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

Seeing it disturbed Zechariah, and fear fell over him.

But 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.

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.

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Lk 1:16 Καὶ πολλοὶ τῶν υἱῶν Ἰσραήλ ἐπιστρέφει επί κύριον τὸν θεόν αὐτῶν•
16 He will turn many of the children of Israel toward the Lord their God.
Lk 1:17 καὶ αὕτης προελέυσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δύναμιν Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἕπι τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.
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 their children, and the disobedient toward the outlook of the righteous: a prepared people will be arranged for the Lord."
Lk 1:18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τούτο; Ἡγώ γὰρ εἰμὶ πρεσβύτερος, καὶ ἡ γυνὴ μου προβεβηκυνέναι ἐν ταῖς ἡμέραις αὐτῆς.
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."
Lk 1:19 Καὶ ἀποκρίθης ὁ ἄγγελος εἶπεν αὐτῷ, Ἡγὼ εἰμὶ Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ• καὶ ἀπεστάλη λαλῆσαι πρὸς σέ, καὶ εὐαγγέλισον σοι ταῦτα.
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.
Lk 1:20 Καὶ ἰδοὺ, ἔσσε σῶματον καὶ μὴ δυνάμενος λαλῆσαι, ἢχρι ἢ ἡμέρας γένηται ταῦτα, ἀνθ' ὑμών οὐκ ἔποστευκα τοῖς λόγοις μου, οἵτινες πληρώθονται εἰς τὸν καιρὸν αὐτῶν.
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."
Lk 1:21 Καὶ ἦν ὁ λαὸς προσδοκόν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτῶν.15
21 And the people were waiting for Zechariah, and wondering about his delay in the temple.

The addition of the word ἐν in the Luke passage here just makes it all the more clear that God meant John would be filled with the Spirit while still in his mother's womb, and forward from then on.
12 1:17a The Greek says John will proceed in the power of Elijah "to turn." The verb for turn, ἐπιστρέφω - epistrephw, is in the infinitive form, ἐπιστρέφειν - epistrengthai. This is an "infinitive of result," a Hebraism.
13 1:17b The wording "the Fathers," in English tends to mean "all the fathers." But in this context, the number of fathers is set by verse 16, "He will turn many." Thus, there would be many fathers whose hearts will turn ἐνι τέκνα - epi tekna (toward children.) There is no possessive pronoun "their" here in the Greek. But if we leave it out here, in English, if someone's heart "turns toward children," that might be understood to mean, he decides he now wants to have children. This verse must be an allusion to Malachi 4:6 in the Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint says δε ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν, "who will turn the heart of the father to the son." Several translations make the word πατήρ (pater) generic here, and so translate it as "parents to their children." I can understand that. But so many people already have an understanding of this verse, based on what seems to be a reality in this world that there are more children and fathers estranged, than children from their mothers. For example, the Bible says "Who ever heard of such a thing as a mother killing her child and eating him?" Apparently, it is harder to believe that a mother would do that to her child, than a father. Note that Malachi in the Hebrew also says that He will turn the hearts of the sons to the fathers. The question is, what is broken? Is it more fathers estranged from their children, and children angry at their fathers? Or mothers to the same extent? I think it is the former. That is why I am leaving it fathers and children, because that is more what is broken in the absence of the power of the Spirit.
14 1:18 Zechariah may have felt his question justified because of the fact that Abraham asked the same thing— for a sign. See Genesis 15:8. But this shows a lack of belief in God's statements. Jesus said later, "A wicked and adulterous generation asks for a miraculous sign, but none will be given it except the sign of Jonah." (Diastess. 11:17-18; Mt 12:38-39; Lk 11:16, 20) The apostle Paul said, "For Jews require a sign, and Greeks seek after wisdom..." (1 Cor. 1:22)
15 1:21 τοῦ ναῷ αὐτῶν NA28 / αὐτῶν ἐν τῷ ναῷ TR RP
Luke 1:22 ἔξελθον δὲ οὐκ ἐδύνατο ἵνα λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὁ πατὴρ ὑμῶν ἐόρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεόνακτος, καὶ διεμένεν κωφός.

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


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

Luke 1:24 Μετὰ δὲ ταῦτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκριβεν ἑαυτὴν μήνας πέντε, λέγουσα

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

Luke 1:25 ὅτι Οὗτός μοι πεποιηκέναι κύριος· 17 ἐν ἡμέραις αἷς ἐπείδεν ἠφελείν ὅνειδος μου ἐν ἀνθρώποις.

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

The Birth of Jesus Foretold

Luke 1:26 Ἑν τῷ μηνὶ τοῦ ἔκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἡ ὁνόμα Naázæô. 19

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


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


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


29But she was very troubled by the utterance, and wondered what sort of greeting this might be.
Lk 1:30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μῆ φοβοῦ, Μαριάμ· εὗρες γάρ χάριν παρὰ τῷ θεῷ.

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

Lk 1:31 Καὶ ἵδον, συλλήψει ἐν γαστρί, καὶ τέξη υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

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

Lk 1:32 Οὗτος ἔσται μέγας, καὶ υἱὸς υψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν βρόντον Δαυίδ τοῦ πατρός αὐτοῦ,

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

Lk 1:33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον ἰακώβ εἰς τοὺς αἰώνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

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

Lk 1:34 Εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπει άνδρα οὐ γινώσκω;

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

Lk 1:35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἁγίου ἐπελύσεται ἐπὶ σέ, καὶ δύναμις υψίστου ἐπισκιάσει σοι διὸ καὶ τὸ γεννώμενον ἁγίον κληθήσεται υἱὸς θεοῦ.

35And in answer the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. For this reason also, the one to be born will be called holy, 28 the Son of God.

Lk 1:36 Καὶ ἵδον, Ἔλισαβετ ἢ συγγενεῖς σοι, καὶ αὐτή συνελήφη ἐν υἱόν ἐν γήρει αὐτής· καὶ οὗτος μὴ ἔκτος ἐστίν αὐτῇ τῇ καλουμένῃ στέφᾳ.

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

Lk 1:37 Ὑπὲρ οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥήμα.

37Therefore with God, 31 nothing 32 will be impossible."
Lk 1:38 Εἶπεν δὲ Μαριὰμ, Ἰδού, ἡ δούλη κυρίου γένοιτο μοι κατὰ τὸ βήμα σου. Καὶ ἀπῆλθεν ὑπ’ αὐτῆς ὁ ἄγγελος.

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

Mary Stays With Elizabeth

Lk 1:39 Ἀναστὰσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὁρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδᾶ,

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

Lk 1:40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ.

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

Lk 1:41 Καὶ ἐγένετο ὡς ἦκουσεν τὸν ἄσπασμον τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκύρτησαν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς ἐπὶ πνεύματος ἀγίου ἡ 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 γυναιξί, 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 τότε, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ.

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

Lk 1:44 Ἰδοὺ γάρ, ὡς ἦκουσεν ἡ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὅτα μου, ἐσκύρτησαν ἐν ἀγαλλίασε στὸ 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.

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

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 Μαριὰμ, Μεγαλύνει ἡ ψυχή μου τὸν κύριον,

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

Mary's Song

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

33 1:41 τὸν ἄσπασμον τῆς Μαρίας ἡ Ἐλισάβετ NA28 ἡ Ἐλισάβετ τὸν ἄσπασμον τῆς Μαρίας
34 1:42 τὸν ἄσπασμον φωνῆ να TR RP ἡ ἄνεφωνησεν κραυγὴ B NA28 ἡ ἄνεφωνησεν φωνῆ K
35 1:43 τὸ ἄνεφωνησεν φωνῆ Ν με TR RP
36 1:44a τὸν ἄγαλλιάσε τὸ βρέφος TR NA28 τὸ βρέφος ἐν ἀγαλλίασε RP
37 1:44b Λεπτὸν ἐν ἀγαλλίαις. Τὸς ἡμερῶν τελείωσις τοῖς λελαλήμενοις αὐτῇ παρὰ κυρίου.
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Lk 1:47 and my spirit did rejoice in God my Savior, 

47and the sense of the verb 'magnify' is changed to the indicative. 

Lk 1:48 'Oti ἔπεβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἡδον γάρ, ἀπὸ τοῦ νῦν μακαριοῦσιν με πάσαι αἱ γενεαὶ. 

48because he looked toward the lowly station of his servant. So behold: all the generations after now will consider me blessed, 

Lk 1:49 'Oti ἐποίησεν μοι μεγάλα ὁ δυνατός, καὶ ἠγόν τὸ ὄνομα αὐτοῦ. 

49because the Mighty One did great things for me. And holy will be his name, 

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

50and his mercy to those who fear him, into age after age. 

Lk 1:51 Ἐποίησεν κράτος ἐν βραχιονὶ αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίας καρδίας αὐτῶν. 

51Power he wrought with his arm. He scattered those who were proud in the thoughts of their heart. 

Lk 1:52 Καθελεύν δυνάμεις ἀπὸ θρόνων, καὶ ψυφοῦσεν ταπεινοῦσα. 

52He pulled down rulers from their thrones and lifted high the humble. 

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

53Hungry ones he filled up with good things and rich ones he sent away empty. 

Lk 1:54 Ἄντελαβετο Ἰσραήλ παιδός αὐτοῦ, μνησθήναι ἐλέους, 

54He helped his servant Israel, and remembered about mercy.

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.

39 1:49a ò το ἀνέγειρα NA28 || μεγαλεία TR RP

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

41 1:50a ἠγόν εἰς γενεάς καὶ γενεάς NA28 || γενεάς γενεάς TR RP

42 1:50b Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεάς καὶ γενεάς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him."
Lk 1:55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
55“to Abraham and his seed for ever,’ as he said to our fathers.”
Lk 1:56 Ἔμεινεν δὲ Μαρίαν σὺν αὐτῇ ὡς56 μὴνας 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 Ἑλισάβητε ἐπλήθη οἱ χρόνοι τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.
57And the time was fulfilled for Elizabeth to give birth, and she produced a son.
Lk 1:58 Καὶ ἥκουσαν οἱ περιόικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαιρον αὐτῇ.
58And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.
Lk 1:59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ, ἤλθον περιτεμεῖν τὸ παιδίον59 καὶ ἐκάλουν αὐτό ἐπὶ τὸ ὄνομάτι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.
59And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah.
Lk 1:60 Καὶ ἀποκριθείσα ἡ μήτηρ αὐτοῦ εἶπεν, ὅτι, ἀλλα κληθήσεται Ἰωάννης.
60and his mother responded and said, "No! He shall be called John."
Lk 1:61 Καὶ εἶπαν πρὸς αὐτήν ὅτι θύδαις ἐστιν ἐν τῇ συγγενείᾳ56 σοῦ ὅς καλεῖται τῷ ὄνομάτι τούτῳ.
61And they said to her, "There is no one among your relatives called by that name."
Lk 1:62 Ἐνέχει τὸ πατρὶ αὐτοῦ, τὸ τί ἄν θέλοι καλεῖσθαι αὐτῷ.62 Then 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 ἑθαύμασαν πάντες.
63And he asked for a tablet, and wrote as follows,63 "His name is John." Everyone was surprised.
Lk 1:64 Ἀνεώρθη δὴ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλώσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.
Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτοὺς καὶ ἐν ὅλῃ τῇ ὄρει Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα 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 ἤθεντο πάντες οἱ ἄκουσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τόσο ἔστατ; 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 ἐκ τοῦ ως NA28 // ὠςει TR RP
45 1:59 θέμα τῇ ὀγδόῃ NA28 // ὀγδόη ἡμέρα TR RP
46 1:61 ἐν τῇ συγγενείᾳ TR RP // ἐκ τῆς συγγενείας NA28
47 1:62 ἀπὸ αὐτοῦ NA28 // αὐτὸν TR RP
48 1:63a ἄν τὸ ὄνομα NA28 // 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 
Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήθη πνεύματος ἢγίου, καὶ ἐπροφήτευσεν, ἵνα λέγων,

Lk 1:67 Ἄνδρας εἰς ᾿Ισραήλ ἐξ ἑκρῆρών ἡμῶν ἔπτυσσεν τῷ λαῷ αὐτοῦ ἀλλὰ παῖδος αὐτοῦ —

Lk 1:68 Λόγος ἤγγιξεν κέρας σωτηρίας ἦμι τὰς τευχήνας τῆς ᾿Ιουδαίας ἰμάτιον τῷ λαῷ αὐτοῦ.

Lk 1:69 Ἡμεῖς ἠνευρίσκωμεν ἡμῖν ὁ Ναὸς τοῦ Κυρίου, ἵνα ἀκούσαν τοῦ προφήτου τῆς ἡμέρας τῆς ᾿Ιουδαίας —

Lk 1:70 Ὅσα ἔχεις ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

Lk 1:71 Η καταθήκη τῆς ᾿Ιουδαίας ἐπλήθη πνεύματος ἢγίου, καὶ ἔπτυσσεν τῷ λαῷ αὐτοῦ ἀλλὰ παῖδος αὐτοῦ —

Lk 1:72 Άγιοι πόλεις ἡμῶν ἐπετέρωσεν τῷ λαῷ αὐτοῦ ἀλλὰ παῖδος αὐτοῦ —

Lk 1:73 Ἔγινεν ἡμῖν ὁ Ναὸς τοῦ Κυρίου, ἵνα τῆς ἡμέρας τῆς ᾿Ιουδαίας ἐπιφάνειαν ἔχῃ ἡμῖν —

Lk 1:74 Μεθεμιστών ὁ Κύριος τῷ λαῷ αὐτοῦ —

Lk 1:75 Ἡμεῖς ἦμεροί τῷ λαῷ αὐτοῦ —

Lk 1:76 Περὶ αὐτοῦ τοῦ Κυρίου ἐπιθυμεῖ ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

Lk 1:77 Ἁπάντα πόλεις ἡμῶν ἐπέτερωσεν τῷ λαῷ αὐτοῦ —

Lk 1:78 Ἡ τῇ ᾿Ιουδαίᾳ τῇ μεταγάλαυσεν ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

Lk 1:79 Ἤν τῇ ᾿Ιουδαίᾳ ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

Lk 1:80 Ἄναμενοι τῷ λαῷ αὐτοῦ —

1:66 ὁ παῖς αὐτοῦ ἔχειν εἰς τὰ τέταρτα τῶν ἡμερῶν τῆς ᾿Ιουδαίας ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:67 Ἐπιθυμεῖ ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:68 Ἐπιθυμεῖ ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:69 Ἐπιθυμεῖ ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:70 Ἐπιθυμεῖ ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:71 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:72 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:73 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:74 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:75 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:76 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:77 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —

1:78 Θέλει ἡμῖν ἀλλὰ παῖδος αὐτοῦ —


Chapter 2

The Birth of Jesus

Lk 2:1 'Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὔγουστοι, ἀπογράφεσθαι πᾶσαι 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 ἀπογραφή61 πρώτη ἐγένετο ἡμεσπευστέας 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 ιδίαν έαυτοῦ62 πόλιν.

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

Lk 2:4 Ἀνέβη δὲ καὶ ἱσσός ὁ τῆς Γαλατιας, ἐκ πόλεως Ναζαρέθ,63 εἰς τὴν ἱσσώνταν, εἰς πόλιν Δαυίδ, ἦτο καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτῶν ἦν οἶκον καὶ πατρίας Δαυίδ, Θυσίαν παρὰ τοῦ Κυρίου τὸ πρώτον καὶ τὸ τέλος τοῦ Ναζαρέτ.64

4Thus Joseph also went up, from the town of Nazareth in Galilee, to Judea, to the town of David, which is called Bethlehem, because he was from the house and line of David;

Lk 2:5 ἀπογράφασθαι οὖν Μαριάμ τῇ ἐμνηστευμένῃ αὐτῷ, ὦσθε ἔγκυος.

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

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτῶν ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκείν αὐτῆς.

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

Lk 2:7 Καὶ ἦτεκεν τὸν ὁλόν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσαν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ,65 διὸτι 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.

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60 21: The whole inhabited earth... This is hype on the part of Rome, commonly used in order to magnify the emperors. The meaning is the whole empire. The registration here is the recording of the names for the purpose of adding everyone to the tax rolls. The phrase could also be translated that a census should be taken of all the inhabited earth. The tax is a poll tax, or head tax, or a capitation, as forbidden in the constitution for the U.S.A. This was a form of tribute forced upon the conquered by the conqueror.

61 22: 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 was still present after cleaning; this would have both practical and ceremonial cleanliness ramifications, since the mother’s blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus’ case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the
The Shepherds and the Angels

Lk 2:8 ¶ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὕτη ἀγραυλούντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

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

Lk 2:9 Καὶ ἁγγέλων κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς• καὶ ἔρριπτον φῶς βοῶν μέγαν.

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

Lk 2:10 Καὶ εἶπεν αὐτοῖς ὁ ἁγγέλως, Μἠ φοβεῖσθε· ἵδον γὰρ, εὐαγγελίζωμαι ὑμῖν χαίραν μεγάλην, ἵτις ἔσται παντὶ τῷ λαῷ•

And 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 ἔτεκθη ὑμῖν σήμερον σωτήρ, ὃς ἐστιν χριστὸς κύριος, ἐν πόλει Δαυίδ.

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

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

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

Lk 2:13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἁγγέλῳ πλήθος στρατιῶν υἱῶν τῶν θεῶν, καὶ λεγόντων,

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

Lk 2:14 Τοίχα ἐν υἱῶσι τοῦ θεοῦ, καὶ ἐπὶ γῆς εἰρήνης ἐν ἀνθρώποις εὐδοκία.

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

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.

29 txt καὶ NA28 // καὶ idou TR RP
68 212 txt καὶ κείμενον NA28 // κείμενον TR RP
67 214 [D] txt εν ανθρωποις ευδοκια Ν K B E G H K L M P U V Δ Θ Λ Ξ W 053 0233vid f ji 12 2 28 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2882 Byz Lect (syrialmss ευδοκια σου) copb arm eth geo slav Origen2(5) Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Consitutions Didymus-Philo-Carpsia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Anycya Hesychius Theodoret TR RP // εν ανθρωποις ευδοκια το mortals of his good pleasure εν ανθρωποις ευδοκια το mortals of his good pleasure Κ* A B D W 23 itd vgww,st copb goth Irenaeus,flat Origen67/5, lat Cyril-Jerusalem Gaudentius Jerome11/15 Augustin24/1 Augustine24/1 SBL TH NA28 [A] hominibus bonae voluntatis (ανθρωποις ευδοκίας) 372 itp,aur,b,d,e,f,h3,i,l,p,q,r,v vge2 Irenaeus,flat Origen11/5 Athanasius,flat; Hilary Ambrosiaster Jerome Ambrose Chronius Jerome11/15 Augustine39/41 msacc. to Erasmus εν εν ανθρωποις ευδοκια 1/5 lae C N Π 77. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, "at the end of a line ευδοκια would differ from ευδοκια only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken—thus ευδοκια.

Also according to the UBS textual commentary, the earlier reading is a Semitizing 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 ff.; xi.9; and "the elect of his (God's) good pleasure," viii.6; and also in Aramaic, in a fragment from Qumran, "among men of his good pleasure," see J. A. Fitzmeyer, S.J. (Theological studies, XIX [1958], pp. 225-227. The Sahidic translation of this phrase of the angels' song reads, "And peace upon earth among men of his desire." Similarly, later in this gospel, a voice from heaven says about Jesus, "You are my beloved son; in you I had good pleasure." See Galatians 6:16. Interesting that the same people who object to the NA28 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," yet in Revelation 22:21
Lk 2:15 Καὶ ἔγενετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἔλαλον πρὸς ἄλληλους, διέλθωμεν δῆ ἐως Βηθλεέμ, καὶ ἴδωμεν τὸ ρήμα τοῦτο τὸ γεγονός, δ ὁ 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 ἤλθαν σπευσάντες, καὶ ἀνέυραν τὴν τὴν Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

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

Lk 2:17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς 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 ἀκούσαντες ἔδαυμαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτοὺς.

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

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

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

Lk 2:20 Καὶ ὑπεστρέφαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεόν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη 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 ῥητὸν ἐπέλησθαν ἡμέρα ὁκτώ του περιτειμένων αὐτῶν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἄγγελου πρὸ τοῦ συλλαμβάνει 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 ¶ Ἦταν οἱ ποιμένες ΝΒΛ ὙΠΣΤΣ Ξ 1 565 700 1071 1582* itaaur,b,h,e,dff0,1r1 vg syr1p,pal copa1bo arm geo Or-lat Eus NA28 || καὶ οἱ ἄνθρωποι οἱ ποιμένες A D E F G H K M P S U Y Γ Δ Ψ Ω 053 f15 2 28 33 118 157 892 1009 1010 1079 1195 1216 1230 1241 1242 1344 1424 1428 1546 1582c 2148 2174 III Lectra itlga,syrb Diates1,n.tr TR RP || καὶ οἱ ποιμένες 579 1365 || lac Ψ55 Ψ75 C N Q T Π

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 κυρίου ὅτι Παῦ ἄρεν διανοίγον μήτραν ἀγιον τῷ κυρίῳ κληθήσεται -

23 as it is written in the Law of the Lord, "Every male to open a womb shall be called holy to the Lord,"

Lk 2:24 καὶ τοῦ δούνα θυσίαν κατὰ τὸ εἰρήμενον ἐν τῷ νόμῳ κυρίου, Ζεὺγος τρυγόνων ἢ δύο νοσσών 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."

Lk 2:25 Καὶ ἰδοὺ, ἀνθρωπος ἦν ἐν Ἰερουσαλήμ, ὃ ὄνομα Συμεών, καὶ ὁ ἀνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προοδευκομένους παράκλησιν τοῦ Ἰσραήλ, καὶ πνεύμα ἦν ἀγιον ἐπὶ αὐτόν.

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

Lk 2:26 Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μή ἢδειν θάνατον πρὶν [Ἡ] ἢ ἰδιῇ 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 εἰσαγαγεῖν τοὺς γονεῖς τῷ παιδίῳ Ἰερού, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εὐθυμεμένον τοῦ νόμου περί 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 ἐδεξατο αὐτῷ εἰς τὰς ἀγκάλας, 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 δούλόν σου, δέσποτα, κατά τὸ ῥῆμα σου, ἐν εἰρήνῃ.

29 "Now, Master, keeping your word, you are dismounting your slave,  

30 For my eyes have seen your salvation,  

Lk 2:31 ὁ ἠτιμάσας κατὰ πρόσωπον πάντων τῶν λαῶν  

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

Lk 2:32 φῶς εἰς ἀποκαλύψιν ἑθνῶν, καὶ δόσαν λαόν σου Ἰσραήλ.

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

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

33 And the child's father and mother were marveling at the things being said about him.
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 καὶ οὐκ ἐθέτε τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἢ ἀποκαλυφθῶσιν ἕκ πολλῶν καρδίων διαλογισμοί.

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

Lk 2:36 Καὶ ἦν Ἀννα προφήτης, ὑγάτηρ Φανουὴλ, ἐκ φυλῆς Ασηῤ - αὐτή προβέβηκεν ἐν ἡμέραις πολλαῖς, ζησαμά μετὰ ἀνδρῶς ἐτη ἐπτά ἀπὸ τῆς παρθενίας αὐτής.

And there was also a prophetess, Hannah, daughter of Penuel, of the tribe of Asher. This woman had grown to be very old, having lived with a husband for seven years after her virginity,

Lk 2:37 καὶ αὐτὴ χήρα ἐως ἐτῶν δυσδοκοῦσα τεσσάρων - ἦ oὐκ ἀφιστατο τοῦ ἱεροῦ, νυπτειναι καὶ δεσμιεύσαι λατρεύουσα νύκτα καὶ ἡμέραν.

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

Lk 2:38 Καὶ αὐτή αὐτή 78 ἡ ὥρα ἐπιστάσα ἀνθωμολογεῖτω τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πάντων τῶν προδεχομένων ἀπροσφερόν ἐν Ἰερουσαλήμ.

And coming up at that very time, she gave thanks to God, and spoke about the child to all those expecting redemption in Jerusalem.

Lk 2:39 Καὶ ὡς ἔτελεσαν ἀπάντα τά κατά τόν νόμον κυρίου, ἐπέστρεψαν εἰς τήν Γαλαλαίαν, εἰς πόλιν ἐκατον αἰαράθι.

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

Lk 2:40 Τῷ δὲ παιδίον ἦμαν, καὶ ἐκρατιοῦσο, πληροῦσιν οὐρίαι καὶ χάρις τοῦ ἢ ἐπί αὐτοῦ.

40And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.

editions. Said he, ‘In some Greek manuscript I read ‘Joseph’ instead of ‘father’; in my opinion it has been changed by someone who feared that Joseph be called Jesus’ father.” (“In Graecis aliquot codicibus lege pro pater, Joseph; quod arbitror immutatum a quopiam, qui vereretur Ioseph vocare patrem Iesu…”; ‘aliquot’ added in 1519—ASD VI–1, p. 484 ll. 42–44; similarly in Resp. ad annot. Ed. Lei, ASD IX–4, p. 126 ll. 506–509). So we see that Erasmus figured that copyists changed the original “father” to Joseph, for the very same reasons that KJV Onylists prefer the reading “Joseph.” But they forget that the KJV calls Joseph Jesus’ father in several other passages. Erasmus was correct, but the KJV does not follow him here.

234 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..."

235 In the other hand, many new Israelites will rise or

236— and spoke about the child to all those expecting redemption in Jerusalem.

237 —the child to all those expecting redemption in Jerusalem.

238 —the child to all those expecting redemption in Jerusalem.

239 —the child to all those expecting redemption in Jerusalem.
The Boy Jesus at the Temple

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

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

Lk 2:42 Καὶ ὦ ἐγένετο ἐτών δώδεκα, ἀναβαίνοντων αὐτῶν κατὰ τὸ ἐθνὸς τῆς ἑορτῆς,

42And when he turned twelve years old,

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

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

Lk 2:44 νομίσαντες δὲ αὐτόν εἶναι ἐν τῇ συνοδίᾳ, ἤλθον ἡμέρας ὀχθόνων, καὶ ἀνεξήτων αὐτόν ἐν τοῖς συγγενεῖσιν καὶ τοῖς γνωστοῖς.

44Thinking 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 αὐτόν, ὑπέστρεφαν εἰς Ἰεροσολῦμα ἀναζητοῦντες αὐτόν.

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

Lk 2:46 Καὶ ἐγένετο, μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεξῆς ὡς εἶναι ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκοῦσαν ταύτας, καὶ ἐπερωτώντας αὐτοὺς.

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 Ἐξετάσαντο δὲ πάντες οἱ ἀκούσαντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεισιν αὐτοῦ.

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

\[\text{90} \text{2:42a} \text{ Greek, καὶ ὦ ἐγένετο, "and when he became" twelve... Luke does not use καὶ ὦ ἐγένετο as a transitional phrase. Never once in his gospel or in Acts did Luke use even just the word "heto" in a transitional phrase, but rather, he always used it to indicate precisely the timing of something. Here Jesus, the Lamb of God, is just turning twelve shortly before the Passover festival. This may mean that Jesus' birthday was in our late March or early April.}\]

\[\text{91} \text{2:42b} \text{ txt ἀναβαίνοντων αὐτῶν NA28 {} /} \text{ ἀναβάντων αὐτῶν εἰς Ἰεροσόλυμα TR RP}\]

\[\text{92} \text{2:43} \text{ txt εὐγνώσαν οἱ γονεῖς Ε B D L W Θ 33 157 579 1241 lat syr\((\ell)\), hmg \text{ cop sa, bo RP NA28 {/}} εὐγνώσωκαν οἱ γονεῖς 700 εὐγνώσαν ὑσηφ καὶ ἡ μητήρ 892 1071 2542 εὐγνώσαν ὁ ὑσηφ καὶ ἡ μητήρ A D 1424 εὐγνώσαν ὑσηφ καὶ ἡ μητήρ Ω C K M N U G Λ Π Ψ 0130 2 28 69 565 it (syr\(\ell)\), cop \text{ bo RP}}\]

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

\[\text{93} \text{2:44} \text{ txt καὶ τοῖς γνωστοῖς Ε B C* L N W NA28 {/}} \text{ καὶ εἰς τοὺς γνωστοὺς Ἀ C* D Μ TR RP}\]

\[\text{94} \text{2:45a} \text{ txt εὑρόντες αὐτόν NA28 {} /} \text{ εὑρόντες αὐτόν TR RP}\]

\[\text{95} \text{2:45b} \text{ txt ἀναζητοῦντες NA28 {/}} \text{ ζητοῦντες TR RP}\]

\[\text{96} \text{2:46} \text{ txt μετὰ NA28 {} /} \text{ μετὰ TR RP}\]

\[\text{97} \text{2:47} \text{ Literally, "were amazed at his understanding and his responses." This is probably an example of hendiadys, which according to BDF §442(16), when used with the conjunction καὶ, accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiadys.}\]
Chapter 3

John the Baptist Prepares the Way

Lk 3:1 Ἐν ἑτεῖ δὲ πεντεκαίδεκατῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχόντος τῆς Γαλιλαίας Ἰρώνου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχόντος τῆς Ἰστοραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβίληνης τετρααρχόντος.

In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene,

98 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."

99 2:51a txt τα ρηματα NA28 {\} τα ρηματα ταυτα TR RP

100 2:51b Compare Genesis 37:11.

101 2:52vs την τηιν οοφιη NA28 {\} οοφιη ΤΡ RP

102 3:1a txt τετρααρχόντων K* A C NA28 {\} τετρααρχόντων N* B E L W Μ THR RP omit D lac Π ρ Π75 F P Q Τ Ξ. This variant occurs 3 times in this verse Luke 3:1. Codex A reads with NA28 in the first instance, and with Μ in the others. Though Codex D omits the first one, it reads with Μ 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 sounds better. But I don't think it needs any purpose; it is just a phonological phenomenon of the flow of the speech organs taking the path of least resistance, which happens in most all languages. The BDF grammar in §124 states: "Koine often neglects euphony for the sake of etymological clarity (§817 and 19). So, in an effort to achieve clear isolation of the elements, hiatus is not avoided in composition (contrary to Attic), especially in numerals." The word τετρα-άρχης -αρχέων is given as the second example.

103 3:1b From the Greek tetra, four, and arche, to rule. As a monarch is a one and only ruler of a realm, in the same way a tetrarch is a ruler of one fourth of a realm. (Which implies that there must exist three other one-fourth divisions of the realm.)
Lk 3:2 And the crowds would ask him, “What should we do then?”

Lk 3:11 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.”

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104 3:2 The Greek says Hanan, which is short for the Greek, Hananos, which in turn is the Greek form of the Hebrew name Hananiah.

105 3:4 Text of ψιντος NA28 2

106 3:6 Isaiah 40:3-5a

107 3:10 Text of ποισωμεν TR NA28 2

108 3:11 Text of ελεγεν TR NA28 2

I suspect that none of these 3 are authorial text. None of them are necessary for the sense, and in fact, in the book of Acts, written by Luke the same author as this gospel, Luke often omits such words of saying. The Byzantine reading λεγει is not Luke’s style, but is Mark’s and John’s. The NA28 reading ελεγεν would be more Luke’s style, and continues the imperfect of the verb in the previous verse, επιρωτων.
Lk 3:12 Ἡλθον δὲ καὶ τελῶναι βαπτισθήναι, καὶ εἶπαν τοῦτον, Διδάσκαλε, τί ποιήσωμεν;109
12Revenue agents also came to be baptized, and they asked him, "Teacher, what should we do?"
Lk 3:13 Ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρά τὸ διατεταγμένον υἱῶν πράσσετε.
13He said to them, "Collect nothing in excess, beyond what is prescribed for you."
Lk 3:14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς.111 Ἔδει διασέεσθε, μηδὲ συκοφαντήσητε• καὶ ἀρκεῖσθε τοῖς ὄφνων οὕτων ὑμῶν.
14Some soldiers were also questioning him, saying, "And us, what should we do?" And he told them, "You should no longer shake down anyone, nor frame anyone, always staying content with your pay."
Lk 3:15 Προσδοκώντας δὲ τὸν λαόν, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήπως αὐτὸς εἰς ὁ χριστὸς,
15And all the people were waiting expectantly, wondering in their hearts if John might possibly be the Anointed One.
Lk 3:16 ἀπεκρίνατο λέγων πάσιν ὁ Ἰωάννης, Ἔγώ μὲν ὑδαίν βαπτίζω ὑμᾶς• ἔρχεται δὲ ὁ ἵσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανός λύσαι τὸν ἵμαν τῶν ὑποδημάτων αὐτοῦ• αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι αγίω καὶ πυρί.
16John responded speaking to everyone, 'I baptize you in water, but one who is more powerful than I am coming, the thongs of whose sandals I am not worthy to untie. He will baptize you in the Holy Spirit and in fire: Lk 3:17 οὐ τὸ πῦρν ἐν τῇ χερί αὐτοῦ, διακαθάρατ112 τὴν ἄλωνα αὐτοῦ, καὶ συναγαγεῖ113 τὸν ὁτὸν εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχρον κατακάψει πυρὶ ἀβέβαιο.
17his winnowing fork is in his hand to clear out his threshing floor, gathering the wheat into the barn. But the chaff he will burn up in unquenchable fire."
Lk 3:18 ¶ Πολλὰ μὲν οὖν καὶ ἔτερα παρακαλῶν εὐηγγελίζετο τὸν λαὸν•
18And with many and varied other exhortations John was preaching the good news to the people.
Lk 3:19 ὁ δὲ Ἰησοῦς ὁ τεταράρχης, ἔλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἰησοῦν ὁ δοξαλός τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὃν ἐποίησεν πονηρῶν ὁ Ἰησοῦς,
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 προσέθηκεν καὶ τούτῳ ἐπὶ πᾶσιν,114 κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.
20Herod piled this on top of them all: he shut John up in prison.

109 3:12a txt εἰπαν C D W NA28 {\} // εἰπον P* Ν A B L N Μ TR RP // lac P 575 E P Q T
110 3:12b txt ποιήσωμεν P* Ν Α Β Κ Δ Ε Φ Η Λ Μ Ν Ψ Υ Γ Δ Θ Λ Ξ Ν ΢ // lac E P Q T. Don't quote me on this, but it appears to me that the Syriac Peshitta and the Sahidic and Bohairic Coptic versions support ποιήσωμεν. This is the weakest Majority Text reading I have seen so far in the gospel of Luke.
111 3:14a txt αὐτοίς P* B C* D L NA28 {\} // πρὸς αὐτούς K Α C N W M syrh TR RP // lac Π 373 E P Q T
112 3:14b txt διακαθάρατον P* Ν B C* Ξ Σ // διακαθάρατος 13 lat TR // lac P 575 P Q T. (Cf. Matt 3:12)
113 3:17a txt διασκαλεῖται Ν* Β ιτ(α) b corp cop.sqrt lac Ν 577 P Q T. // Ν* Β ιτ(α) lac Π 575 P Q T. (Cf. Matt 3:12)
114 3:20a txt πᾶσιν P* Ν* B D Ξ E H J K L Μ N S W Y // πᾶσιν καὶ Ν* A C E L N W 070 // lac P 575 P Q T. One theory for the cause of addition of καὶ is that it was to avoid asyndeton.
The Baptism of Jesus

Lk 3:21 'Εγένετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳγθήναι τὸν οὐρανόν,

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 ἁγιὸν σωµατικῶς εἶδει ώς περιστερᾶν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι,115 ὙΣ ἐί ὃ υἱὸς μου ὃ ἀγαπητός, ἐν σοί 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 ὡσει ἐτῶν τριάκοντα, ὃν υἱόν, ὃς ἐνομίζετο, Ἡσσῆφ, τοῦ ΖΗΛ,116

23And this Jesus, being about thirty years old,116 was the son, so it was thought, of Joseph,117 the son118 of Eili,

Lk 3:24 τοῦ Μαθθαί, τοῦ Λευί, τοῦ Μελχί, τοῦ Ἰανναί, τοῦ Ἡσσῆφ, τοῦ σοιοφ.119

24the son of Matthat, the son of Levi, the son of Melki, the son of Yannai,119 the son of Joseph,

Lk 3:25 τοῦ Ματθαίου, τοῦ Ἀμως, τοῦ Ναούμ, τοῦ Ἑσλί, τοῦ Ναγγαί,120

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

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115 3:22 txt γενεσθαι Ψ N B D L W NA28 ‖ γενεσθαι λεγουσαν A E N Μ TR RP ‖ lac Ψ55 Ψ75 C P Q T Ξ
116 3:23a καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσει ἐτῶν τριάκοντα. Most translations render this something like, "And Jesus himself was about thirty years old when he began his ministry." The trouble with that is that the word "his ministry" are not in the Greek. The usual reasoning for this rendering is that the word "began," ἀρχω 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 thirtyeth 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 ἀρχω in the middle voice is often pleonastic or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JWHunkin on the Pleonastic ἀρχομαι 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 ἐτῶς and ἀρχω are in the continuous aspect. The word αὐτός 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..."

117 3:23b See the endnote at the end of this document, comparing this genealogy to Matthew's genealogy.
118 3:23c Probably, son-in-law of Eli. (In Hebrew this name Eli starts with the consonant Ayin, a guttural stop. The NA28/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 he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 that Joseph was son-in-law of Heli. So Heli was Mary's father, and Mary was descended from David. Gabriel's words to Mary, "the Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.
119 3:24 txt Ιανναί Ψ N B L syri6 cop52 NA28 ‖ Ιανναί vg ‖ Ιαννα A E5 TR RP ‖ Ῥωνανα Ψ5 N ‖ alt genealogy D ‖ omit entire genealogy W ‖ lac Ψ55 Ψ75 C P Q T Ξ
Lk 3:26 τοῦ Μαάθ, τοῦ Ματταθιου, τοῦ Σεμείν, τοῦ Ἰωσήχ, τοῦ Ἰωάδα,
the son of Maath, the son of Mattathias, the son of Semein, the son of
Joseph,120 the son of Joda,
Lk 3:27 τοῦ Ἰωάναν, τοῦ Ἱρα, τοῦ Ζωροβαβελ, τοῦ Σαλαβήλ, τοῦ Νηρί,
the son of Yoanan,121 the son of Rhesa, the son of Zerubbabel, the son of
Shealtiel, the son of Neri,
Lk 3:28 τοῦ Μελχι, τοῦ Λαδί, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἡρ,
the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam,122
the son of Er,
Lk 3:29 τοῦ Ἰροῦ, τοῦ Ἐλεζέρ, τοῦ Ἰωρίμ, τοῦ Μαθάτ, τοῦ Λεύ,
the son of Joshua,123 the son of Eliezer, the son of Jorim, the son of
Matthat, the son of Levi,
Lk 3:30 τοῦ Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσῆφ, τοῦ Ἰωάνα, τοῦ Ἐλιακύμ,
the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam,124
the son of Eliakim,
Lk 3:31 τοῦ Μελέα, τοῦ Μεννά, τοῦ Ματταθά, τοῦ Ναθάμ, τοῦ Δαώδ,
the son of Melea, the son of Menna,125 the son of Mattatha, the son of
Nathan, the son of David,
Lk 3:32 τοῦ Ἰσσααί, τοῦ Ωβῆδ, τοῦ Βοαζ, τοῦ Σαλμών, τοῦ Νασσών,
the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon,126
the son of Nahshon,
Lk 3:33 τοῦ Ἀμιναάδαβ, τοῦ Ἀράμ, τοῦ Ἑρώμ, τοῦ Φαρές, τοῦ Ἰούδα,
the son of Amminadab, the son of Aram,127 the son of Perez, the son of
Judah,
Chapter 4

The Temptation of Jesus

Lk 4:1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ ἱερᾶν, καὶ ἤγετό 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 ἴμερας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἴμεραις ἐκείναις· καὶ συντέλεσθεισῶν αὐτῶν, ἐπέίνασεν.

2being tempted forty days by the devil. And he ate nothing during those days, and at the end of them he was hungry.\textsuperscript{130}

Lk 4:3 Εἶπεν δὲ αὐτῷ ὁ διάβολος, ἐὰν υἱὸς ἐστίν τοῦ θεοῦ, ἐπέτειλέ τὸ λίθῳ τούτῳ ἵνα γενήσῃ 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 ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

4And Jesus responded to him, "It is written, 'A human being shall not live on bread alone.'\textsuperscript{131}"

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

5Then leading him upward,\textsuperscript{132} the devil showed him all the kingdoms of the inhabited earth, in a moment of time.

Lk 4:6 Καὶ ἐπέτειλεν αὐτῷ ὁ διάβολος. Σοὶ δῶσω τὴν ἐξουσίαν ταύτην ἄπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ εὖ ἔχω 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 Σὺ οὖν ἔχεις προσκυνήσεις ἐνώπιον ἐμοῦ, ἔσται σοῦ πάσα.

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

Lk 4:8 Καὶ ἀποκρίθηκεν ὁ Ἰησοῦς ἐπίνεν αὐτῷ, γέγραπται, Κύριον τὸν θεὸν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

In answer Jesus said to him,\textsuperscript{133} "It is written: 'You shall worship Yahweh your God, and him only shall you serve.'\textsuperscript{134}"

Lk 4:9 Ἡγαγεν δὲ αὐτὸν εἰς ἱεροσολύμα, καὶ ἠστηκεν ἐπὶ τὸ πετρύγιον τοῦ ἱεροῦ, καὶ ἐπέτειλεν αὐτῷ, ἐὰν υἱὸς ἐς τὸν θεοῦ, βάλε σεαυτὸν ἄντεθεν κατῶ.

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

Lk 4:10 γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·

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

Lk 4:11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

11and they will bear you up in their hands, so you will not strike your foot against a stone.\textsuperscript{135}"

\textsuperscript{130} 4:2 Τὸν εὐπνεόνεσαν ΝΑ28 {[]} ὑπὸ τοῦν εὐπνεόνεσαν TR RP

\textsuperscript{131} 4:4 Τὸν ἀνθρώπος Ν K B L W syr\textsuperscript{h} co hr bo\textsuperscript{h} arm geo Or\textsuperscript{h} gri lat NA28 {B} ὑπὸ ἀνθρώπος, άλλ' ἐπὶ παντὶ ρήματι θεοῦ A E 0233 ℳ syr\textsuperscript{h} arm geo Or\textsuperscript{h}Titus-Bostra Asterius-Amasea TR RP ὑπὸ ἀνθρώπος, άλλ' ἐν παντὶ ρήματι θεοῦ D 0102 latt ὑπὸ ἀνθρώπος, άλλ' ἐν παντὶ ρήματι ἐκπορευομένῳ διὰ στόματος θεοῦ co hr bo\textsuperscript{h} virg et Diatess. Deuteronomy 8:3 The Editorial Committee for the United Bible Societies' Greek text says, "The shortest reading, which has been followed by a majority of early support, must be original; the longer forms of text have been assimilated by copyists to the Matthaean parallel (Mt 4:4) or to the Septuagint of Dt 8:3, either verbatim or according to the general sense. If any of the longer forms of text had been original, its omission from \textsuperscript{K} B L W 1241 syr\textsuperscript{h} co hr bo\textsuperscript{h} would be unaccountable."

\textsuperscript{132} 4:5 Τὸν αὐτόν ΝΑ28 {[]} ὑπὸ τοῦν ὁ διάβολος εἰς ὄρος ψφηλῶν TR RP

\textsuperscript{133} 4:8a Τὸν εὐπνεόν K B D L W Σ 12211 lat syr\textsuperscript{h} cop\textsuperscript{h} arm geo NA28 {[]} ὑπὸ παντὶ ρήματι θεου Σατανᾶ A E 0102 ℳ it syr\textsuperscript{h} (cop\textsuperscript{h}) TR RP

\textsuperscript{134} 4:8b Deuteronomy 6:13

\textsuperscript{135} 4:11 Τὸν ὅτι K A B L W Σ TR ΝΑ28 {[]} ὑπὸ παντὶ D E 0102 ℳ it cop\textsuperscript{h} bo\textsuperscript{h} RP
Lk 4:12 Kai ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, ὦκ ἐκπειράσεις κύριον τὸν θεὸν σου.  
13Jesus answered and said to him, “It says: You shall not test Yahweh your God.”
Lk 4:13 Kai συντελεός πάντα πειρασμόν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καὶ τοῦ ἀναγινώσκειν.
13And having carried out every sort of temptation, the devil left him until an opportune time.

Jesus Begins to Preach

Lk 4:14 Kai ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν• καὶ φήμη ἐξῆλθεν καθ’ ὅλης τῆς περιχώρου περί αὐτοῦ.
14And Jesus returned to Galilee in the power of the Spirit, and a rumor about him spread throughout the whole region.
Lk 4:15 Kai αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.
15And he taught in their synagogues, being praised in the synagogues.

Jesus Rejected at Nazareth

Lk 4:16 ¶ Ἐπηλθεν εἰς Ναζαρην. Ὅπως ἔστη ἔνα γεγραμμένον, ὕψον τὸν κεφαλῆν, εὑρεν τὸν τόπον ὅπου ἦν γεγραμμένον,
16And 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 ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου. Καὶ ἀναπτύξας τὸ βιβλίον, εὗρεν τὸν τόπον ὅπου ἦν γεγραμμένον,
17And the scroll of the prophet Isaiah was handed to him. Unrolling the scroll, he found the place where it is written:
Lk 4:18 Πνεῦμα κυρίου ἐπὶ ἐμέ, οὐ εἰνεκέν ἐξηρανὸν εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με κηρύξαι αἰχμαλώτως ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστειλεὶ τεθραυσμένους ἐν ἀφέσει,
18“The Spirit of Yahweh is upon me, because he has anointed me; He has sent me139 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 ἐναυτόν κυρίου δεκτόν.
19to proclaim the year of Yahweh’s favor...”140

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136 4:10-11 Psalm 91:11,12
137 4:12 Deuteronomy 6:16
138 4:16 txt ναζάρα K B* Ε1308 cop59988 Or NA28 () || την ναζάρα 33 || την ναζαράτ A 0102 || ναζαρέθ B L 579 700 892 1241 1582 2542 || την ναζαρέθ Γ K Π 118 157 565 1071 1424 pm RP || την ναζαρέθ G M U Y Ψ f¹ 2 28 pm TR || ναζαρέθ W Λ 1 788 || ναζαρέθ Θ ναζαρέθ Θ ναζαρέθ Δ lac f45 c Π ο Τ
139 4:18 txt omit K B D L W Ε f133 33 579* 700 892* lat syr5 cop59988 or Eus Did NA28 () || include ἱδιασαθαι τούς συντετριμμένους τῆς καρδίαν “to heal the broken-hearted” A F K M U Г Δ Α Π Ψ f1 2 28 69 124 157 346 565 788 1071 1241 1424 2882 M Ε f45 syr b pal cop59988 Ir lat TR RP lac f45 c Π ο Τ. 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.
Lk 4:20 And having closed the scroll, he gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. Lk 4:21 "He was speaking there in his home town. 'Physician, heal yourself! The things we heard and amazed at the gracious words coming from your mouth. And they were saying, "Isn't this Joseph's son?"

24And 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 If it is true that no prophet is accepted in his home town, how much less will one be accepted in another country.

25And he said, "Truly I tell you, no prophet is accepted in his home town.

Lk 4:25 "Every Ephraimite, when they come to the country of Sidon, to a woman there. Lk 4:27 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.

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

Lk 4:29 They got up and drove him outside the town, intending to throw him down the cliff.

Jesus' Teaching Has Authority

Lk 4:30 He walked right through them, and went on his way.

Jesus' Teaching Has Authority

Lk 4:31 And he went down to Capernaum, a town in Galilee, and on the Sabbath began to teach them.

140 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.

141 4:29 υφοδομητο αυτων ωστε NA28 || αυτων υφοδομητο εις το TR RP
Lk 4:32 Kai ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὡτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

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

Lk 4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ὁ ἀνθρώπος ἐχὼν πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραζεν φωνῇ μεγάλῃ.

33 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, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνε; Ἡλέθης ἀπολέσαι ἡμᾶς; Οἴδα σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ.

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

Lk 4:35 Καὶ ἐπετίµησαν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε ἀν' αὐτοῦ. Καὶ ρίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξήλθεν ἀν' αὐτοῦ, μηδὲν βλάψαν αὐτὸν.

35 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 συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος αὐτοῖς, ὡτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοις ἀκαθάρτοις πνευμασιν, καὶ ἔξερχονται;

36 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 ἐξεπρεπετο ὁχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

Jesus Heals All in Capernaum

Lk 4:38 ¶ Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος• πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶς μεγάλῳ καὶ ἤρωτον αὐτὸν περὶ αὐτῆς.

38 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 Καὶ ἐπιστάσα ἐπάνω αὐτῆς, ἐπετίµησαν τῷ πυρετῷ, καὶ ἀφήκην αὐτήν• παραχρῆμα δὲ ἀναστάσα διηκόνει αὐτοῖς.

39 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 ¶ Δύονος ὄντος δὲ τοῦ ἡλίου, ἀπαντᾷ δοῦ εἶχον ἀσθενοῦντας νόσοις ποικίλας ἠγαγόν αὐτοῖς πρὸς αὐτόν• ὁ δὲ ἐν ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεῖ ἐθέραπευεν αὐτοὺς.

40 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 Ἡξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπίτιµων σὺν εἶα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι.

41 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 δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτησαν αὐτὸν, καὶ ἦλθον ἑως αὐτοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

42 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 δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι ἐπὶ τούτῳ ἀπεστάλην.

43 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.

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

Chapter 5

The Calling of Simon, Andrew, James, and John

Lk 5:1 Ἐγένετο δὲ ἐν τῷ τόπῳ τὸν ὄχλον ἐπικείμενον αὐτῷ καὶ ἀκοῦειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ•

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 ἔδειξεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην οἱ δὲ ἀλιεῖς 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.

Lk 5:3 Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὁ ἦν Ἰησοῦς, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὅλιγον. Καθισάς δὲ ἐκ τοῦ πλοίου εἶδόδασκεν τοὺς ὄχλους.

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 Ὁς δὲ ἐπάυσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

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

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144 4:43 txt ὅτι ἐπὶ τοῦτο ἀπεστάλην P75 N B L W NA28 */ ὅτι εἰς τοῦτο ἀπεστάλην C */ εἰς τοῦτο γὰρ ἀπεστάλην D */ ὅτι εἰς τοῦτο ἀπέσταλμαι A (2211) M TR RP */ lac Ξ

145 4:44 txt εἰς τὰς συναγωγὰς τῆς Ιουδαίας P75 X B Q* id syr*kh copia,bo6 NA28 {B} */ εἰς τὰς συναγωγὰς τῆς Ιουδαίας C L */ εἰς τὰς συναγωγὰς τῶν Ἰουδαίων W */ εἰς τὰς συναγωγὰς τῆς Γαλααίας D arm? */ εἰς τὰς συναγωγὰς τῆς Γαλααίας E M [metrical] ms,aur,bo6,d,e,fr,fl,la,ξρ,vg syr,p,hmg copia,bo6 eth arm? geo TR RP */ lac N P T Ξ

Where the earliest say he was preaching in the synagogues "of Judea," some manuscripts say, "of the Jews," others say, "to the Jews," others (most) say, "of Galilee," and others "their synagogues." It is apparent that the copyists responsible for the reading "of Galilee" were trying to correct the seeming difficulty of the words "of Judea," when the context before and after indicates that Jesus was traveling in Galilee; and other copyists were motivated by the desire to harmonize Luke with the accounts of Matthew and Mark. The 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.

146 5:2 txt ἔπλυνον P75 B D Q W NA28 */ ἔπλυναν N C* L */ ἀπέπλυναν A E M TR RP
Lk 5:5 Kaí áposkribeis Símovn eípen, 'Epiostátá, òi' òllhs nuktós kopiáasanites òudèn éllaíboméν• épi dé tò rímati sou xhalásw tà diktua.

5And 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." ¹⁴⁷

Lk 5:6 Kaí toutó poihsantes, sunékleisan plébhs ixthión poló• dieeishteto dé tâ diktua autón•

6And when they had done so, they had enclosed a great number of fish, and their nets¹⁴⁸ were beginning to tear.

Lk 5:7 kai katéneusan tois metóchhîs en tò étério plów, toû elðóntas sullabéshai autóis• kai ñl dön kai ñplasan afwótera tâ plóía, ñste bthízshai autá.

7So they signaled to their partners in¹⁴⁹ 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 Ídôn dé Símovn Ïetíros prospéseiean tois gýnasesin 'Iðsoú, légon, 'Exélbe áp' émóú, òti ánhr amartulóls eimi, kúrie.

8And 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 òmbhòs gár periêshen autón kai pántas toûs sun autów, épi tî ágra tón ixhónw ón¹⁵⁰ sunelabón•

9For astonishment had seized him and all those with him, at the catch of fish that they had taken, and likewise also James and John the sons of Zebedee, who were partners with Simon.

Lk 5:10 ómios dé kai 'Ikáqen kai 'Iwáníng, uioûs Zebedaíou, òi ñsan koivwnoi tòv Símovn. Kái eîpen proû tòn Símovna ó 'Iðsoús, Mî fofóu• ñpò tòv vûn ñnthròpous ñsh zìgrónw.

10But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings."

Lk 5:11 Kái kataçagónntes tâ plóía épi tîn gîn, áfèntes pántâ, ñkolóuthshen autów.

11And when they had pulled the boats to shore, they gave it all up and followed him.

A Leper Healed Spreads the Word

Lk 5:12 Kái égêveto, én tò òi eînai autón òn miâ tón pólewn, kai ñdòú, ánthr plhéhs lépras• ñdôn dé tòn 'Iðsoú, pësw òpi próswpóton, ñdèbhlh autóù, légon, Kúrie, ñán théll, dònasai me kathríshai.

12And it came about that he was in one of the towns, and behold, a man covered with leprosy.¹⁵¹ And when he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can cleanse me."

Lk 5:13 Kái ékteinás tîn xerá ñfato autóù, légon, èllo, katharíshtai. Kái eûthëw ñ lépra áphlæn áp' autóù.

13And reaching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately the leprosy left him.

¹⁴⁷ ⁵⁵ ἔπειτα τὰ δίκτυα τὸς Ν Ὁ β τ δ λ Λ W  Ι αυ τ ἐ l ἑ 朗诵 cose m bsw NA28 {/} τὰ δίκτυα τὸς Α Κ Ε Μ lat ι συρ ἰ η TR RP Ι λα ὁ ⁴
¹⁴⁸ ⁵⁶ ἔπειτα τὰ δίκτυα τὸς Ν Ὁ β τ δ λ Λ W  Ι αυ τ τὸς Συρ ι η NA28 {/} τὰ δίκτυα τὸς Α Κ Ε Μ lat ι b ι συρ ἰ η TR RP
¹⁴⁹ ⁵⁷ ἔπειτα τὸς Ν Ὁ β τ δ λ Λ W  Ι αυ τ τὸς Συρ ι η NA28 {/} τὰ δίκτυα τὸς Α Κ Ε Μ lat ι συρ ἰ η TR RP
¹⁵⁰ ⁵⁹ ἔπειτα τὸς Ν Ὁ β τ δ λ Λ W  Ι αυ τ τὸς Συρ ι η NA28 {/} τὰ δίκτυα τὸς Α Κ Ε Μ lat ι συρ ἰ η TR RP
¹⁵¹ ⁵大多数人使用希腊语，适用于各种疾病的皮肤——不一定是麻风病。
Lk 5:14 Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἄλλα ἀπελθῶν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

15 And he ordered him to tell no one, but "Go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."{152}

Lk 5:15 Διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ ἑρμακεύθησαν ἀπὸ τῶν ἀσθενεῖν ἄντων.

16 But word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed{153} of their sicknesses.

Lk 5:16 Αὐτὸς δὲ ἦν ὑποχωρὸν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

17 And he would take retreat in deserted places, and pray.

The Paralytic Lowered Through the Roof

Lk 5:17 Καὶ ἔγενετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἤσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἤσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἑρωσολύμου καὶ δυνάμεις κυρίου ἦν εἰς τὸ ἱερὸν αὐτῶν.

18 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.{154}

Lk 5:18 Καὶ ἰδοῦν ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον δόν ἂν παραλευμένον, καὶ ἐξήτουν αὐτὸν εἰσενεγκείν καὶ θείναι [αὐτοῦ] ἐνώπιον αὐτοῦ.

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

Lk 5:19 καὶ μὴ εὐρόντες ποίας εἰσενέγκασιν αὐτὸν διὰ τῶν ὄχλων, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλίνιδι εἰς τὸ μέσον ἐμπροσθεν τοῦ ἱεροῦ.

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

Lk 5:20 Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν, Ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου.

21 And when Jesus saw their faith, he said{156} "Friend, your sins are forgiven you."

Lk 5:21 Καὶ ἠρέξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὁ διαλέπει βλασφημίας; Τίς δύναται ἁμαρτίας ἀφεῖναι, εἰ μὴ μόνον ὁ θεὸς;

22 And the Torah scholars and Pharisees began to reason as follows: "Who is this fellow who speaks blasphemy!{157} Who can forgive sins but God alone?"
Lk 5:22 Ἑπιγνοῦς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

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

Lk 5:23 Τί ἢστιν εὐκοπῶτερον, εἰπέν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπέν, Ἀγειρέ καὶ περιπάτει;

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

Lk 5:24 Ἡν δὲ εἰδήτε ὅτι ὁ υἱὸς τοῦ ἄνθρωπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἁμαρτίας - εἰπὲν τῷ παραλελυμένῳ - Σοι λέγω, ἄγειρέ, καὶ ἢρας τὸ κλινιδίον σου, πορεύου εἰς τὸν οἴκον σου.

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

Lk 5:25 Καὶ παραχρῆμα ἀναστάς ἐνώπιον αὐτῶν, ἢρας ὑφ' ὧν κατέκειτο, ἀπήλθεν εἰς τὸν οἴκον αὐτοῦ, δοξάζων τὸν θεόν.

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

Lk 5:26 Καὶ ἐκστασὶς ἔλαβεν ἑπάντας, καὶ ἐδοξάζων τὸν θεόν, καὶ ἔπληθησαν φόβου, λέγοντες ὅτι ἔδομεν παράδοσα σήμερον.

26Everyone 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 ἔξηλθεν, καὶ ἐθεάσατο τελώνην, ὁνόματι Λευ, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, ἀκολούθει μοι.

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

Lk 5:28 Καὶ καταλιπὼν πάντα, ἀναστάς ἐκαλούθει αὐτῷ.

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

Lk 5:29 Καὶ ἐποίησαν δοχὴν μεγάλην ἱερέως αὐτῶν ἐν τῇ οἰκίᾳ αὐτῶν· καὶ ἦν ὄχλος πολὺς τελώνων, 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 ἑγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τὸ μετὰ τῶν τελώνων καὶ ἁμαρτωλῶν ἔσθετε καὶ πίνετε;

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

158 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 ὀνόματι 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 τελώνας 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.
Jesus Questioned About Fasting

Lk 5:33 Oi δὲ εἶπαν πρὸς αὐτούς, Ὁ μαθητὴς Ἰωάννου νηστεύειν πυκνά, καὶ δεήσεις ποιοῦνται, ὅμοιος καὶ ὁ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσιν 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 Ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τούς οίκους τοῦ νυμφώνος, ἐν ψ ό νυμφίος μετ' αὐτῶν ἔστιν, ποιήσας νηστεύσας;

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 Ἐξετῶσαν δὲ ἡμέρας, καὶ ὅταν ἄπαρθη ἄπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἕκειναι 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 Ὁδεῖς ἐπιβλήμα ἀπὸ ιματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ιματίον παλαιόν· εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχέσει καὶ τῷ παλαιῷ οὐ συμφωνήσῃ τὸ ἐπιβλήμα 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 οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοῦς παλαιοῦν· εἰ δὲ μὴ γε, βῆξε τὸ οἶνον τοῦ νέος τοῖς ἁπάσι, καὶ αὐτὸς ἐκχυτήσεται, καὶ οἱ ἀσκοὶ 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 οἶνον νέον εἰς ἀσκοὺς καινοὺς βάλετον.

38On the contrary, new wine must be put in new wineskins.
Lk 5:39 Καὶ οὖδεὶς πιὸν παλαιὸν θέλει νέον· ἔλεγε γάρ, ὁ παλαιὸς χρηστὸς ἔστιν.

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

Chapter 6

Man Over the Sabbath

Lk 6:1 Εὐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων· καὶ ἔπιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἥσθιον τοὺς στάχξας, καὶ ἥσθιον, ψώχοντες ταῖς χερσίν.

1 And he happened during a Sabbath to be passing through grainfields, and his disciples were plucking and eating the heads, rubbing them in their hands. 170

Lk 6:2 Τίνες δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὁ οὐκ ἔξεστιν ἐν τοῖς σάββασιν;

2 But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?" 171

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

167 5:39a txt θελεῖ Ψ χ Ν B C* L W copa,bo arm NA28 / / εὐθέως θελεῖ Α E M latt syr,p,l TR RP / omit v. 39

D it,a,b,d,p,F,l,r

168 5:39b txt χρηστὸς Ψ χ Ν B L W synp copa,bo NA28 {A} / / χρηστήτερος Α C E M itaur,f,q vg syr,h,pal arm eth geo TR RP / omit v. 39 D it,a,b,d,p,F,l,r

169 6:1a txt σαββάτω Ψ χ Ν B L W 1 22 33 69 118 157 205 588 579 697 788 791 1005 1210 1241 1365 1582* 2372 2542 2670 it,b,c,l,q,r synp,h,p,mg,pal copa,bo,pr eth NA28 {C} / / τοῖς σάββασιν Lect copbo,pr (Mt 12:1; Mk 2:23 / σαββάτῳ δευτεροπρώτῳ Α C D E H K M U Y Γ Δ Α Π Ψ 0233 24 124 180 565 597 700 892 1006 1010 1292 1342 1505 1582* itaur,d,f,fr vg syr,pr arm slav goth Epiph Chrys Isid Ambr TR RP / / σαββάτω δευτέρω πρώτω 2* 13 28 124* 346 543 826 828 983 1071 1243 1709 / / σαββάτῳ δευτεροπρώτῳ Ω / / σαββάτῳ δευτέρῳ geo / / sabbato mane ita / lac Ψ 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 a transcriptional blunder. (Perhaps some copyist introduced πρῶτῳ as a correlative of εν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρῳ, deleting πρῶτῳ 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.)"

170 6:1b This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." But, the Mishnah and Traditions of the Elders forbade: MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, 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, transgressing from one place into another. These are the principal acts of labor—forty less one.

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

171 6:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἔξοδος, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbi to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
Lk 6:3 Καὶ ἀποκριθεὶς πρὸς αὐτοῦ εἶπεν ὁ Ἰησοῦς, ὦδὲ τοῦτο ἀνέγνωτε, ὦ ἐποίησαν Δαυὶδ, ὅτε ἐπείνασεν 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?"

Lk 6:4 Ἡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἐδώκεν τοῖς μετ’ αὐτοῦ, οὕς οὐκ ἔζηστιν φαγεῖν εἰ μὴ μόνος τοὺς ἰερεῖς;

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, Κύριος ἔστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

5Then he said to them, "The Son of Man is lord of the Sabbath."172

Lk 6:6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσῆλθεν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἀνθρώπως ἑκεί, καὶ ἢ χεῖρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

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

Lk 6:7 Παρετήρουντο δὲ αὐτόν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύει· ἵνα εὑροῦσιν κατηγορεῖν αὐτοῦ.

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

Lk 6:8 Αὐτὸς δὲ ἦδη τοὺς διαλογίσμους αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ἐξηράν ἔχοντι τὴν χεῖρα, Ἑγείρει καὶ στήθει εἰς τὸ μέσον. Καὶ ἀναστὰς ἔστη.

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 ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτῶ ὑμᾶς, Εἰ ἔζηστιν τῷ σαββάτῳ ἀγαθοποιεῖσθαι ἢ κακοποιεῖσθαι; Ψυχὴν σώσαι ἢ ἀπολέσαι;

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

Lk 6:10 Καὶ περιβλήφαμενς πάντας αὐτοὺς, εἶπεν αὐτῷ, Ἐκτείνων τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν 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 Αὐτοὶ δὲ ἐκλήσθησαν ἀνοίας καὶ διέλαβον πρὸς ἀλλήλους, τί ἐν ποιήσατε τῷ Ἰησοῦ.

11And they were filled with rage,174 and discussed with each other what they should do to Jesus.

172 6:5 txt του σαββάτου ους του ανθρωπου K B W syr-pal cop(a1)b(u1) eth diatess NA28 {B} και του σαββατου ους του ανθρωπου P[468] ους του ανθρωπου και του σαββατου A (D ite, but v. 5 placed after v. 10) E L M ite aura be rol psa vg syr-p arm geo Marcion add 5 to εἰσῆλθεν εἰς την συναγωγην αι διδασκαλιας Ιακωβιστερ TR RP lac C Ξ syr-p

173 6:8 txt ειπεν δε τω ανδρι Φ Ε K B L NA28 /f λεγε δε ειπεν δε τω ανθρωπω W και ειπεν τω ανθρωπω Α Ε M TR RP lac Φ 45 C N P Q T Ξ

174 6:11 Greek ανοία - anoia, 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 anoia is often translated as 'folly.'
The Twelve Apostles

Lk 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεῦχασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσεύχῃ 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.

Lk 6:13 Καὶ οὗτος ἡμέρα προσευχήσετο τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὄντος, μαθητὰς εἴς τὸ ὄρος προσεύχασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσεύχῃ τοῦ θεοῦ.
13And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles:

Lk 6:14 Σίμων δὲ καὶ ὄντος Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φιλίππον καὶ Ἀρθολομαῖον.
14Simon, whom he also named Peter, and his brother Andrew; James and John; Philip and Bartholomew;

Lk 6:15 καὶ Μαθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἄλφαίον καὶ Σίμωνα τὸν καλοῦμενον Ζηλωτὴν,
15Matthew and Thomas; James son of Alphaceus and Simon the Zealot; and Judas son of James;

Lk 6:16 καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσακριώτην Ἰσακριώτην, ὃς ἐγένετο προδότης.
16and Judas of Kerioth, who became a betrayer.

Blessings and Woes

Lk 6:17 Καὶ καταβὰς μετ’ αὐτῶν ἔστη ἐπὶ τόπου πεδίνου καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σίδώνος.
17And when he came down, he stopped at a level place with them, and with a large crowd of his disciples, and with a great multitude of the people from all of Judea and Jerusalem and from the coastal areas of Tyre and Sidon,

Lk 6:18 οἱ ἠλθόν ἀκούσαν αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο.
18who had come to hear him and to be healed of their diseases. And those oppressed by unclean spirits were being cured.

Lk 6:19 καὶ πᾶς ὁ ὄχλος ἐξήτων ἀπεσεθαί αὐτοῦ ὃ ὅνομης παρ’ αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.
19And the entire crowd was trying to touch him, because power was going out from him, and curing everyone.

Lk 6:20 καὶ αὐτὸς ἐπάρας τοὺς ὄρφαλαμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν Μακάριοι οἱ περχοί, ὃτι ὑμεῖσα ἔστιν ἡ βασίλεια τοῦ θεοῦ.
20And he lifted his eyes toward his disciples, and began to speak: “Blessed are you who are poor, for yours is the kingdom of God.

Lk 6:21 Μακάριοι οἱ πεινώντες νῦν ὃτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν ὃτι γελάσετε.
21Blessed are you who go hungry now, for you will be satisfied. Blessed are you who weep now, for you will laugh.

175 6:16a Or brother
176 6:16b This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words שִׁכְרִי, ish Qerioth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Blessed are you when people hate you, excommunicate you and shame you and cast out your name as evil, because of the Son of Man.

Lk 6:23 Xάριτε ἐν ἑκείνῃ τῇ ἡμέρᾳ καὶ σκηνήσατε· ἵδον γὰρ, ὃ μισόδος ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταύτα τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

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 Πιλήν οὐαί ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέδεχετε τὴν παράκλησιν ὑμῶν.

But woe to you who are rich, because you have received your comfort.

Lk 6:25 Οὐαί ὑμῖν, ἐμπεπλημμένοι νῦν, ὅτι πεινάσετε. Οὐαί, οἱ γελώντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

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

Lk 6:26 Οὐαί ὑμᾶς καλῶς ἐπισώπων πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς περιπροφητείς οἱ πατέρες αὐτῶν.

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

**Love Your Enemies**

Lk 6:27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούοντις, Ἀγαπᾶτε τοὺς ἔχοντας ὑμῶν, καλῶς ποιεῖτε τοὺς μισοῦν ὑμᾶς.

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

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

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

Lk 6:29 Τῷ τύποντι σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἰρόντος σου τὸ ἐμάτιν, καὶ τὸν χίτωνα μὴ κωλύσης.

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

Lk 6:30 Πάντα αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ αἰρόντος σαμά μὴ ἀπαίτει.

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

Lk 6:31 Καὶ καθὼς δέθητε ἓνα ποιοῦν ὑμῖν οἱ ἄνθρωποι, ὑμεῖς ποιεῖτε αὐτοῖς ὑμοίως.

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

Lk 6:32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπώντας ὑμᾶς, ποιά ὑμῖν χάρις ἐστίν; Καὶ γάρ οἱ ἄμαρτωλοι τοὺς ἂγαπώντας αὐτοὺς ἀγαπῶσιν.

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 ἄγαθοποιήτε τοὺς ἄγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ οἱ ἄμαρτωλοι τὸ αὐτὸ ποιοῦσιν.

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

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177 6:26 txt panteis oi anthetai poi

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6:26 Lat copis,bo,mod TR SBL TH NA 287 543 826 828 983 || panteis anthetai W 13 543 826 828 983 || anthetai panteis K || anthetai D L S Y Δ Ω 2* 28 157 892* M-997 vg* syr*p copis

Marcion1st RP lac C F G N T
Lk 6:34 Καὶ ἐὰν δανίσητε παρ’ ὅν ἔλπίζετε λαβεῖν, ποιὰ ψήν χάρις ἑστίν; Καὶ ἀμαρτωλοὶ ἀμαρτωλοίς δανίζουσιν, ἵνα ἀπολάβωσιν τὰ ἴα.

34And 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 Πάντως ἀγαπάτε τοὺς ἑχθροὺς ψήν, καὶ ἀγαθοποιεῖτε, καὶ δανίζετε, μηδὲν ἀπελπιζόντες· καὶ ἔσται ὁ μισθὸς ψήν πολὺς, καὶ ἔσοδε ὑἱοὶ ψίστοι· ὅτι αὐτὸς χριστὸς ἐστιν ἐπὶ τοὺς ἀχαρίστους 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 πατὴρ ψήν οἰκτίρμων ἑστίν.

36Be compassionate, just as your Father is compassionate.\(^{178}\)

**The Law of Reciprocity**

Lk 6:37 Ἔνας κρίνετε, καὶ οὐ μὴ κρίθητε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθήτε• 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 ψήν• μέτρον καλὸν, πεπισμένον σεξαλευμένον ὑπερκυννόμενον δώσουσιν εἰς τὸν κόλπον ψήν. Ὁ γὰρ μέτρῳ ὃ μετρεῖτε ἀντιμετρηθήσεται ψήν.

38"Be giving, and it will be given to you. A generous container: compacted, shaken\(^{179}\) 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 ὄδηγεῖν; Οὐχὶ ἀμφότεροι εἰς βόθυνον 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 Οὐκ ἐστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον κατηρτισμένον δὲ πᾶς ἐσται 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 ἁδελφοῦ 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 you do not consider?

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\(^{178}\) Lk 6:36 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11

\(^{179}\) Lk 6:38 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.
Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἀφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν σοι βλέπων; Ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλέιν.

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

A Tree and its Fruit

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

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

Lk 6:44 Ἡκαστὸν γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ εἷς ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἕκατον σταφυλὴν τρυγώσων.

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 ἁγαθὸς ἄνθρωπος ἐκ τοῦ ἁγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἁγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν• ἕκατον 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 ἃ λέγω;

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

Lk 6:47 Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκοῦν μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ώμιν 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 ὃμιος ἐστίν ἄνθρωπος οἰκοδομοῦντι οἰκίαι, ὃς ἔσκαψεν καὶ ἐβάλεν, καὶ ἐθηκεν θεμέλιον ἐπὶ τὴν πέτραν• πλημμύρης δὲ γενομένης, προσέρχεται ὁ ποταμὸς τῇ οἰκίᾳ ἑκείνῃ, καὶ οὐκ ἴσχυεν σαλεύσαι αὐτήν• διὰ τὸ καλὸς οἰκοδομήθηκε 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.

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180 642 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 this passage is saying is that we should examine ourselves before we correct others. And then do correct others. See Luke 17:3, and several other passages in the New Testament.
Chapter 7

One Centurion's Faith with Authority

Lk 7:1 Ἐπειδὴ δὲ ἐπήλησαν πάντα τὰ ρήματα αὐτοῦ εἰς τὰς ἁκούσας τοῦ λαοῦ, εἰσήλθεν εἰς Καφαρναοῦν.

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

Lk 7:2 Ἐκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὡς ἦν αὐτῷ ἐντιμός.

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

Lk 7:3 Ἀκούσας δὲ περὶ τοῦ Ἰησού, ἀπεστείλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἑλθῇ διασώσῃ τὸν δοῦλον αὐτοῦ.

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

Lk 7:4 Οἱ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουσαν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἀξίος ἦστιν ὁ παρέξῃ τούτοι.

4. So when they came to Jesus, they were pleading earnestly with him, saying, 'He is worthy that you confer this upon him.'

Lk 7:5 Ἀνάγεται γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὑκοδόμησεν ἡμῖν.

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

Lk 7:6 Ο δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἡδὲ δὲ αὐτοῦ ὦ μακάρι ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπέμψεν φίλον ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλου ὦ γάρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.

6. So 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 ἥξισαν πρὸς σέ ἐλθεῖν ἀλλὰ εἶπεν λόγῳ, καὶ ἰαθῆτω ὁ παῖς μου.

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

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181 Lk 7:2 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.

182 Lk 7:4 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἀξίος ἦστιν ὁ παρέξῃ τούτοι, the use of the relative pronoun instead of the customary ἰνα (hina) is a Latinism: dignus qui with the subjunctive.

183 Lk 7:7 The Greek verb for heal here, ἰαομαι, is in the 3rd person, singular, aorist, imperative, passive form, ἰαθῆτω. 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
Lk 7:8 Καὶ γὰρ ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσομένος, ἐχὼν ὑπ' ἐμαυτὸν στρατιῶτας, καὶ λέγω τοῦτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχον, καὶ ἐρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

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

Lk 7:9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, λέγω υἱίν, οὔδε ἐν τῷ Ἰσραηλ θαυμάσετε πίστεν ἐφόν.

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

Lk 7:10 Καὶ υποστρέψαντες τὸν οἶκον οἱ πεμφθέντες ἐφόν τὸν δούλον ὑγαίνοντα.

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

Jesus Raises a Dead Man at Nain

Lk 7:11 Καὶ ἐγένετο ἐν τῇ ζήσει, ἐπορεύθη εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπερεύνοτο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς.

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

Lk 7:12 Ὑς δὲ ἤγγεισεν τῇ πόλη τῆς πόλεως, καὶ Ἰδού, ἐξεκομίζετο τεθνηκός, μονογενὴς υἱός τῆς μητρὸς αὐτοῦ, καὶ αὐτὴ ἦν χιρα καὶ ὄχλος τῆς πόλεως ἵκανος ἢ σὺν αὐτῇ.

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

Lk 7:13 Καὶ Ἰδοὺ αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἔπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίε.

13When he saw her, the Lord was moved with pity for her, and he said to her, "Don't cry."

Lk 7:14 Καὶ προσελθὼν ἡμιστὸ τῆς σοφοῦ· οἱ δὲ βαστάζοντες ἠστισαν. Καὶ εἶπεν, Νεανίσκε, οἱ λέγω, ἐγέρθητι.

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

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

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

Lk 7:16 Ἐλαβὲν δὲ φῶς πάντας, καὶ ἔδοξαζον τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἤγερθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέπασεν ὁ θεός τὸν λαὸν αὐτοῦ.

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

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

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

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 that Jesus was already doing such things as he was requesting, and was doing it for everybody who asked, and also some who did not ask. So it wasn't so bold and demanding after all, with the exception of expecting the same for a Gentile, which he covered by admitting his unfitness.
Jesus and John the Baptist

Lk 7:18 Καὶ ἀπήγειλαν Ἰωάννη ὁ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. Καὶ προσκαλεσόμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

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

Lk 7:19 Ἑπέμψεν πρὸς τὸν κύριον, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

19sent word to the Lord, as follows: “Are you the one who was to come, or should we expect another?”

Lk 7:20 Παραγένομεν δὲ πρὸς αὐτὸν οἱ άνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ 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 ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐξαρίστατο 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 ἀπαγείλατε Ἰωάννην ἃ εἶδετε καὶ ἱκούσατε• τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούονται, νεκροὶ ἐγέρονται, πτωχοὶ ἐσαγγελίζονται•

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 μακάριος ἔστιν, δει τοῦ Ἐσαὰγγελήθη ἐν ἐμοί.

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

Lk 7:24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρετο λέγειν τοῖς πρὸς τοὺς όχλους περὶ Ἰωάννου, Τί ἐξήλατε εἰς τὴν ἐρήμων θέασασθαί; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

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?"

184 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 dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 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 7:25 Ἀλλὰ τί ἐξῆλθατε ἵδειν; Ἄνθρωποι πάντες ἐπὶ καλά καθαρὰ ἐποίησαν αὐτοῖς ὡς ἁγιασμένους; Ἡδονή, οἱ ἐν ἡμετερῷ ἔνδοξοι καὶ τρυφή ὑπάρχοντες εἰς τοὺς βασιλείας εἰσίν.

On 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 ἐξῆλθατε ἵδειν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

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

Lk 7:27 Οὕτως ἔστιν περὶ οὗ γέγραπται, Ἡδονή, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, διὸ κατασκευάζει τὴν ὠδὴν σου ἐμπροσθέν σου.

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

Lk 7:28 Λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου τοῦ βαπτιστοῦ ὑπόδεις ἔστιν· οὐ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἔστιν.

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

Lk 7:30 οὐ δὲ φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠβέβησαν εἰς ἑαυτοὺς, ἀλλὰ βαπτισθέντες τὸ βάπτισμα Ἰωάννου.

(Lk 7:29 And the Pharisees and the lawyers, not baptized by him, rejected the purpose of God for themselves.)

Lk 7:31 Ἡ γενεὰ ταύτης, καὶ τίνι εἰσίν ὁμοίοι;

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

Lk 7:32 Ὁμοίοι εἰσὶν παιδίοι τοῖς ἐν ἁγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἅλληλοις, καὶ λέγουσιν, Ὕπλησαμεν ὑμῖν, καὶ οὐκ ὄρχησαμεν· ἐδρησάμενοι, καὶ οὐκ ἐκλάσατε.

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

Lk 7:33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής μὴ ἐσθίων ἄρτον, μὴ πίνων ὠνόμ, καὶ λέγετε, Δαμιάνιον ἔχει·

32They 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 7:34 Ἐλήλυθεν οὐδὲ τὸν ἀνθρώπον ἐσθίον καὶ πίνων, καὶ λέγετε, Ἡδονή, ἀνθρώπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμφιτροπῶν.

33The 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 ἐδικαιώθη οὐραία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

34Regardless, wisdom is vindicated by all her children.”

185 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

186 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.
A Prostitute Washes Jesus' Feet with her Tears

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

36But one of the Pharisees asked him to eat with him, and he went to the Pharisee’s house and reclined.187

Lk 7:37 Καὶ ἰδοῦ, γυνὴ ἦτη ἐν τῇ πόλει ἀμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οίκῳ τοῦ Φαρισαίου, κοίμασα αλάβαστρον μῦρον,

37And behold, a woman who was being a sinner in that town came, who having learned that he is reclining at the Pharisee’s house, had brought an alabaster bottle of perfume,

Lk 7:38 καὶ στάσα ὑπὸ σώμα παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοὺς δάκρυσιν ἥραζον βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς δριζέν τῆς κεφαλῆς αὐτῆς ἔξεμασεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφεν τῷ μῦρῳ.

38and appeared behind Jesus, weeping at his feet. And with the tears she began to bathe his feet. And with the hairs of her head she was wiping off, and earnestly kissing his feet, and anointing them with the perfume.

Lk 7:39 Ἰδοὺ δὲ ὁ φαρισαίος ὁ καλέσας αὐτὸν ἐίπεν ἐν ἑαυτῷ λέγων, οὕτως, εἰ ἦν προφήτης, ἐγίνωσκεν ἢν τις καὶ ποταπῆ καὶ γυνὴ ἦτις ἄπητεί αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν.

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 Καὶ ἀποκριθεὶς δὲ ἦς οὐσίς ἐίπεν πρὸς αὐτόν, Σίμων, ἔχω σοι τι εἰπεῖν. Ὡ δὲ, Διδάσκαλε, εἰπέ, φησίν.

40And Jesus spoke up, and said to him, "Simon, I have something to tell you." "Tell me, teacher," he says.

Lk 7:41 Δύο χρυσοφιέλητα ἦσαν δανιστή τινι· δὲ ἐς ὑφειλεν δηνάρια πεντακόσια, ὃ δὲ ἔτερος πεντηκόσια.

41"Two men were debtors to a certain moneylender. One owed five hundred denarii,188 and the other fifty.

Lk 7:42 Μη ἔχοντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. Τις οὖν αὐτῶν πλεῖον 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 Ἀποκριθεὶς Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ὁ τὸ πλεῖον ἐχαρίσατο. Ὅ δὲ εἶπεν αὐτῷ, ὁρθὸς ἔκρινας.

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 γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὡδὶ μοι ἔτι ποῦς ύδωρ καὶ ἐδώκας, ἀυτὴ δὲ τοῖς δάκρυσιν ἐβρεξέν μου τοὺς πόδας, καὶ ταῖς δριζέν αὐτῆς ἐξεμαξέν.

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.

187 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.

188 7:41 A denarius was a coin worth about a day’s wages.
45 A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet.
Lk 7:46 Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας• αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου.
46 With oil you did not anoint my head, but this woman with perfume anointed my feet.
Lk 7:47 Οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἤγαπησεν πολὺ• ὃ δὲ ὄλιγον ἀφίεται, ὄλιγον ἄγαπᾷ.
47 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." 189
Lk 7:48 Εἶπεν δὲ αὐτῇ, Ἀφέωνται σοι αἱ ἁμαρτίαι.
48 And he said to her, "Your sins have been forgiven."
Lk 7:49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὕτως ἔστιν ὡς καὶ ἁμαρτίας ἀφίησιν;
49 And those reclining with him began to say to themselves, "Who is this who even forgives sins?"
Lk 7:50 Εἶπεν δὲ πρὸς τὴν γυναίκα, Ἡ πίστις σου σέσωκέν σε• πορεύου εἰς εἰρήνην.
50 But he said to the woman, "Your faith has saved you. Go with peace."

Chapter 8

Jesus' Financiers

Lk 8:1 Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτῶς διώδεεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ,
1 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,
Lk 8:2 καὶ γυναῖκες τινες αἱ ἠσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἁσθενεῖτων, Μαρία ἡ καλούμενη Μαγδαληνή, ἀφ' ἢς δαιμόνια ἐπτὰ ἐξεληλύθει,
2 and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene, 190 from whom seven demons had come out;
Lk 8:3 καὶ ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπον Ἡρῴδου, καὶ Σουσάννα, καὶ ἔτερα πολλαί, αἵτινες διηκόνουσιν αὐτοῖς ἀπὸ ἕκ τῶν ὑπαρχόντων αὐτῶν.
3 and Joanna the wife of Kuza, the manager of Herod's household; and Susanna; plus many others; these women were providing for them out of their own means.

189 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.

190 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.
The Parable of the Sower

Lk 8:4 Συνυόντος δὲ ὁχλον πολλοῦ, καὶ τῶν κατὰ πόλιν ἑπιπορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς.

4 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:

Lk 8:5 Ἐξῆλθεν δὲ σπείραν τοῦ σπόρου αὐτοῦ. Καὶ ἐν τῷ σπείρειν αὐτόν, ὁ μὲν ἐπέειν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ ὦρανοῦ κατέφαγεν αὐτό.

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.

Lk 8:6 Καὶ ἔτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱμᾶδα.

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

Lk 8:7 Καὶ ἔτερον ἐπέσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συκφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτὸ.

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

Lk 8:8 Καὶ ἔτερον ἐπέσεν εἰς τὴν γῆν τὴν ἁγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίων. Ταῦτα λέγων ἔφρωνε, Ο̣ ἐχὼν ὡτα ἀκούειν ἀκουέω.

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

Lk 8:9 Ἐπηρώτων δὲ αὐτόν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶ ἡ παραβολή.

9 And his disciples asked him the intent191 of this parable.

Lk 8:10 ὁ δὲ εἶπεν, ὡμιὸν δέδοται γνώναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, 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,192 so that, "Though seeing, they will not see, and though hearing, they will not understand.193

191 8:9 The Greek word is the 3rd person, singular, present, optative form of the verb 'to be.' It says, literally, "What is the being of this parable?" Except in optative mood. "What is this parable supposed to be? Except there must be a word which encompasses both 'meaning' and 'reason for being.' Thus, "What is this parable meant to accomplish?" The word 'essence' comes to mind, but 'essence' does not include the "reason why you speak in parables" idea. The word 'intent' encompasses the meanings "import, significance, and meaning," and also the mood of potential. We know this 'why' meaning must be part of the meaning of the disciples' question, both because of Jesus' answer, explaining why he used parables; and also from the parallel account in Matthew 13:10, where the disciples say simply, "Why do you speak to the people in parables." (In Mark it is very ambiguous.) Luke elsewhere in his Greek uses the word 'to be' for the meaning and intent of impersonal events. See for example, Acts 2:12, where in reference to the disciples' speaking in dozens of languages simultaneously, the onlookers say, literally, "What does this wish to be?" But instead of the verb 'to be' in the optative mood, 'to be' is an infinitive, and the verb 'thelo' for 'wish, will' is used with it. However, Luke uses the exact same inflection of this same verb in Luke 3:15 as here in 8:9, where the crowd wonders if John the Baptist might possibly be the Messiah.

192 8:10a Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."

193 8:10b Isaiah 6:9
Lk 8:11 "Estin de autē ἡ παραβολὴ· Ὅσπορος ἔστιν ὁ λόγος τοῦ θεοῦ.
11 And this, then, means the parable: The seed is the word of God.
Lk 8:12 Οἱ δὲ παρὰ τὴν δόθην εἰσίν οἱ ἀκούσαντες, εἶτα ἔχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
12 And the ones beside the way are those who when they hear, next comes the devil, and takes away the word from their heart, so that they will not believe and be saved.
Lk 8:13 Οἱ δὲ ἐπὶ τῆς πέτρας οἳ, ὅταν ἀκούσωσιν, μετὰ χαρὰς δέχονται τὸν λόγον, καὶ οὕτως ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ πειρασμῷ ἀφίστανται.
13 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.
Lk 8:14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὕτως εἰσίν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσιν.
14 And the seed falling in the thorns, these are those who hear, and as they go, are choked by the worries and riches and pleasures of life, and do not bear fruit to the end.
Lk 8:15 Τὸ δὲ ἐν τῇ καλῇ γῆ, οὕτως εἰσίν οὗτοι ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.
15 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.
Lk 8:16 Οὕδεις δὲ λύχνων ἄφας καλύπτει αὐτὸν σκέυει, ἢ ύποκάτω κλίνῃς τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορεύομενοι βλέπωσιν τὸ φῶς.
16 Now no one after lighting a lamp covers it with a bucket, or puts it under a bed, but instead puts it on the lamp stand, so that those coming in may see the light.
Lk 8:17 Οὐ γὰρ ἔστιν κρυπτὸν, ὥσπερ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὥσπερ μὴ γνωσθῇ καὶ εἰς φανερὸν ἐλθῇ.
17 For there is nothing hidden that will not be made manifest, nor secret, that will not become clearly known, and come into illumination.
Lk 8:18 Βλέπετε οὖν πῶς ἀκούσετε· δέ αὖ γὰρ ἔχῃ, δοθησεται αὐτῷ· καὶ δὲ αὖ μὴ ἔχῃ, καὶ οὐ δοκεῖ ἔχειν ἀρθησεται ἀπ' αὐτοῦ.
18 Watch therefore how you listen, for whoever has, it will be granted him, and whoever has not, even what he seems to have will be taken away from him."

Jesus' Mother and Brothers

Lk 8:19 Παρεγενέτο δὲ πρὸς αὐτόν ἡ μήτηρ καὶ οἱ ἄδελφοί αὐτοῦ, καὶ οὐκ ἡδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
19 And his mother and brothers came to him, and were not able to get near him because of the crowd.
Lk 8:20 Ἀπηγέλθῃ δὲ αὐτῷ, ἡ μήτηρ γὰρ καὶ οἱ ἄδελφοί γε τοῦ θεοῦ ἔστηκασιν ἔξω, ἵδειν θελόντες ὅλα.
20 And it was reported to him, "Your mother and brothers are standing outside, wanting to see you."
Lk 8:21 Ὡ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Ἡ μήτηρ μου καὶ ἄδελφοί μου οὗτοὶ εἰσίν, οἳ τὸν λόγον τοῦ θεοῦ ἀκούσαντες καὶ ποιοῦντες.
21 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

Lk 8:22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.

22And it came about during one of those 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.

Lk 8:23 Πλεύντων δὲ αὐτῶν ἀφόρπωσεν• καὶ κατέβη λαίαφ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπλήρωσεν, καὶ ἐκινδύνευσον.

23And 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.

Lk 8:24 Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτη, ἐπιστάτα, ἀπολλύμεθα. Ὅ δὲ διεγερθεὶς ἐπέτίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὀδατον• καὶ ἐπάυσαντο, καὶ ἐγένετο γαλήνη.

24And 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.

Lk 8:25 Εἶπεν δὲ αὐτοῖς, Ποῦ ἢ πίστες ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστίν, ὥστε καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὀδατῷ, καὶ ὑπακούοντοι αὐτῷ;

25And he said to them, "Where is your faith?” But they were amazed and fearful, saying to one another, "Who then is this? For he even commands the wind and the water, and they obey him!”

The Legion of Demons Near Gadara

Lk 8:26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἦτες ἡστιν ἀντιπέρα τῆς Γαλιλαίας.

26And they sailed down into the territory of the Gadarenes, which is opposite Galilee.

Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησαν ἀνήρ τις ἐκ τῆς πόλεως, ἔχων δαιμόνια • καὶ χρόνῳ ικανῷ, καὶ οὐκ ἐνέδυσατο ὑμῖν, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ᾽ ἐν τοῖς μνήμασιν.

27And 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.

Lk 8:28 Ἰδὼν δὲ τὸν Ἰησοῦν, ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῆ ἡγέλη ἐπένε, Τί ἐμοί καὶ σοί, Ἰησοῦ, ὑε τοῦ θεοῦ τοῦ υἱοῦ του Δεόματι σου, μή με βασανίσης.

28And when he saw Jesus, he fell down before him crying out, and in a loud voice he said: "What business is there between you and me, O Jesus, you son of the Most High God? I beg you, do not torture me!"

Lk 8:29 Παρῆγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθέντι ἀπὸ τοῦ ἀνθρώπου πολλοῖς γάρ χρόνοις συνηπάκει αὐτόν, καὶ ἐδομανυετό ἀλύσεν, καὶ πέδαις φυλασσόμενος, καὶ διαφήσαν τὰ δείδα ήλαύνετο υπὸ τοῦ δαιμονίου εἰς τὰς θρήνως.

29For 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.

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194 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 UBS5 and NA28 read Γαράντιν, and the UBS5 gives that a {C} rating of certainty.
Lk 8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι δομά ἐστιν; Ὅ δὲ εἶπεν, Λεγιὼν, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτὸν.

30And Jesus questioned him: "What is your name?" And he said, "Legion." For many demons had entered into him.

Lk 8:31 Καὶ παρεκάλουσιν αὐτὸν ἵνα μὴ ἐπιταχύσῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

31And they were pleading with him that he not order them to depart into the Abyss.

Lk 8:32 Ἡν δὲ ἐκεῖ ἀγέλη χοιρῶν ἱκανῶν βασκομένων ἐν τῷ δρεκε καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἑκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

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

Lk 8:33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ἠρμήσαν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνήη.

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

Lk 8:34 Ἐδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγρους.

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

Lk 8:35 Εξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἠλθόν πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' ὧν τὰ δαιμόνια ἐξῆλθον, ἰματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν.

35And they came out to see what had happened. And they came to Jesus, and found the man from whom the demons had gone out sitting at Jesus' feet, dressed, and in his right mind, and they were afraid.

Lk 8:36 Ἀπῆγγειλαν δὲ αὐτοῖς οἱ ἠδόντες πώς ἐσώθη ὁ δαιμονισθείς.

36And the ones who had seen reported to them how the demon-possessed man had been cured.

Lk 8:37 Καὶ ἤρωταν αὐτὸν ἵνα πάντα τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρινῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντες αὐτὸς δὲ ἐμβάς εἰς πλοῖον ὑπεστρέφεν.

37And all the population of the neighborhood of the Gadarenes asked him to go away from them, for they were overcome with great fear. So he got into the boat and turned back.

Lk 8:38 Ἐξῆλθον δὲ αὐτὸς ὁ ἄνὴρ ἀφ' ὧν ἐξῆλθον τὰ δαιμόνια εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,

38But the man from whom the demons had gone out was begging to accompany him. But Jesus sent him away, saying,

Lk 8:39 Ὑπόστρεψε εἰς τὸν οἶκον σου, καὶ δημηγοῦ ὡς ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὡς ἐποίησέν αὐτῷ ὁ Ἰησοῦς.

39"Return to your house, and recount all the things God has done for you." And he went, throughout the whole town, proclaiming what things Jesus had done for him.

195 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.
A Dead Damsel and a Sick Woman

Lk 8:40 Ἐγένετο δὲ ἐν τῷ ὑποστρέφει τὸν Ἰησοῦν, ἀπεδέχατο αὐτὸν ὁ ὀχλος· ἦσαν γὰρ πάντες προσδοκώντες αὐτὸν.

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

Lk 8:41 Καὶ ᾿Ιδοὺ, ἤλθεν ἄνηρ ὡς ὄνομα Ἰάιρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπήρχεν, καὶ πεσὼν παρὰ τοὺς πόδας ᾿Ιησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ.

41And behold, a man had come whose name was Jairus, and this man was a synagogue ruler. And falling at Jesus’ feet, he begged him to come to his house.

Lk 8:42 Ὡς τυγχάνει μονογενῆς ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ αὐτῇ ἄπεθησεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὀχλοι συνέπυναν αὐτὸν.

42Because 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.

Lk 8:43 Καὶ γυνὴ οὖσα ἐν ρόσι αὕτου ἀἵματος ἀπὸ ἑτῶν δώδεκα, ἦτις ἵπτερος προσαναλώσασα ὅλον τὸν βίον οὐκ ἰσχυσεν ἀπ’ οὐδενὸς θεραπεύεται.

43And a woman suffering a flow of blood since twelve years, who had spent everything she owned on doctors and not been able to get healing from anyone,

Lk 8:44 προσελθὼσα ὤπισθεν, ἢπιατο τοῦ κρασπέδου τοῦ ἵπτερου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ρύσι τοῦ αἵματος αὐτῆς.

44came up behind and touched the tassel of his cloak, and immediately her flow of blood stopped.

Lk 8:45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἰάμανενς μου; Ἄρνομένων δὲ πάντων, εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὀχλοι συνέχουσιν σε καὶ ἀποθάλαβον.

45And Jesus said, "Who was it touching me?" When everyone denied it, Peter said, "Master, the crowds are pushing in together and jostling you."

Lk 8:46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἰσότο τού ποῦ τις ἤγιον γὰρ ἐγνών δύναμιν ἐξελθόν ὁμοίως.

46But Jesus said, "Someone touched me, for I sensed power go out from me."

Lk 8:47 ᾿Ιδοὺς δὲ ἵππιν ὴ οὐκ ἐλαθὲν, τρέμουσα ἤλθεν, καὶ προπεσοῦσα αὐτῶ, δὲ ἠν αἰτίαν ἢπιατό αὐτοῦ ἀπήγαλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰαθη παραχρῆμα.

47Then 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.

Lk 8:48 Ὁ δὲ εἶπεν αὐτῇ, θυγάτηρ ἡ πίστις σου σέσωκεν σε παρευςία εἰς εἰρήνην.

48And he said to her, "Your faith has healed you. Go with peace."

Lk 8:49 Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγωγοῦ, λέγων ὅτι Θένθηκεν ἡ θυγάτηρ σου· μηκέτι σκῦλλε τὸν διδάσκαλον.

49While he was still speaking, someone comes from the synagogue ruler’s, saying, "Your daughter has died. Don’t trouble the teacher any more."

196 8:43 ἀπ’ οὐδενὸς θεραπεύεται - literally, from anyone to receive to heal. For the verb θεραπεύω – therapeuo 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.

197 8:44 See Numbers 15:38, Deut. 22:12

198 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.
Lk 8:50 ‘O de ἵππος ἰκούσας ἀπεκρίθη αὐτῷ, Μή φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται.

50But having heard, Jesus responded to him, “Don’t be afraid. Only believe, and she will be healed.”

Lk 8:51 Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀρήκεν εἰσελθεὶν οὐδένα τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ιάκωβον, καὶ τὸν πατέρα τῆς παιδός καὶ τὴν μητέρα.

51And 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.

Lk 8:52 Ἐκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπεν, Μή κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

52And all were weeping and wailing for her. But he said, “Do not weep. She is not dead but sleeping.”

Lk 8:53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

53And they laughed scornfully at him, knowing that she had died.

Lk 8:54 Αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε.

54Then, holding her hand, he called out, as follows: “Damsel, wake up!”

Lk 8:55 Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρήμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

55And her spirit returned, and she stood up at once, and he ordered that she be given something to eat.

Lk 8:56 Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρῆγγελεν αὐτοῖς μηδενί εἰπέν τὸ γεγονός.

56And her parents were astonished. Then he charged them not to tell anyone what had happened.

Chapter 9

Jesus Sends Out the Twelve

Lk 9:1 Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἐδωκεν αὐτοῖς δύναμιν καὶ ἐψούσαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

1And having called the Twelve together, he gave them power and authority over all the demons and diseases, in order to heal.

Lk 9:2 Καὶ ἀπέστειλεν αὐτοὺς ἁρπασάντας τὴν βασιλείαν τοῦ θεοῦ, καὶ ἴασαν.

2And he sent them to proclaim the kingdom of God and to cure.

Lk 9:3 Καὶ εἶπεν πρὸς αὐτοὺς, Μηδὲν αἴρετε εἰς τὴν ὅδὸν· μήτε ράβδους, μήτε πόρας, μήτε ἄρτους, μήτε ἁργύρους, μήτε ἀνὰ δύο χίτωνας ἔχειν.

3And said to them: “Take nothing for the journey— neither staffs, nor knapsack, nor bread, nor silver, neither have two tunics each.

199 8:54 The Greek verb ἐγείρω 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, which means "stand up," but which spiritually means "rise from the dead." 200 9:2 8:54 Τοῦτο ἀπέδειξεν τὴν νέωσιν τοῦ πνεύματος καὶ τὴν ἰασίαν τοῦ νόσου. 201 9:3 8:54 Ὁ μάρτυρας τῆς ἀναστάσεως των νεκρῶν τρέφει τοὺς τοιούτους δώδεκα ἐνοχικοῦ. 202 8:54 Ὁ χορηγός τῆς ἀναστάσεως τῶν νεκρῶν ἀναβαθμίζει τοὺς τοιούτους δώδεκα ἐνοχικοῦ.
Lk 9:4 καὶ εἶς ἵν ἂν οἰκίαν εἰσέλθῃ, ἐκεῖ μένετε, καὶ ἐκείθεν ἐξέρχεσθε.

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

Lk 9:5 καὶ ἵσω ἐν μῇ δέχονται υἱῶν, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινοτόν ἀπὸ τῶν ποδῶν υἱῶν ἀποκοπάσσετε εἰς μαρτύριον ἐπ' αὐτοὺς.

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

Lk 9:6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κόμας, εὐαγγελίζομεν καὶ θεραπεύοντες πανταχοῦ.

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

Herod Hears of Jesus

Lk 9:7 Ἡκουσαν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα πάντα καὶ διηρέσα, διὰ τὸ λέγεοθαυ ὑπὸ τινῶν ὅτι ἱωάννης ἤγερθη ἕκ νεκρῶν•

7Now 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,

Lk 9:8 ὑπὸ τινῶν δὲ ὅτι Ἡλίας ἐφάνη· ἄλλων δὲ ὅτι Προφῆτης τις τῶν ἀρχαίων ἀνέστη.

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

Lk 9:9 Εἶπεν δὲ Ἡρώδης· ἱωάννης ἐγώ ἀπεκεφάλισα· τίς δὲ ἔστιν οὗτος, περί οὗ ἄκοώ τοιαύτα; Καὶ ἐξήκτε ιδεῖν αὐτόν.

9But 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

Lk 9:10 Καὶ ύποστρέφαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ διὰ ἐποίησαν. Καὶ παραλβάνων αὐτούς, ὑπεχώρησαν καὶ ἔδιναν εἰς πόλιν καλουμένην Βηθσαϊδά.

10And 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. 203

Lk 9:11 Οἱ δὲ ὄχλοι γνώντες ἠκολουθήσαν αὐτῷ· καὶ ἀποδεξάμενος αὐτούς, ἔλαλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἤτο.

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.

Lk 9:12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα ἐπιπάναν αὐτῷ, Ἀπόλυσαν τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κόκυλους κώμας καὶ ἀγροὺς καταλύσωσιν, καὶ εὑρῶσιν ἐπιστοιμοῦν· ὅτι ὥδε ἐν ἐρήμῳ τόπον ἐσμέν.

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

Lk 9:13 Ἐπεν δὲ πρὸς αὐτούς, δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ ἐπιπάναν, Οὐκ εἰσίν ἡμῖν πλεῖον ἡ ἄρτοι πέντε καὶ ἰχθύς δύο, εἰ μὴ πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τούτον βρῶματα.

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."

Lk 9:14 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα ἐπιπάναν αὐτῷ, ἐμπερήσαντες αὐτοὺς κλίσιας [ὡσεί] ἀνά πεντήκοντα.

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

Lk 9:15 Καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας.

15And they did so, and got them all to recline.
Lk 9:16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλάβησαν αὐτοῖς, καὶ κατέκλασαν, καὶ ἐδίδον τοὺς μαθηταῖς παραθέειν τῷ χίλῳ.

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.

Lk 9:17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ήρθη τὸ περισσότερον αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

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

Peter's Confession of Messiah

Lk 9:18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτῶν προσευχόμενον κατὰ μόνας, συνήσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησαν αὐτοὺς, λέγων, Τίνα με λέγουσιν οἱ χίλιοι εἶναι;

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

Lk 9:19 Οἱ δὲ ἀποκριθέντες εἶπαν, ἵωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἡλίαν· ἄλλοι δὲ ὅτι Προφήτης τις τῶν ἀρχαίων ἀνέστη.

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

Lk 9:20 Εἶπεν δὲ αὐτοῖς, ὡμείς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν χριστόν τοῦ θεοῦ.

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

Jesus Predicts His Death

Lk 9:21 Ο δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τούτο,  

21But he, admonishing them, charged them to tell this to no one,  

Lk 9:22 εἰπὼν ὅτι Δεῖ τὸν ὄψιν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμαθήσεται ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθήσεται, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

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."

Lk 9:23 Ἐλεγεν δὲ πρὸς πάντας, Ἐι τις θέλει ὑπόσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρόν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθεῖτο μοι.

23Then toward everyone he was saying, "If someone wants to come after me, he must deny himself, and take up his cross daily, and follow me."

Lk 9:24 Ὁς γὰρ ἀν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· ὡς δὲ ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, ὡς ἄν δώσῃ αὐτὴν.

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

204 9:23 txt καθ’ ἡμέραν ὡς τὸν ἀνθρώπον παθεῖν καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.  

204 9:23 Εἰ τις θέλει ὑπόσω μου ἔρχεσθαι, ἄρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρόν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθεῖτο μοι.  

204 9:23 ὁς γὰρ ἀν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· ὡς δὲ ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, ὡς ἄν δώσῃ αὐτὴν.
Lk 9:25 Τί γὰρ ὑφελείται ἀνθρώπος, κερδήσας τὸν κόσμον ὅλον, ἕαυτὸν δὲ ἀπολέσας ἢ ἡμιωθείς;

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

Lk 9:26 Ὅς γὰρ ἐν ἑπαύξωσι ἐκαίνιας, τούτων ὃς ὑιός τοῦ ἀνθρώπου ἑπαύξωσιν, ὡσεὶ ἐκεῖνον ἐκείνῳ· τούτων ὃς τὸν πλυσσὸν τοῦ τοῦ ἄγγελων ἄγγελῶν.

For 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.

Lk 9:27 Λέγω δὲ γὰρ ἄλλῳ· εἰς τινὸς ἄνθρωπος ἀστηρώτων ὁ οὗ ἡ γεύσωνται θανάτου, ἔως ὅ τι ἐδωκάν τὴν βασιλείαν τοῦ θεοῦ.

But 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

Lk 9:28 Ἐγένετο δὲ μετὰ τούς λόγους τούτους ὁ Πέτρος μὲν ἡμέρας ὁκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ιάκωβον, ἀνέβη εἰς τὸ ὅρος προσεύχεσθαι.

And 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.

Lk 9:29 Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτῶν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἤματισμὸς αὐτοῦ λευκός ἐξ οἰκτρῶν.

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

Lk 9:30 Καὶ εἶδον, ἄνδρες δύο ἐν εὐκοπείᾳ ἀυτῶν, οἵτινες ἦσαν Μωυσῆς καὶ Ἡλίας.

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

Lk 9:31 οἳ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἤν ἠμέλλεν πληροῦν ἐν Ἱερουσαλήμ.

who, having been made visible in glory, were relating about the exodus of him, which was soon to be coming true in Jerusalem.

Lk 9:32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαιμένοι ὡπερὶ διαγρηγορήσαντες δὲ εἰδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῶ.

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.

Lk 9:33 Καὶ ἐγένετο, ἐν τῷ διαγρηγορήσαν αὐτοῦς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἱησοῦν, Ἐπιστάτα, καλὸν ἔτειν ἡμᾶς ὡδὲ εἶναι· καὶ ποιήσωμεν σκηνάς τρεῖς, μίαν σοὶ, καὶ μίαν Μωυσεί καὶ μίαν Ἡλίας· μή εἰδῶς δὲ λέγει.

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.)

Lk 9:34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἑπεσκαζέν αὐτοῦς· ἐφοβήθησαν δὲ ἐν τῷ εἰσέλθειν αὐτοὺς εἰς τὴν νεφέλην.

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

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205 9:31 A euphemism for death, like our phrase, "passing on."
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.

The Disciples Accused of Impotence to Heal

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

And I pleaded with your disciples that they cast it out, and they were not able to."
Lk 9:43 Ἔξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πάσιν ὑπὸ ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ.

43And all were struck by the majesty of God. And while everyone marvelling at all that he was doing, he said to his disciples, Lk 9:44 θέσθη ὡς εἰς τὰ ὠτα ὑμῶν τοὺς λόγους τούτους• ὦ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χειρὰς ἀνθρώπων.

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

Lk 9:45 Οἱ δὲ ἤγνωσαν τὸ ῥῆμα τούτο, καὶ ἦν παρακαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτῷ καὶ ἐφοβοῦντο ἐρωτηθαί τὸν περί τοῦ ῥήματος τούτου.

45But they were not understanding this statement, and the meaning was being kept hidden from them, with the result that they did not see it.208 And they were afraid to ask him about this statement.

**Who Is the Greatest?**

Lk 9:46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἐν εἰς μείζων αὐτῶν.

46So209 contention came into210 them, as to who of them was greatest.211 Lk 9:47 Ὁ δὲ ἤγνωσεν εἰδώς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἑαυτῷ.

47And Jesus, knowing212 the contention of their hearts, took a child by the hand, and stood him next to himself.

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207 9:44 Turned over to, delivered into the custody or jurisdiction of.
208 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."

209 9:46a Verse 46 begins with the conjunctive or transitional particle 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.

210 9:46b The Greek phrase is the verb εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς. Εἰσέρχομαι means "enter into," and the preposition ἐν would usually mean "in," but speaking of a group, here as hand, could mean "among." The BAG lexicon gives two possibilities for εἰσέρχομαι, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Eis." says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the ἐν here in Luke 9:46 is an example of the "hyper-correct use of "en" (in) for "eis" (into), the most obvious and certain of which are Lk 9:46 'came into them, into their hearts' (cf. v. 47)..." The thing for Blass that reinforces in his mind that the debate "entered their hearts," is that in the next verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.

211 9:46c The Greek verb "to be" here is in the optative mood, which DeBrunner says is an example of Luke's use of the optative when following a secondary tense, to introduce indirect discourse.

Lk 9:48 καὶ εἶπεν αὐτοῖς, ὡς ἐάν δέξηται τούτο τὸ παιδίον ἐπὶ τῷ ὅνομάτι μου ἐμὲ δέχεται· καὶ ὡς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὅ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων ἀυτὸς ἔστιν μέγας.

48And 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 is smallest among you all, that is who is great."

Do Not Hinder Other Camps of God's People

Lk 9:49 Ἀποκρίθηκες δὲ Ἰωάννης εἶπεν, Ἐπιστάτα, εἶδομεν τινὰ ἐπὶ τῷ ὅνομάτι ουκ ἐκβάλλοντα δαιμόνια· καὶ ἐκκαλοῦμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἦμων.

49And 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."

Lk 9:50 Εἶπεν δὲ πρὸς αὐτὸν ὅ Ἰησοῦς· Μὴ κωλύσετε· ὅ γὰρ οὐκ ἔστιν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἔστιν.

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

Jesus Rejected by a Samaritan Village

Lk 9:51 Ἐγένετο δὲ ἐν τῷ συμπληρώσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον ἐστρίψεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ.

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

Lk 9:52 καὶ ἀπέστειλεν ἄγγελους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς ἑτοιμάσατο αὐτῷ.

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

Lk 9:53 Καὶ οὐκ ἔδεξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.

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

Lk 9:54 Ἰδὼν δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰσῆλθον πῦρ καταβαίνῃ ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλώσῃ αὐτοὺς;

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

Lk 9:55 Στραφεὶς δὲ ἐπετίμησαν αὐτοῖς.

55But when he turned to them, he rebuked them.
And they moved on, to a different village.

The Cost of Following Jesus

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

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 to another man, he said, "Follow me." But he said, "Lord, give me leave to first go and bury my father."

But Jesus said to him, "Leave those who are dead to bury their dead; and you, after you have come away, you publicize the kingdom of God."

And another also said, "I will follow you, Lord. But first give me leave to bury my household."
Chapter 10

Jesus Sends Out the Seventy-Two

Lk 10:1 Metà de ταύτα ἀνέδειξεν ὁ κύριος ἐτέρους ἐβδομήκοντα δύο, καὶ ἄπεστελεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἦμελλεν αὐτὸς ἔρχεσθαι.

1And after these things, the Lord appointed another seventy-two,219 and sent them out two by two before his face, into every town and place where he himself was about to go.

Lk 10:2 Ἐλεγεν δὲ πρὸς αὐτούς, Ὡ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὁλίγοι δεῖξθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐργάται ἐκβάλη εἰς τον θερισμὸν αὐτοῦ.

2And 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.

Lk 10:3 Ὑπάγετε· ἵδου, ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

3Be on your way. Behold, I am sending you out like sheep in the midst of wolves.

Lk 10:4 Μὴ βαστάζετε βαλλάντιον, μὴ πίραν, μὴ ύποδήματα· καὶ μηδένα κατὰ τὴν ὅδον ἀπάσχοσθε.

4You must carry no moneybag, no knapsack, no sandals, and greet no one along the way.220

Lk 10:5 Εἰς ἣν δὲ ἐν εἰσέλθητε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.

5And into whatever house you enter, say, 'Peace to this house.'

Lk 10:6 Καὶ ἐὰν ἐκεῖ ἢ υἱὸς εἰρήνης, ἐπαναπαθεῖσαι ἐπὶ αὐτοῦ ἡ εἰρήνη υμῶν· εἰ δὲ μὴ γε, ἐφ' υμᾶς ἀνακάμψει.

6And if a child of peace is there, your peace will settle upon him. Otherwise, it will bounce back onto you.

Lk 10:7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

7And in that same house you are to remain, eating and drinking the things belonging to them; for the worker is worthy of his pay; you are not to be moving from house to house.

Lk 10:8 Καὶ εἰς ἣν δὲ πόλιν εἰσέρχεσθε, καὶ δέχονται υμᾶς, ἐσθίετε τὰ παρατιθέμενα υμῖν,

8And into whatever town you enter that221 they welcome you, eat the things being set before you.

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219 10:1 txt ἐβδομήκοντα δύο Ψ75 B D M 0181 372 ita,aur,b,c,d,e,l vg syr> ca eph > arm geo Diatess Adam AposCon Ambrosiaster Aug Marcion4 b SBL (NA28 [δόο]) {c} ἐβδομήκοντα Α C E G H K L U W X Γ Δ Θ Λ Ξ Π Ψ f1,f2 28 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 III ita,aur,b,c eph > slav MarcionT Ir-lat Clem Or Eus Bas Cyr Thodoret; Tert Ambrosevid Jer TR RP TH ἐβδομήκοντα μαθητὰς Lect (syr> ca) lac 1 P F N P Q T 33. See Endnote #2 at the end of this document, which more fully discusses this question.

220 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.

221 10:8 A Hebraism, the substituting of καί for ὅτι. Also in verse 10.
Lk 10:9 and heal the sick in it, and say to them, 'The kingdom of God has drawn over you.'

Lk 10:10 Eἰς ἣν δὴ ἀν πόλιν εἰσέλθητε, καὶ μὴ δέχωνται ύμᾶς, ἐξελθόντες εἰς τὰς πλατεῖς αὐτῆς εἶπατε,

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

Lk 10:11 Καὶ τὸν κοινοτόν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν; πλὴν τούτῳ 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.'

Lk 10:12 Λέγω ύμῖν ὅτι Σιδόνιοι ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

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

Lk 10:13 Οὐάι σοι, Χαρακίν, οὐάι σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένηθησαν αἱ δυνάμεις ἡς γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν.

13Woe 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.

Lk 10:14 Πλὴν Τύρῳ καὶ Σιδώνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ύμῖν.

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

Lk 10:15 Καὶ οὐ, Καπερναοῦμ, μὴ εἰς ὑμᾶς ὑψωθήσῃ; ἐως τοῦ Ἄιδου καταβήσῃ.

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

Lk 10:16 Ο άκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ο ἀθέτων ύμᾶς ἐμὲ ἀθέτει· ὦ δὲ ἐμὲ ἀθέτων ἀθέτει τὸν ἀποστειλάντα με.

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.'

Lk 10:17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσομαι ἡμῖν ἐν τῷ ὄνομάτι σου.

17And the seventy-two returned, with joy, saying, 'Lord, even the demons submit themselves to us in your name.'

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222 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."

223 10:17 τῇ ἐβδομήκοντα δύο Ψ 75 B D R 0181 372 ita aur b c d e l vg syr hmg cop sa boms arm geo Diatess Adam AposCon (Ambrosiaster) Aug SBL (NA28 [δῦο]) [c] // ἐβδομήκοντα Ψ 69 NACEFGKLMSWXΓΔΘΞΠΨ 0115 Ψ f 3 28 33 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1292 1342 1424 1505 Π χ 154 syr b pal cop sa bo eth slav ir-lat HippArab Clem Or Eus Chrys TR RP TH // ἐβδομήκοντα μαθησιάς 1243 // lac H P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.
And he said to them, "I was watching as Satan fell from heaven like lightning.

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

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.

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

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

And he said to him, "What is written in the law? What is your reading of it?"
Lk 10:27 'O de ἀποκριθεὶς εἶπεν, ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδιάς σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ισχύι σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτὸν.

27And 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."

Lk 10:28 Εἶπεν δὲ αὐτῷ, ὅρθως ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.

28And He said, "You have answered correctly. Do this, and you will live."

Lk 10:29 'Ο de θέλων δικαιώσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἔστιν μου πλησίον;

29But wanting to justify himself, he said to Jesus, "And who is my neighbor?"

Lk 10:30 Ὕπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἰερουσαλήμ εἰς Ἰεριχώ, καὶ λῃσταῖς περιέπεσεν, οἱ καὶ εκδοσάντες αὐτὸν καὶ πληγάς ἐπιθέντες ἀπῆλθον, ἄφεντες ἠμέθυμη.

30In reply, Jesus said, "A man was going down from Jerusalem to Jericho, and fell among bandits. And they, when they had stripped him and inflicted wounds, went away, leaving him half dead."

Lk 10:31 Κατὰ συγκυρίαν δὲ ἰερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ίδὼν αὐτὸν ἀντιπαρῆλθεν.

31And by chance a priest was going down that road, and when he saw him, he avoided him.

Lk 10:32 Ὅμως δὲ καὶ λευτίς κατὰ τὸν τόπον ἐλάθων καὶ ίδὼν ἀντιπαρῆλθεν.

32And likewise also a Levite, when he came near that place and saw, passed on around.

Lk 10:33 Σαμαριτής δὲ τὶς ὀδεύων ἠλθεν κατ’ αὐτόν, καὶ ίδὼν ἐσπλαγχνίσθη.

33But a Samaritan came traveling by him, and when he saw, was moved with pity.

Lk 10:34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἐλαίων καὶ οἶνον ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ίδιον κήθος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτῷ.

34And 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.
Jesus At Mary and Martha’s House

Lk 10:38 Ἐν δὲ τῷ πορεύοντα αὐτοῦς αὐτός εἰσῆλθεν εἰς κώμην τινά• γυνὴ δὲ τις ὑπὸ τοῦ κυρίου ἤκουσεν τὸν λόγον αὐτοῦ.

39There was also a sister to that one, named Mary, and she having sat down at the Lord’s feet, was listening to his word.

Lk 10:40 Η δὲ Μάρθα παραιτήθη, περί πολλὴν διακονίαν• ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι η ἀδελφή μου μόνην με κατέλησεν διακονεῖν; Εἶπε οὖν αὐτῇ Ἰησοῦς, ἢ, ἵνα μοι συναντιλάβηται.

40But 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."

Lk 10:41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ θορυβᾶτη περὶ πολλά•

41But in answer, Jesus said to her, "Martha, Martha. You are getting concerned and agitated over many things."

Lk 10:42 ἔνος δὲ ἐστιν χρεία Μαριὰμ γὰρ δὲ τὴν ἁγαθὴν μερίδα ἐξελέξατο, ἡτὶς οὐκ ἀφαιρεθῆται αὐτῆς.

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

Chapter 11

Prayer

Lk 11:1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν ἐν τῷ προσευχῶμεν· ὡς ἐπεύματο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ ἤκουσας 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."

227 10:35 One denarius was worth a day's wage.
Lk 11:2 Εἰπεν δὲ αὐτοῖς, ὃταν προσεύχησθε, λέγετε, Πάτερ, ἀγιασθῆτω τὸ δονομά σου, Ἑλθέτω ἡ βασιλεία σου.

2And he said to them, "When you pray, say: "Father,"228 hallowed be your name. May your kingdom come."

Lk 11:3 Τὸν ἄρτον ἡμῶν τὸν ἐποιοῦσαν διὸν ἡμῖν τὸ καθ' ἡμέραν.

3Give us each day our daily bread.

Lk 11:4 Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὄφειλοντί ἡμῖν. Καὶ

4And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation."230

Lk 11:5 Καὶ εἶπεν πρὸς αὐτοῖς, Τίς εἶ ὑμῶν ἔξει φίλον, καὶ πορεύεσται πρὸς αὐτὸν μεσουκτίον, καὶ ἐπὶ αὐτῷ, Φίλε, χρῆσον μοι τρεῖς ἄρτους,

5And he said to them, "Suppose one of you shall have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves,'

Lk 11:6 ἐπειδὴ φίλος μου παρεγένετο εὖ ὁδὸν πρὸς με, καὶ οὐκ ἔχω ὅ παραθήκην αὐτῷ·

6because a friend of mine has shown up, from a journey toward me, and I have nothing to set before him.'

Lk 11:7 κάκεινος ἐσώθην ἁποκριθεὶς ἐπὶ, Μὴ μοι κόπους πάρεξε· ἤδη ἡ θύρα κέκλεισται, καὶ

7That 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.'

Lk 11:8 Λέγω μην, εἰ καὶ οὐ δώσει αὐτῷ ἁναστάς, διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσον χρῆξε.

8I tell you, even if he will not get up and give you231 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.

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228 11:2a txt ὘τυς B (L arm ὡμον) f 700 1342 itaur vg syra Marcion Tert Or Cyr SBL TH NA28 [A] ἡμῶν ὃ ἐν τοῖς οὐρανοῖς (harmonization to Mt 6:9) A C D K M P U W Γ Δ Θ Λ Π Ψ f² 2 28 118 157 346 565sup 579 700 788 892 1009 1010 1071 1079 1195 1216 1223 1224 1234 1243 1346 1424 (1546) 1582 1646 1650 2174 2882 Mt Lct itaur b,c,d,e,f,ff,lp,q,r,s syma,copbo eth geo Diantess Orig TR RP lac 69 N Q T 565.

229 11:2b txt Πυς B 1 L 1342 vg syrac arm Diatessyv (Marcion acc. to Tertullian) Or; Tertullianvid Avgvid SBL TH NA28 [A] διὰ σου γεννηθῆται τὸ θελήμα σου ita vgms copa,bomsy geo διὰ σου γεννηθήτω τὸ θελήμα σου, ὡς ἐν οὐρανῷ, σάρκα καὶ ἐπὶ τῆς γῆς Ν* διὰ σου γεννηθήτω τὸ θελήμα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς Ν* 070vid A C D P W Δ Θ 892 1079 1195 1186 itaur,b,c,d,e,f,ff,lp,q,r,s syma,copbo eth διὰ σου γεννηθήτω τὸ θελήμα, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς διὰ σου γεννηθήτω τὸ θελήμα, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς 565sup διὰ σου γεννηθήτω τὸ θελήμα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς Ν* ΕΓΗΚΧΓΛΠΨ διὰ σου γεννηθήτω τὸ θελήμα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς διὰ σου γεννηθήτω τὸ θελήμα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς Ν* 228 28 33vid 118 157 180 205 579 579 700 1006 1009 1010 1071 1216 1241 1242 1243 1253 1292 1344 1424 1505 1546 1646 2148 2174 2882 Mt Lct itaur,b,c,d,e,f,ff,lp,q,r,s syma,copbo eth slav (Titus-Bostra) Cyril TR RP lac 69 N Q T 565.

230 11:8 The Greek says, "being his friend," and give him as much as he needed." But Jesus starts out the parable, "Suppose one of you..." And using "you" accomplishes gender inclusiveness.
Lk 11:9 Κἀγώ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθῆσαται ὑμῖν• ζητεῖτε, καὶ εὑρήσετε• κρούετε, καὶ ἀνοιχτήσεται ὑμῖν.

9 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.

Lk 11:10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει• καὶ ὁ ζητῶν εὑρίσκει• καὶ τὸ κρούοντι ἀνοιχτῆσαι.

10 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.

232 11:10 The "continuous" aspect of the Greek verbs here is a part of their meaning that is essential to this passage. In fact, the whole point of the parable is persistence, verse 8. So to translate verse 9 as, "Ask, and it will be given to you," would be incorrect and misleading. Someone might interpret it to mean that you will only have to ask once. See my endnote at the end of this document, entitled, "Continuous Aspect," which discusses this and other pertinent passages more fully.
Lk 11:11 Τίνα δὲ ἐξ υἱῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἵκθυν, καὶ ἀντὶ ἵκθυος ὅφειν αὐτῷ ἐπιδώσει; 11"And which father among you, if his child will ask for a fish, will hand him a snake instead?\(^{233}\)

Lk 11:12 Ἡ καὶ αἰτήσει ψόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;
12"Or, again, if he asks for an egg, will hand him a scorpion?\(^{233}\)

Lk 11:13 Εἰ ὁ σκορπίων πονηρός ὑπάρχοντες οἰσεὶ δόματα ἀγάθα διδόναι τοῖς τέκνοις υἱῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ υἱῶν δώσει πνεύμα ἄγιον τοῖς αἰτοῦντιν αὐτῶν; 13"If you, then, though you are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?"

**Jesus and Baalzibbul**

Lk 11:14 Καὶ ἦν ἐκβάλλων δαίμονιον κωφόν. Ἐγένετο δὲ, τοῦ δαίμονιος ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ δῆλοι. 14"And he was casting out a demon of muteness,\(^{234}\) And it came about that after the demon went out, the mute man spoke. And the crowd was amazed.

Lk 11:15 Τίνες δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαίμονίων ἐκβάλλει τὰ δαίμονια. 15"But some of them said, 'It is by Ba'al-zibbul,\(^{235}\) the prince of demons, that he drives out demons.'

Lk 11:16 Ἐτεροὶ δὲ πειράζοντες σημείον ἐξ υἱῶν δώσων ἐξήτησαν παρ' αὐτοῦ. 16"And others, testing him, wanted from him a sign out of heaven.

Lk 11:17 Αὐτὸς δὲ ἐν αὐτῶν τὰ διανομήτα εἶπεν αὐτοῖς, Πάσα βασιλεία ἐρ' ἐαυτήν διαμερισθείσα θεὶσαι· καὶ σικώς ἐπὶ σικῶν, πίπτει. 17"But he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls.

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\(^{233}\) 11:11

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Editors opposing the Byz reading say it is a harmonization to Matthew 7:9.

\(^{234}\) 11:14 τικτ δαίμονιον κωφὸν  \( P T R S L \) \( σοφία \) \( \text{cop} \) arm SBL TR / δαίμονιον [καὶ αὐτο ἡν] κωφὸν NA28 \( C \) / κωφὸν δαίμονιον καὶ αὐτὸ ἡν κωφὸν Λ \( C \) Ε \( R \) \( \text{lat} \) \( \text{eth} \) \( \text{geo} \) \( \text{Cyri} \) \( TR \) \( \text{RP} \) / \( \text{lac} \) \( \text{N} \) \( \text{P} \) \( \text{Q} \) \( \text{T} \) Ξ

\(^{235}\) 11:15 The Greek manuscripts say Beelzeboul. The Textus Receptus, KJV and NKJV say Beelzebub, even though there is not one Greek manuscript that says that; only a few Latin and Syriac. Beelzeboul comes from the Hebrew Ba'al-zibbul. "Ba'al" means Lord or Prince. Ba'al was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Ba'alzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Ba'alzibbul 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.
Lk 11:18 Ἐὰν δὲ καὶ ὁ Σατανᾶς ἔφῃ ἑαυτῷ διεμερίθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Ὅτι λέγετε, Ἄν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια.

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

Lk 11:19 Ἐὰν δὲ ἔγω ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οὐ οίκι οὐκ ἔν τινι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῖν κρίσαι ἔσονται.

19 Now if I drive out demons by Baal-zibbul, by whom do your followers drive them out? So then, they will be your judges.

Lk 11:20 Ἐὰν δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἀρα ἐρθασαν ἐφ' ὑμᾶς ἢ βασιλεία τοῦ θεοῦ.

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

Lk 11:21 Ὅταν ὁ ἰαχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἀν εἰρήνη ἔστιν τὰ ὑπάρχοντα αὐτοῦ•

21 "When a strong man, fully armed, guards his own castle, his possessions are safe.

Lk 11:22 Ἐὰν δὲ ἰαχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ἢ ἐπεοίθησε, καὶ τὰ σκῦλα αὐτοῦ διαδίδοσιν.

22 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.

Lk 11:23 Ὅ μη ὑν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν• καὶ ὃ μη συνάγων μετ' ἐμοῦ σκορπίζει.

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

Lk 11:24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξελθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνώδρων τόπων, ζητοῦν ἀνάπαυσιν• καὶ μη εὑρίσκον τότε λέγει, Υποστρέψω εἰς τὸν οἴκον μου ὅθεν ἐξῆλθον.

24 "When an evil spirit comes out of a human being, it goes through waterless places, seeking rest.

Lk 11:25 Καὶ ἔλθον εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.

25 And when it arrives, it finds the house unoccupied, swept clean and put in order.

Lk 11:26 Τότε πορεύεται καὶ παραλαμβάνει ἑτέρα πνεῦμα πονηρότερα ἑαυτοῦ ἑπτά, καὶ ἐλθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἐσχατὰ τοῦ ἀνθρώπου ἐκείνου χείρον τῶν πρῶτων.

26 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."

Lk 11:27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτῶν ταύτα, ἐπάρασα τις φωνήν γυνῆ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἢ κοιλία ἢ βαστάσασα σε, καὶ μαστοὶ οἰς ἐθήλασας.

27 And it came about that as Jesus was saying these things, a woman in the crowd lifted up her voice and said to him, "Blessed are the womb that bore you, and the breasts on which you sucked."

Lk 11:28 Αὐτὸς δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούσοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

28 But he replied, "Blessed rather237 are those who hear the word of God and obey it."

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236 11:24 ἔξω τοτε λεγεῖ Ἡρίας Ν 45 Β L Z 070 itkl vyrh copia bo Or [NA28] (C) ἔξω λεγεῖ Ἡρίας Ν 45 A C D E R W itlkaur drff p 9 vgr syrh arm eth geo TR SBL TH RP lac npt. The NA28 has the word ἔξω in square brackets because it is suspect as a scribal assimilation to the parallel in Matthew 12:44.

237 11:28 Or possibly, "Well yes, but blessed more are those who..."
The Sign of Jonah

Lk 11:29 Τὸν δὲ ὄχλον ἐπαθροιζομένων ἦρξατο λέγειν, Ἡ γενεὰ αὐτή γενεὰ πονηρὰ ἔστιν• σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἱωνᾶ.

29And 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.”

Lk 11:30 Καθὼς γὰρ ἐγένετο Ἱωνᾶς τοῖς Νινεύταις σημεῖον, οὕτως ἦταν καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

30For just as Jonah was a sign to the Ninevites, so also the Son of Man will be to this generation.

Lk 11:31 Βασιλίσσα νότου ἐγέρθησεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς• ὅτι ἠλθὲν ἐκ τῶν περάτων τῆς γῆς ἀκούσα αὐτήν τὴν σοφιάν Σολομώνος, καὶ ἰδού, πλεῖον Σολομώνων ὄδε.

31The 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.

Lk 11:32 Ἄνδρες Νινεύται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτούς• ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἱωνᾶ, καὶ ἰδοὺ, πλεῖον Ἱωνᾶ ὄδε.

32The 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

Lk 11:33 Ὅδεις λύχνον ἥψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος φῶς βλέπωσιν.

33“No one after lighting a lamp puts it out of view, or under a basket,239 but rather on the lamp stand, so that those who come in may see the light.

Lk 11:34 Ὅ λύχνος τοῦ σωμάτος ἐστιν ὁ ὀρθαλμός σου• ὅταν οὖν ὁ ὀρθαλμός σου ἁπλοῦς ἦν, καὶ ἄλον τὸ σώμα σου φωτεινὸν ἐστιν• ἐπὰν δὲ πονηρὸς ἦν, καὶ τὸ σώμα σου σκοτεινὸν.

34“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,240 your body is in darkness also.

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238 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 Jesus Christ.

239 11:33 The reading that includes the words "or under a basket" is that of N A B C D W Δ Θ Ψ f13 28 33 ita syr[ת] copbo al. However, those words are absent from syri[ך] L Ξ 070 f1 205 syr[ך] cop[ך] arm geo al. The UBS textual commentary says, "Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets."
Lk 11:35 Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

35See to it, therefore, that the light in you is not darkness.

Lk 11:36 Εἰ οὖν τὸ σῶμα σου ὄλον φωτείνων, μὴ ἔχον μέρος τὶ σκοτεινόν, ἐστιν φωτείνων ὄλον, ὥς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

36If 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

Lk 11:37 Ἐν δὲ τῷ λαλῆσαι, ἑρωτά αὐτόν Φαρισαίος ὡς ἀριστήσῃ παρ' αὐτῷ• εἰσελθὼν δὲ ἀνέπεσεν.

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

Lk 11:38 Ο δὲ Φαρισαίος ἰδὼν ἔθαυμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἄριστου.

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

Lk 11:39 Εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαίοι τὸ ἐξώθηκα τοῦ ποσιρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσωθήν ὑμῶν γέμει ἀρπαγής καὶ πονηρίας.

39And 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.

Lk 11:40 Ἀπρονες, οὖν ὁ ποιήσας τὸ ἐξώθηκα καὶ τὸ ἐσωθήν ἑποίησεν;

40O foolish ones! Did not the one who made the outside, make the inside also?

Lk 11:41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην• καὶ ἰδού, πάντα καθάρα ὑμῖν ἐστίν.

41But the things lying within give to the poor, and behold, all things are now clean for you.

Lk 11:42 Ἀλλὰ οὐαί ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύσομον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ• ταῦτα δὲ ἐδει ποιήσαι, κάκεινα μὴ παρέιναι.

42But 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.

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240 Lk 11:34 Literally, "if your eye is evil." From the Hebrew, לְבָנָה רַע - rābāh ṣayyin; see the endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept:

241 Lk 11:38 The Greek word βαπτίζω 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.

242 Lk 11:39 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.

243 Lk 11:40a Somewhat a play on words. 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.

244 Lk 11:40b A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθάρα ὑμῖν ἐστίν. Some translations say "for you," others "to you," and others leave it untranslated altogether. The rendering "clean for you" is easy enough to understand. Clean "to you" could be an "ethical dative," meaning "clean in your sight." For the N.T. teaches that some things are clean to some people, but unclean to others, depending on their conscience. Perhaps here, the giving to charity changes the evil conscience of the rich. When a rich person is rich selfishly, he has an evil conscience, and his wealth can be unclean in his own eyes, whereas if he is generous, he no longer feels guilty? Something to think about. Paul said in Romans 14:14, "to him that thinks any thing to be unclean, to him it is unclean."
But these latter things you ought to practice, without leaving the former undone.
Lk 11:43 Οὐάι ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἁπασάρους ἐν ταῖς ἁγιασμῖς.

43Woe to you, Pharisees! For you love the prominent seats in the synagogues, and the greetings in the marketplaces.
Lk 11:44 Οὐάι ὑμῖν, ὅτι ἐστέ ὡς τὰ μνημεία τὰ ἀδήλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

44Woe to you! For you are like graves that are not marked, and the people when walking over them do not know it.
Lk 11:45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

45And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."
Lk 11:46 Ὅδε ἐπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐάι, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυνάμασκαι, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσφαύετε τοῖς φορτίοις.

46But 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.
Lk 11:47 Οὐάι ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

47Woe to you! For you build mausoleums for the prophets, and it was your forefathers who murdered them.
Lk 11:48 Ἀρὰ μάρτυρες ἐστε καὶ συνευδοκεῖτε τοὺς ἐργοὺς τῶν πατέρων ὑμῶν• ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.

48So then, approving witnesses you are, to the deeds of your forefathers; for they do the killing of them, and you do the building.
Lk 11:49 Διὰ τούτο καὶ ἡ σοφία τοῦ θεοῦ ἐπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ εἰς αὐτῶν ἀποκτενοῦσιν καὶ διώκουσιν•

49For 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, '
Lk 11:50 Ἡ ἐκζητήθη τὸ αἵμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολής κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

50with the result that the blood of all the prophets spilled since the founding of the world will be demanded of this generation,
Lk 11:51 ἀπὸ αἵματος Ἀβέλ ἐως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὰ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναι, λέγω ὑμῖν, ἐκζητήθησαι ἀπὸ τῆς γενεᾶς ταύτης.

51from 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.
Lk 11:52 Οὐάι ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλείδα τῆς γνώσεως• αὐτοὶ οὐκ εἰσήλθατε, καὶ τοὺς εἰσερχομένους ἐκβάλλατε.

52Woe 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."
Lk 11:53 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,
53And then as he went forth from there,249 the Torah scholars and Pharisees began to be extremely hostile, and to provoke him to speak unpreparedly250 about a great variety of topics,
Lk 11:54 ἐνεδρεύοντες αὐτόν, ἤθελεν αἱ ἑκ τοῦ στόματος αὐτοῦ.
54ambushing him, to pounce on something coming from his mouth.251

Chapter 12

Warnings and Encouragements

Lk 12:1 Ἕν οἷς ἐπισυναχθείων τῶν μυριάδων τοῦ ὄχλου, ὡστε καταπατεῖν ἄλληλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Ἑροδάτη ἐαυτοῦ ἀπὸ τῆς ζύμης τῶν Φαρισαίων, Ἦτες ἐστίν ὑπόκρισις.
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.
Lk 12:2 Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν δ’ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὁ οὐ γνωσθήσεται.
2But252 there is nothing covered up that will not be revealed, and nothing secret that will not be made known.
Lk 12:3 Ἀν' ὧν δόσα ἐν τῇ σκοτεινείᾳ ἐκπέπτυ, ἐν τῷ φωτί ἀκουσθήσεται καὶ δ' ἐπὶ τὸ υἱός ἐλάλησεν ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.
3Therefore, 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 house tops.
Lk 12:4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταύτα μὴ ἐχῶντος περισσότερον τι ποιῆσαι.
4I tell you, my friends, do not be afraid of the ones killing the body, and after that having nothing worse left to do.
Lk 12:5 Ὑποδείξετε δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξοντα ἐξονταν ἐμβαλέιν εἰς τὴν γένναν• ναί, λέγω ὑμῖν, τούτον φοβηθήτε.
5But 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.

249 11:52 The Greek verb I translated "barred" is κωλύω, which is related to the word for "limb" of the body, 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 help, even by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, it is the picture of the activity, with a bar across it.
250 11:53a The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστοματίζω, of which we do not have a large sampling in Greek literature. You will find a great variety of renderings of it in the English translations. I have stuck with the most ancient and traditional interpretation.
251 11:54 The particle δὲ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one's true inner motives, a pretention. A hypocrite has a secret life.
Lk 12:6 Οὐχὶ πέντε στρουθία πωλοῦνται ἄσαριῶν δύο; Καὶ ἐν εξί αὐτῶν οὐκ ἔστιν ἐπιλεπιμένουν ἐνώπιον τοῦ θεοῦ.

6 Are not five sparrows sold for a penny?253 And not one of them is forgotten before God.

Lk 12:7 Ἄλλα καὶ αἱ τρίχες τῆς κεφαλῆς ύμῶν πᾶσαι ἥριθμηται. Μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

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

Lk 12:8 Λέγω δὲ ύμῖν, Πᾶς δὲ ἐν ὑμῖν ὁ μεμολογήσεν ἐν ἐμοὶ ἐμπροσθέν τῶν ἀνθρώπων, καὶ ὁ οἶχος τοῦ ἀνθρώπου ὁ μεμολογήσεν ἐν αὐτῷ ἐμπροσθέν τῶν ἀγγέλων τοῦ θεοῦ.

8 But I tell you, whoever stands up for me before human beings, the Son of Man also will stand up for him before the angels of God.254

Lk 12:9 δὲ ἀρνησάμενος με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

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

Lk 12:10 Καὶ πᾶς δὲ ἐρεῖ λόγον εἰς τὸν οἶχον τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῶ δὲ εἰς τὸ ἀγίον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

10 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.

Lk 12:11 Ὅταν δὲ εἰσέφερσαν ύμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἁρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσετε πώς ἢ τί ἀπολογήσεσθε, ἢ τί εἴπετε.

11 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.

Lk 12:12 τὸ γὰρ ἂγιον πνεῦμα διδαξεῖ ύμᾶς ἐν αὐτῇ τῇ ὑρέ, ὃ δὲ εἶπεν.

12 For the Holy Spirit will instruct you in that very hour what needs to be said."

False Financial Security

Lk 12:13 Εἶπεν δὲ τίς ἐκ τοῦ ὀχλοῦ αὐτῶ, Διδάσκαλε, εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν.

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

Lk 12:14 Ὅ δὲ εἶπεν αὐτῷ, Ἀνθρωπε, τίς με κατέστησεν κριτήν ἢ μεριστὴν ἐφ’ ύμᾶς;

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

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253 12:6 Literally, "two assarion," which were little fragments of brass coin. It means, practically, "a pitance, a trifle, a doit." We say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point.

254 12:8 This is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." 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."
Luke 12:15 says, "Εἶπεν δὲ πρὸς αὐτούς, Ὑπάτε καὶ φυλάσσοντες ἀπὸ πάσης πλεονεξίας στὶς ὦν ἐν τῷ
περισσεύειν τινὶ ἢ ἡμερῶν αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῶν.

15 And he said to them, "Watch out, and be on your guard against every form
of covetousness." For the life of one is not in the abundance of one's

16 And he spoke a parable to them as follows: "The land of a certain rich man
yielded abundantly,

Luke 12:17 says, καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὃτι ὦν ἐχω ποῦ συνάξω τοὺς καρποὺς
μου;

17 and he was thinking to himself, 'What shall I do? For I have no place
where I can stack my produce.'

Luke 12:18 says, Καὶ εἶπεν, Τινὸς ποίησαι καθελὼν μου τάς ἀποθήκας, καὶ μείζονας οἰκοδομήσει, καὶ
συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἄγαθά μου.

18 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.

Luke 12:19 says, Καὶ ἔρω τῇ ψυχῇ μου, Ψυχή, ἡ ἐχεις πολλά ἄγαθα κείμενα εἰς ἔτη πολλά • ἀναπαύοντο,
φάει, πιε, εὐφράινοι.

19 And I will say to my soul, "Soul, you have much goods sitting there into
many years. Relax, eat, drink, be merry."'

Luke 12:20 says, "Εἶπεν δὲ αὐτῷ ὁ θεός, Ἀφρων, ταύτη τῇ νυκτὶ τῆς ψυχῆς σου ἀπαιτοῦσιν ἀπὸ σοῦ • ὁ δὲ ἡτοιμάσας, τίνι ἔσται;

20 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?'

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255 12:15a text: παραβολῇ πλεονεξίας P75 X A B D H K L M N Q R U W Θ Π Ψ Ω 070 0153 0211 f1 β13 ex124 22 33 157

256 12:15b Greek: ὡκέ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῶν. 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."

257 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," ἀπαιτέω, 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 30:23, 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 ἔτω γὰρ πρὸ ἡμερῶν ἀπαιτηθησα, the same 3rd person, singular, passive
inflection on ἀπαιτηθησα as on the verb ἐκκινήθησα 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
Lk 12:21 Οὕτως ὁ θησαυρίζων ἐστιν, καὶ μὴ εἰς τὰ θέαν πλουτῶν.

Such is the person saving up for himself, and not becoming rich to God. 258

True Financial Security

Lk 12:22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τούτο λέγω ὑμῖν, μὴ μεριμνάτε τῇ ψυχῇ, τί φάγητε• μὴ δὲ τῷ ωἴματι, τί ἐνδούσασθε.

And to his disciples, he said, "Because of this I say to you, do not worry about life, what you will eat, nor about the body, what you will wear.

Lk 12:23 γὰρ ψυχὴ πλείον ἐστὶν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.

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

Lk 12:24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οίς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτοὺς• πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

Consider the ravens, that they neither sow nor reap, and God feeds them.

How much higher priority you are than birds!

Lk 12:25 Τίς δὲ εἶξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθείναι πῆχυν ἕνα;

Now which of you by worrying is able to add onto his lifespan one foot? 259

Lk 12:26 Εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

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

Lk 12:27 Κατανοήσατε τὰ κρίνα πῶς αὔξανεί· οὐ κοπάω, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομών ἐν πάση τῇ δόξῃ αὐτοῦ περιεβάλετο ως ἐν τούτων.

Consider the lilies, how they grow. They neither labor nor weave. But I tell you, not even Solomon in all his splendor, was bedecked like one of these.

12:22 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, 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 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.

12:25 Literally, one cubit. There was an expression in classical Greek, πῆχυν ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Lk 12:28 Else as well? You would not think he would serve them. For when he returns from the wedding celebrations, so that when he arrives and is recline, and after coming in, he will serve them.

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.

Be Ready

Lk 12:35 You must keep your waists girded and your lamps burning, and you must be like people waiting for their own master, waiting for when he returns from the wedding celebrations, so that when he arrives and is knocking, they may immediately open for him.

36Happy are those slaves who when the master arrives, he finds watching. Truly I tell you, he will gird himself and bid them recline, and after coming in, he will serve them.

Lk 12:38 Those slaves are happy, whether he arrives and finds them so in the second, or even in the third watch.

39And this you know, that if the manager of the household knew what hour the thief was coming, he would not have allowed his house to be broken into.

40You also must be the same, because the Son of Man is coming at an hour you would not think he would.

Lk 12:41 Then Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"
Lk 12:42 Καὶ ἐπεν ὁ κύριος, Τις ἄρα ἔστιν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃς καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ σιωπήματι;

42 And the Lord said, "So who is the faithful and sensible steward, whom the master will place over his domestic service, to be giving out rations in due time?"

Lk 12:43 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃς ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.

43 Happy will be that slave who when his lord comes, he finds doing so.

Lk 12:44 Ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοις ὑπάρχουσιν αὐτοῦ καταστήσει αὐτοῦ.

44 Truly I tell you, he will place him over all his possessions.

Lk 12:45 Ἐὰν δὲ εὕη ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριος μου ἔρχεσθαι, καὶ ἀφετηρίζει τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθεῖν τε καὶ πίνειν καὶ μεθύσκεσθαι;

45 But if that slave says in his heart, 'My master is taking his time to come,' and he begins to slap around the workboys and the workgirls, and to eat and drink and get drunk,

Lk 12:46 ἤζει ὁ κύριος τοῦ δοῦλου ἐκεῖνον ἐν ἡμέρᾳ ἡ ὑπὸ προδόκοι, καὶ ἐν ὠρᾷ ἡ οὕτως, καὶ δισχονιάσει αὐτὸν, καὶ τὸ κέρος αὐτοῦ μετὰ τῶν ἀπίστων ἦσει.

46 The master of that slave will come at an hour he is not expecting, and at a time he does not know, and will cut him in two, and appoint him his inheritance with the unbelieving.

Lk 12:47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνών ὁ τὸ θέλημα τοῦ κυρίου αὐτοῦ, καὶ μὴ ἔτοιμὰς ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλά·

47 And 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.

Lk 12:48 ὃ δὲ μὴ γνών, ποιήσας δὲ ἀξία πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολύ, πολύ ἤτριψεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσονται αὐτῶν.

48 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

Lk 12:49 Πῦρ ἢλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἢδη ἀνήφης;

49 I have come to cast fire upon the earth, and how I wish it were already kindled!

Lk 12:50 Ἁρπαγμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἐως ὅτου τελεσθῇ.

50 But I have a baptism to be baptized, and how tormented I am until that has been accomplished.

Lk 12:51 Ἐφοσῦ σεί σει τελεσθήσῃ ἐν τῇ γῇ: Οὐχὶ, λέγω ὑμῖν, ἀλλὰ ἢ διαμερισμόν.

51 You think that I have come to provide peace upon the earth. Not at all, I tell you, but rather division.

Lk 12:52 Ἐσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἔνι οἰκῳ διαμερισμένοι, τρεῖς ἐπὶ δυοίν, καὶ δύο ἐπὶ τρισίν.

52 For from now on, five in one household will be divided: three against two, and two against three.

260 12:42 txt οἰκονόμος ο φρόνιμος Ψ B E G H K N P Q S W Δ Λ Ψ Ω 28 565 579 1424 TH NA28 { } // οἰκονόμος ο φρόνιμος ο αγαθός D 157 // δοῦλος και φρόνιμος Π // οἰκονόμος και φρόνιμος Ν Α L M U Y Γ Π // lac Ψ 45 C F Γ
Lk 12:53 Διαμερισθήσονται πατήρ ἐπὶ υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ· μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα· πνευμάτα ἐπὶ τὴν ψυχήν αὐτῆς, καὶ ψυχή ἐπὶ τὴν πνευμάτων.

53Father will be divided against son, and son against father; mother against daughter and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law."

Judge For Yourselves

Lk 12:54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, ὡσαν ἔδησε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὁμίρος ἔρχεται καὶ γίνεται οὕτως.

54And he was also saying to the crowds, "When you see a cloud rising in the west, right away you say, 'A rainstorm is coming,' and it happens so.

Lk 12:55 Καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται· καὶ γίνεται.

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

Lk 12:56 Ὑποκρινεῖται, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ ὀδηγεῖ δοκιμάζειν· τὸν καιρὸν δὲ τούτον πώς οὐκ ὀδηγεῖ δοκιμάζειν;

56Hypocrites! The face of the earth and sky you know how to interpret, but this present time you do not know how to interpret?

Lk 12:57 Τί δὲ καὶ ἄφετ' ἐστιν οὐ κρίνετε τὸ δίκαιον;

57And why also do you not judge equity yourselves?

Lk 12:58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὅδῃ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μὴποτε κατασύρῃ σε πρὸς τὸν κριθήν, καὶ ὁ κριθής σε παραδώσει τῷ πράκτορι, καὶ οἱ πράκτορες σε βαλεί εἰς φυλακήν.

58For as you are going with your adversary to court, on the way make every effort to be free of him,261 lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison.

Lk 12:59 Λέγω σοι, οὐ μὴ ἔξελθῃς ἐκείθεν, ἐως καὶ τὸ ἐσχάτον λεπτὸν ἀποδώς.

59I 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

Lk 13:1 Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὅν τὸ αἷμα Πιλάστος ἔμειξεν μετὰ τῶν θυσίων αὐτῶν.

1And 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.262

Lk 13:2 Καὶ ἀποκρίθησεν εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

2And 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?

261 12:58 That is, by satisfying him, coming to a settlement with him.
262 13:1 Bauer says this means, "whom Pilate ordered to be slain even as they were sacrificing."  And so, their own blood would mingle on the ground with the blood of the animal they were sacrificing. A literal rendering of this is a vivid and grabbing figure of speech, and it is a shame to turn this into a bland dynamic equivalent in English.
Lk 13:3 Οὐχὶ, λέγω ὑμῖν ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολέσθε.

3Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

Lk 13:4 Ἡ ἑκείνοι οἱ δεκαοκτώ, ἐὰν ὑμᾶς ἐπεθανάσῃ ὁ θάνατος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς,

4Or 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?

Lk 13:5 Οὐχὶ, λέγω ὑμῖν ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁσαύτως ἀπολέσθε.

5Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish."

Lk 13:6 Ἐλεγεν δὲ ταύτῃ τῇ παραβολῇ· Συκὴν εἴχεν τις πεφυτευμένην ἐν τῷ ἀμπελώνι αὐτοῦ πεφυτευμένην· καὶ ἠλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν.

6And 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.

Lk 13:7 Εἶπεν δὲ πρὸς τὸν ἀμπελωρόγον, Ἰδοὺ, τρία ἔτη ἄρ', οὐδὲ ἔρχομαι ζητών καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὐρίσκω· ἐκκοψάν αὐτήν· ἵνατι καὶ τὴν γῆν καταργῇ;

7And 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?'

Lk 13:8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἐώς ὅτου σκάψω περὶ αὐτής, καὶ βάλω κόπρια·

8"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;

Lk 13:9 καὶ μὲν ποιήσω καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκοψάς αὐτήν.

9and if in the future it does produce fruit, so much the better.263 But if not, then you would cut it down.'"

A Crippled Woman Healed on the Sabbath

Lk 13:10 Ἡν δὲ δίδασκον ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν·

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

Lk 13:11 καὶ Ἰδοὺ, γυνὴ πνεύμα ἔχουσα ἀσθενείας ἐπὶ δεκαοκτῶ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνάκυψαι εἰς τὸ παντελές.

11And 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.

Lk 13:12 Ἰδοὺ δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Ἔγναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

12And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability."

Lk 13:13 καὶ ἔπεθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν.

13And he laid hands on her; and she became erect at once, and was praising God.

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263 13:9 The words "so much the better" are not in the Greek text, but we have to put something there. This is a legitimate ellipsis. The Greek says only, "And if indeed in the future it does produce fruit— but if not, then you would cut it down."
Lk 13:14 Ἀποκριθεὶς δὲ ὁ ἄρχοντας ἀγαπητῶν ὁ Ἱσσοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἡ ἡμέρα εἰσίν ἐν αἷς δεῖ ἐργάσεσθαι ἐν αὐταῖς οὐν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

14But 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."

Lk 13:15 Ἀπεκρίθη δὲ αὐτῷ ὁ κύριος, καὶ ἐπέπεπτε, ὡς ὁ πόρος ἀνθρωποῦ, ἐξακολουθήσας τῷ τῆς ἡμέρας ἁγίας, καὶ τῆς ἡμέρας ἀναμενούσης ἧς καὶ τῆς ἡμέρας τοῦ σαββάτου.

15But 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?"

Lk 13:16 Ταῦτα δὲ, θυγατέρα Ἀβραὰμ ὦσαν, ἦν ἐξῆγον ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὡκτώ ἔτη, οὐκ ἦν ἐλθήναι ἀπὸ τοῦ δεσμοῦ τοῦτοῦ τῇ ἡμέρᾳ τοῦ σαββάτου;

16But this woman, a daughter of Abraham, whom Satan has kept bound lo these eighteen years, she should not be freed from this bondage on the day of rest!"

Lk 13:17 Καὶ ταῦτα λέγοντος αὐτοῦ, κατηχοῦντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὅχλος ἔχαρεν ἐπὶ πάσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.

17And 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

Lk 13:18 Ἑλέγεν οὖν, Τίνι ὁμοία ἐστίν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοίωσοι αὐτήν;

18Then he was saying, "What is the kingdom of God like? And to what may I compare it?"

Lk 13:19 ὁμοία ἐστίν κόκκῳ σινάπεως, ὃν λαβὼν ἀνθρωπος ἐβαλεν εἰς κήπον έαυτοῦ καὶ ἠνεξησέναι, καὶ ἐγένετο εἰς δένδρον, καὶ τα πετεινα τοῦ οὐρανοῦ κατεσκινωσεν ἐν τοῖς κλάδοις αὐτοῦ.

19It 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 nestled in its branches."

Lk 13:20 Καὶ πάλιν εἶπεν, Τίνι ὁμοίωσο τὴν βασιλείαν τοῦ θεοῦ;

20And again he said, "To what may I compare the kingdom of God?"

Lk 13:21 ὁμοία ἐστίν ζῷη, ἣν λαβόνα γυνῆν ἐνέκρυψεν εἰς ἀλεύριον σάτα τρία, ἥν ὡς ὃν ἐξυμωθῆ ἄλοιν.

21It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened."

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264 Lk 13:15 txt ὑποκρίται τῇ ὁ πόρος ἀνθρωπος ἐξακολουθήσας τῷ τῆς ἡμέρας ἁγίας, καὶ τῆς ἡμέρας ἀναμενούσης ἧς καὶ τῆς ἡμέρας τοῦ σαββάτου.

265 Lk 13:16 The number six signifies human effort, which falls short of seven, God's perfection or completion. This woman was enslaved for eighteen years, three times six, three times the normal human effort. What better day than the seventh, the day of rest, for someone to be set free from the slavery of working six days three times? See Deuteronomy 15:1, "Every seventh year you must cancel debts." And 15:12, "If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free." This woman was kept in bondage three sets of six years, and not being set free.

266 Lk 13:21 Greek: three sata, about 5 gallons, or 22 liters.
The Narrow Door

Lk 13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἰεροούλιμα.
22 And he was going through every city and village teaching, even as he was making his journey toward Jerusalem.

Lk 13:23 Ἐπεν δὲ τις αὐτῷ, Κύριε, εἰ ὄλγιοι οἱ σωζόμενοι; Ὅ δὲ εἶπεν πρὸς αὐτοῦ,
23 And someone said to him, “Lord, are those being saved going to be few?” And he said to him,

Lk 13:24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἴσχύσουσιν.
24 “Make every effort to go in through the narrow door. For many, I tell you, will try to enter, and not be able to.

Lk 13:25 Ἡ τε αὐτῷ ὅτε ἐγερθή ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρέξῃ ἐξώ ἑστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, ἐνοικοῦν ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἔστε.
25 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.’

Lk 13:26 τότε ἀρέξῃ ἐλέγειν, Ἐφάγομεν ἑνώπιόν σου καὶ ἐπίσμεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.
26 At that time you will begin to say, “We ate and drank in your presence, and you taught in our streets.”

Lk 13:27 Καὶ ἐρεῖ λέγων ὑμῖν, οὐκ οἶδα ὑμᾶς ὅθεν ἔστε· ἀπόστητε ἀπ’ ἐμοῦ πάντες ἐργάται ἄδικας.
27 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.’

Lk 13:28 Ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων, ὅταν δοθῇ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς ἔκβαλλομένους ἐξώ.
28 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,

Lk 13:29 Καὶ ἐξελθοῦσιν ἀπὸ ἃνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθοῦσιν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
29 and people will have come from the east and the west, and from the north and the south, and be reclined in the kingdom of God.

Lk 13:30 Καὶ ἰδοὺ, εἰς ἑσχατοί οἱ ἑσονται πρῶτοι, καὶ εἰς ἑσχατοί οἱ ἑσονται ἑσχατοί.
30 And behold, there are those who are last, who will be first; and there are those who are first who will be last.”

Jesus Laments Jerusalem

Lk 13:31 Ἐν αὐτῇ τῇ ὥρᾳ προσήλθαν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύου ἐνεπεθένε, ὅτι Ἦρῳθες θέλει σε ἀποκτεῖναι.
31 In that hour, some Pharisees came up to him, saying to him, “You should move on, and get out of this place, because Herod is trying to kill you.”
Lf 13:32 Καὶ εἶπεν αὐτῷ, Πορευθέντες εἴπατε τῇ ἁλώπεκι ταύτη, ἵδο, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελέσας σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειώματι.

32And 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.'"

Lf 13:33 Πλὴν δὲι με σήμερον καὶ αὔριον καὶ τῇ ἐξομήνι πορεύονται· ὃ τι οὐκ ἔνδεχεται προφητὴν ἀπολέσει ξω Initialization.

33Regardless, 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! Lk 13:34 'Ierousalám, ἰερουσαλήμ, ἤ ἀποκτείνουσα τοὺς προφήτας καὶ λυθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποιάς ἥβηλισα ἑπισωνάξαι τα τέκνα σου, δὲν τρόπον ὄρινς τὴν ἐαυτής νοσσιάν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσετε.

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.

Lf 13:35 ἵδο, ἄρεται υἱῶν· τί οὐκ ἢμε οὗτος υἱῶν. Λέγω υἱῶν, οὐ μὴ ἰδέη με ἐως ἢξει ὅτε εἰπήτε, Ἐλαλοχομένος ὁ ἐρχόμενος ἐν ὅνυματι κυρίου.

35Behold, your house is now 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.'"
Chapter 14

Jesus at a Pharisee's House

Lk 14:1 Καὶ ἔγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκὸν τινος τῶν ἁρχόντων τῶν Φαρισαίων ἁσβέτω φαγεῖν ἄρτον, καὶ αὐτοὶ ἤσαν παρατηροῦμενοι αὐτὸν.

1And it came about when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely.

Lk 14:2 Καὶ ἰδοὺ, ἀνθρώπος τις ἦν ὥδρυπικὸς ἐμπροσθεν αὐτοῦ.

2And behold, a man with dropsy was right in front of him.272

Lk 14:3 Καὶ ἀποκρίθηκεις ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, ἢ ἐξεστὶν τῷ ἁσβέτῳ θεραπεύσαι ἢ οὔ;

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"

Lk 14:4 Οἱ δὲ ἦσαν σαββατικοὶ. Καὶ ἐπιλαβόμενος ἴδαστο αὐτὸν, καὶ ἀπέλυσεν.

4But they kept quiet. And after grasping him, he healed him, and dismissed him.

Lk 14:5 Καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν ὑιὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὑρεῖς ἁνασάσας αὐτὸν ἐν ἡμέρᾳ τοῦ ἁσβέτου;

5And he said to them, "Who among you whose son273 or ox should fall into a pit during the Sabbath day, would not immediately pull him out?"

Lk 14:6 Καὶ οὐκ ἤσχυσαν ἀνταποκριθήναι αὐτῷ πρὸς ταῦτα.

6And they were not able to rebut these words.

Lk 14:7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλησίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς,

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows:

Lk 14:8 Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλησίαν· μήποτε ἐντιμότερος σου ἢ κεκλημένος ὑπ' αὐτοῦ,

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,

Lk 14:9 καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσαις ἐρεῖ σοι, Δῶς τούτῳ τόπον· καὶ τότε ἀρξή μετὰ αἰσχύνης τὸν ἔχουσαν κατέχειν.

9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for274 the last seat.

272 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.

273 14:5 txt οὐς ή βους φιλο B E G H M Ν W Γ Δ Ω 2 28 180 565 1009 1010 1195 1216 1242 1243 1342 1365 1424 1505 2148 M lect it e la e syri cpgeo geo RP SBL NA28 [B] ή οὕς ή βους φιλο έν οίς ή βους Ί Κ Χ Υ Ι Ρ Σ 53 33 157 205 579 597 892 1071 1079 1230 1241 1253 1292 1546 1646 1524 1547 it e la e a e b c f l e t τ e p syri c pal copbo gay arm (eth) slav TRB ή οὕς ή βους A S U 700 1006 έν οίς ή βους ή βους έν οίς ή βους έν οίς ή βους p 69 έν lαc C F Τ Q T. TCGNT: John Mill conjectured that οὐς is a corruption of the old Greek word δίκας ("a sheep"); see John Mill, Novum Testamentum Graecum, 2nd ed. (Leipzig, 1723), p. 44, § 423.

274 14:9 The Greek verb κατέχω - katechei, 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.
Lk 14:10 Ἄλλ’ ὅταν κληθῇς, πορευθῆς ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον• ἵνα, ὅταν ἔλθῃ ὁ κεκληκτὸς σε, ἔρει σοι, Φίλε, προσαναβηθή ἀνώτερον• τότε ἔσται σοι δόξα ἐνῶπιον πάντων τῶν συνανακειμένων σοι.

10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of all your fellow dinner guests.

Lk 14:11 Ὅτι πᾶς ὁ υἱὸς ἑαυτοῦ ταπεινωθήσεται, καί ὁ ταπεινῶν ἑαυτὸν ψυφήσεται.

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

Lk 14:12 Ἔλεγεν δὲ καὶ τῷ κεκληκτῷ αὐτῶν, ὅταν ποιῆς ἀφιενον ἢ δειπνον, μὴ φῶνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους• μὴ ποτε καὶ αὐτοὶ ἀντικαλεσώσιν σε, καὶ γένηται ἀνταπόδομά σοι.

12And 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.

Lk 14:13 Ἀλλ’ ὅταν δοκήσῃ ποιής, κάλει πτωχούς, ἀναπείρους, χωλούς, τυρφούς•

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

Lk 14:14 καὶ μακάριος ἦση, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι• ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

14and 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

Lk 14:15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα ἐπεν αὐτῷ, Μακάριος, ὡς τοῦτο φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

15And 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."

Lk 14:16 Ὅδε ἐπεν αὐτῷ, Ἀνθρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν πολλούς•

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

Lk 14:17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἶπεν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἢδη ἔτοιμά ἐστιν.

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

Lk 14:18 Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παρατείνεσθαι. Ὁ πρῶτος ἐπεν αὐτῷ, Ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν• ἐρωτῶ σε, ἐξε με παρητημένον.

18And 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.'

Lk 14:19 Καὶ ἔτερος ἐπεν, Ζευγή βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά• ἐρωτῶ σε, ἐξε με παρητημένον.

19And 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.'

Lk 14:20 Καὶ ἔτερος ἐπεν, Γυναῖκα ἡγόρασα, καὶ δἰα τούτο ὦ δύνασαι ἐλθεῖν.

20And another one said, 'I have married a wife, and for this reason I am not able to come.'
Lk 14:21 Καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὤργισθεὶς ὁ ὀικοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξελθεῖ τοῖς τάξεσις εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ τοὺς πτωχούς καὶ ἀναπείρους καὶ τυφλούς καὶ χωλούς εἰσάγαγε ὑδε.

21And 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.'

Lk 14:22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἐτὶ τόπος ἑστίν.

22And the slave said, 'Master, what you have commanded has been done, and still there is room.'

Lk 14:23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξελθείτε εἰς τὰς ὀδούς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθή μου ὁ οἶκος.

23And 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.'

Lk 14:24 Λέγω γὰρ ὅτι οὐδεὶς τῶν ἀνθρώπων ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

24"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

Lk 14:25 Συνεπροέρωντο δὲ αὐτῶν ἄνθρωποι καὶ στραφεῖς εἶπεν πρὸς αὐτούς,

25And great crowds were going along with him, and he turned around, and said to them,

Lk 14:26 Εἶ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφὰς, ἤτις καὶ τὴν ψυχὴν ἐαυτοῦ, οὐ δύναται εἰναι μου μαθητής.

26"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.

Lk 14:27 Ὅστις οὐ βαστάζει τὸν σταυρὸν ἐαυτοῦ καὶ ἔρχεται ὑπίστω μου, οὐ δύναται εἰναι μου μαθητής.

27Anyone that does not take up his own cross and follow after me, cannot be my disciple.

Lk 14:28 Τίς γὰρ εξ ὑμῶν θέλων πῦρον οἰκοδομήσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμὸν;

28For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion?

Lk 14:29 Ἰνα μὴ τοῦτο, θέντος αὐτοῦ θεμέλιον καὶ μὴ ἱσχύσεστο ἐκτελέσαι, πάντες οἱ θεωροῦντες ἀρξῶνται αὐτῷ ἐμπαιζένι.

29"It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him,'

Lk 14:30 Λέγοντες, ὅτι οὗτος ὁ ἀνθρώπος ἠρξατο οἰκοδομεῖν, καὶ οὐκ ἱσχυσεν ἐκτελέσαι.

30"Saying, 'This fellow began to build, and was not able to finish.'

Lk 14:31 Ἡ τις βασιλεὺς παρενεχόμενος ἐτέρῳ βασιλεὶ συμβαλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάδισιν ὑπαντήσαι τῷ μετὰ εἰκοσι χιλιάδων ἔρχομεν ἐπ’ αὐτὸν;

31"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?

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277 14:24 txt δείπνου प75 κ75 Ρ Α D Ε* L N P R W 047 latt syr TR TH NA28 /\ δείπνου. πολλοί γαρ εἰς εἰσιν κλητοι ολιγοι δε ἐκλεκτοι syrmas geoesusRP δείπνου. προσθέθη πολλοί γαρ εἰς εἰσιν κλητοι ολιγοι δε ἐκλεκτοι E* lac C Q T. (Showing only 8th century and earlier witnesses.) The extra phrase is probably from lectionary influence.
Lk 14:32 Ei dê mē ge, eti autōt pòrrw óntos, prosebéian apostēlas erωtā tā prōs eirēnīn.
32For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.278
Lk 14:33 Oūtws ou̱n pás ēx umōn dē ou̱k apotássetai pásin tois ēautōi ὑπάρχουσιν, ou̱ dūnatai elnai mou maθhētēs.
33In the same way, then, any of you who does not say goodbye to everything that he has, cannot be my disciple.
Lk 14:34 Kalōn ou̱n tō ἀλας• ēan dē kai tō ἀλας ωμανθή, ἐν τίνι ἀρτυθήσεται;
34Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with?
Lk 14:35 Oūte eis gēn ou̱te eis kοπrían εὐθετῶν ἐστίν• ἔξω βάλλουσιν αὐτῷ. Ὅ ἔξων ὡτα ἀκούειν ἀκουέτω.
35It is fit neither for the soil, nor for the manure pile;279 they throw it out. Whoever has ears to hear, hear."

Chapter 15

The Parable of the Lost Sheep

Lk 15:1 Ἡσαν dê autō ἐγγίζοντες πάντες οἱ τελόναι καὶ οἱ ἄμαρτωλοι, ἀκούειν αὐτῶ.
1And all the revenue agents and the sinners were coming up next to him, to listen to him.
Lk 15:2 Kai diēgāγυνον οἱ τῇ Φαρισαίοι καὶ οἱ γραμματεῖσ πέρασαν ὅτι Ὑστος ἄμαρτωλοὺς προσδέχεται, καὶ συνεοθεῖ αὐτῶς.
2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."
Lk 15:3 Eίπεν dê πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,
3But he spoke this parable to them, as follows:
Lk 15:4 Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ἐκατὸν πρόβατα, καὶ ἀπολέσας ἐξ αὐτῶ ἐν ὧν καταλείπει τὰ ἐνενήκοντα ἐνεά ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἐως εὑρή αὐτός;
4What 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?
Lk 15:5 Καὶ εὑρὼν ἐπιστῇσαι ἐπὶ τοὺς ὑμῶν αὐτῶ χαῖρων.
5And when he has found it, he places it on his shoulders, rejoicing.

278 1432 DeBrunner, §155(2), regarding double accusatives, says this phrase ἔρωτα τὰ πρὸς εἰρήνην, with both τὰ and εἰρήνην being accusative case, is equivalent to the Hebrew דְּשַׁל לָשָׁל - šāal laylōm, and that it means "he inquires after his well-being." He says there are several examples in the Septuagint, and refers us to R. Helbing, "Die Kasussyntax der Verba bei den Septuaginta," 40. Another possibility according to DeBrunner, is: "he greets him (and pays homage to him)." He then refers us to Foerster. This translator does not have access to Helbing's or Foerster's works, so looked for LXX examples himself, and the closest thing he found was Psalm 122:6, ἐροτήσατε δή τὰ εἰς εἰρήνην Ἰερουσαλήμ, "Pray now for the things that lead to the peace of Jerusalem."

279 1435 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.
Lk 15:6 And upon returning home he calls his friends and neighbors together, saying to them, 'Rejoice with me; for I have found my sheep that was lost.'

Lk 15:7 And so going forth, he joined on with one of the citizens of that country, who sent him to tend swine.

And he was craving to be fed of the carob pods that the swine were eating, and no one gave him any.

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280 15:8 A drachma was worth about a day's wage.
Lk 15:17 Eic έαυτόν δε ἠλὼν εφή, Πόσοι μέσιθι τοῦ πατρὸς μου περισευόνται ἄρτων, ἐγώ δὲ λιμῷ ὤδε ἀπόλλυμι•

17And when he came to himself,283 he was saying, 'How many hired men of my father's have more than enough food, and here I am,284 perishing with hunger.

Lk 15:18 ἀναστάς πορεύσωμαι πρὸς τὸν πατέρα μου, καὶ ἔρω αὐτῷ, Πάτερ, ἠμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιόν σου•

18 will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you.

Lk 15:19 οὐκέτι εἰμὶ ἄδικος κληθήναι ὦς σου ποίησῃ με ὡς ἕνα τῶν μισθίων σου.

19 am no longer worthy to be called your son; make me as one of your hired men."

Lk 15:20 Καὶ ἀναστὰς ἤλθεν πρὸς τὸν πατέρα αὐτοῦ. Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτόν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ ἤδειον ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

20And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him.

Lk 15:21 Εἶπεν δὲ ὁ υἱὸς αὐτῶς, Πάτερ, ἠμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄδικος κληθήναι υἱός σου.

21But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

Lk 15:22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ῥαχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χείρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας•

22But 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,

Lk 15:23 καὶ φέρετε τὸν μόχον τὸν στεντόν θύσαι, καὶ φαγόντες εὐφρανθῶμεν•

23and bring the fattened calf, and slaughter it, and let us feast and celebrate;

Lk 15:24 ὅτι οὗτος ὁ υἱὸς μου νεκρός ἦν, καὶ ἀνέζησεν• ἦν ἀπολωλὼς, καὶ εὐρέθη. Καὶ ἤρεντο εὐφραίνεσθαι.

24For this my son was dead and is alive again; was lost and has been found!' And they proceeded to celebrate.

Lk 15:25 Ἱν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβυτέρος ἐν ἄγρῳ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν.

25And his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing.

Lk 15:26 Καὶ προσκαλεσάμενος ἔνα τῶν παιδῶν, ἐπυνθάνετο τί ἄν εἴη ταῦτα.

26And calling over one of the workboys, he was asking what it was all about.

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281 15:16a txt χορτασθήσαι εκ Ἠ N B D L R it νεκ t c syr(c) pal corp sa eth (Cyr) Aug TH NA28 {B} ἦν γεμισον την ημεραν αυτον απο A N P Q M it νεκ 玺 A R ὗ τρ κα ρις, το περισσε αυτον απο W lat Ἠ B P Q N R arm ριν ημ ης, ης Aug TH NA28 {B}

282 15:16b Greek, κέρατον, 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 "hukh" 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, 1146, 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. Lyophchron, from 675 to 678, ΙΙΙ BC. For further examples showing that "carob pod" was the meaning of the Greek word kerosion, see Aristotle, Polybius, 26, 1, 4, ΙΙ BC; Dioscorides 1, 114, Ι AD; Aëtius, Treatment of Diseases of the Eye, 160, 3, ΒΙ ΙΙ AD; F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I-V, 131, 7, 1893-1917.

283 15:17a 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 right mind."

284 15:17b txt λειμων οδές Ε N B L it νεκ t c syr pal h NA28 ἦν ποδε λειμων D N R lat syr νι t c p corp arm geo ἦν Λ P Q W M cor corp TR RP W lat Ε T
And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and sound.'

Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him.

But in response he said to his father, 'All these years I have been serving you, and not once did I ever deviate from your instructions. Yet to me, you have never given so much as a baby goat so I could celebrate with my friends.

But when this son of yours comes who ate up your life savings with prostitutes, you slaughter for him the fattened calf!'

But he said to him, 'Dear child, you are always with me, and everything that is mine is yours.

But to celebrate, and be cheered up, is only right; for this your brother was dead and is alive again; was lost, and has been found!'

Chapter 16

The Shrewd Money Manager

And then toward his disciples he was saying: "There was a rich man, who had a business manager. And accusations were brought to him against this man, that he was wasting his property.

And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg.

And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

'Of course, he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."'
Lk 16:7 'Επείτα ἔτέρω εἶπεν, Σῦ δὲ πόσον ὁφείλεις; Ὅ δὲ εἶπεν, Ἐκατόν κόρους σίτου. Λέγει αὐτῷ, Δέξαι σου τὰ γράμματα, καὶ γράψον ὑγοδήκοντα.

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."'!

Lk 16:8 Καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὡς φρονίμως ἐποίησεν· ὡς οἱ υἱοὶ τοῦ αἰώνος τοῦτον φρονιμότερον ὑπὲρ τούς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσὶν.

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.

Lk 16:9 Καὶ ἐγὼ ὑμῖν λέγω, Ἐαυτοῖς ποιήσατε φίλους ἕκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξανται ὑμᾶς εἰς τὰς αἰώνιους σκηνὰς.

9And as for me, I say to you, make friends for yourselves by means of the undependable wealth, so that when it fails, they may welcome you into perpetual dwellings.

Lk 16:10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἔστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἔστιν.

10The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

Lk 16:11 Εἰ οὖν ἐν τῷ ἄδικῳ μαμωνᾷ πιστὸι οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

11If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

Lk 16:12 Καὶ εἰ ἐν τῷ ἄλλοτρῷ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

12And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

Lk 16:13 Οὐδεὶς οἰκέτης δύναται δύον κυρίον δουλεύειν· ἢ γὰρ τὸν ἕνα μησήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνός ἀνθεέται, καὶ τοῦ ἕτερου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

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.

Lk 16:14 Ἡκουνοῦν δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμπτήριζον αὐτῶν.

14And the Pharisees had been listening to all this and, being moneylovers, were sneering at him.

Lk 16:15 Καὶ ἐπείναυτοῖς, Ὑμεῖς ἔστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὃ δὲ θεός γινώσκει τὰς καρδιὰς ὑμῶν ὅτι τὸ ἐν ἀνθρώπων ὑψίλον βάλετε πρὸς ἐνώπιον τοῦ θεοῦ.

15And 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.

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285 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 ἀδικίας, which means “unrighteous, unreliable, fraudulent, false, untrustworthy.” When Jesus says “unrighteous Mammon,” he is saying something like “insecure security.” And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the "true" or "real" property. Wherever I have the word "undependable," you can substitute the word "false, dishonest" as in whoever is false with little, is also false with much; and, "false wealth."
Lk 16:16 Ὅ νόμος καὶ οί προφήται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ ἐναγελίζεται, καὶ πᾶς εἰς αὐτήν βιάζεται.

18 The law and the prophets were286 until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

Lk 16:17 Εὐκοπούτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

19 But it is easier for sky and earth to pass away, than for one serif of the law to fall.

Lk 16:18 Πᾶς οἱ ἀπολύματοι τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέραν μοιχεύει· καὶ ὁ ἀπολειμμένην ἀπὸ ἀνδρός γαμῶν μοιχεύει.

20 Anyone who dismisses his wife and marries another is committing adultery, and he who marries her who has been dismissed by a husband, is committing adultery.287

The Rich Man and Lazarus

Lk 16:19 Ἀνθρωπος δὲ τις ἦν πλουσίος, καὶ ἐνεδιδόσκετο πορφύραν καὶ βόσσον, εὐφραίνομενος καθ᾽ ἡμέραν λαμπρὸς.

21 Now a certain man was rich, and used to put on a purple robe and fine linen, and live it up splendidly every day.

Lk 16:20 Πιστὸς δὲ τις ἡμῶν Λάζαρος ἔβεβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

22 But a beggar, Lazarus by name, was laid at his gate, covered with sores;

Lk 16:21 καὶ ἐπιθυμούν χορτάσθαι ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κόνες ἐρχόμενοι ἐπέλειψαν τὰ ἐλκή αὐτοῦ.

23 and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, the dogs would at least come and lick his sores.

Lk 16:22 Ἐγένετο δὲ ἀποθανεῖν τὸν πυχόν, καὶ ἀπενεχθῆναι αὐτὸν ἀπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλουσίος, καὶ ἔταφη.

24 Now the beggar came to die, and was carried away by the angels to Abraham's bosom. And the rich man also died, and was buried.

Lk 16:23 Καὶ ἐν τῷ Ἀδή ἐπάρας τούς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὥρα Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

25 And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.288

Lk 16:24 Καὶ αὕτος φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄρρητον τοῦ δακτύλου αὐτοῦ ὑδατος, καὶ καταφύξῃ τὴν γλώσσαν μου ὑπὸ τὸν ἐσωτήρα.

26 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.'

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286 16:16 There is no verb in this sentence in the Greek. But the only word in Greek customarily allowed to be omitted but implied, is the simple copula. That is, the verb "is." And since it is talking about something that was in the past, and plural, therefore we supply the word "were."

287 16:18 Why is this said here, at this time? The context is Jesus scolding the Pharisees for being apparently righteous, but being detestable in God's sight. Therefore I believe that what is happening here is that the Pharisees commonly divorced and remarried, and would justify it somehow. But Jesus was known to have taught a stricter view of divorce than even the strictest school of the Pharisees.

288 16:23 Also in v. 22, εἰς τὸν κόλπον Ἀβραάμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was ἐν τῷ κόλπῳ τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."
Lk 16:25 Ἔπειν δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἁγαθά σου ἐν τῇ ζωῇ σου, καὶ Ἀδάμος ὁμοίως τὰ κακά· νῦν δὲ ὥσε παρακάλεται, σὺ δὲ ὀδυνάσαι.

25But Abraham said, 'Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.

Lk 16:26 Καὶ ἐν πάσιν τούτοις, μεταξὸς ἡμῶν καὶ ὑμῶν χάσωμεν μέγα ἔστηρικται, ὅπως οἱ θέλοντες διαβάζονται ἐνὸν ἀπὸ πρὸς ὑμᾶς μὴ δύνωμαι, μήδε ἐκείνην πρὸς ἡμᾶς διαπερῶσιν.

26And besides all this, between us and you a great chasm has been fixed, such that those who want to go from here to you are not able to, neither can anyone cross over from there to us.'

Lk 16:27 Ἐπειν δὲ, Ἕρωτω σε οὖν, πατέρ, ἵνα πέριψης αὐτοῦ εἰς τὸν οἶκον τοῦ πατρὸς μου,

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

Lk 16:28 ἔχω γὰρ πέντε ἄδελφους, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μή καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασάνου.

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

Lk 16:29 Λέγει δὲ Ἀβραὰμ, Ἐξοσιν Μωϋσέα καὶ τοὺς προφητὰς· ἀκούσατως αὐτῶν.

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

Lk 16:30 Ὁ δὲ εἶπεν, Οὐχὶ, πατέρ, Ἀβραὰμ· ἄλλ' εὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν,

30"And he said, 'Hardly, father Abraham; but if someone from the dead goes to them, they will repent.'

Lk 16:31 Ἐπειν δὲ αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούσατε, οὐδ' εάν τις ἐκ νεκρῶν ἀναστῇ, πειθήσονται.

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

Lk 17:1 Ἐπειν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτον ἔστιν τοῦ τά σκάνδαλα μὴ ἔλθειν· πλὴν οὐαὶ δι’ οὗ 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!

Lk 17:2 Λουστελεῖ αὐτῷ εἰ λίθος μυλικός περιείστη περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἤ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἐνα.

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

Lk 17:3 Προσέχετε ἑαυτοῖς. Ἐὰν ἀμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ εὰν μετανοήσῃ, ἄφες αὐτῷ.

3Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

Lk 17:4 Καὶ εὰν ἐπάκει τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ, καὶ ἐπάκεις ἐπιστρέψῃ πρὸς σέ, λέγων, Μετανοῶ, ἄφησος αὐτῷ.

4And if he sins against you seven times in a day, and seven times he turns toward you, saying, 'I repent,' you must forgive him."
Faith and Duty

Lk 17:5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.

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

Lk 17:6 Εἶπεν δὲ ὁ κύριος, Εἴ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἃν τῇ συκαμίνῳ ταύτῃ, Ἕκριζόθητι, καὶ φυτεύθη ἐν τῇ θαλάσσῃ καὶ υπῆκουσαν ἃν ὑμῖν.

6 But 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.

Lk 17:7 Τίς δὲ ἔξ ὡμόν δοῦλον ἔχων ἀφοτερώντα ἢ ποιμαίνοντα, ὡς εἰσελθόνη ἐκ τοῦ ἄγροο ἐρεί αὐτῷ, ἐθεός παρεδόθην ἀνάπεσεν.

7 Now 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'?

Lk 17:8 Ἄλλ' οὖχι ἐρεί αὐτῷ, 'Ἐτοίμασον τί δειπνῆσον, καὶ περιζώσαμεν τὸ δειπνῆσον διακόνει μοι, ἐκς φάγων καὶ πίων καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ;

8 Would 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'?

Lk 17:9 Μὴ ἔχει χάριν τῷ δούλῳ ὃτι ἐποίησεν τὰ διαταχθέντα.

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

Lk 17:10 Οὔτως καὶ ὑμεῖς, ὅταν ποιηθῇ πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὃτι Δοῦλοι ἄχρεοι ἐσμεν· ὃ ὀφείλομεν ποιήσετε πεποίηκαμεν.

10 In 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

Lk 17:11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο δια μέσον Σαμαρείας καὶ Γαλιλαίας.

11 And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

Lk 17:12 Καὶ εἰσερχόμενον αὐτοῦ εἰς τὴν κώμην, ἀπήντησαν αὐτῷ δέκα λεπροί ἄνδρες, οἱ έστπαν πόρρωθεν.

12 And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

Lk 17:13 καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἡσυχοί, ἐπιστάτα, ἐλέησον ἡμᾶς.

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

Lk 17:14 Καὶ ἴδον εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἐαυτοῦς τοῖς Ιερείσις. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοῖς, ἐκκαθαρίσθησαν.

14 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.

290 17:4a 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.

291 17:4b txt
Lk 17:15 Eις δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν•
And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.
Lk 17:16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τούς πόδας αὐτοῦ, εὐχαριστών αὐτῷ• καὶ αὐτὸς ἦν Σαμαρίτης.
And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.
Lk 17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὢχι οἱ δέκα ἐκκαθαρίσθησαν; Ὑδὲ ἐννέα ποῦ;
So in response Jesus said, "Were there not ten cleansed? Where then are the other nine?
Lk 17:18 Οὐκ εὑρέθησαν ὑποστρέφοντες δοῦναί δόξαν τῷ θεῷ, εἰ μὴ ὁ ἀλλογενής οὗτος;
Were none found to have come back to give glory to God, except this foreigner?"
Lk 17:19 Καὶ ἔπεσεν αὐτῷ, Ἀναστάς πορεύων ἡ πίστις σου σέωσκέν σε.
And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God

Lk 17:20 Ἐπερωτήθης δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτῶι καὶ ἔπεσεν, ὦκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως•
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,
Lk 17:21 οὐδὲ ἐροῦσιν, Ἰδοὺ ωδὲ, ἦ, Ἐκεῖ. Ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὄμων ἐστίν.

20Neither will people say, 'Behold, here;' or 'Behold, there.' For behold, the kingdom of God is within you.
Lk 17:22 Ἐπεν δὲ πρὸς τοὺς μαθητάς, Ὑπεύγονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ του ἀνθρώπου ἰδεῖν, καὶ ὦκ ὑφεσθε.

21And 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.
Lk 17:23 Καὶ ἐροῦσιν ωμῖν, Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὄδε μή ἀπελθήσε, μήδε διώξητε.

22And people will say to you, 'Behold, there!' or 'Behold, here!' Do not go, neither follow after them.
Lk 17:24 Ὡπερ γάρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ύπὸ τὸν οὐρανόν εἰς τὴν ὑπ' οὐρανόν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

23For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man in his day.
Lk 17:25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

24But first he must suffer much at the hands of this generation and be rejected.
Lk 17:26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

25And just as it was in the days of Noah, so shall it be also in the days of the Son of Man.
Lk 17:27 Ἡθεῖον, ἔπινον, ἐγάμωσαν, ἐγαμίζωσαν, ἄχρι ἃς ἡμέρας εἰσήλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἠλθεν ὁ κατακλυσμός, καὶ ἀπώλεσαν πάντας.

26People 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.
Lk 17:28 Ομοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λωτ ἡθεῖον, ἔπινον, ἐγάμωσαν, ἐγαμίζωσαν, ἔρημους, ἐμφύτευον, ἐκδόσασιν•

27It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building,
Lk 17:29 ἦ δὲ ἡμέρα ἔξηλθεν Λωτ ἀπὸ Σοδόμων, ἐβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσαν πάντας•

28But the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.
Lk 17:30 κατὰ τα ταύτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

29Along those lines will be the day in which the Son of Man is being revealed.
Lk 17:31 Ἐν ἑκείνῃ τῇ ἡμέρᾳ, διὸ ἦσαί ἐπὶ τοῦ δῶματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οίκῳ, μὴ καταβάτω ἄρα αὐτὰ καὶ ὃ ἐν ἄγρῳ ὁμοίως μὴ ἐπιστρέψωτε εἰς τὰ ὁπίσω.

32In 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.
Lk 17:32 Μνημονεύετε τῆς γονακικὸς Λῶτ.

33Remember Lot’s wife.
Lk 17:33 Ὅσες εἶναν ζητησία τῆς ψυχῆς αὐτοῦ περιποιησονται ἀπολέσει αὐτὴν• ὃς δὲ ἐν ἀπολέσῃ ἐζωγονήσει αὐτὴν.

34Whoever tries to save his life will lose it, and whoever loses it will keep it alive.
Lk 17:34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἐσονται δύο ἐπί κλίνης μίας• ὁ εἶς παραλημφθήσεται, καὶ ὁ ἐτέρος ἀφεθήσεται.

35I tell you, in that night there will be two men on one couch; one will be taken, and the other left.
Lk 17:35 ἔσονται δύο ἀλήθουσαι ἐπί το αὐτὸ• ἢ μία παραλημφθήσεται, ἢ δὲ ἐτέρα ἀφεθήσεται.

36There will be two women together grinding grain; one will be taken, and the other left."  Lk 17:36 292

Lk 17:37 Ἐτοσον δὲ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὅ δὲ ἐἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἔκει καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

37And 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

Lk 18:1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοῦς 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.
Lk 18:2 λέγων, Κρίτης τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενον•

2as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.

292 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

293 17:37 Greek: ὁ αέτος - 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 αέτος is ἰεραξ - 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 aetos is eating carrion). Yet generally speaking, where ho aetos 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.
Lk 18:3 χίαρα δὲ ἦν ἐν τῇ πόλει ἑκείνη, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.
But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

Lk 18:4 Καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεόν οὐ φοβοῦμαι, οὔδὲ ἀνθρώπων ἐντρέπομαι.
And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man,'

Lk 18:5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χίραν ταῦτην, ἐκδίκησον αὐτήν, ἵνα μὴ εἰς τέλος ἔρχομη ἐπιπαθής με.
'Just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.'

Lk 18:6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτής τῆς ἀδικίας λέγει.
And the Lord said, 'Listen to what the unjust kind of judge was saying,

Lk 18:7 Ὁ δὲ θεός οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτῶν τῶν βοώντων αὐτῶ ημέρας καὶ νυκτός, καὶ μακροθυμεὶ 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?'

Lk 18:8 Λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάξει. Πλὴν ὁ ύιὸς τοῦ ἀνθρώπου ἔλθων ἀρά εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
'I 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?'

The Parable of the Pharisee and the Revenue Agent

Lk 18:9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἐαυτοῖς ὃτι εἰσὶν δίκαιοι, καὶ ἐξουθένοντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·
And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:

Lk 18:10 Ἀνθρώπων δύο ἄνεβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαίος, καὶ ὁ ἐτέρος τελῶνης.
'Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

Lk 18:11 Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, Ὁ θεός, εὐχαριστῶ σοί ὅτι σύ κείμαι ὀνείοι τῶν ἄνθρωπων, ἀρπαγεῖς, ἄδικοι, μοιχοί, ἢ καὶ ὡς ὦτος ὁ τελῶνης.
'When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.'

Lk 18:12 Νηστεύω διὸ τοῦ σαββάτου, ἀποδεκατῶ πάντα ὡς κτώμαι.
'I fast twice a week, I tithe of everything I get.'

Lk 18:13 Ὁ δὲ τελῶνης μακρύθηνες ἐστῶς οὐκ ἤθελεν οὐδὲ τοὺς όρφαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἃλλ' ἔτυπτεν τὸ στήθος αὐτοῦ, λέγων, Ὡ θεός, ἱλασθήτι μοι τῷ ἀμαρτωλῷ.
'But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating his chest, saying, 'O God, be merciful to me, a sinner.'

Lk 18:14 Λέγω ὑμῖν, κατέβη οὕτως δεδικαιωμένος εἰς τὸν οὐρανὸν αὐτόν παρ' ἐκείνων· ὃτι πᾶς ὁ υἱὸς αὐτῶν ταπεινώθηται, ὃ δὲ ταπεινῶν αὐτῶν υψώθηται.
'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.'

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294 18:8 "any at all" is from the Greek ἀρα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.
The Little Children and Jesus

Lk 18:15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπηται• ἵδοντες δὲ οἱ μαθηταὶ ἐπέτιμον αὐτοῖς.
15 And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they started rebuking them.

Lk 18:16 Ὅ δὲ Ἰησοῦς προσεκάλεσε αὐτὰ λέγων, ἂν ἀφετε τὰ παιδία ἐρχεθαί πρός με, καὶ μὴ κωλύσετε αὐτά τῶν γὰρ τοιούτων ἀπέτιν ἢ βασιλεία τοῦ θεοῦ.
16 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.

Lk 18:17 ΄Αμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ῥώα παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
17 Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it."

The Rich Young Ruler

Lk 18:18 Καὶ ἐπιρώτησεν τις αὐτῶν ἄρχων, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομόνι;
18 And a certain ruler queried him as follows: "Good teacher, what will I inherit eternal life?"

Lk 18:19 Εἶπεν δὲ αὐτῷ Ὅ Ὁ Σοῦς, Τί με λέγεις ἁγαθῶν; Οὔδεις ἁγαθός, εἰ μὴ εἰς, ὁ θεός.
19 And Jesus said to him, "Why are you calling me good? No one is good, except God alone.

Lk 18:20 Τάς ἐντολάς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύῃς, μὴ κλέψῃς, μὴ φευγόμαρτυρής, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
20 The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."

Lk 18:21 Ὅ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητός.
21 And he said, "All these I have kept since childhood."

Lk 18:22 Ἀκούσας δὲ Ὅ Ὁ Σοῦς εἶπεν αὐτῷ, Ἐτὶ ἐν σοί λείπει• πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν ὑπάρχοις καὶ δεύο, ἀκολούθει μοι.
22 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 then come follow me."

Lk 18:23 Ὅ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη ἢν γὰρ πλούσιος σφόδρα.
23 But hearing these words made him very sad, for he was extremely wealthy.

Lk 18:24 Ἰδὼν δὲ αὐτὸν Ὅ Ὁ Σοῦς εἶπεν, Πώς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται.
24 And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God.

Lk 18:25 Εὐκοπώτερον γὰρ ἐστιν κάμηλον διά τρήματος βελονής εἰσελθείν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθείν.
25 Indeed, it is easier for a camel to go through the eye of a needle, than for the rich to enter into the kingdom of God."

295 18:14 Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neutralize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - pās, which means "all" or "everyone." This is a general and plural subject.

296 18:25 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
Lk 18:26 Εἶπαν δὲ οἱ ἰκουσάντες, Καὶ τὶς δύναται σωθῆναι;
26And those who heard said, "Who then CAN be saved?"
Lk 18:27 ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά παρὰ τῷ θεῷ ἐστίν.
27And he said, "Things impossible with human beings are possible with God."
Lk 18:28 Εἶπεν δὲ ὁ Πέτρος, Ἰδοὺ, ἡμεῖς ἄφεντες τὰ ἵδια ἠκολουθήσαμεν σοὶ.
28And Peter said, "Behold, we have left behind our own things to follow you."
Lk 18:29 ὁ δὲ εἶπεν αὐτοῖς, ἀμὴν λέγω ὑμῖν ὅτι ὁ ὑιός ἵνα ἀφῇ ἑαυτὸν ὤψιν ἡ γυναῖκα ἡ ἀδελφοῦ ἡ γονεῖς ἡ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,
29And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or parents or children, for the sake of the kingdom of God,
Lk 18:30 ὡς οὐχὶ μὴ ἀπολαβήσεις παλαιασίον ἐν τῷ καιρῷ τοῦτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ἐωὶ αἰώνιον.
30who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death
Lk 18:31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτοῖς, Ἰδοὺ, ἀναβαίνομεν εἰς Ἴερονοσάλη, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.
31And 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.
Lk 18:32 Παραδόθησαν γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπυτυθήσεται,
32For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon,
Lk 18:33 καὶ μαστίγωσαντες ἀποκτενοῦσιν αὐτὸν καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
33and after scourging him they will kill him, and on the third day he will rise again.
Lk 18:34 Καὶ αὐτοὶ ὀδηγῶσιν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ ὁ γὰρ ἐγώ μακρὰ τὰ λεγόμενα.
34And 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
Lk 18:35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἴεριχω, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.
35And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.
Lk 18:36 ἀκούσας δὲ ὄχλοι διαπεριευμένου, ἐπυνθάνετο τί εἰη τοῦτο.
36And when he heard the crowd going through, he was inquiring what this was all about.
Lk 18:37 Ἀπῆγγελαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁΝαζωραῖος παρέχεται.
37And they informed him that Jesus the Nazarene was passing by.
Lk 18:38 Καὶ ἔβρησεν, λέγων, Ἰησοῦ, ὑιὲ Δαυίδ, ἐλέεσον με.
38Then he cried out, saying, "Jesus, son of David, have mercy on me!"
Lk 18:39 Καὶ οἱ προδόταις ἐπετίμησαν αὐτῷ ἵνα σιγήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἐκραζέν, ὡς ὑιὲ Δαυίδ, ἐλέεσον με.
39And 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!"
Lk 18:40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτὸν ἐγγίζοντος ὁ δὲ αὐτῷ ἐπηρώτησεν αὐτὸν.
40And after stopping, Jesus ordered that he be brought to him. And when he had come near, he asked him,
Lk 18:41 Τί σοι θέλεις ποιήσως; Ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.
41"What do you want me to do for you?" And he said, "Lord, that I could see again."
Lk 18:42 Kaὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.
42And Jesus said to him, "See again; your faith has saved you."

Lk 18:43 Kaὶ παραπρῆμα ἀνέβλεψεν, καὶ ἤκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἐδωκεν αἶνον τῷ θεῷ.
43And 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

Lk 19:1 Kaὶ εἰσελθὼν διήρχετο τὴν ἕριχον.
1And he entered, passing on through Jericho.

Lk 19:2 Kaὶ ἰδοὺ, ἀνὴρ ὅνοματι καλοῦμενος Ζακχαῖος, καὶ αὐτός ἦν ἀρχιτελώνης, καὶ αὐτὸς πλούσιος.
2And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich.

Lk 19:3 Kaὶ εὗρεν ἰδεῖν τὸν Ἰησοῦν τις ἑστιν, καὶ οὐκ ἤδυνατο ἀπὸ τοῦ ὀχλου, ὅτι τῇ ἡλικίᾳ μικρός ἦν.
3And he was trying to see who Jesus was, but being prevented by the crowd, since he was short in stature.

Lk 19:4 Kaὶ προδραμὼν εἰς τὸ ἐμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἦμελεν διέρχεσθαι.
4And 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.

Lk 19:5 Καὶ ὡς ἤλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύδας κατάβηθι· σήμερον γὰρ ἐν τῶ οἴκῳ σου δεί με μείναι.
5And 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."

Lk 19:6 Kaὶ σπεύδας κατέβη, καὶ ὑπέδεξατο αὐτὸν χαίρων.
6And he hurried down, and took him in gladly.

Lk 19:7 Καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι Παρὰ ἀμαρτωλῷ ἄνδρι εἰσῆλθεν καταλύωσαι.
7And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

Lk 19:8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, ἵδοὺ, τὰ ἡμεία μου τῶν υπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι· καὶ εἶς τινὸς τι ἐσοφοφάντησα, ἀποδίδωμι τετραπλοῦν.
8And Zacchaeus stood up, and said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold.

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297 18:42 Or, "your faith has healed you." As also in many other places in Luke.
298 19:8 Some translators interpret τὁρμα 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.
The Parable of the Ten Servants

Lk 19:11 Άκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλήμ αὐτόν, καὶ δοκεῖν αὐτοῖς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.

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.

Lk 19:12 Εἶπεν οὖν, Ἀνθρωπός τις ἐγενέσθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστήφη.

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

Lk 19:13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἐν ὦ ἔρχομαι.

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

Lk 19:14 Οὶ δὲ πολίται αὐτοῦ ἔμισσαν αὐτόν, καὶ ἀπέστειλαν προεβείαν ὑπίσης αὐτοῦ, λέγοντες, Οὗ θέλομεν τοῦτον βασιλεύσαι ἐφ᾽ ἡμᾶς.

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

Lk 19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνῆθηναι αὐτῷ τοὺς δοῦλους τούτους, οἷς δεδώκει τὸ ἄργυρον, ἵνα γνῶ τί διεπραγματεύσατο.

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.

Lk 19:16 Παραγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἥ μνᾶ σου δέκα προηγώμαστο μνᾶς.

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

Lk 19:17 Καὶ εἶπεν αὐτῷ, Ἐγὼ, ἄγαθε δοῦλε ὅτι ἐν ἐλαχίστῳ πιστός ἐγένου, ἵσθι ἐξουσίαι ἔχων ἐπάνω δέκα πόλεων.

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

Lk 19:18 Καὶ ἤλθεν ὁ δεύτερος, λέγων, Ἡ μνᾶ σου κύριε ἐποίησεν πέντε μνᾶς.

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

299 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 ἀπολωλός, 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.

300 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.
Lk 19:19 Εἶπεν δὲ καὶ τούτῳ, Καὶ οὐ ἔπανω γίνου πέντε πόλεων.

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

Lk 19:20 Καὶ ὁ ἄτερος ἠλθεν, λέγων, Κύριε, ἵδι, ἢ μνᾶς σου, ἢν εἴχον ἀποκειμένην ἐν σουδαρίῳ.

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

Lk 19:21 ἔφυσομένιν γὰρ σε, ὡς αὐτήρος ἑλθες ἐπὶ αἰρεῖς ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἐσπειράς.

21 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.

Lk 19:22 Λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρινώ σε, πονηρεὶ δοῦλε. "Ηδεις ὅτι ἐγώ ἄνθρωπος αὐτήρος εἰμί, αἰρῶν δ οὐκ ἔθηκα, καὶ θερίζων δ οὐκ ἐσπειράς.

22 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?

Lk 19:23 καὶ διὰ τί οὐκ ἔδωκας μου τὸ ἁργύριον ἑπὶ τράπεζαν, κἀγὼ ἔλθων σὺν τόκῳ ἁν αὐτὸ ἐπέρας;

23 Why then did you not put my money in the bank, and I having returned would collect it with interest?'

Lk 19:24 Καὶ τοῖς παρέστωσιν εἶπεν, Ἀρατε ἀν' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τάς δέκα μνᾶς ἔχοντι.

24 And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

Lk 19:25 Καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.

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

Lk 19:26 Λέγω ύμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τού μὴ ἔχοντος, καὶ ὃ ἔχει ἄρθρησεται ἀν' αὐτοῦ.

26 I tell you, to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him.

Lk 19:27 Πλὴν τοὺς ἐχθροὺς μου τοῦτος, τοὺς μὴ θελήσαντας με βασιλεύσαι ἐπ' αὐτοὺς, ἀγάπητε ὦδε, καὶ κατασφάξατε αὐτοὺς ἐμπροσθέν μου.

27 But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me.'"

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301 19:20 Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talants of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, "Take the mina away from him, and give it to the one who has ten minas." But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas." Note also that the "western text" omits v. 25.

302 19:26 τὰ τέλεια δεῖ χρῆσθαι. syri Arm TH NA28 | Δ Β Ε Ν W 33 (א B D L 017 025 vg; dico autem) syrh TR RP L 465 305 C P T S. There seems to be confusion as to whether the lord speaking is the lord character within the parable, or the Lord himself outside the parable.
The Triumphant Entry

Lk 19:28 Кαὶ εἶπὼν ταῦτα, ἐπορεύετο ἐξερεύνησεν, ἀναβαίνων εἰς Ἰεροσόλυμα.
28And having said these things, he was pressing his way onward, going up to Jerusalem.
Lk 19:29 Кαὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθαφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλοῦμενον Ἑλαιῶν, 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,
Lk 19:30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ἑκείνης εἰσορεύσετε πῶλον δεδεμένου, ἐφ᾿ ὑδαίνους πόποτε ἀνθρώπων ἐκάθισεν· καὶ λύσαντες αὐτὸν ἀναγέτε.
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.
Lk 19:31 Καὶ ἐὰν τις ὑμᾶς ἔρωτα, Διὰ τὸ λῦετε; οὕτως ἔρετε ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
31And if someone asks you, 'Why are you untying it,' say this, 'The Lord needs it.'
Lk 19:32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὐρόν καθὼς ἔπον αὐτοῖς.
32And when the ones who were sent went, they found things just as he had told them.
Lk 19:33 Λυόντων τὸν πῶλον, εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λῦετε τὸν πῶλον;
33And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"
Lk 19:34 Οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
34And they said, "The Lord needs it."
Lk 19:35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἡσαῦν· καὶ ἐπηρίζαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπέβιβασαν τὸν Ἡσαῦν.
35And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.
Lk 19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώνυμον τὰ ἱμάτια αὐτῶν ἐν τῇ ὄδῷ.
36And as he was proceeding along, people were spreading their cloaks in the road beneath.
Lk 19:37 'Εγγίζοντος δὲ αὐτοῦ ἦδη πρὸς τὴν καταβάσας τοῦ ὄρους τῶν Ἑλαιῶν, ἤρεξαντο ἄπαν τὸ πλήθος τῶν μαθητῶν χαιρόντες αἰνεῖν τὸν θεόν φωνῇ μεγάλη ἐπι πασον ὡς εἰδον δυνάμεις,
37And 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.
Lk 19:38 λέγοντες, Ἐυλογημένος ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὄνοματι κυρίου· ἐν υἱόν ὕψιστοι.
38They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"
Lk 19:39 Καὶ τινὲς τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν, Διδάσκαλε, ἐπιτίθησον τοῖς μαθηταῖς σου.
39And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"
Lk 19:40 Καὶ ἀποκρίθης εἶπεν, Λέγω ὡμίν ἐὰν οὕτως σωπήσουσιν, οἱ λίθοι κράζουσιν.
40And he in answer said, "I tell you, if these go silent, the stones will cry out."
Jesus Clears the Temple

Lk 19:45 Kαὶ εἰσελθὼν εἰς τὸ ἱερόν, ἦρατο ἐκβάλλειν τοὺς πωλοῦντας.

45And when he had entered the temple, he proceeded to drive out the vendors,\(^{312}\)

\(^{306}\) 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 εἰς 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.

\(^{307}\) This exact phrase, τὰ πρὸς εἰρηνὴν appeared also in Luke 14:32, where I translated it, "the conditions for peace."

\(^{310}\) The Greek verb for "dash to the ground," ἐδαφίζω, 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.

\(^{311}\) The Greek words usually translated "because," here, "because you did not recognize," are the words ἀρακτοῖς followed by the relative pronoun. A literal translation of this would be, "In exchange for 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 ἐπισκοπή, 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 - ἐπισκέπτομαί συν. Since they forfeited their gracious ἐπισκοπή, God would give them a calamitous one in exchange, in repayment, in retribution, instead.

\(^{312}\)\(^{313}\) Lk 19:41 Καὶ ὡς ἤγιγνεν, ἵδων τὴν πόλιν, ἐκλαυσεν ἐπ’ αὐτὴν, Εὐλογήσας τὴν πόλιν ἐκατερομένος εἶπεν, And as he drew near and saw the city, he wept over it, saying, "If you, yes ironically you,\(^{308}\) had only known what would bring you peace on this very day!\(^{309}\) But now it is hidden from your eyes. Lk 19:43 Ὄτι ἤξωσιν ἡμέρας ἔπι οὐκ, καὶ παρεμβαλοῦσιν οἱ ἔχθροι σου χάρακά σοι, καὶ περικυκλώσουσιν σε, καὶ συνεξουσίων σε πάντοτεν, 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,\(^{310}\) 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.\(^{311}\)

Lk 19:44 καὶ ἐδαφίστησιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθων ἐν σοί, ἀνθ’ ὀν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. And throw you to the ground,\(^{310}\) 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.\(^{311}\)

\(^{314}\) Lk 19:45 Ὁ Ἰησοῦς θερέτριας ἐκάθισεν ἐπὶ τὸν κάθισμα τῶν κολυβιστῶν, ὡς ἐξεχείλεν καὶ τὰς καθεδρὰς τῶν τεσσαρακοντεὶ ἀνθρώπων ἐξεχείλεν καὶ τὰς καθεδρὰς τῶν τεσσαρακοντεὶ ἀνθρώπων ἐξεχείλεν ἐς τὰς ἱεραρχίας αὐτῶν. Lk 19:44 Διδότας καὶ τεράστιες ἀπομειώσεις καὶ ἐπιστροφώμενας ἐπὶ τὰς ἱεραρχίας αὐτῶν. Lk 19:45 Ὁ Ἰησοῦς θερέτριας ἐκάθισεν ἐπὶ τὸν κάθισμα τῶν κολυβιστῶν, ὡς ἐξεχείλεν καὶ τὰς καθεδρὰς τῶν τεσσαρακοντεὶ ἀνθρώπων ἐξεχείλεν ἐς τὰς ἱεραρχίας αὐτῶν. 44 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.\(^{311}\)
Lk 19:46 λέγων αὐτοῖς, Ἡγέραται, Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς· ύμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

46telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits." 314

Lk 19:47 καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἠξήτουν αὐτὸν ἀπολέσατε, καὶ οἱ πρώτοι τοῦ λαοῦ·

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.

Lk 19:48 καὶ οὐχ ἑυρίσκουν τὸ τί ποιοῦσιν, ὁ λαὸς γὰρ ἀπὰς ἐξεκρέματο αὐτὸῦ ἅκοιον.

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

Lk 20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζόμενον, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὸν τοῖς πρεσβυτέροις.

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,

Lk 20:2 καὶ εἶπαν λέγοντες πρὸς αὐτὸν, Εἰπόν ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ τάσσετε ποιεῖς, ἢ τις ἐστίν 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?"

Lk 20:3 Ἀποκρίθησις δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσατε υἱὸς κἀγὼ λόγον, καὶ εἶπατέ μοι·

3And in answer Jesus said to them, "I will also ask you something, that you must tell me:

Lk 20:4 Τὸ βάπτισμα Ἰωάννου ἢς οὐρανοῦ ἦν, ἢ ἢ ἄνθρωπος;

4John's baptism, was it from heaven, or from human beings?"

Lk 20:5 Οἱ δὲ συνελογίζοντας πρὸς ἑαυτοὺς, λέγοντες ὅτι Ἐάν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεί, Διὰ τί οὗκ ἐπιστεύσατε αὐτὸ;

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

Lk 20:6 Ἐὰν δὲ εἴπωμεν, Ἐξ ἄνθρωπος, ὁ λαὸς ἂν καταλιθάσει ἡμᾶς· πεπεισμένος γὰρ ἐστὶν Ἰωάννῃ προφήτην εἶναι.

6"But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet."

Lk 20:7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πάθεν.

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

Lk 20:8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὡμέν ἐν ποίᾳ ἐξουσίᾳ ταύτῃ ποιῶ.

8And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

Lk 20:9 Ἡρέματο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἀνθρωπος ἔφυτεν ἄμπελόνα, καὶ ἐξέδετο αὐτὸν γεωργοίς, καὶ ἀπεδήμησαν χρόνους ἰκανοὺς·

9And 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.

313 19:46a Isaiah 56:7
314 19:46b Jeremiah 7:11
Lk 20:10 καὶ κατα ρό ἀπεστείλεν πρὸς τούς γεωργούς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελώνος δώσουσιν αὐτῷ. Οὐ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.

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.

Lk 20:11 Καὶ προσέθετο ἄλλον πέμψας δοῦλον• οἱ δὲ κάκειν δείραντες καὶ ἀτιμᾶσαντες ἐξαπέστειλαν κενόν.

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

Lk 20:12 Καὶ προσέθετο τρίτον πέμψας• οἱ δὲ καὶ τοῦτον τραυμάτισαντες ἐξέβαλον.

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

Lk 20:13 Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελώνος, Τί ποιῆσω; Πέμψω τὸν υἱὸν μου τὸν ἀγαπητόν• ἵσω τοῦτον ἐντραπήσονται.

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

Lk 20:14 Ἰδοντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτος ἐστιν ὁ κληρονόμος• ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῖν γένηται ἡ κληρονομία.

"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.'"

Lk 20:15 Καὶ ἐκβαλόντες αὐτὸν ἐξω τοῦ ἀμπελώνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελώνος?

Lk 20:16 Εἶλαύεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελώνα ἄλλοις. Ἀκούσαντες δὲ εἶπαν, Μή γένοιτο.

And they threw him outside the vineyard and killed him. What then will the owner of the vineyard do to them?

Lk 20:17 Ο δὲ ἐμβλέψας αὐτοῖς ἐπεν, Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο, Λίθον ὁ ἀπεδοκιμάσαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γυνίας;

"He will come, and he will kill those tenants, and he will give the vineyard to others.'"

Lk 20:18 Πάς οὶ πεσὼν ἐπ' ἐκείνου τὸν λίθον συνθλασθῆσαι• ἐρ' ὃν δ' ἄν πέσῃ, λικνήσει αὐτόν.

Lk 20:19 Καὶ ἔξηγον αὐτοῖς γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιμαθεῖν ἐπ' αὐτῶν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἔφοβησαν τὸν λαὸν• ἔγνωσαν γάρ ὅτι πρὸς αὐτοὺς ἐπεν τὴν παραβολὴν ταύτην.

"And everyone who trips over that stone will be broken into pieces; upon whomever the stone falls, it will turn him into powder."

Lk 20:20 Καὶ ἔξηγον αὐτοῖς γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιμαθεῖν ἐπ' αὐτῶν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἔφοβησαν τὸν λαὸν• ἔγνωσαν γάρ ὅτι πρὸς αὐτοὺς ἐπεν τὴν παραβολὴν ταύτην.

"And at that time, the Torah scholars and high priests wanted to lay their hands on him, yet they were afraid of the people. For they knew that he had spoken this parable in reference to them.

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315 20:13 txt εντραπήσονται B C D L Q it syr p,h cop arm geo TH NA28 {/} ἰδοντες εντραπήσονται A E N R W ἸΙ vg Itaur syr p,h TR RP {/} lac P T
316 20:17 Psalm 118:22
Paying the Tribute Tax to Caesar

Lk 20:20 Ἐὰν παραπτήσαντες ἀπέστειλαν ἐγκαθέτουσι, ὑποκρινομένους ἑαυτούς δικαίους εἶναι, ἢν ἐπιλάβωνται ἑαυτοῦ λόγου, ὡστε τὸ παραδοῦναι ἑαυτὸν τῇ ἄρχῃ καὶ τῇ ἔξουσίᾳ τοῦ ἡγεμόνος.

And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.

Lk 20:21 Καὶ ἔπρωτσαν αὐτὸν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὅρθως λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὀδὸν τοῦ θεοῦ διδάσκεις.

And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God.

Lk 20:22 Ἐξεστίν ἡμᾶς Καίσαρι φόρον δοῦναι, ἢ οὐ;

Is it permissible for us to pay the tribute tax[317] to Caesar, or not?"

Lk 20:23 Ὅταν Κατανοήσας δὲ αὐτῶν τὴν πανοργίαν, ἐπίσης πρὸς αὐτούς, ἐπείπον τὸν πολεμίον.

But he perceived their trickery, and said to them,[318] ὁ ὃς ἐπίσης ἔλαβεν αὐτοῦ, ἐδύσησαν.

Lk 20:24 Ἀπεξετάζει μοι δὴνάριον τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ὁι δὲ ἐπίσης, Καίσαρος.

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

Lk 20:25 Ὅ δὲ ἐπίσης πρὸς αὐτούς, Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

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

Lk 20:26 Καὶ οὗτ ἤσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ὑποκρίσει αὐτοῦ, ἐδύσησαν.

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

Lk 20:27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν μὴ εἶναι, ἐπρώτσαν αὐτόν.

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

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[317] The Greek word translated "tribute" is φόρος. 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 capitatio. 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.

[318] Text autouς Χ B L 0266[64] It pal arm Λ Ν A 28 / / autouς τι με πειραζετε A D E N P W Μ Λ ΣΥΡ TR RP / / autouς τι με πειραζετε υποκριται C ſ/ſ lac φ79 Q T
Lk 20:28 λέγοντες, Διδάσκαλε, Μωϋσῆς ἐγραψεν ἡμῖν, Ἐὰν τίνος ἄδελφος ἀποθάνῃ ἐχὼν γυναῖκα, καὶ οὗτος ἄτεκνος ἤ, ἵνα λάβῃ ὁ ἄδελφος αὐτοῦ τὴν γυναῖκα, καὶ ἔξαναστήσῃ σπέρμα τῷ ἄδελφῳ 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.'

Lk 20:29 Ἐπὶ τὰ οὖν ἄδελφοι ἤσαν• καὶ οἱ πρῶτοι λαβὼν γυναῖκα, ἀπέθαναν ἄτεκνος•

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

Lk 20:30 καὶ ὁ δεύτερος

30 And the second one

Lk 20:31 καὶ ὁ τρίτος ἐλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπὶ οὔ διέληξαν 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.

Lk 20:32 Ὁ άγαθον καὶ ἡ γυνὴ ἀπέθανεν.

32 Last of all, the woman also died.

Lk 20:33 Ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; Οἱ γὰρ ἐπὶ ἐξοχὸν αὐτήν γυναίκα.

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

Lk 20:34 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ οὓς τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίζονται,

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

Lk 20:35 οἱ δὲ καταζωδέντες τοῦ αἰῶνος ἔκεινον 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,

Lk 20:36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται• ἵσιγαγείλοι γὰρ εἰσίν, καὶ οὗτοι εἰσίν θεοί, τῆς ἀναστάσεως οὖν 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.

Lk 20:37 Ὅτι δὲ ἔγειρονται οἱ νεκροὶ, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει, Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν 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.

Lk 20:38 Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζωντῶν· πάντες γὰρ αὐτῷ ζοῦσιν.

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

Lk 20:39 Ἀποκριθέντες δὲ τίνες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.

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

Whose Son Is the Messiah

Lk 20:40 Οὐκέτι ἐτόλμησιν ἐπερωτῆται αὐτὸν οὖδέν.

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

Lk 20:41 Εἶπεν δὲ πρὸς αὐτοὺς, Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱὸν;

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

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319 20:28 Deuteronomy 25:5; Genesis 38:8
320 20:30 τττ καὶ οἱ δεύτερος Κ B D L 0266 ἀρὴν cop geo TH NA28 {i/} καὶ εἶπεν ὁ δεύτερος τὴν γυναίκα καὶ οὗτος ἀπέθανεν ἄτεκνος A E P W Μ lat syr(ɔ) (copbom) TR RP καὶ ε.... lac N lac ψ Κ Q T
Lk 20:42 Αύτος γὰρ Δαυίδ λέγει ἐν βιβλίῳ ψαλμῶν, Ἐπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
42For David himself says in the scroll of the Psalms, "Yahweh said to my Lord: "Sit at my right hand"
Lk 20:43 ἔως ἂν θω τοὺς ἐχθρούς σου ὑποσῦνον τῶν ποδῶν σου.
43until such time I make your enemies a footstool for your feet.
Lk 20:44 Δαυίδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἔστιν;
44So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars
Lk 20:45 Ἀκούσαντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς,
45And with the entire crowd listening, he said to the disciples,
Lk 20:46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἄγοραῖς, καὶ πρωτοκλισίαις ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίαις ἐν τοῖς δείπνοις;
46"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;
Lk 20:47 οἱ κατεσθοῦσιν τὰς οἴκιας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὗτοι λήμφονται περισσότερον κρίμα.
47they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."

Chapter 21

The Widow's Offering
Lk 21:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δώρα αὐτῶν πλουσίους,
1And when he looked up, he saw rich people putting their gifts into the donation chest.
Lk 21:2 εἶδεν δὲ τινα καὶ χύραν πενιχράν βάλλουσαν ἐκεί λεπτὰ δύο,
2Then he saw a penniless widow dropping there two lepta,
Lk 21:3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χύρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἐβαλεν;
3and he said, "Truly I tell you, this poor widow has put in more than all the rest.
Lk 21:4 πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτῶν ἐβαλον εἰς τὰ δώρα· αὕτη δὲ ἐκ τοῦ ύπερβραχίοντος αὐτῆς πάντα τὸν βίον ὅν εἶχεν ἐβαλεν.
4For they all put in their gifts out of the extra they had, but she out of her lack put in all she had to live on."

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321 20:42 Ἐπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew הָיוֹם יְהֹוָה הַלֻּדְנִי - na'um Yahvah la'adoniy of Psalm 110:1. In this verse, both the Tetragrammaton הוהי (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: נְאֻם יְהֹוָה לָאָדֹנֵי | הַלֻּדְנִי, נְאֻם.
322 20:43 Psalm 110:1
323 21:2 Two small, thin copper coins, totaling about one fourth of one cent.
Signs of the Times

Lk 21:5 Kaí tìn wòs leǵónτὼn pèrì toú ieróù, óti lìthos kállos kai ãnæ̇thmàsíν kekósmìta, é¯pèn.

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

Lk 21:6 Taúta Í thewrefte, èlèusóntai ãmèrai èn aîç ouk àphrèfı̂seta lìthos épì lìthos, òc ou kataλûfı̂seta.

6”These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down.”

Lk 21:7 Èpèrðóthasan de àutón, lègòntes, Òdðáskale, póte oun taúta èstai; Kái tî tò sìmeiòn òtan mélla taúta gínėthai;

7And they questioned him as follows, "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"

Lk 21:8 Ô de èpèn, Blépete mh ðlañvèhìte połloî gár èlèusóntai ëpì tîw ònòmatì mou, lègòntes 'Ègòw éîµî kai', Ô kàiroû Ïgìgìkev, mh poñvèhìte ópíos àutòv.

8And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them.

Lk 21:9 Óstav de àkokóuște połëmous kai àkàtastasías, mh poñvèhìte deî gár taúta gëνèshai pròtòv, ìlì ouk èvnìhes to télos.

9So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."

Lk 21:10 Tòte èlægæn àutòç, 'Ènerfèshetai ëvðov èpèîvòç, kai bàsileía épì bàsileíaν•

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

Lk 21:11 Òæiøìoì te megalói kai kàtà tòpouç ëmìoi kai ëmìoi ðsoνtai, fóbütrà te kai sìmeià ìp' ðóraνòv megalà ðstai.

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

Lk 21:12 Pòd de toûçw pàntwòv èpìbalóusín ëpì òmàs tîç cèrîas àutòn, kai diwòçouñin, pàraddòntes ìcî tîç suνanàgosàs kai fûlakàs, àπagòmènos èpì bàsileíç kai ìgèmònas, ènèken tòv ònòmatòs mou.

12But before all these things, they will lay their hands on you and will persecute you, handing you over to synagogues and prisons, being led all the way up to kings and governors for the sake of my name;

Lk 21:13 'Àpobàshetai òmîn eîc màrtûriov.

13It will work out for you to be a testimony.

Lk 21:14 'Òtâ de ònuç en tîçs kàrdïås òmîn mh proçmëletàn àπadògìçhòvai•

14Put it in your hearts therefore, not to be practicing how to answer in defense;

Lk 21:15 Ëgòw gár ðòwò òmîn stôma kai sòfirîn, ì ou dûnìsìtai àntistîhàvì ì ïntëpëîn pàntës oi àntikeìmènov òmîv.

15for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

Lk 21:16 Paràdôthòshse ðè kai ùpò gòvènov kai àdèlòvòv kai suγgyñénov kai fîlòv, kai ðvànàtòwòsvn ëx òmîvov.

16But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.

Lk 21:17 Kài ëząshè ìsòûìnov ùpò pàntwòn ìnà tò ònòmà mou.

17And indeed you will be hated by everyone because of my name.
Lk 21:18 Καὶ θρίς ἐκ τῆς κεφαλῆς ύμῶν ὅπως ἡ ἀπόλυσιν.

18Yet not a hair of your head will perish;

Lk 21:19 Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

19by your enduring, you shall gain your lives.\footnote{21:19} \footnote{21:19}

Lk 21:20 Ὅταν δὲ ἴδητε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γνώστε ὅτι ἡγικεν ἡ ἐρήμωσις αὐτής.

20But when you see Jerusalem surrounded by armies, then you will know\footnote{21:20} that her desolation is near.

Lk 21:21 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὅρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτοσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερέχθησαν εἰς αὐτήν.

21Then, 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.

Lk 21:22 Ὡτι ἡμέραι ἐκδίκησιος αὐτήν οὐσί, τοῦ πληθυνὸν πάντα τὰ γεγραμμένα.

22For those are days\footnote{21:22} of vengeance, in fulfillment of all that is written.

\footnote{21:19} The Greek word for "know" here, γνώσκω, is in the form of 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 would know - or will know, - or should know, that her desolation is near."

\footnote{21:20} 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.
Lk 21:23 Οὐσὶν ταῖς ἐν γαστρὶ ἑχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἠμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὦργὴ τῷ 327 λαῷ τούτῳ.

23Alas for the ones who are pregnant, and the ones giving milk during those days! For it will be a great calamity upon the land, 328 and wrath toward this people.

Lk 21:24 Καὶ πεσοῦνται στῶματί μαχαίρης, καὶ αἰχμαλωσίαθήσονται εἰς τὰ ἐθνὶ πάντα· καὶ ἤρεοσαλήμ ἔσται πατομένη ὑπὸ ἐθνῶν, ἀχρὶ οὗ πληρωθῶσιν καρποὶ 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.

Lk 21:25 Καὶ ἐσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχῆ ἐθνῶν ἐν ἄπορίᾳ, ἤξους βαλάσας 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,

Lk 21:26 ἀποφυγόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

26people holding their breath in fear and anticipation because of the things overtaking the world; for the forces of space will be shaken.

Lk 21:27 Καὶ τότε ἔσονται τὸν υἱὸ 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.

Lk 21:28 Ἀρχομένων δὲ τοῦτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ 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."

Lk 21:29 Καὶ εἶπεν παραβολὴν αὐτοῖς, ἰδείτε τὴν συκήν καὶ πάντα τὰ δέντρα·

29And he spoke a parable to them: "Consider the fig tree, indeed all the trees.

Lk 21:30 ὅταν προβάλωσιν ἡδη, βλέποντες ἅρφ' ἐστων γινώσκετε ὅτι ἡδη ἐγγὺς τὸ θέρος ἔστιν.

30When they are now putting forth leaves, you see for yourselves and know that summer is now near.

Lk 21:31 Οὕτως καὶ ὑμεῖς, ὅταν ἰδότε ταύτα γινώσκατε, γινώσκετε ὅτι ἐγγὺς ἔστιν ἡ βασιλεία τοῦ θεοῦ.

31So also you, when you see these things taking place, you know that the kingdom of God is near.

Lk 21:32 Ἀμὴν λέγω ὑμῖν ὅτι οὐ λέγης ἡ γενεὰ αὕτη, ἐξὼς ἐν πάντα ἕγνηται.

32Truly I tell you: this age will by no means pass away until this all has taken place.

Lk 21:33 ὁ οὐρανὸς καὶ ἡ γῆ παρελέυσονται, οἱ δὲ λόγοι μοι οὐ λέγης παρελέυσονται.

33Sky and earth will pass away, but my words will certainly not pass away.

Lk 21:34 Προσέχετε δὲ ἐαυτοῖς, μηποτε βαρηθῶσιν ὑμῶν οἱ καρδίαι ἐν καιραπάλη καὶ μέθῃ καὶ μερίμναις βιοτικαίς, καὶ ἐπιστῇ ἢρ' ὑμᾶς αἰφνίδιος ἢ ἡμέρα ἐκείνη.

34But watch yourselves, that your hearts not be held back329 by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly

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327 21:23a text ἐν τῷ λαῷ Ἐ χ Ψ ƒ 33 157 579 892 1241 2542 lat SBL TH NA28 43 // ἐν τῷ λαῷ Ε G H Σ U W Υ Γ Α Ω Ω 2 124 346 565 700 1071 M syrh TR RP // ἐπὶ τῷ λαῷ 1424 vg: ira populo huic (KJV) // lac 45 46 79 F P Q T 28. Sahidic & Bohairic: "for this people." Often too much is made of the Greek preposition εν, as it is often no more than a marker of the dative case. Modern Greek differs from New Testament Greek in many ways, and one of the biggest differences is that there are no longer any Dative Case inflections or suffixes on words like there were in Koine Greek. Instead, marker words or helper words came to be used.

328 21:23b,32 "upon the earth"
Lk 21:35 ὡς παγίς ἐπισελεύσεται γάρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

35like a trap. For it will come upon everyone who lives over the face of the whole earth.

Lk 21:36 Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεδομένῳ, ἵνα κατασχύσητε ἑκρυπαντεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆται ἐξηράνθησθεν τοῦ νιῶν 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."

Lk 21:37 Ἡ ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νόκτας ἐξερχόμενος ἤλθεν εἰς τὸ ὁροῖ τὸ καλοῦμεν Ἑλαίῳ.

37And 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.

Lk 21:38 Καὶ πᾶς ὁ λαὸς ὥρθηκεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἢκούειν αὐτοῦ.

38And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

Lk 22:1 Ἡγιάσθη δὲ ἡ ἑορτή τῶν ἄειμιων, ἡ λεγομένη Πάσχα.

1And the Festival of Unleavened Bread, called Passover, was approaching.

Lk 22:2 Καὶ ἐξήτουν οἱ ἄρχοι καὶ οἱ γραμματεῖς τὸ πῶς ἄνελωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαὸν.

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.331

Lk 22:3 Εἰσῆλθεν δὲ Σατάνας εἰς Ἱούδαν τὸν καλοῦμεν Ἱσκαριώτην, ὅταν ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

Lk 22:4 Καὶ ἀπέλθησαν συνελάλησαν τοῖς ἄρχοις καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδώσουσιν 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.

Lk 22:5 Καὶ ἐγκαθίσταν, καὶ συνέθεσιν αὐτῷ ἀρχιστράτηγον δοῦναι.

5And they were delighted, and contracted to give him money.

Lk 22:6 Καὶ ἐξομολόγησαν καὶ ἐξῆτε εὐκαιρίαν τοῦ παραδοθῆναι αὐτὸν ἔτερ ὧλον αὐτοῖς.

6And he accepted, and was looking for the best time for handing him over to them, without the crowd.

329 2134 Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metonymous meaning, as is also 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.

330 2136 cat has κατασχύση τοῦ κατασχυστοῦ ΝΒΛΣΤ (κατασχυστείς Ψ 070 f 1517 992 1241 cop SBL TH NA28 Ƒ) κατασχυστείς A C D E F G Η Κ Μ Ν R Σ Υ Τ Ζ Α Θ Α Π Ω ρ 2 124 565 700 1424 2542 M S latt syr TR RP ρ. The idea is that of some sort of weakening or lessening, or perhaps here a sense of being lessened from the heart. It can be related to the concepts of weakness (κατασχυσμένος), or even something like "desensitized." The Greek verb for 'fearing' is πάθωμα, and this is a similar idea to the previous one, but in a different way.

331 222 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.
The Passover Supper

Lk 22:7 Ἡλέθη δὲ ἡ ἡμέρα τῶν ἄζωμον, ἦς ἔδει θύεσθαι τὸ Πάσχα.

7And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.

Lk 22:8 Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἐτοιμᾶσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν.

8And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

Lk 22:9 Οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμᾶσωμεν;

9And they said to him, "Where do you want us to prepare it?"

Lk 22:10 Ο δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἀνθρωπος κεράμιον ὕδατος βαστάζων• ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται.

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.

Lk 22:11 Καὶ ἔρειτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστιν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;  

11And 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?"

Lk 22:12 Κάκεινος ὑμῖν δεῖξει ἀνάγαιον μέγα ἐστρωμένον• ἐκεῖ ἐτοιμᾶσατε.

12And that person will show you a large upstairs room all furnished. You shall prepare it there."

Lk 22:13 Ἀπελθόντες δὲ εὗρον καθώς εἰρήκει αὐτοῖς, καὶ ἠτοίμασαν τὸ Πάσχα.

13So when they went, they found things just as he had told them; and they prepared the Passover.

Lk 22:14 Καὶ ἤτε ἔγενετο ἡ ὥρα, ἀνέπεσον, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

14And when the hour had come, he reclined, and the disciples along with him.

Lk 22:15 Καὶ εἶπεν πρὸς αὐτούς,  Ἐπιθυμία ἐπεθύμησα τούτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν•

15And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering.

Lk 22:16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτό, ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.  

16For I tell you: I will certainly not eat it again until such time it has been fulfilled in the kingdom of God."

Lk 22:17 Καὶ δεξαμενὸς ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο, καὶ διαμερίσατε εἰς ἑαυτοῖς•

17And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;

Lk 22:18 λέγω γὰρ ὑμῖν οὐ μὴ πίω ἀπὸ τοῦ νόν ἀπὸ τοῦ γενήματος τῆς ἁμέλου, ἐως οὗ ἡ βασιλεία τοῦ θεοῦ ἐλθῃ.

18for I tell you: By no means will I drink of the fruit of the vine from this point on until such time the kingdom of God has come."

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332 22:7 Greek: τὸ ὑμέρα. 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.

333 22:16 ἡμέρα τοῦ ὑμερός.  The word "again" is not in the Greek, but implied. Thus, some copyists apparently felt obliged to add the Greek word οὐκέτα, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."
Lk 22:19 Kaivlabhov arton, euχaristothēsas eklaian kai edwkev autōi, légov, Touitō éstiv to sómā mou to ἑπέρ υμῶν didômomenv tōuto poieite eis tīn ἐμήν ἀνάμνησιν.

19 And after taking the bread and giving thanks, he broke it and gave it to them, saying, "This is my body, being given for you. This you should do as a commemoration of me."334  

Lk 22:20 Kai to potērion ówsoútov meta tī deipnhsai, légov, Touitō to potērion h kaihn diathēkē en tīn aigmati mou, to ἑπέρ υμῶν ekxhunomēn.  

20 And the cup after the meal335 in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.

Lk 22:21 Pλην  ἰδού, ἢ χείρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.  

21 But lo, the hand of the one betraying me is with mine on the table.

Lk 22:22 'Ωτι ὁ υἱὸς μὲν υἱὸς τοῦ ἀνθρώπου κατὰ τὸ ὁρισμένον πορεύεται πλὴν οὐά τῷ ἀνθρώπῳ ἑκείνῳ δι' οὗ παραδίδοταί.  

22 Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!

Lk 22:23 Kαι ἅρον ἡρξαντο σοφιτεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶ ἡ ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.  

23 And they began to debate with each other which of them therefore might be the one about to do this.

Lk 22:24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μεῖζων.  

24 Then there also arose another dispute among them, as to which of them was considered to be greater.

Lk 22:25 Ὅ δὲ εἶπεν αὐτοῖς, Ὁ βασιλεὺς τῶν ἐθνῶν κυριεύσοντας αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐφρένεται καλοῦνται.  

25 And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'

Lk 22:26 Ὑμεῖς δὲ σύχ ὑπότος· ἀλλ' ὁ μεῖζων ἐν ὑμῖν γινέσθω ὥς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονόν.  

26 But not so with you; rather, the greatest among you should be like the youngest,336 and the leader as the one who serves.

Lk 22:27 Τίς γὰρ μεῖζων, ὁ ἀνακείμενος ἢ ὁ διακονόν; Ὑδεῖ ὅ ἀνακείμενος· Ἕγω δὲ ἐν μέσῳ ὑμῶν εἴμι ὡς ὁ διακονόν.  

27 For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.

Lk 22:28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκάτες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·  

28 But you are the ones who have stuck with me through my trials;

Lk 22:29 κἀγὼ διατίθεμαι υμῖν, καθὼς διέθετο μοι ὁ πατήρ μου, βασιλείαν,  

29 and I am assigning to you a kingdom, just as my Father did to me,

Lk 22:30 ἵνα ἐσθήτε καὶ πίνητε ἐπὶ τῆς τραπέζης μου καὶ καθήσεσθε ἐπὶ θρόνων, τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.  

30 such that you will eat and drink at my table in my kingdom,337 and sit upon thrones, judging the twelve tribes of Israel.

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334 22:19 "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.

335 22:20 Or possibly, "with" the meal.

336 22:26 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.
Jesus Predicts the Disciples' Crisis of Faith

Lk 22:31 Σίμων, Σίμων, ἵδοι, ὁ Σατανᾶς ἔξητήρατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον·
31"Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.

Lk 22:32 ἔγω δὲ ἐδέηθην περὶ σοῦ, ἵνα μὴ ἐκλίψῃ ἡ πίστις σου· καὶ σὺ ποτὲ ἐπιστρέφας στήρισον τοὺς ἀδελφούς σου.
32But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers.

Lk 22:33 ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύομαι.
33But he said to him, "Lord, I am prepared to go with you both to prison and to death."

Lk 22:34 ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, σὺ φωνήσεις σήμερον ἀλέκτωρ ἐως τρίς με ἀπαρνήσῃ εἰδέναι.
34But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

Lk 22:35 Καὶ εἶπεν αὐτῷ, Ὀτε ἀπέστειλα ὑμᾶς ἀντὶ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; Οἴ δὲ εἶπαν, ὤθενος.
35And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."

Lk 22:36 Εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλαντίον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλήσατο τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαραν.
36Then 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.

Lk 22:37 Λέγω γάρ ὡμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἑμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἑμοῦ τέλος ἔχει.
37For I tell you, this which is written has to be fulfilled in me: 'And he was considered one of the outlaws.'

Lk 22:38 Οἴ δὲ εἶπαν, Κύριε, ἵδοι, μάχαρα ὦδε δῦο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανὸν ἔστιν.
38So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

Gethsemane

Lk 22:39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἦκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηται.
39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.

Lk 22:40 Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειραμόν.
40And coming upon the place he said to them, "Pray not to come into temptation."

Lk 22:41 Καὶ αὐτὸς ἀπεσάθη ἀπ' αὐτῶν ὡς οἰὼν βολῆν, καὶ θεὶς τὰ γόνατα προσφύγετο,
41And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying.

Lk 22:42 Λέγων, Πάτερ, εἰ βούλεις παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θηλμά μου, ἀλλὰ τὸ σὸν γινέσω.
42as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

337 22:30 τὸν ἐν τῇ βασιλείᾳ μου Φ9 Ν Α Β Κ Ι Ν Μ Τ Υ Ν Δ Π Ψ Σ 1 124 157 579 700 1071 1241 1582 λαττ συρ cop TR HF SBL TH NA28 1 || ἐν τῇ βασιλείᾳ αὐτοῦ τού 69 || ἐν τῇ βασιλείᾳ D it d.vl vg ms syr c || omit E F G H S V Y Γ Ω 047 2 22 174 230 565 1342 1424 1675 geo3 RP || lac Φ60 C P 28 33 2882. ΜS 1187
338 22:31 The Greek does not say "all," but we need to put in some indicator in English that the Greek pronoun "you" is in the plural. Jesus was not saying this about Peter only, but about all of the apostles.
339 22:37 Isaiah 53:12
Lk 22:43 Ἡφθη δὲ αὐτῷ ἀγγελός ἀπ’ οὐρανοῦ ἐνιοχόων αὐτὸν.

43And an angel from heaven appeared to him, strengthening him.

Lk 22:44 Καὶ γενόμενος ἐν ἁγιωτάτῳ ἐκτενεύσαντος προσηύχετο. Ἐγένετο δὲ ὁ ἱδρύς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

44And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.

Lk 22:45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης.

45And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.

Lk 22:46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; Ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

46And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

Lk 22:47 Ἐτι αὐτοῦ λαλοῦντος, ἴδοι, δῆλον καὶ ὁ λεγόμενος Ιούδας, εἰς τῶν δώδεκα, προῆρχετο αὐτοὺς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτὸν.

47While he was still 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.341

Lk 22:48 Ιησοῦς δὲ εἶπεν αὐτῷ, Ἰούδα, φιλήσαι τὸν διὸ τοῦ ἀνθρώπου παραδίδωσι; 48But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

Lk 22:49 ἰδόντες δὲ οἱ περὶ αὐτοῦ τὸ ἐκσάμενον εἶπαν, Κύριε, εἰ πατάξαμεν ἐν μαχαίρῃ; 49And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"

Lk 22:50 καὶ ἐπάταξαν εἰς τις εξ αὐτῶν τὸ ἄρχηρείως τὸν δοῦλον, καὶ ἀφείλεν τὸ ὦς αὐτοῦ τὸ δεξιόν. 50And one of them struck the servant of the high priest, and cut off his right ear.

Lk 22:51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἔατε ἐως τοῦτον. Καὶ ἀφάμενος τοῦ ὕπτου, ίασατο αὐτὸν. 51But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

Lk 22:52 Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτῶν ἄρχηρείας καὶ στρατηγοῦς τοῦ ἱεροῦ καὶ πρεσβυτέρους, ὡς ἐπὶ ληστὴν ἐξῆλθατε μετὰ μαχαιρῶν καὶ ξύλων;

52Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?"

Lk 22:53 Καθ’ ἡμέραν ὄντος μου μεθ’ ὦμόν ἐν τῷ ἱερῷ, οὐκ ἔξετείνατε τὰς χεῖρας ἐπ’ ἐμέ. Ἀλλ’ αὕτη ἐστὶν ὄμοι ὢμα, καὶ ἡ ἐξουσία τοῦ σκότους. 53Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

340 22:43-44 Some consider the words in these verses to 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.

341 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."
Peter's Denials

Lk 22:54 Συλλαβάντες δὲ αὐτῶν ἤγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἁρχιερέως• ὁ δὲ Πέτρος ἠκολούθησε μακρόθεν.
54 And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

Lk 22:55 Ἐπειρασάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων, ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.
55 And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

Lk 22:56 Ἠδονά δὲ αὐτῶν παίδισκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀπενίσσασα αὐτῷ, εἶπεν, Καὶ οὖτος σὺν αὐτῷ ἦν.
56 But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

Lk 22:57 Ὁ δὲ ἤρνησατο, λέγων, Οὐκ οἶδα αὐτὸν γόνατι.
57 But he denied it, saying, "I don't know him, woman."

Lk 22:58 Καὶ μετὰ βραχὺ ἔτερος ἱδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος ἔφη, Ἀνθρώπε, οὐκ εἰμί.
58 And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

Lk 22:59 Καὶ διαστάσις ὥσεὶ ὤρας μᾶς, ἀλλὰς τις δι.InnerExceptionέτε, λέγων, Ἔπε' ἀληθείας καὶ οὖτος μετ' αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖος ἦστιν.
59 And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

Lk 22:60 Εἶπεν δὲ ὁ Πέτρος, Ἀνθρώπε, οὐκ οἶδα δ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἔφωνεν ἀλέκτωρ.
60 But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

Lk 22:61 Καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτωρ φώνησαι σήμερον ἀπαρνήσῃ με τρίς.
61 And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times."

Lk 22:62 Καὶ ἔξελθων ἔξω ἔκλαυσεν πικρῶς.
62 And he went off outside, and bitterly wept.

Before the Sanhedrin

Lk 22:63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες.
63 And the men guarding Jesus were making fun of him as they beat him up.

Lk 22:64 Καὶ περικαλύφαντες αὐτῶν, ἐπηρώτων λέγοντες, Προφήτευον. Τις ἐστίν ὁ παίσας σε;
64 After blindfolding him, they were asking him, "Prophesy, who is it that hit you?"

Lk 22:65 Καὶ ἔτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.
65 And they were saying many other insulting things against him.

Lk 22:66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ προεξοθέτησα τοῦ λαοῦ, ἀρχιερεῖς καὶ ἀρχιερεῖς τε γραμματεῖς, καὶ ἀπήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν,
66 And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin,
Lk 22:67 λέγοντες, Εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. Εἶπεν δὲ αὐτοῖς, 'Εὰν ύμῖν εἶπο, σὺ μὴ πιστεύσῃς•
67saying, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe,
Lk 22:68 ἐὰν δὲ ἐρωτήσω, σὺ μὴ ἀποκρίθητε.
68and if I asked questions, you would certainly not answer.342
Lk 22:69 ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
69Nevertheless,343 from now on, the Son of Man will be sitting at the right hand of the power of God."
Lk 22:70 Εἶπαν δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη, 'Υμεῖς λέγετε ὅτι ἐγὼ εἰμί.
70So they all said, "You are the Son of God then?"
And he was saying to them, "You are saying that I am."344
Lk 22:71 Ὅτι ἔτι ξομεν μαρτυρίας χρείαν; Αὐτοὶ γὰρ ἥκουσαν ἀπὸ τοῦ στόματος αὐτοῦ.
71And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

Chapter 23

Jesus Before Pilate and Herod

Lk 23:1 Καὶ ἀναστὰν ἦπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.
1And the whole assembly of them got up, and they took him before Pilate.
Lk 23:2 Ἡρῴαν δὲ κατηγορεῖν αὐτὸ, λέγοντες, Τοῦτον εὗραμεν διαστρέφοντα τὸ ἐθνὸς ἡμῶν,
2And they began to accuse him, as follows. "We found this man misleading our nation 345 and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

342 22:68 txt άποκρίθητε Ψ 73 K B L T 1241 1278* cop b40 Apoll Cyr SBL TH NA28 {B} άποκρίθητε μοι ὃ 22 157 205 579 1612 pc 14 vg ms cop a8 Ambrose άποκρίθητε η απολογηθηνε 892 1505 pc 28 άποκρίθητε μοι η απολογηθηνε A D E G H K N S U W X Y Γ Δ Π Ψ Ω 0211 0233 f 13 2 28 180 565 597 700 1006 1010 1071 1243 1292 1342 1278c 2786 M Lext it a u b c d f G P H δ Ω 23 μπτ αποκριθητε arm geo slav Aug TR RP άποκριθητε μοι ουδε απολογηθηνε 1424 άποκριθητε μοι η απολογηθηνε με/μοι ιτ pc 25 άπολογηθηνε 2542 οmit verse 901 2729 ite vg ms lac Ψ 45 C F P Q 33
343 22:69 txt άποκριθητε Ψ 73 K B L T 1241 1278* cop b40 άποκριθητε μοι ὃ 22 157 205 579 1612 pc 14 vg ms cop a8 Ambrose άποκριθητε η απολογηθηνε 892 1505 pc 28 άποκριθητε μοι η απολογηθηνε A D E G H K N S U W X Y Γ Δ Π Ψ Ω 0211 0233 f 13 2 28 180 565 597 700 1006 1010 1071 1243 1292 1342 1278c 2786 M Lext it a u b c d f G P H δ Ω 23 μπτ αποκριθητε arm geo slav Aug TR RP άποκριθητε μοι ουδε απολογηθηνε 1424 άποκριθητε μοι η απολογηθηνε με/μοι ιτ pc 25 άπολογηθηνε 2542 οmit verse 901 2729 ite vg ms lac Ψ 45 C F P Q 33
344 22:70 Υοüτε άποκριθητε μοι ὃ 22 157 205 579 1612 pc 14 vg ms cop a8 Ambrose άποκριθητε η απολογηθηνε 892 1505 pc 28 άποκριθητε μοι η απολογηθηνε A D E G H K N S U W X Y Γ Δ Π Ψ Ω 0211 0233 f 13 2 28 180 565 597 700 1006 1010 1071 1243 1292 1342 1278c 2786 M Lext it a u b c d f G P H δ Ω 23 μπτ αποκριθητε arm geo slav Aug TR RP άποκριθητε μοι ουδε απολογηθηνε 1424 άποκριθητε μοι η απολογηθηνε με/μοι ιτ pc 25 άπολογηθηνε 2542 οmit verse 901 2729 ite vg ms lac Ψ 45 C F P Q 33
345 22:70 Υοüτε άποκριθητε μοι ὃ 22 157 205 579 1612 pc 14 vg ms cop a8 Ambrose άποκριθητε η απολογηθηνε 892 1505 pc 28 άποκριθητε μοι η απολογηθηνε A D E G H K N S U W X Y Γ Δ Π Ψ Ω 0211 0233 f 13 2 28 180 565 597 700 1006 1010 1071 1243 1292 1342 1278c 2786 M Lext it a u b c d f G P H δ Ω 23 μπτ αποκριθητε arm geo slav Aug TR RP άποκριθητε μοι ουδε απολογηθηνε 1424 άποκριθητε μοι η απολογηθηνε με/μοι ιτ pc 25 άπολογηθηνε 2542 οmit verse 901 2729 ite vg ms lac Ψ 45 C F P Q 33
Lk 23:3 'O dè Pílátos ἠρώτησεν αὐτόν, λέγων, ὅτι ὁ βασιλεὺς τῶν Ἰουδαίων; 'O dè ἀποκριθεὶς αὐτῷ ἔφη, ὅτι λέγεις.

3So 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." 346

Lk 23:4 'O dè Pílátos εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, οὐδὲν εὐφρίσκω ἁπτικόν εν τῷ ἀνθρώπῳ τούτῳ.

4And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man." 347

Lk 23:5 Ο dè ἐπίσχυν, λέγοντες ὅτι Ἀνασεῖετι τὸν λαόν, διδάσκοντας καθ' ὄλης τῆς Ἰουδαίας, ἀφέσας ἀπὸ τῆς Γαλιλαίας ἑως ὁδοῦ.

5But 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."

Lk 23:6 Pílátos dè ἀκούσας ἐπιρώτησεν εἰ ὁ ἀνθρώπος Γαλιλαίος ἐστίν.

6And when Pilate heard this, he asked, "Is the man a Galilean?" 348

Lk 23:7 Kαὶ ἐπιγνώς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδης ἐστίν, ἀνέπεμψεν αὐτόν πρὸς Ἡρώδην, ὡς καὶ αὐτόν ἐν ἱεροσολύμωι ἐν ταύταις ταῖς ἡμέραις.

7And when he had confirmed that he was in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

Lk 23:8 'O dè Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαιν· ἔγαρ εἴκοσι χρόνων θέλων ἑδειν αὐτόν, δι' αὐτοῦ περιήλθεν ἐπιασμένον, ἔλεγεν, ἀνέπεμψαν αὐτόν τῷ Πιλάτῳ.

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.

Lk 23:9 Ἔπρωτα δὲ αὐτόν ἐν λόγοις ικανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

Lk 23:10 Ἑστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.

10And the chief priests and the Torah scholars were standing there vehemently accusing him.

Lk 23:11 Ἐξουθενήσας δὲ αὐτόν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἔμπαιζας, περιβάλον ἐσθήτα λαμπράν, ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ.

11Then Herod, after his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:12 Ἐγένετο δὲ φίλοι δ' τ' Ἡρώδης καὶ οἱ Πιλάτοι ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἄλληλων· προύπηρχον γὰρ ἐν χήρᾳ 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).

Lk 23:13 Πιλάτος δὲ συγκάλεσαμενος τούς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν,

13And Pilate summoned the high priest, together with the rulers and the people,

Lk 23:14 εἶπεν πρὸς αὐτούς, Προσευχήσατε μοι τὸν ἄνθρωπον τούτον, ὡς ἀποστρέφοντα τὸν λαὸν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὐρὼν ἐν τῷ ἀνθρώπῳ τούτῳ ἁπτικόν ὑπ' ἐν κατηγορεῖε 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.

346 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.

347 23:4 That is, basis for capital punishment. It was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.

348 23:6 The word εἴ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc V.; BDF § 440(3).
Lk 23:15 ἀλλ' οὖν Ἴρωθεν ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ, οὖν ἄξιον θανάτου ἔστιν πεπαραμένον αὐτῷ.

15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

Lk 23:16 Παιδεύσας οὖν αὐτὸν ἀπολύσω.

16Therefore, having scourged him, I will release him."

[[Lk 23:17 Ἀνάγκην δὲ εἶχεν ἀπολύσει αὐτοῖς κατὰ ἐστὴν ἑνὰ.]]

[["Now he was obligated by custom according to the festival to release one person to them."]]

Lk 23:18 Ἀνέκραγον δὲ παμπληθεὶς, λέγοντες, Ἀριστοτέλει, ὁ παῖδα τοῦ, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν•

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

Lk 23:19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

19(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

Lk 23:20 Πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.

20But Pilate, wanting to release Jesus, called out to them again.

Lk 23:21 Οἶδας ὅστις τ BoxFit Σταύρου σταύρου αὐτῶν.

21But they cried out, saying, "Crucify him, crucify him!"

Lk 23:22 'Ο δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἔποιησαν αὕτοις; Ὁ οὖν ἁγιασμὸς αὐτοῦ ἔφυγεν ἐν αὐτῷ· παειδεύσας οὖν αὐτὸν ἀπολύσω.

22But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

Lk 23:23 Οἶδας ὅστις τἀκειντο φωναίς μεγάλαις, ἀποτύμπαινον αὐτὸν σταυρωθήναι καὶ κατάσχουν αἰ φωναί αὐτῶν.

23But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed.

Lk 23:24 Καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἵτιμα αὐτῶν.

24And Pilate decided to grant their request.

Lk 23:25 Ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακήν, ὃν ἠτυχόντος τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

25And 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

Lk 23:26 Καὶ ὡς ἀπῆγαγον αὐτὸν, ἐπιλαθήμενοι Σίμωνα τινα Κυρηναίου ἐρχόμενον ἐρχόμενος ἀπ' ἀγροῦ, ἐπέβηκαν αὐτῷ τὸν σταυρόν, φέρειν ὅπισθεν τοῦ Ιησοῦ.

26And as they led him away, they seized a Cyrenian, Simon, who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

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349 23:17 These words now called verse 17 are not found in ms and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: K E F G H (N ouvβεθαινν] W Δ Θ Ψ / f f13 28 157 (180 579 εἴχον - Imperfect) 205 565 597 700 892c 1006 1010 1071 (1243 ένα δέσμιον - one prisoner) 1292 1342 1424 1505 2882 Byz Lect it sur, b, c, e, f, f17, f, q, r1 vy syr, h (copROM) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D it syrC. 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.
Lk 23:27 'Hkolouthei de autw polu plithos tou laou, kai gynaiikon aiei ekoptontai kai ethrignoun auton.

27And a great multitude of the people were following him, and women who were mourning and lamenting him.

Lk 23:28 Straffeis de proos autas o 'Iseoous eipen, Thugaterees 'Ierousalhmu, mhe klaste ev' eme, plh ev' laatias klaste kai evi te tئkhna umw.

28But Jesus turned to them, and he said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.

Lk 23:29 Oti idou, exeontai hemeri eis aie erousin, Makariai aie steirai, kai aie kolliai aie ouk egevneasan, kai masstoi oie ouk epherefan.

29For 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.'

Lk 23:30 Tote arxontai legein tois dreonin, Peste ev' hemas kai tois hounois. Kalwaste hmas.

30At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

Lk 23:31 Oti ei en tw ougr ouxila tautea poioudin, en tw ouchi tine genitai;

31For if they do these things when the tree is green, what will happen when it is dry?

Lk 23:32 Hgynto de kai etepoi kakeurgoi du suv autw anairegarhia.

32Now two others, criminals, were also being taken with him to be executed.

Lk 23:33 Kai tote melan epi ton topon ton kalumemnon Kranion, ekhe estaurwisan auton, kai tois kakeurgouswn, on men ek dezwion, on de eis aristeron.

33And when they came to the place called The Skull [kotyes], there they crucified him, along with the criminals, one on his right and one on his left.

Lk 23:34 O de 'Iseoous legein, Pater, efes autous ou gar oidasin tine poioudin. Diameirezovn de tama matia autou, ebalon klhrous.

34And Jesus said, "Father, forgive them, for they do not know what they are doing."

And they cast lots, for dividing out his clothing.

Lk 23:35 Kai eisthke to laos thewron. Exemukttirizoun de kai oi arxontes, legontes, 'Alloous eiswene, sswato eauton, ei autous estin o xristos tov theou o eklektos.

35And the people stood there, watching. Now the rulers were also there, sneering at him, saying, 'He saved others; he should save himself, if this is the one chosen the Christ of God.'

Lk 23:36 'Enepaisan de autw kai oi strathtai proasorhmenoi, efes proasorhnontes autw.

36And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

Lk 23:37 Kai legontes, Ei ou eit o basileus twv 'Ioudaiwn, ousson seauton.

37They also were saying, "If you are the king of the Jews, save yourself."

Lk 23:38 Hn de kai epipragh efip autw, 'O basileus twv 'Ioudaiwn oustos.

38Now there was also a notice inscribed above him: 'THIS IS THE KING OF THE JEWS.'
Lk 23:39 Eἰς δὲ τῶν κραμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, Ὄχι σὺ εἶ ὁ χριστός; Σῶσον σεαυτὸν καὶ ἡμᾶς.

39And one of the criminals hung there was deriding him, saying, "You are the Christ, aren't you?[1] Save yourself and us."

Lk 23:40 Ἀποκριθεὶς δὲ ὁ άτερος ἐπιτιμῶν αὐτῷ ἔφη, Ὅδε φοβή σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῶ κρύματέ ἐτ.

40But 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?"[2]55

Lk 23:41 Καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὄν ἐπράξαμεν ἀπολαμβάνομεν· οὕτος δὲ οὐδὲν ἄτοπον ἔπραξεν.

41And we indeed justly; for we have gotten what was fitting for us to have lived. But this man, he has done nothing wrong.

Lk 23:42 Καὶ ἔλεγεν, Ἰησοῦ, μην ἔσηθι μόνον ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

42And then he was saying, "Jesus, remember me when you come into your kingdom."

Lk 23:43 Καὶ εἶπεν αὐτῷ, Ἀμήν σοι λέγω σημέρον μετ' ἑμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

43And Jesus said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus' Death

Lk 23:44 Καὶ ἤν ἡδη ὡσεὶ ὥρα ἐκτῆ, καὶ σκότος ἑγένετο ἑφ' ὅλην τὴν γῆν ἐως ὀρας ἑνάτης

44And it was now about noon,[3] and darkness came across the whole land until 3:00 p.m.,

Lk 23:45 τοῦ ήλίου ἐκλείποντος, ἐσχήσθη δὲ τὸ καταπέτασμα τὸν ναὸν μέσον.

45For the sun was darkened.[3]57 And the curtain of the temple was torn in two.

Lk 23:46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χείρας σου παρατίθεμαι τὸ πνεῦμα μου· τούτος δὲ εἰπὼν ἔξεπνευσεν.

46And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit."[3]58 And after he had said this, he expired.

[3]54 23:38 txt omitt P75 C* B L 070 corpm lat BBL TH NA28 {\} / γραμμασιν ελληνικοις ρωμαικοις C* B L 070 corpm lat SBL TH NA28 {\} / γραμμασιν ελληνικοις ρωμαικοις B L 070 corpm lat SBL TH NA28 {\} / γραμμασιν ελληνικοις ρωμαικοις coll. F N P T. The phrase with ἐκλείποντος could be translated, "from an eclipse of the sun." The Classical Greek writers Thucidides, 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 moon by the sun was not possible. Neither are there any astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be "eclipse." To most people, an eclipse of the sun would mean that the sun was eclipsed by the moon. I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of such. Regardless, the rendering "eclipse" is just too misleading, since that word almost always means eclipse by the moon. The Majority text reads "καὶ ἐκκοριοῦθη 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 ἐκλείπω and σκοτίζω are, either one of them can mean "was obscured."
Lk 23:47 Ἰδὼν δὲ ὁ ἐκατοντάρχης τὸ γενόμενον, ἐδόξαζεν τὸν θεόν, λέγων, Ἄντως ὁ ἀνθρώπος οὗτος δίκαιος ἦν.

47 Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."

Lk 23:48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταῦτην, θεωρήσαντες τὰ γενόμενα, τούτοντες τὰ στιχῆ ὑπέστησαν.

48 And all the crowds who had gathered around for this spectacle, when they saw what they placed, they were turning away, beating their breasts.

Lk 23:49 Εἰσῆκεν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὑρόσαι ταῦτα.

49 But all those who knew him, including the women359 who had followed with him from Galilee, stood off at a distance throughout, watching these things.

Jesus' Burial

Lk 23:50 Καὶ ἰδοὺ, ἀνὴρ ὄνοματι Ῥωσῆρ, βουλευτῆς ὑπάρχων, ἀνὴρ ἄγαθος καὶ δίκαιος

50 And behold, there was a council member named Joseph, who was a good and righteous man


51 (he was not going along with their decision and actions), from Arimathea, a city in Judea, who was looking forward to the kingdom of God.

Lk 23:52 οὗτος προσέλθων τῷ Πιλάτῳ ἤταντο τὸ σῶμα τοῦ Ἰησοῦ.

52 This man went to Pilate and asked for the body of Jesus.

Lk 23:53 Καὶ καθελὼν ἐνετύλιξεν αὐτό σινδόνι, καὶ ἐθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὔδες οὐκ κείμενος.

53 And when he had taken it down he wrapped it in linen, and laid it in a hewn-out tomb, which no one was lying in yet.

Lk 23:54 Καὶ ἠμέρα ἦν Παρασκευῆς καὶ σάββατον ἑπέφωσκεν.

54 And it was the day of Preparation, and the Sabbath was coming on.

Lk 23:55 Κατακολούθησασι δὲ γυναῖκες, ἀτίνες ἦσαν συνεληλυθοῦσαί εκ τῆς Γαλιλαίας αὐτῷ, ἔθεσαν τὸ μνημεῖον, καὶ ὡς ἔτθη τὸ σῶμα αὐτοῦ.

55 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.

Lk 23:56 Ὑποστρέψασι δὲ ἦτοίμασαν ἀρώματα καὶ μόρα. Καὶ τὸ μὲν σάββατον ἦσοχασαν κατὰ τὴν ἑντολὴν,

56 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

Lk 24:1 τῇ δὲ μιᾷ τῶν σαββάτων ὀρθροῦ βαθέως ἐπὶ τὸ μνήμα ἠλθον φέρουσαι ἡ ἦτοίμασαν ἀρώματα.

1 but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.360

358 23:46 This is as Jewish as King David who said it first, see Psalm 31:5 (6) in the Hebrew https://mechon-mamre.org/p/pt/pt2631.htm

359 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.”

360 24:1 txt αρώματα ρβοὶ Κ B C* L lat copt lat syrPsal SBL T H NA28 // αρώματα καὶ τινὲς συν αὐταίς. p) ελογινύοντο δε εν εαυταις τις αρα αποκυλιει εμιν τον λίθον 070 // καὶ τινὲς συν αὐταίς. κ) ελογινύοντο δε εν
Lk 24:2 Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου.

But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

Lk 24:3 Εἰσελθόντα δὲ ὢν εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

And when they went inside, they did not find the body of the Lord Jesus.

Lk 24:4 Καὶ ἐγένετο ἐν τῷ πόρῳ αὐτοῦ περὶ τοῦτο, καὶ ἴδον, ἄνδρες δύο ἐπέστησαν αὐτοῖς ἐν ἔοι̣θη ἀστραπτούσῃ.

And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

Lk 24:5 ἔμφοβον δὲ γεγομένον αὐτῶν, καὶ κλίνουσών τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτᾶς, Τῷ ἄρτε τὸν εἶνα 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?

Lk 24:6 οὐκ ἔστιν ὁ δὲ ἡγέρθη· μνήσθητε ὡς ἐλάλησαν ὑμῖν, ἐτί ἦν ἐν τῇ Γαλιλαίᾳ,

He is not here, but is risen! Recall how he spoke to you while still in Galilee,

Lk 24:7 λέγων τὸν ἴον τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

7saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

Lk 24:8 Καὶ ἐμνήσθησαν τῶν ἡμισίᾳ αὐτῶν,

And they did recall his statements.

Lk 24:9 καὶ ὑποστρέφασα ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταύτα πάντα τοῖς ἕνδεκα καὶ πάσιν τοῖς λοιποῖς.

And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

Lk 24:10 Ἡ αὐτὸς δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιποὶ σὺν αὐταῖς, ἔλεγον πρὸς τοὺς ἄποστολοὺς ταύτα.

10Now it was the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles;

Lk 24:11 Καὶ ἔφανον ξύνης αὐτῶν ὀσεί λήφη τά ἡμισίᾳ ταύτα, καὶ ἠπίστουσαν αὐταῖς.

11and these statements appeared to them as nonsense, and they did not believe them.

Lk 24:12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημείον, καὶ παρακύψας βλέπει τὰ ὀδόντα μόνα· καὶ ἀπῆλθεν πρὸς εὐαγγέλιον ταύμαζον τὸ γεγονός.

12But 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

Lk 24:13 Καὶ ἴδοι, δύο εἴ δέ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν παρευμόνοι εἰς κόμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἰερουσαλήμ, ἦν δὲ ἐμμαίως.

13And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles from Jerusalem.

Lk 24:14 Καὶ αὐτοὶ ὠμίλουσιν πρὸς ἄλληλοις περὶ πάντων τῶν συμβεβηκότων τούτων.

14And these two were conversing with each other about the outcome of all these things.

Lk 24:15 Καὶ ἐγένετο ἐν τῷ ὠμίλειν αὐτῶν καὶ συζητεῖν, καὶ αὐτῶς ἦν ἦσαν ἔγχυσας συνεπερεύετο αὐτῶς.

15And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

Lk 24:16 οἱ δὲ ὄψιάλῳ αὐτῶν ἔκρατοῦντο τῷ μὲ ἑπιγνώται αὐτῶν.

16Their eyes, however, were being restrained, so as not to recognize him.

εἰς τὸ αὐτῆς τις ἀρα ἁπεκολυψεν τὸν λίθον D cor @ ἀρωμάτα καὶ τινὲς συν αὐταίς ης E W 763 765 (syr cop bo eus) TR RP lac Ψ 56 N P Q T.

24:13 Greek: sixty stadia, or about 11 kilometers.
Lk 24:17 Εἶπεν δὲ πρὸς αὐτοῦς, Τίνες οί λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους πεπιστοῦντες καὶ ἐστάθησαν σκυθρωστί;

17 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.

Lk 24:18 Ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπᾶς, εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς ἀρεσοπλῆμι, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

18 And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem, and unaware of the things happening in it during these days?"

Lk 24:19 Καὶ εἶπεν αὐτοῖς, Ποία; Οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, διὸς ἐγένετο ἄνη προφήτης δυνατός ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ•

19 And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people;

Lk 24:20 ὅπως τε παρέδωκαν αὐτῶι οἱ ἀρχιερεῖς καὶ οἱ ἀρχικατετίη ἡμῶι εἰς κρίμα θανάτου, καὶ ἐσταθερεσαν αὐτῶι.

20 how the chief priests and our rulers handed him over for the sentence of death, and how they crucified him.

Lk 24:21 Ἡμεῖς δὲ ἦματον ὅτι αὐτῶι ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Ἀλλὰ γε καὶ σὺν πάσιν τούτοις τρίητη ταύτην ἡμέραν ἄγει αὖτ' οὖ ταῦτα ἐγένετο.

21 And here we had been hoping he was the one who was going to redeem Israel. And what is more, he is already spending his third day in the grave since when these things took place.

Lk 24:22 Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶι ἐξεστησαν ἡμᾶς, γενόμενα όρθριναι ἐπὶ τὸ μνημεῖον•

22 And not only that, now some of our women have confounded us. They were at the tomb early this morning,

Lk 24:23 καὶ μὴ εὑρόσα τὸ σῶμα αὐτῶι, ἠλθον λέγουσαι καὶ ὑπασιν ἀγγέλων ἐωρακέναι, οἱ λέγουσαι αὐτῶι ἦζαν.

23 and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

Lk 24:24 Καὶ ἀπῆλθον τινες τῶι σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ ἠφον οὕτως καθώς καὶ αἱ γυναίκες εἶπον αὐτῶι δὲ οὐκ ἐδοκον.

24 So some of our number went to the tomb, and found it just as the women had said; but him they did not see."

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624 24:17 txt καὶ ἐσταθησάν Π75 Ν Α* B (L ἐστησάν) 070 079 ite syr pal cop sa SBL TH NA28 {B} ἐκ καὶ εστησέ E N Π W Μ vg iteaur b Δ Ψ ltr syr sa ob TR RP ถอน D eth C Q T. The Robinson-Pierpoint also punctuates this differently. Whereas the NA28 text has a question mark after περιπατοῦντες, the RP has a comma. Thus the NA text reads "'What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal." The RP text reads, "What is this discussion you are having with each other as you are walking along and looking dismal?"

624 24:18 Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..." But this is less likely, because in the Greek, the word for "living," παροικέω, 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 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.

624 24:21 DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase τρίητη ταύτην ἡμέραν ἄγει αὖτ' οὐ 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 ἄγω in phrases about time, means "spend."
Lk 24:25 Kaí aútós eípein prós aútous, Ὡ ἁνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.

26And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken!

Lk 24:26 ouxí taúta édei padei tôn xrist tôn, kai eiselthein eis tìn dòchán aútou;

27Were not these things required for the Christ to suffer in order to go on into his glory?"

Lk 24:27 kai arxámenos apò Mwósteños καὶ ἀπὸ πάντων τῶν προφητῶν, διερμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ.

28And beginning with Moses, and through all the prophets, he interpreted for them the things in all the writings that were about himself.

Lk 24:28 Kαὶ ἠγισσαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποίησατο πορρώτερον πορεύεσθαι.

29And they came near to the village to which they were going, and he pretended to go on farther.

Lk 24:29 Kαὶ παρεβιάσαντο αὐτόν, λέγοντες, Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἑστίν, καὶ κέκλικεν ἡ δὴ ἡ ἡμέρα. Καὶ εἰσῆλθεν τοῦ μείναί σὺν αὐτοῖς.

30And 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.

Lk 24:30 Kαὶ ἐγένετο ἐν τῷ κατακλιθῆσαν αὐτῶν μετ’ αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπεδίδον ταύταις.

31Then their eyes were opened, and they recognized him. And he disappeared from them.

Lk 24:31 Αὐτῶν δὲ διηνοιχθήσαν οἱ όρθιαλμοί, καὶ ἐπέγνωσαν αὐτῶν καὶ αὐτός ἔφαντος ἐγένετο ἀπ’ αὐτῶν.

32And they said to each other, "Were not our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?"

Lk 24:32 Καὶ εἶπαν πρὸς ἄλληλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὅδῷ, ὡς διηνοιχεὶ ἡμῖν τὰς γραφὰς; 33And they said to each other, "Were not our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?"

Lk 24:33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ἡρωισμένους τοὺς ἐνδέκα καὶ τοὺς σύν αὐτοῖς,

34And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together,

Lk 24:34 λέγοντας δὲ ὦντις ἠγέρθη ὁ κύριος, καὶ ὅψηθε Σίμωνι.

35And then the former were recounting the events on the road, and how he was made known to them in the breaking of the bread.

Jesus Appears to the Apostles

Lk 24:36 Taúta δὲ αὐτῶν λαλοῦντων, αὐτός ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εὐρήνη ὑμῖν.

36And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."

Lk 24:37 Πεποιθήνετε δὲ καὶ ἐμφανίσθησθε γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

37But alarmed they were, and terrified, thinking they were seeing a ghost.

Lk 24:38 Καὶ εἶπεν αὐτοῖς, Τῇ τεταραγμένοι ἐστέ, καὶ διὰ τῇ διαλογίσμῳ ἄναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

38And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?"

Lk 24:39 Ἰδεῖτε τὰς χειρὰς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατε με καὶ ἰδεῖτε, ὅτι πνεῦμα σάρκα καὶ ὄστεα σύν ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

39Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having."
Lk 24:40 And when he had said this, he showed them his hands and his feet.

Lk 24:41 "Then as he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

Lk 24:42 But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

Lk 24:43 So they handed him a piece of broiled fish.

Lk 24:44 And after lifting up his hands, he blessed them, and was taken up into heaven.

Lk 24:45 Then at that time he opened their minds to understand the scriptures.

Lk 24:46 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."

Lk 24:47 Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

Lk 24:48 You are witnesses of these things.

Lk 24:49 And he said to them, "This is what is written: the Christ was to suffer, and to rise from the dead the third day, and to appear to my apostles by the power of the Holy Spirit."

Lk 24:50 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 ended with power from on high."

Lk 24:51 And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

Lk 24:52 And after worshiping him, returned back to Jerusalem with great rejoicing.

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365 24:42 [lac] "mekos" Cyril-Jerusalem Proclus; Aug% Variradam / "lac" C P Q T
And throughout those days they were continually at the temple, praising God.

Lk 24:53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
ENDNOTES

Endnote #1 – Matthew's vs. Luke's Genealogy

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


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Matthan  Joanan  
Jacob  Joda  
Joseph  Josech  
Jesus  Semein  
Mattathias  
Joseph  Jannai  
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Joseph  
Jesus  

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?**
(ἐβδομήκοντα or ἐβδομήκοντα δύο?)

**Luke 10:1, 17; Diatessaron 18:10, 15**

There are witnesses both ample and ancient (𝔓⁴⁵ now is known to support 70 in 10:17) to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 28th Edition and the UBS 5th 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
sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd.”

Regarding the above-mentioned decision by the Editorial Committee of the United Bible Societies’ Greek New Testament to include the "two" in square brackets, one of the members of the committee disagreed with that decision, for he regarded "72" as undoubtedly the original reading. That member was the late Kurt Aland. His written dissent, as published in the book, *A Textual Commentary on the Greek New Testament*, Metzger, Bruce M., on behalf of and in cooperation with the Editorial Committee of the United Bible Societies’ Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975), is worthy of being printed below, as follows.

The concept of "70" is an established entity in the Septuagint and in Christian tradition. The number of examples of "70" in the Old Testament is overwhelming: there are always 70 souls in the house of Jacob, 70 elders, sons, priests, and 70 years that are mentioned in chronological references to important events. The number 72 appears only once, where, amid many other numbers, 72 cattle are set aside for a sacrificial offering (Num 31:38). If 72 occurs in the Letter of Aristeas (as the number of translators of the Septuagint) as well as in III Enoch, these sporadic instances are not to be compared in significance with the tradition involving 70.

Consequently it is astonishing that the reading ἑβδομήκοντα δύο appears at all in [Luke] 10:1 and 17, and that it has such strong support. A reading that in the Gospels has in its support ℶ 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.

Here is a breakdown of some English translations I have checked. Those reading "70" are: Tyndale, KJV, NKJV, ASV, RSV, NRSV, NASB, AMP, CBW, CJB, ISV, HCSB, WEB, GW, EMTV, Phillips, Recovery, Darby, Weymouth. Those reading "72" are: CSB, DRP, GNB, JB, NIV, TNIV, REB, NLT, NCV, CEV, NET, ESV, MOUNCE, EHV; and the NAB reads "seventy-two", and says "seventy-two" in the section heading. Note that the HCSB which read 70 has changed to 72 in the CSB.

Endnote #3

Luke 22:43-44

43 And an angel from heaven appeared to him, strengthening him. 44 And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling down onto the ground.

Omit vv 43,44: $\text{p}^{69}$ $\text{p}^{75}$ $\text{K}^{2b}$ A B N R T W 0211 124 158 179 579 713 788 1071* Lect* f it$^c$syr$^s$ cop$^{sa,bo}$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 $\text{p}^{69}$ certain.)

Transpose Lk 22:43-44 after Mt. 26:39 f$^{13}$

Transpose Lk 22:43-45a (add καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς) after Mt. 26:39 Lect$^{f/5}$

Include with minor variants: $\text{K}^{a,2b}$ D E F G H K L M Q X Γ Δ* Θ Λ Π* Ψ 0171 0223 f$^{1}$ 13$c$ 28 157 180 205 346 565 597 700 828$^{1/2}$ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 ΜΙ $^{1841/2}$ $^{i}ta,aur,b,c,d,e,rf2,i,l,q,r,l \text{v}g$ syrc.$^{p,}b,pal$ cop$^{bo}$feth slav Diatessaron$^{arm}$ Justin Irenaeus$^{gr}$ Hippolytus$^{acc.}$ to Theodoret Origen$^{dub}$ Ps-Dionysius Arius$^{acc.}$ to Epiphanius Eusebian Canons Didymus$^{dub}$ Epiphanius Chrysostom Theodore Nestorius Theodoret all versions and most Greek mss$^{acc.}$ to Anastasius-Sinaita John-Damascus; Hil,ary Greek and Latin mss$^{acc.}$ to Jerome Augustine Quodvultdeus. The uncial 0171 is defective here, but indicates probable presence of the words.

Include with asterisks or obeli: Δ* Π$^{c}$ 892$^{c}$ mg 1079 1195 1216 cop$^{bomss}$


"The absence of these verses in such ancient and widely diversified witnesses as $\text{p}^{(69)}$ $\text{p}^{75}$ A B T W syr$^s$ cop$^{sa,bo}$mss geo Marcion Clement Origen al, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Π$^{c}$ 892$^{c}$ mg 1079 1195 1216 cop$^{bomss}$) and their transference to Matthew’s gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are no part of the original text of Luke. Their presence in many manuscripts,
some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.

*Thomas A. Wayment, "A New transcription of P.Oxy 2383 (φ69); NovT 50 (2008) 351-57

Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.

Omit: \(\Psi^{69}, 75\) \(\kappa^{2a}\) B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622L 2633 it\(\text{a, b, c, d}\) syr\(s\) copsa, bo\(\text{mas}\)

Include with minor variants: \(\kappa^{*}, 2b\) (\(A\) omit “Father”) C D\(3\) (E with *) F G H (K είπεν for ἔλεγεν) L M N Q U X Γ Δ Λ Π Ψ 063 0211 0250= f\(1\) 2 28 33 131 157 158 180 205 565 597c 700 713 828 892 1006 (1009 ποιῶσιν) 1010 1071 1079 (1195 ἄ for τί) 1216 (1230 1253 Ἰησοῦς ἐκταύρωμένος ἔλεγεν) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 \(\text{M}\) Lect iaur, b, c, e, f\(2\), l, r\(1\) vg syr\(c, p, h, \text{pal}\) cop\(b, p\) arm eth geo slav Diatess Irenaeus\(\text{lat}\) Clement Origen Eusebius 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 \(\Psi^{75}\) B D* W Θ it\(\text{a, d}\) syr\(s\) copsa, bo\(\text{mas}\) 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.

Luke 1:34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;  
34And Mary said to the angel, "How will this happen, since I am not knowing a man?"

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.

Luke 5:33 Οἱ δὲ εἶπαν πρὸς αὐτόν· Οί μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὡς καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοι ἐσθίουσιν 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."

Luke 6:46 Τί δέ με καλεῖτε· Κύριε κύριε, καὶ δοθῆσετε ἄ λέγω;  
46"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?"

Luke 11:9 Καγώ ύμῖν λέγω, αἰτεῖτε, καὶ δοθῆσεται ύμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοίγησεται ύμῖν·  
9So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

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.


and he kept longing in vain to eat the scraps dropping from the table of that rich man. In contrast, even the dogs at least would come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man’s table, but never did. His longing never ceased, or ended. In contrast, the dogs would at least come and lick his sores.

Luke 18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα · Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

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.

Luke 18:7 ὁ δὲ θεὸς ὦ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ 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.


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.
And the chief priests and the scribes sought how they might put him to death; for they feared the people.

The chief priests and the scribes sought how they might kill him; for they feared the people.

The chief priests and the scribes sought how they might put him to death, for they feared the people.

The chief priests and the scribes sought how they might put him to death, for they feared the people.

The chief priests and the scribes sought how they might put him to death, for they feared the people.

The chief priests and the scribes sought how they might put him to death, for they feared the people.

The chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.

The chief priests and the scribes were seeking how they might put him to death, for they feared the people.

So the high priests and the scribes continued to seek how they might put Him to death, for they were afraid of the people.

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.

and the chief priests and the scribes were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the scribes were looking for some way to do away with him, because they mistrusted the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

And the chief priests and the scribes sought how they might kill Him, for they feared the people.

and the chief priests and the scribes were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the scribes were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the scribes were seeking a way to do away with Him, for they feared the people.

and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people.

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.

The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.

and the chief priests and the scribes were seeking a way to get rid of Yeshua, because they were afraid of the people.

The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

The chief priests and the teachers of the law were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.

The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.

and the high Priests and Scribes sought how to kill him, but they feared the people.
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 γὰρ. The closest thing to an adversative use is said to be in one passage in Matthew where γὰρ is used in combination with other conjunctions; but here in this passage it is used by itself. The Matthew passage:

Matt 15:27

η δὲ εἶπεν, Ναῦ, κύριε, καὶ γὰρ τὰ κυνάρια ἐσῆι ἀπὸ τῶν ψιχίων τῶν πιπόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

27*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 γὰρ.

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)