Chapter 1

Introduction

Lk 1:1 Ἐπειδὴ πολλοὶ ἐπεχείρησαν ἄναταξαθαὶ διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
1Since many have undertaken to draw up an account of the things fully attested among us,
Lk 1:2 καθὼς παρέδοσαν ἡμῖν οἱ ἀρξῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,
2as delivered to us by the original eyewitnesses who became stewards of the word,
Lk 1:3 ἐδοξέων καὶ ἀμοί, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράφαι, κράτιστε Θεόφιλε,
3it seemed good to me also, having meticulously traced everything again from the top, to write it down in sequence for you, O most excellent Theophilus,
Lk 1:4 ιδία ἐπιγνώς περὶ ᾧν κατηχήθης λόγων τὴν ἁσφάλειαν.
4so that you may know the reliability of things you have been told.

The Birth of John the Baptizer Foretold

Lk 1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἰερώνου βασιλέως τῆς Ἰουδαίας ἱερεὺς τῆς ὀνόματι Ζαχαρίας, ἔξ ἐφημερίας Αβία· καὶ γυνὴ αὐτῶς ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
5It came about in the days of Herod, king of Judea, that there was a priest, Zechariah by name, of the rotation of Abijah. And his wife was from the daughters of Aaron, and her name was Elizabeth.

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1 Or, "as delivered to us by those who from the beginning were eyewitnesses and servants of the word." The word I translated "became" is the Greek word γίνομαι - ginomai, which usually means became, or came about, or happen. But Luke often uses γίνομαι in place of the simple word in Greek for "to be." That is why most translations translate it here as simply "were." But the reason I did not translate it that way, is that it would result in a non-Lukan use of the title "the Word" for Jesus. For you see, if we say, they were eyewitnesses and servants of the word from the beginning, that would be the only possible explanation of the idea of "being eyewitness of the word." That means they beheld Jesus as the word, in the Johannine concept of I John 1:1 and John 1. Otherwise, what would it mean? That they saw Jesus write the word down? But I do not believe that is what Luke is saying. I believe he is saying that the men who were the first eyewitnesses of Jesus, were given the trust of being stewards of the word, of the message. See Acts 1:21-22, which Luke also wrote. There we read how it was decided that the original eyewitnesses became official stewards of the word.
2 Lk 1:5a txt βασιλέως NA28 || τοῦ βασιλέως TR RP
3 Lk 1:5b txt γυνὴ αὐτῶς NA28 || ἡ γυνὴ αὐτοῦ TR RP
Lk 1:6 "He saw that his service was ended, and was filled with the Holy Spirit.

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

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

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

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.

The priests were divided up into divisions that took turns in rotation, doing the priestly duties.

The Levites were divided into 48 semi-beverages by no means shall he drink, and he will be filled with the Holy Spirit.

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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.
Lk 1:16 Kai pollou'ton vi'wv 'Isra'el epitrephepei ep'i kuriou'ton theon autwn•
16He will turn many of the children of Israel toward the Lord their God.
Lk 1:17 kai autous proeleusetai enwpon autou en pneuma kai dynamei 'Hliou, epitrephepei kardia patereon ep'i tekna, kai apeiteis en frenisei diakoin, eteimasei kuriw laon katekeusamevnon.
17And 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 Kai eipen Zaxarias pros ton 'Angelen, Kat'a ti ginoso'mai touto; 'Egw yap eimi prsebhtis, kai  'h voy mou prodebekeitai en taies 'hmeras autis.
18And Zechariah said to the angel, "By what will I know this? 14 For I am old, and my wife is well advanced in age."
Lk 1:19 Kai apokriteis o 'Angelen eipen autw, 'Egw eimi Gavbrithla o parasthikou enwpon tov theou• kai apestalichen lalesai pros se, kai euanegelisasthai soi tauta.
19And 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 Kai ido, 'esw sioptow kai  'h dynamenos lalesai, okhi  'h 'hmeras genetai taata, anthetai  'h oik epiptovosa tois logois mou, oitines plernwthisoyn eis toin kairon autwn.
20And 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 Kai  'hn o laos prosothkwn ton Zaxarion, kai ethamoisan en to chroinizein en to va'v auton.15
21And the people were waiting for Zechariah, and wondering about his delay in the temple.

The addition of the word  eti 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,  episotrephe - episotrephe - episotrephe, is in the infinitive form,  episotrephe - episotrephe. 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  eni tekna - 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  de apostatize karidin patrois pros viwn,  "who will turn the heart of the father to the son." Several translations make the word patr  (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." (Diasters. 11:17-18; Mt 12:38-39; Lk 11:16, 20) The apostle Paul said, "For Jews require a sign, and Greeks seek after wisdom..." (I Cor. 1:22)
15 1:21 Text in to va'v auton NA28 // auton en to va'v TR RP
Lk 1:22 Ἑξελθὼν δὲ οὐκ ἐδύνατο ζωά• καὶ ἐπέγνωσαν ὅτι ὄπτασιν ἑώρακεν ἐν τῷ ζωά• καὶ αὐτὸς ἦν διανεύον ἀυτοῖς, καὶ διέμενεν 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.

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

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

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

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

Lk 1:25 ὅτι Οὕτως μοι πεποίηκεν κύριος ἡμέρας αἰς ἐπέδεικν ἄφελείν ὅνειδός 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

Lk 1:26 ¶ Ἐν δὲ τῷ μήνι τῷ ἑκτῷ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὅνομα Ναζαρέθ.

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

Lk 1:27 πρὸς παρθένον μεμνηστευμένην ἐμνηστευμένην ἁνδρὶ ὁ ὅνομα Ήσιοφ, ἐξ οἴκου Δαυίδ καὶ τὸ ὅνομα τῆς παρθένου Μαριάμ.

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

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

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

Lk 1:29 Ἡ δὲ διεταράχθη ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἶ ὁ ἄσπασμος ὦτος.

29But she was very troubled by the utterance, and wondered what sort of greeting this might be.

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16 1:22 txt ἐδύνατο NA28 || Ἰδύνατο TR RP
17 1:25α txt κύριος NA28 || κύριος TR RP
18 1:25β txt ὅνειδος NA28 || το ὅνειδος TR RP
19 1:26α Naarēθ NA28 || Ναζαρέθ TR RP
20 1:26β txt ἀπὸ NA28 || ὑπὸ TR RP
21 1:27 ΕμνηστευμένηNA28 || μεμνηστευμένη NA28
22 1:28α txt ἄγγελος NA28 || ὁ ἄγγελος TR RP
24 1:29α txt omis NA28 || οὐδενά TR RP
Lk 1:30 And the angel said to her, "Fear not, Mary, for you have found favor with God.

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

Lk 1:32 And 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, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

Lk 1:33 In answer the angel said to her, "Fear not, Mary, for you have found favor with God, and you are to call his name Jesus. And he 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, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

Lk 1:34 And Mary said to the angel, "How will this happen, since I am not knowing a man?"

Lk 1:35 And Mary answered the angel, "I am not knowing a man." With the verb for know in the continuous aspect, is a euphemism here is Hebraistic in use: "thing, matter, event," and therefore with God, nothing will be impossible.

Lk 1:36 And 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, the Son of God.

Lk 1:37 Therefore with God, nothing will be impossible."

Lk 1:38 And Mary said, "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 ΄Αναστάσα δέ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἔπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα.

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

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

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

Lk 1:41 Καὶ ἐγένετο ὡς ήκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκύρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἅγιον 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 φωνὴ μεγάλη, καὶ εἶπεν, Εὐλογημένη ὑμῖν ἐν γυναιξιν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

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

Lk 1:43 Καὶ πόθεν μοι τοῦτο, ἵνα ἐλθῇ 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 Ἥδω γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὅτα μου, ἐσκύρτησεν ἐν ἀγαλλίασει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

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

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

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

Mary’s Song

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

46And Mary said: “My soul does magnify the Lord,”

Lk 1:47 καὶ ἡγαλλάσσειν τὸ πνεῦμά μου ἐπὶ τὸ θέω τῷ σωτήρι μου.

47and my spirit did rejoice in God my Savior,

Mary probably had in mind Psalm 34:3, “O magnify the Lord with me, and let us exalt his name together,” and “My soul shall make his boast in the Lord,” Psalm 34:2. And so she says, “My soul does magnify the Lord.” It is reminiscent also of the “Bless the Lord, O my soul...bless his holy name” of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary’s, only that the imperative mood of the verb ‘magnify’ is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., “Magnify the Lord, O my soul.” The songs of Mary and Zechariah are the most Semitic parts of Luke.
because he looked toward the lowly station of his servant. So behold: all the generations after now will consider me blessed,

because the Mighty One did great things for me. And holy will be his name, and his mercy to those who fear him, until everlasting” covers both past, present and future. But the “time” 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 ἐκπέμπειν of Lk 1:48.

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

55"to Abraham and his seed for ever,' as he said to our fathers."
Lk 1:56 Ἐμείνεν δὲ Μαρίαμ σὺν αὐτῇ ὡς ἡ μήνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον 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 Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκείν αὐτῆς, καὶ ἐγέννησεν υἱόν.

57And the time was fulfilled for Elizabeth to give birth, and she produced a son.
Lk 1:58 Καὶ ἤκουσαν οἱ περιόικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαιρον αὐτή.

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 ὠγδόῃ, ἤλθον περιτεμεῖν τὸ παιδίον• καὶ ἐκάλουν αὐτὸ ἐπὶ τὸ ὄνόματο 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 ἀποκριθέεσσα ἡ μήτηρ αὐτοῦ εἶπεν, ὦ χάρι, ἀλλὰ κληθήσεται Ἰωάννης.

60and his mother responded and said, "No! He shall be called John."
Lk 1:61 Καὶ εἶπον πρὸς αὐτὴν ὅτι ὢν δὲ ἐστιν ἐν τῇ συγγενείᾳ σου ὅ δε καλεῖται τῷ ὄνόματι τούτῳ.

61And they said to her, "There is no one among your relatives called by that name."
Lk 1:62 Ἐνέγευσαν δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλω καλεῖθαι αὐτό, ὥστε τὸν εἶπον πρὸς αὐτὴν ὅτι ὢν δὲ ἐστιν ἐν τῇ συγγενείᾳ σου ὅ δε καλεῖται τῷ ὄνόματι τούτῳ.

62Then they signaled to his father, to find out what he wanted him to be called.
Lk 1:63 Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστιν ὄνομα αὐτοῦ• καὶ ἐθάμασαν πάντες.

63And he asked for a tablet, and wrote as follows,49 "His name is John." Everyone was surprised.
Lk 1:64 Ἀνεύχθη δὲ τὸ στῶma αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογών 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 αὐτούς• καὶ ἐν ὅλῃ τῇ ὄρειν τῆς Ἰουδαίας διελεύσατο 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 ἔθετο πάντας οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τόσο ἐσται; 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  ἐλάλησεν: The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah’s song.
44  ἀποκριθέεσσα: ἡ μήτηρ αὐτοῦ: a Semitism for "he wrote, saying..." ἐγραψεν λέγων, a Semitism for "he wrote as follows:..."
Zechariah's Song

Lk 1:66 Ἐλεγγόνος ζεραρίας ὁ πατήρ αὐτοῦ ἐπήλοθεν πνεύματος ἁγίου, καὶ ἐπροφήτευσεν ἁγίου,

67 And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:

Lk 1:68 Ἑλλογητός κύριος ὁ θεός τοῦ Ἰσραήλ, ὅτι ἐποίησεν καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,

68 Blessed be the Lord, the God of Israel, because he has turned to concern himself and has accomplished redemption for his people.

Lk 1:69 καὶ ἠγείρεν κέρας σωστρίας ἡμῖν ἐν οἴκῳ Δαυίδ· παιδὸς αὐτοῦ·

69 He has raised up a horn of salvation for us in the house of David his servant

Lk 1:70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἀγίων ἀπ’ αἰωνός προφητῶν αὐτοῦ—

70 as he has said through the mouths of his holy prophets since eons ago,

Lk 1:71 σωτηρίαν εἰς ἐχθρῶν ἡμῶν, καὶ ἐκ χειρός πάντων τῶν μισοῦντων ἡμᾶς—

71 salvation from our enemies and from the hand of all who hate us—

Lk 1:72 ποίησεν εἴλαος μετά τῶν πατέρων ἡμῶν, καὶ μνημήνα διαθήκης ἁγίας αὐτοῦ,

72 to demonstrate mercy to our fathers to remember his holy covenant,

Lk 1:73 ὁρκόν δὲν ὠμοσεν πρὸς ἀβραάμ τοῦ πατέρα ἡμῶν, τοῦ δούναι ἡμῖν ἡμῶν,

73 the oath he swore to our father Abraham, to give us

Lk 1:74 ἀφόβως ἐκ χειρός ἐχθρῶν ἡμῶν ἤμων ὑμωπέντας, λατρεύειν αὐτῷ

74 rescue from the hand of our enemies, that we may serve him without fear

Lk 1:75 εἰς ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πᾶσας τας ἡμέρας ἡμῶν.

75 in holiness and righteousness before him all our days.

Lk 1:76 Καὶ σὺ δέ, παιδίον, προφήτης υψίστου κληθήσῃ προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτυμασίας όδοὺς αὐτοῦ·

76 Yes and you, child, will be called a prophet of the Most High; for you will go on before the Lord to prepare his paths,

Lk 1:77 τοῦ δοῦναι γνῶνων σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἀμαρτιῶν αὐτῶν,

77 to give his people the knowledge of salvation through the forgiveness of their sins,

Lk 1:78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οῖς ἡμῶν ἀνατολῆ ἡ υἷς υἱός,

78 because of the tender feelings of our God with which the Sunrise from on high will look over us

Lk 1:79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθύναι τοὺς πόδας ἡμῶν εἰς ὀδὸν εἰρήνης.

79 to appear to those sitting in darkness and in the shadow of death, to guide our feet along the path of peace."

Lk 1:80 Ἡ Το δὲ παιδίον ἦζεν καὶ ἐκραταιούτοπνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἔως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

80 And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.

50 1:66 txt γάρ Ψ4 Κ Β NA28 // omit A TR RP
51 1:67 txt ἐπροφήτευσεν NA28 // προφητευσεν TR RP
52 1:69a txt οἴκω Δαυίδ NA28 // τῷ οἴκῳ Δαυίδ τοῦ TR RP
53 1:69b Horn in the Old Testament symbolizes strength.
54 1:70 txt ἀπ’ NA28 // τῶν ἀπ’ TR RP
55 1:74 txt ἐχθρῶν NA28 // τῶν ἐχθρῶν ἡμῶν TR RP
56 1:75 txt πᾶσας τας ἡμέρας ἡμῶν NA28 // πᾶσας τάς ἡμέρας τῆς ζωῆς ἡμῶν TR RP
57 1:76a txt καὶ σὺ δέ ΝΑ28 // καί σὺ TR RP
58 1:76b txt ἐνώπιον NA28 // πρὸ προσώπου TR RP
59 1:78 txt ἐπισκέψεται NA28 // ἐπισκέψατο TR RP
Chapter 2

The Birth of Jesus

Lk 2:1 'Εγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξήλθον δόγμα παρὰ Καίσαρος Αὐγοῦστο, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

1 And 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 ἀπογραφὴ61 πρῶτη ἔγένετο ἡμερομενούντος τῆς Συρίας Κυρηνίου.

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

Lk 2:3 Καὶ ἔπορεύοντο πάντες ἀπογράφεσθαι, ἐκαστος εἰς τὴν ιδίαν ἐαυτοῦ62 πόλιν.

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

Lk 2:4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλατίας, ἕκ πόλεως Ναζαρέθ,63 εἰς τὴν ἱουδαίαν, εἰς πόλιν Δαυὶδ, ἤτοι καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ξέ οἶκον καὶ πατρίας Δαυὶδ,

4 Thus 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 σὺν Μαρίᾳ τῇ ἐμνηστευμένῃ αὐτῷ, οὕτω ἐγκύω.

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

Lk 2:6 ἔγένετο δὲ ἐν τῷ εἶναι αὐτοῦς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν.

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

Lk 2:7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάσασθαι αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ,65 διὸτι οὐκ ἦν αὐτοῦς τόπος ἐν τῷ καταλύματι.

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

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

61 22 ἀπογραφή NA28 || ἀπογραφῇ TR RP
62 23 ἐαυτοῦ NA28 || ἕαυτον TR RP
64 25 ἐμνηστευμένη ΑΥΤΩ NA28 || μεμνηστευμένη αὐτῷ γυναικὶ TR RP
65 27α ἐν φάτνῃ NA28 || ἐν φάτνῃ TR RP
66 27b Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =bands ages, 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 And there were shepherds in that same region, camping out in the fields, keeping watch over their flocks by night.

Lk 2:9 An angel of the Lord came upon them, and the glory of the Lord shone around them, and they were terrified.

Lk 2:10 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 For to you is born this day in the town of David, a Savior, who is Messiah the Lord.

Lk 2:12 And this will be a sign to you: you will find a baby swaddled, and lying in a feeding trough."

Lk 2:13 And suddenly, there was with the angel a great company of the army of heaven, praising God and saying,

Lk 2:14 "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; 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.

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

Lk 2:14 Δόξα ἐν υἱώσις θεω, καὶ ἐπί γῆς εἰρήνη, καὶ ἐπί ἄνθρωπος eu-δοκια.  

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

Also according to the UBS textual commentary says that the majority text reading is probably a scribal oversight, because, "at the end of a line eu-dokias would differ from eu-dokia only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken—thus eu-dokia:"
Lk 2:15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανόν οἱ ἄγγελοι, οἱ ποιμένες ἔλαλουν πρὸς ἅλλης, διέλυμεν δῆ ἐως Βηθλεέμ, καὶ ἰδομεν τὸ ρήμα τοῦτο τὸ γεγονός, δὲ κύριος ἐγνώρισεν ἡμῖν.

15And it came about that when the angels had departed from them into heaven, the shepherds were saying to one another, "Let's go over to Bethlehem, and see this thing that has happened, which the Lord has made known to us."

Lk 2:16 Καὶ ἦλθαν σπεύσαντες, καὶ ἀνεύραν τὴν τε 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 αὐτῶς περὶ τοῦ παιδίου τούτου.

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

Lk 2:18 Καὶ πάντες οἱ ἄκουσαντες ἔδαυμασαν 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 ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

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

Lk 2:20 Καὶ ὑποστρέφαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πάσιν οἷς ἠκούσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτοὺς.

20And the shepherds returned, glorifying and praising God, because of the fact that all the things which they had heard and seen, were just as it had been told to them.

Jesus Presented in the Temple

Lk 2:21 Καὶ ὅτε ἐπλήθησαν ημέραι ὅκτῳ τοῦ περιτεμείν αὐτῶν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλαμβάνει τοῦτον ἐν τῇ κοιλίᾳ.

21And when the eighth day had arrived, the time to circumcise him, he was called the name Jesus, the name called by the angel before he was conceived in the womb.

Lk 2:22 ¶ Καὶ ὅτε ἐπλήθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωυσείου, ἀνήγαγον αὐτὸν εἰς ἱεροσόλυμα, παραστήσαν τῷ κυρίῳ -

22And when the days of their cleansing according to the Law of Moses had been completed, they took him up to Jerusalem to present him to the Lord,

Lk 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίῳ ὅτι Πᾶν ἄρεν διανοίγον μήτραν ἀγίον τῷ κυρίῳ κληθήσεται -

23as it is written in the Law of the Lord, "Every male to open a womb shall be called holy to the Lord," 75

70 215a txt οἱ ποιμένες Β Λ ω Θ Σ 1 565 700 1071 1582* ita,sur,be,c,eff,l,r vg syr,pal copa,bo arm geo Or-lat Εus NA28 Π καὶ οἱ ἄνθρωποι οἱ ποιμένες Α Δ Ε Φ Γ Η Κ Μ Ρ Σ Υ Υ Γ Δ Λ Θ Ω Ρ 053 f13 2 28 33 118 157 892 1009 1010 1079 1195 1216 1230 1241 1242 1244 1546 1582c 2148 2174 III Lectm itb,da synth Diatess,nt TR RP Π καὶ οἱ ποιμένες 579 1365 lac Ψ55 p79 C N Q T π
71 215b txt ἔλαλους NA28 εἶπον TR RP
72 217 txt διεγνώρισαν TR RP ἐγνώρισαν NA28
73 222 Leviticus 12:1-8
Lk 2:24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, Ζεύγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

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

Lk 2:25 Καὶ Ἰδοὺ, ἰνδρωπὸς ἦν ἐν ἑρευσαλήμ, ὁ ὄνομα Σιμεών, καὶ οὐ οὖν ἀνθρωπος ὅτι δίκαιος καὶ εὐλαβης, προσδεχόμενος παράκλησιν τοῦ Ἰησοῦ, καὶ πνεύμα ἦν ἄγιον ἐπὶ αὐτοῦ.

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, μη ἰδεῖν θάνατον πρὶν [ἡ] ἑδη τοῦ χριστοῦ 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 ἤλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν• καὶ ἐν τῷ εἰσαγαγεὶν τοὺς γονεῖς τὸ παιδίον Ἰησούν, τοῦ ποίησαι αὐτούς κατὰ τὸ εἰθοριέντον τοῦ νόμου περὶ αὐτοῦ,

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

Lk 2:28 καὶ αὐτὸς ἐδέξατο αὐτῷ εἰς τὰς ἀγγέλας, καὶ εὐλογήσων τὸν θεόν, καὶ εἶπεν,

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

Lk 2:29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ρήμα σου, ἐν εἰρήνη.

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

Lk 2:30 ζτὶ εἰδὼν οἱ ὀρθαλμοὶ μου τὸ σωτήριόν σου,

30 For my eyes have seen your salvation,

Lk 2:31 ὅ ἠποίμασας κατὰ πρόσωπον πάντων τῶν λαῶν•

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

Lk 2:32 φῶς εἰς ἀποκάλυψιν ἑθνῶν, καὶ δόξαν λαοῦ 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 πατὴρ αὐτοῦ καὶ ἡ μητέρα αὐτοῦ βαυμάζοντες ἐπὶ τοις λαλομένοις περί αὐτοῦ.

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

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74 2:23a Or, "every male to inaugurate a womb," or "every offspring first to open a womb, if it is male."

75 2:23b Exodus 12:12-16

76 2:24 Leviticus 12:8

77 2:26 ἵνα δια πρὶν ἡ ἱδην NA28 // πρὶν ἡ ἱδη TR RP

78 2:28 τάς ἀγγέλας NA28 // τὰς ἀγγέλας αὐτοῦ TR RP

79 2:32 In a physical sense, as is intended here, a Gentile is any person or nation that is not Israelite; that is, not a blood descendant of Jacob. (God had changed Jacob’s name to Israel.)

80 2:33 καὶ τὸν πατὴρ αὐτοῦ K B D L W 131 700 1241 v g vg it cop ab copab cod codc Cyril-Jerusalem Jerome Aug NA28 [B] // Τουρφ ὁ πατὴρ αὐτοῦ 157 165 176 • 16th // ὁ Τουρφ A Ν Ψ 579 // Τουρφ E Γ K M Σ U Γ Δ Λ Κ 176 3.2 28 33 180 205 565 597 892 1006 1010 1071 1243 1292 1342 1424 1505 1582C ιτα,aur,b,þ,φ,ff22,l,ξ,κ v g ms syrp,h,psill pal cods codb (æth17) Hesychiusæ抗氧化 Hilary TR RP // lac P M Q T Ξ. Erasmus has πατὴρ "father" in all 5 of his editions.

81 So we see that Erasmus figured that copyists changed the original "father" to Joseph, for the very same reasons that KJV Onlyists prefer the reading "Joseph." But they forget that the KJV calls Joseph Jesus’ father in several other passages. Erasmus was correct, but the KJV does not follow him here.
Luke 2:34, 35

34 And Simeon blessed them, and said to Mary, his mother: "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, and to be a sign that will be continually denounced—

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

Luke 2:36, 37

36 And there was also a prophet, 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,

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

Luke 2:38, 39

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

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

Luke 2:40, 41

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

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81 234 "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..." On the other hand, many new Israelites will rise or stand up, as a result of Gentiles being grafted in who trips over that stone, will be turned to powder...

82 235 The person who trips over that stone, will be turned to powder...

83 237a And then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

84 237b And then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

85 238a And then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

86 238b And then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying.

87 239 And when they had completed everything required by the Law of the Lord, they returned to their own town of Nazareth.

88 240 And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.
The Boy Jesus at the Temple

Lk 2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἰερουσαλήμ τῇ ἡρτή τοῦ Πάσχα.  
41Now his parents would go every year to Jerusalem for the festival of Passover.

Lk 2:42 Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔδος τῆς ἡρτής,  
42And when he turned twelve years old, according to the custom of the Festival.

Lk 2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἄσευς ὁ παῖς ἐν Ἰερουσαλήμ καὶ οὐκ ἐγνώσαν οἱ γονεῖς αὐτοῦ.  
43And when the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and his parents were not aware of it.

Lk 2:44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ, ἠλόδον ἡμέρας ὄδον, καὶ ἀνέζητον αὐτὸν ἐν τοῖς συγγενεῖσιν καὶ τοῖς γνώστοις.  
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 αὐτὸν, ὑπέστρεφαν εἰς Ἰερουσαλήμ ἀναζητοῦντες αὐτὸν.  
45And when they did not find him, they went back to Jerusalem to look for him.

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

90 2:42b τοκ ἀναβαινόντων αὐτῶν NA28 {\}  
91 2:43 τοκ ἰνωσαν \ σειν \ σοι \ σο \ οι \ γονε \ ες \ γονε \ ες \ γε νυ σα ν  
92 2:44 τοκ κα \ τοις \ γνωστός \ Ν B D L W Θ 33 157 579 1241 lat syr\(b\), lmg \ cor\(p\), bof\(t\) NA28 {/}
And it came about that after three days they found him, sitting in the temple, in the midst of the teachers, both listening to them and questioning them.

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

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

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

But they did not understand what he said to them. Then he went down with them, and arrived in Nazareth, and continued to subdue himself to them. But his mother was recording all these words in her heart.

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

Chapter 3

John the Baptist Prepares the Way

John the Baptist Prepares the Way

Luke 3:1

Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τίβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τεταράρχουντος τις Γαλιλαίας Ἰρώδου, Φιλίππου δὲ τοῦ

95 2:46 Ημέρας τρεῖς εὑρον αὐτὸν ἐν τῷ ἱερῷ, καθεξῆς ἔθηκαν ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτώντα αὐτούς.

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

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

98 2:51 Χριστός έκτισεν πάντα τὰ ῥήματα εν τῇ καρδίᾳ αὐτῆς.

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

100 And Jesus kept growing in wisdom and stature, and in favor with God and with people.
In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch \(^{102}\) of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene,

Lk 3:2 ἐπὶ ἄρχηρειως Ἄννα καὶ Καϊάφα, ἐγένετο βήμα θεοῦ ἐπὶ ἱωάννην τὸν Ζαχαρίου υἱόν ἐν τῇ ἐρήμῳ.

During the high priesthood of Hananiah \(^{103}\) and Kayafas, the word of God came upon John the son of Zechariah in the desert.

Lk 3:3 Καὶ ἤλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ ἱορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἀφεσιν ἀμαρτιῶν.

3 And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins,

Lk 3:4 ὡς γέγραπται ἐν βιβλίῳ λόγων Ἡσαυτοῦ τοῦ προφήτου, \(^{104}\) Ὑφνή βοώντος ἐν τῇ ἐρήμῳ, Ἐποιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 As it is written in the scroll of the words of Isaiah the prophet: “The voice of one calling in the desert, ‘Prepare the way for the Lord, make the paths straight for him.’

Lk 3:5 Πᾶσα φάραγγι πληρωθῆσαι, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθῆσαι καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὀδοὺς λείας.

5 Every valley shall be filled up, every mountain and hill laid low. The crooked places shall be made straight, the rough ways smooth.

Lk 3:6 καὶ ὑδέατα πᾶσα σάρξ τὸ σωτήριον τοῦ θεοῦ.

6 And all flesh shall see the salvation of God.\(^{105}\)

Lk 3:7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ, Γεννήματα ἔχοντες, τις ὑπέδειξεν ὑμῖν φυγέαν ἀπὸ τῆς μελλόσους ὀργῆς;

7 So John would say to the crowds coming out to be baptized by him, “You spawn of snakes! Who warned you to flee from the coming wrath?

Lk 3:8 Ποιήσατε οὖν καρποὺς ἄξιοις τῆς μετανοίας καὶ μὴ ἀρξῆθε ν λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραὰμ λέγω γάρ ὑμῖν ὅτι δύναται ὁ θεός ἐκ τῶν λίθων τούτων ἔγειραι τέκνα τῷ Ἀβραὰμ.

8 Then produce fruit characteristic of repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that God can raise up children for Abraham from these stones.

Lk 3:9 Ἡδὴ δὲ καὶ ἡ ἄξιν πρὸς τὴν ρίζαν τῶν δέντρων κεῖται πᾶν οὖν δέντρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπηται καὶ εἰς πῦρ βάλλεται.

9 Even now the axe is poised at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

Lk 3:10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν?

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

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

\(^{103}\) 3:2 The Greek says Hannas, which is short for the Greek, Hananes, which in turn is the Greek form of the Hebrew name Hananiah.

\(^{104}\) 3:4 Ἐκ τοῦ προφήτου NA28 {∀} // προφήτου λεγοντος TR RP

\(^{105}\) 3:6 Isaiah 40:3-5a

\(^{106}\) 3:10 α ποιήσωμεν Π Ν Α Β Δ Ν W NA28 {\|} // ποιήσωμεν TR RP // lac Π* Π* ΕΡΤΕ
And in answer he would say to them, "The person who has two tunics should give away to the one who has none, and the person who has foodstuffs should do the same."

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

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

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

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

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

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

19 But when Herod the Tetrarch was rebuked by him, regarding Herodias his brother’s wife, and all the other evil things he had done, Herod piled this on top of them all: he shut John up in prison.

The Baptism of Jesus

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

22 and the Holy Spirit descended on him in the bodily form of a dove. And a voice from said, “You are my Son, whom I love; with you I am well pleased.”

The Genealogy of Jesus

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

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113 3:20 txt πασιν ἡς {5} B D E it b.d.e cop TD TG SBL ‖ πασιν [και] NA28 {\} ‖ πασιν και R² A C E L N W 070 ἀ lat syr TR RP ‖ lac ᾱς P Q T. One theory for the cause of addition of και is that it was to avoid asyndeton.

114 3:22 txt γενεσθαι ἡς Ἰ B D L W NA28 {\} ‖ γενεσθαι λεγουσαν A E N Ἄ ὁ ὡ ὡτρικαντα. 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 "begun," 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 thirtieth year has a beginning, but "about thirty" does not. So what was it that was beginning? The lexical authorities on koine Greek tell us that the word ἀρχω in the middle voice is often pleonastic or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JW/Hunkin on the Pleonastic 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 ἐκατον and ἀρχω are in the continuous aspect. The word αὐτος could be its demonstrative use. Thus I translated this passage, "And this Jesus, being about thirty years old, was the son, so it was thought, of Joseph..."

116 3:23b See the endnote at the end of this document, comparing this genealogy to Matthew’s genealogy.

117 3:23c Probably, son-in-law of Eili. (In Hebrew this name Eili starts with the consonant Ayin, a guttural stop. The NA27/UBS Greek text and the 1550 Textus Receptus have it spelled Eili, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided
the son of Matthath, the son of Levi, the son of Melki, the son of Yannai, the son of Joseph,
the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Nagga,
the son of Maath, the son of Mattathias, the son of Semein, the son of Oved, the son of Boaz, the son of Salmon.

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.

324 Lk 3:24 τοῦ Μαθθάτ, τοῦ Λευ, τοῦ Μελχί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
the son of Matthath, the son of Levi, the son of Melchi, the son of Yannai, the son of Joseph.
325 Lk 3:25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναοῦ, τοῦ Εσλί, τοῦ Ναγγαί,
the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Nagga.
326 Lk 3:26 τοῦ Μααθ, τοῦ Ματθαίου, τοῦ Σεμείν, τοῦ Ἰωσήχ, τοῦ Ἰωάδα,
the son of Maath, the son of Mattathias, the son of Semein, the son of Shealtiel, the son of Neri,
the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,
the son of Joshua, the son of Joram, the son of Mattha, the son of Levi,
the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,
the son of Abia, the son of Menah, the son of Mattath, the son of Nahum,
the son of Meleah, the son of Menah, the son of Mattatha, the son of Nathan, the son of David,
the son of Jesse, the son of Boaz, the son of Obed, the son of Nahshon,
Lk 3:33 to τοῦ Ἀμιναδαβ, τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ Φαρές, τοῦ Ιουδα,
33 the son of Amminadab, the son of Aram,126 the son of Hezron, the son of
Perez, the son of Judah,
Lk 3:34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάναρα, τοῦ Ναχώρ,
34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah,
the son of Nahor,
Lk 3:35 τοῦ Σερόχ, τοῦ Ῥαγαύ, τοῦ Φάλεκ,127 τοῦ Ἐμέρ, τοῦ Σαλά,
35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of
Shelah,
Lk 3:36 τοῦ Καϊνάμ, τοῦ Ἀρφαζάδ, τοῦ Σήμ, τοῦ Νῶα, τοῦ Λάμεχ,
36 the son of Cainan,128 the son of Arphaxad, the son of Shem, the son of
Noah, the son of Lamech,
Lk 3:37 τοῦ Μαθουσάλα, τοῦ Ἑνώχ, τοῦ Ἰάρετ, τοῦ Μαλελήθ, τοῦ Καϊνάμ,
37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the
son of Cainan,
Lk 3:38 τοῦ Ἑνώ, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.129
38 the son of Enos, the son of Seth, the son of Adam, the son of God.

126 3:33 lax Αδαμ τοῦ Ἀμιναδαβ τοῦ Ἀράμ (Matt 1:3,4) A (D Ἀμιναδαβ) E G H N C U 565 1079 1230 1235 Byz184
(2392) 2211 (124) Ἐ M, τοῦ Ἀμιναδαβ τοῦ Ἀράμ (1292) 1574 1576 1577 1424 (1071) 1424 (1292) 1424 1182 1244 1424 (1071) 1182 1244 1574 1576 1577 1424 (1292) 1424 1230 1079 565
127 3:35 lax Ἐνωχ τοῦ Καϊναν, τοῦ Ἐμέρ, τοῦ Σαλα, τοῦ Ἐμέρ, τοῦ Σαλά, τοῦ Καϊνάμ, τοῦ Καϊνάμ, τοῦ Καϊνάμ,
128 3:36 lax Αδαμ τοῦ Ἀμιναδαβ τοῦ Ἀράμ (Matt 1:3,4) A (D Ἀμιναδαβ) E G H N C U 565 1079 1230 1235 Byz184
(2392) 2211 (124) Ἐ M, τοῦ Ἀμιναδαβ τοῦ Ἀράμ (1292) 1574 1576 1577 1424 (1071) 1424 (1292) 1424 1182 1244 1424 (1071) 1182 1244 1574 1576 1577 1424 (1292) 1424 1230 1079 565
129 3:38 lax Αδαμ τοῦ Ἀμιναδαβ τοῦ Ἀράμ (Matt 1:3,4) A (D Ἀμιναδαβ) E G H N C U 565 1079 1230 1235 Byz184
(2392) 2211 (124) Ἐ M, τοῦ Ἀμιναδαβ τοῦ Ἀράμ (1292) 1574 1576 1577 1424 (1071) 1424 (1292) 1424 1182 1244 1424 (1071) 1182 1244 1574 1576 1577 1424 (1292) 1424 1230 1079 565

There is, in the words of the Editorial Committee of the UBS' Greek New Testament, a "bewildering array of readings" for the first half of this verse. They go: "the Committee adopted what seems to be the least unsatisfactory form of text, a reading that was current in the Alexandrian church at an early period. Although the reading τοῦ Ἀμιναδαβ τοῦ Ἀράμ is supported by an impressive range of witnesses (A D 33 565 1079 many versions), with a reading that involves three names (such as that adopted by the Committee) Luke's entire genealogy of Jesus falls into an artistically planned pattern, even more elaborate than Matthew's (cf. Mt 1:17); than from Adam to Abraham, 3 x 7 generations; from Isaac to David, 2 x 7 generations; from Nathan to Salathiel (pre-exilic), 3 x 7 generations; from Zerubbabel (post-exilic) to Jesus, 3 x 7 generations, making a total of 11 x 7, or 77 generations from Adam to Jesus."
Chapter 4

The Temptation of Jesus

Lk 4:1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπό τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ.

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

Lk 4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν συνεδρίας ἐν ταῖς ἡμέραις ἐκείναις καὶ συνετέθεισον αὐτῶν, ἐπείγοσαν.

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

Lk 4:3 Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

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

Lk 4:4 Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται δὲ ὦ Οὐκ ἐπ' ἄρτῳ μόνω ζητεῖς ὁ ἀνθρώπος.

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

Lk 4:5 Καὶ ἄναγαγὼν αὐτὸν ἐδείξεν αὐτῷ πᾶσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

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

Lk 4:6 Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ζωὴν τὰ βασίλειαν ταύτην ἃπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ω ἂν θέλω δίδωμι αὐτήν.

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

Lk 4:7 Σοὶ ἂν εἶναι προσκυνήσεις ἐνώπιον ἐμοῦ, ἔσται σοὶ πᾶσα.

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

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

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

Lk 4:14 And Jesus answered and said to him, “If you are the Son of God, throw yourself down from here. Jesus Rejected at Nazareth

Lk 4:16 ¶ And Jesus returned to Galilee in the power of the Spirit, and a rumor about him spread throughout the whole region.

Lk 4:15 And having carried out every sort of temptation, the devil left him until an opportune time.

Jesus Begins to Preach

Lk 4:14 And Jesus returned to Galilee in the power of the Spirit, and a rumor about him spread throughout the whole region.

Lk 4:15 And he taught in their synagogues, being praised by everyone.

Jesus Rejected at Nazareth

Lk 4:16 ¶ And he came to Nazareth, where he had been brought up, and went into the synagogue on the Sabbath day, as was his custom. And he stood up to read.

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

134 4:11 txt ὅτι Ν A B L W Ξ TR NA28 {;} // omit D E 0102 Μ it copsa,bkpt RP
135 4:10-11 Psalm 91:11,12
136 4:12 Deuteronomy 6:16
137 4:16 txt ναζαρά Ν B* Ξ it copsa,mss Or NA28 {;} // την ναζαρά 33 // την ναζαράτ Α 0102 // ναζαρέω Δ // ναζαρετ Β L 579 700 892 1241 1582 2542 // την ναζαρέω Γ Κ Π 118 157 565 1071 1424 pm RP // την ναζαρέω G M U Y Γ Ψ f13 2 28 pm TR // ναζαρέω W Λ 1 788 // ναζαράτ Θ // ναζαρά Δ // lac Ψ45 Ψ89 C N P Q T
The Spirit of Yahweh is upon me, because he has anointed me; He has sent me to preach good news to the poor, to announce release for the prisoners and sight for the blind, to send off the crushed into liberty, Lk 4:19 kerúzai eniavtov kurión dekton. 

To proclaim the year of Yahweh’s favor... "

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 Ἡράξατο δὲ λέγειν πρὸς αὐτούς ὅτι Σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ωσὶν ύμων.

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

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

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

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

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138 4:18  txt omit N B D L W Ξ ch 33 579* 700 892* lat syr5 copSa,b Or Eus Did NA28 { } include iássasai toûs svntetemémnuvs tôs kárdían “to heal the broken-hearted” Α F K M U Γ Δ Θ Π Ψ 0102 Π’ 2 28 69 124 157 346 565 788 1071 1241 1424 2882 Μιτ ii vgl syrP,h,pal copbo MSS I-lat TR RP || lac Ψ46 575 C N P Q T. The standard textual criticism arguments are: (1), lectio brevior lectio potior (“the shorter reading is the better reading”) - unless homoioteleuton or otherwise explains omission, and (2), that the first reading best explains the other reading: that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap compared to the Isaiah passage - it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translations, including mine, end the quotation with an ellipsis... Moreover, Jesus also adds a phrase from a totally different passage in Isaiah, 58:6, “to set at liberty those who are oppressed.” To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.

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

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

Lk 4:27 Καὶ πολλοὶ λεπτοὶ ἤσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου· καὶ οὐδείς αὐτῶν ἐκάθαρσθη, εἰ μὴ Ναμίαν ὁ Σύρος.

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

Lk 4:28 Καὶ ἔπλησαν πάντες δυοῦ ἐν τῇ συναγωγῇ, ἀκουόντες ταῦτα,

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

Lk 4:29 καὶ ἀναστάνεις ἐξέβαλον αὐτὸν ἐξὼ τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἐως ὁφρύος τοῦ ὄρους ἐφ᾽ οὐ ἡ πόλις ὄκοδόμητο αὐτῶν ὡστε katarkημνίσαι αὐτόν.

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

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

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

Jesus’ Teaching Has Authority

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

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

Lk 4:32 Καὶ ἔξεπλήσσοντο ἐπὶ τῇ δίδαξί τινα, ὅτι τὸν ἐξοσιάδω ἦν ὁ λόγος αὐτοῦ.

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

Lk 4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ἁνθρώπος ἔχων πνεύμα δαυμονίου ἄκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ.

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

Lk 4:34 Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνε; Ἡλθες ἀπολέσαι ἡμᾶς; Οἶδα 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 ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθεῖ ἀπ’ αὐτοῦ. Καὶ ἤσφαν αὐτὸν τὸ δαυμίνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ, μηδὲν βλάφαν αὐτόν.

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

Lk 4:36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἄλληλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὃτι ἐν ἐξοσιάδω καὶ δυνάμει ἐπιτάσσει τοῖς ἄκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;

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

Lk 4:37 Καὶ ἔξεπρεπετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

140 4:29 ὄκοδόμητο αὐτῶν ὡστε NA28 [\| αὐτῶν ὄκοδόμητο εἰς τὸ TR RP
Jesus Heals All in Capernaum

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

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

Lk 4:39 Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν• παραχρῆμα δὲ ἀναστασὶς διηκόνει αὐτοῖς.

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

Lk 4:40 ¶ Δύνοντος δὲ τοῦ ἡλίου, ἀπαντεῖς δοὺς εἶχον ἀσθενοῦντας νόσους ποικίλας ἤγαγον αὐτοὺς πρὸς αὐτὸν• ὁ δὲ ἐν ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτίθεις ἐθέράπευεν αὐτούς.

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

Lk 4:41 Ἑξῆρχοτο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπιτιμῶν ὅρκῳ εἶ αὐτά καλεῖν, ὅτι ἠδεικνύετο τὸν χριστὸν αὐτὸν εἶναι.

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

Jesus Keeps Moving

Lk 4:42 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη ἐκεί ἐρήμον τόπον, καὶ οἱ ὁχλοὶ ἐπεζήτησαν αὐτὸν, καὶ ἤλθον ἐκαίν αὐτοῦ, καὶ κατείχον αὐτὸν τὸν μη διηκομένα αὐτόν.

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

Lk 4:43 Ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγέλισασθαί με δει τὴν βασιλείαν τοῦ θεοῦ ὅτι ἐπὶ τούτῳ ἀπεστάλην.

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

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

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

The Calling of Simon, Andrew, James, and John

Lk 5:1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικείσθη αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστῶς παρὰ τὴν λίμνην Γεννησαρῆν.

1And it came about that as he was standing by the Lake of Gennesaret, with the crowd pressing urgently around him and listening to the word of God, Lk 5:2 καὶ εἶδεν δύο πλοία ἐστώτα παρὰ τὴν λίμνην· οἱ δὲ ἄλλες ἀπ’ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

2He saw two boats standing idle by the lake; the fishers had gotten out of them, washing the nets.145

Lk 5:3 Ἄμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἤρωτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὅλιγον. Καθιέρας δὲ ἐκ τοῦ πλοίου ἐξίδοσκεν τοὺς ὄχλους.

3And getting on board one of the boats, which was Simon’s, he asked him to put out a little from shore. And sitting down, he taught the people from the boat. Lk 5:4 Ὄς δὲ ἔπαυσατο λαλῶν, εἴπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

4And when he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch." Lk 5:5 καὶ ἀποκρίθησεν Σίμων εἶπεν, Ἑπιστάτα, δι’ ὅλης νυκτὸς κοπιῶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ἐξίδοσκεν τοὺς ὄχλους.

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."146

Lk 5:6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλήθος ἱχθύων πολύ· διερρήσατο δὲ τὰ δίκτυα αὐτῶν.

6And when they had done so, they had enclosed a great number of fish, and their nets were beginning to tear. Lk 5:7 καὶ κατένευσαν τοὺς μετόχους ἐν τῷ ἔτερῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς καὶ ἠλόνου καὶ ἐπίλυσαν ἀμφότερα τὰ πλοία, ὥστε βυθίζεσθαι αὐτά.

7So they signaled to their partners in 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 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοὺς γόνασιν Ἱησοῦ, λέγων· Ἐξέλθε ἄπ’ ἐμοῦ, ὅτι ἀνήρ ἀμαρτωλὸς εἰμί, κύριε.

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 καὶ ἤμβας γὰρ περιέκεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἡγρᾷ τῶν ἱχθύων ὄνων συνέλαβον.

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.

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

145 5 · Επέλυσεν τοὺς βραχίους τοὺς πλοίων Καὶ εἶπεν Σίμων, Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 56 5 · Τοῦτο καὶ κατένευσεν τοὺς μετόχους ἐν τῷ ἔτερῳ πλοίῳ τοῦ Πέτρου συλλαβέσθαι αὐτοῖς καὶ ἠλόνου καὶ ἐπίλυσαν ἀμφότερα τὰ πλοία ὥστε βυθίζεσθαι αὐτά. 57 5 τοῦτο εἶπεν Πέτρος Καὶ εἶπεν Πέτρος τοῖς γόνασιν Ἱησοῦ, λέγων Ἐξέλθε ἄπ’ ἐμοῦ οτι ἀνήρ ἀμαρτωλὸς εἰμί κύριε. 59 5 τοῦτο οὖν ἔπλυσεν τοὺς βραχίους τοὺς πλοίων Καὶ εἶπεν Πέτρος τοῖς γόνασιν Ἱησοῦ λέγων Ἐξέλθε ἄπ’ ἐμοῦ οτι ἀνήρ ἀμαρτωλὸς εἰμί κύριε.
A Leper Healed Spreads the Word

Lk 5:12 Kai ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδού, ἀνὴρ πλήρης λέπρας· ιδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδείχη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

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

Lk 5:13 Καὶ ἐκείνας τὴν χείρα ἤφατο αὐτοῦ, λέγων, Θέλω, καθαρίσθητί. Καὶ εὐθέως ἦ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

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

Lk 5:14 Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενί εἰπεῖν· ἄλλα ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκεν περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

14 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."

Lk 5:15 Διῆρηκτο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοί ἄκουειν, καὶ θεραπεύοσθαι ἀπὸ τῶν ἄσθενεων αὐτῶν.

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

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

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

The Paralytic Lowered Through the Roof

Lk 5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκον· καὶ ἦσαν καθήμενοι Φαρισαίοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐλπιθοῦσες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ιερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἱάσθαι αὐτῶν.

17 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.

150 5:12 The Greek word was used for various diseases of the skin— not necessarily leprosy.
151 5:13 Jesus is following the Law, Leviticus 14, as to what to do regarding healing of leprosy. In all the history of Israel subsequent to the giving of the Law and Leviticus 14, no Jew had ever been verified as healed of leprosy.
152 5:15 Text omits K B C* D L W latt syr=s copsh bov NA28 */ / / ἀπ’ αὐτοῦ A / ἀπ’ αὐτοῦ E N (2211) L syrh TR RP
153 5:17 Text αὐτόν K B L W Σ syr=s Did NA28 */ / / αὐτοῦς A C D E N L latt syrh copsh TR RP.
Lk 5:18 Кαὶ ἵδου, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὡς ἦν παραλυμηνός, καὶ ἐξήτουν αὐτὸν εἰσενεγκείν καὶ θείαιν [αὐτόν] ἐνώπιον αὐτοῦ.

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

Lk 5:19 καὶ μὴ εὐροντες ποιας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὕλον, ἀναβάντες ἐπὶ τὸ δώμα, διὰ τὸν κεράων καθήκαν αὐτὸν σὺν τῷ κλινίδιῳ εἰς τὸ μέσον ἐμπροσθον τοῦ Ἰσοῦ.

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

Lk 5:20 Καὶ ἵδου τὴν πίστιν αὐτῶν, εἶπεν, Ἀνθρώπε, ἀφέωνται σοι αἱ ἀμαρτίαι σου.

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

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

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

Lk 5:22 Ἐπιγνοὺς δὲ ὁ Ἰσοῦς τοὺς διαλογισμούς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

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

Lk 5:23 Τί ἔστιν εὐκοπότερον, εἰπεῖν, Ἀφέωνται σοι αἱ ἀμαρτίαι σου, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει;

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

Lk 5:24 Ἰνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἄνθρωπου ἐξουσιάν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας - εἰπεν τῷ παραλυμηνῷ - Σοι λέγω, ἐγείρε, καὶ ἀρας τὸ κλινίδιόν σου, πορεύοι εἰς τὸν οἶκον σου.

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

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

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

Lk 5:26 Καὶ ἔκτοτας ἔλαβεν ἄπαντας, καὶ ἐδοξάζων τὸν θεόν, καὶ ἐπλήθησαν φόβου, λέγοντες ὅτι Εἶδομεν παράδοσα σήμερον.

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

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155 5:20 txt omit N B L ᾽Ι Π / vg cop= NA28 / / τῷ παραλυμηνῷ C D syr cop=bo Cyr / τῷ ἄνθρωπῳ ᾽Ι ᾽Ι ᾽Ι ᾽Ι ᾽Ι ᾽Ι ᾽Ι ᾽Ι ᾽Ι ᾽Ι ARM TR RP
156 5:21 The Greek for blasphemy is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. Here it would mean something more like "words of blasphemy," referring to the one incident of blasphemy in verse 20. Other examples of this kind of plural are Matthew 14:9, 15:19.
A Revenue Agent Joins Jesus

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

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

Lk 5:28 Καὶ καταλίπων πάντα, ἀναστὰς ἤκολούθει αὐτῷ.

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

Lk 5:29 Καὶ ἐποίησαν δοχήν μεγάλην Λευίς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὁ χλὸς πολὺς τελωνῶν, καὶ ἄλλων οἱ ἤσαν μετ' αὐτῶν κατακείμενοι.

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

Lk 5:30 Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;

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

Lk 5:31 Καὶ ἀποκρίθησις τοῦ Ἱησοῦς εἶπεν πρὸς αὐτούς, ὃς χρειάζονται οἱ χρεοφόροι ναῦται, ἡδονήν τῶν κακῶν ἔχουσιν.

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

Lk 5:32 Ὑπὸ ἐλήλυθα καλέσας δικαίους, ἡδονήν τῆς χρεοφορίας εἰς μετάνοιαν.

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

157 5:27 The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word ὄντως which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by someone like a collection agency. According to Bauer, the τελώναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portiatores) 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 subdivided people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Hence the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

158 5:30a Τὸ τέλον τῶν Φαρισαίων καὶ τῶν γραμματέων αὐτῶν Β Σ Λ Π Σ μ, 157, 579, 700, 892, 1241, 2542 lat SBL NA28 1/1 // τῶν τελωνῶν τῶν γραμματέων καὶ τῶν Φαρισαίων D H Q P T. These are meaningfully different, since having the possessive pronoun first, as in "their Torah scholars and Pharisees" makes it sound like "their" refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas "the Pharisees and their Torah scholars" makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

159 5:30b The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)
Jesus Questioned About Fasting

Lk 5:33 Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὅμως καὶ οἱ τῶν Φαρισαίων οἱ δὲ οἱ 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 Ὅ δὲ ἦσθις εἶπεν πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς νῦν οὕτως τοῦ νυμφῶνος, ἐν ψ ό νυμφίος μετ’ αὐτῶν ἔστιν, ποιῆσαι νηστεύειν;

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 Ἐλεύσονται δὲ ἢμέραι, καὶ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις 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 αὐτοὺς ὅτι Οὐδεὶς ἔπιβλημα ἀπὸ ἰματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἰματίων παλαιῶν• εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχίζει καὶ τῷ παλαιῷ ὦν συμφωνήσει 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 οἴνον νέον εἰς ἀσκοὺς παλαιοὺς• εἰ δὲ μὴ γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυσθείη, 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 οἴνον νέον εἰς ἀσκοὺς καινοὺς βλητένοι.

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

Lk 5:39 Καὶ οὐδεὶς πιῶν παλαιὸν θέλει νέον• λέγει γάρ, Ὁ παλαιὸς χρηστὸς ἔστιν.

39And no one after drinking old wine wants the new, for he says, 'The old is better.' "167
Chapter 6

Man Over the Sabbath

Lk 6:1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἰδοῦν τοὺς στάχυς, καὶ ἰδοῦν, ψωχοντες ταῖς χερείς.

1And he happened during a Sabbath to be passing through grainfields, and his disciples were plucking and eating the heads, rubbing them in their hands.\(^{168}\)

Lk 6:2 Τινὲς δὲ τῶν Φαρισαίων ἔταν, Τί ποιεῖτε ὅ ὀυκ ἔξεστιν ἐν τοῖς σάββασιν;

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

Lk 6:3 Καὶ ἀποκρίθησις πρὸς αὐτοὺς ἔτεν ὁ Ἰσοῦς, Ὡδὲ τοῦτο ἀνέγνωτε, ὁ ἐποίησεν Λαβί, 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?

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\(^{168}\) **6:1** txt σαββάτῳ Ψ\(^4\) Κ Β Λ \(1\;2\;3\;3\;6\;9\;11\;8\;15\;7\;20\;5\;58\;8\;57\;9\;78\;8\;79\;1\;100\;5\;1210\;1241\;1365\;1582\^\textsuperscript{a} 2372 2542 2670 Mt\(b,c,q,r\) syr/hmg/pal ζεστιν πεποιημένον Lect \(\text{cop}\) \(\text{bort}\) \(\text{εστιν}\) \(\text{ις}\) \(\text{αξουσία}\)

\(^{170}\) **6:2** The Greek word translated "permissible" is the impersonal participle ἐξεστιν - ἐξεστίν, which is derived from the same root as ἐξοσεί - exousia, the word for authority. If an activity was ἐξεστίν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἐξεστίν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
How 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?"

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

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

And the Torah scholars and the Pharisees were carefully watching him, and discussed with each other what they should do to Jesus.

Then 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?"

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

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

The Twelve Apostles

Lk 6:12 'Εγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθείν αὐτόν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.
Blessings and Woes

Lk 6:17 Καὶ καταβὰς μετ' αὐτῶν, ἐστή ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σιδώνου,

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 ἠλθον ἀκούσαι 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 ἔξητον ἀπεθανατοῦ αὐτοῦ· ὅτι ὁνάμις παρ' αὐτοῦ ἐξήρχετο καὶ ἱάτο 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 ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστίν ἡ βασιλεία τοῦ θεοῦ.

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

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

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

Lk 6:22 Μακάριοι ἔστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὄνειδίσωσιν, καὶ ἐκβάλωσιν τὸ δόναμα ὑμῶν ὡς πονηρόν, ἐνεκα τοῦ ισοῦ τοῦ ἀνθρώπου.

22Blessed are you when people hate you, excommunicate you and shame you and cast out your name as evil, because of the Son of Man.

174 6:16a Or brother
175 6:16b This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words הָיצָרִי שֵׁית, 'Ish Qariyot, ish Qeriath, 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.
Lk 6:23 Ἡμέρας ἐν ἑκείνῃ τῇ ἡμέρᾳ καὶ σκηνήσατε· ἵδον γὰρ, ὅ μιθός ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταύτα τὰ αὐτά γὰρ ἔποιον τοὺς προφῆτας οἱ πατέρες αὐτῶν.

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

Lk 6:24 Πλὴν οὐάι ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν υμῶν.

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

Lk 6:25 Οὐάι ὑμῖν, ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. Οὐάι, οἱ γελώντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

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

Lk 6:26 Οὐάι ὅταν ὑμᾶς καλῶς εἶποσιν πάντες οἱ ἀνθρώποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς φευγοφρήταις οἱ πατέρες αὐτῶν.

26Woe 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 ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.

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

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

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

Lk 6:29 Τῷ τύπτοντι σε ἐπὶ τὴν σαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἴματόν, καὶ τὸν χιτώνα μὴ κωλύσῃς.

29To 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 Πάντει αἴτιοντι σε δίδου· καὶ ἀπὸ τοῦ αἰροντός τά σὰ μὴ ἀπαίτει.

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

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

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

Lk 6:32 Καὶ εἰ ἂγαπάτε τοὺς ἀγαπώντας υμᾶς, ποίᾳ υμῖν χάρις ἔστιν; Καὶ γὰρ οἱ ἀμαρτωλοὶ τοὺς ἀγαπώντας αὐτοὺς ἀγαπῶσιν.

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

Lk 6:33 Καὶ ἂν ἂγαθοποιήτε τοὺς ἂγαθοποιοῦντας υμᾶς, ποίᾳ υμῖν χάρις ἔστιν; Καὶ οἱ ἀμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

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

Lk 6:34 Καὶ ἂν δαινύσῃ παρ’ ὅν ἔλπίζετε λαβεῖν, ποίᾳ υμῖν χάρις ἔστιν; Καὶ ἀμαρτωλοὶ ἀμαρτωλοὶ δανίζοντος ἰνα ἀπολάβωσιν τὰ ἴσα.

34"And if you lend to the ones from whom you foresee repayment, what credit is that to you? Sinners also lend to sinners, in such a way they may receive the equal back.
Lk 6:35 Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ύμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανίζετε, μηδὲν ἀπελπιστείτε• καὶ ἔσται ὁ μισθὸς ύμων πολὺς, καὶ ἔσεσθε υἱοὶ υψίστου• ὅτι αὐτὸς χρηστός ἔστιν ἐπί 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 οἰκτίμονες, καθὼς ὁ πατὴρ ύμων οἰκτίμων ἔστιν.

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

**The Law of Reciprocity**

Lk 6:37 Μὴ κρίνετε, καὶ οὐ μὴ κριθήτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθήτε• ἀπόλυτε, καὶ ἀπολυθήσεσθε•

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

Lk 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν• μέτρον καλόν, πεπεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουν εἰς τὸν κόπων ύμῶν. Ὡς γὰρ μέτρῳ ὑ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

38"Be giving, and it will be given to you. A generous container: compacted, shaken 177 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 Ἐπέν ἐκεῖ ὁ καθὼς καὶ παραβολὴν αὐτοῦ, Ἔφη θύματος τυφλῶν τυφλόν ὅθεν; 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 ἔστιν μαθήτης ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

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

Lk 6:41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου, τὴν δὲ δοκόν 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?

Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἄδελφῳ σου, Ἀδελφε, ἄρες ἔκβαλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν οὐ βλέψων; Ὑποκριτή, ἔκβαλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφου σου ἔκβαλειν.

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

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

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

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

Lk 6:43 Où γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν• 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 Ἐκαστὸν γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ εξ ἀκανθῶν συλλέγουσιν σῶκα, οὐδὲ ἐκ βάτου σταφυλῆς τρυγῶσιν.
44For each tree is known by its own fruit. For they do not gather figs from thornbushes, neither do they pick a grape from a brier.

Lk 6:45 Ὅ ἁγάθῳ ἁνθρωπος ἐκ τοῦ ἁγαθοῦ θαυματου ἡς καρδίας προφέρει τὸ ἁγαθὸν, καὶ ὅ πονηρός ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν• ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
45The good person, out of the good stockpile of his heart, brings forth good, and the evil person out of the evil, brings forth evil. For out of the abundance of the heart one’s mouth speaks.

The Two Kinds of Builders

Lk 6:46 Τί δὲ 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 Πάς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἕστιν ὁ ὀμιός•
47Anyone who comes to me and hears my words and does them, I will show you what that person is like.

Lk 6:48 ὁμιός ἐστιν ἄνθρωπος οἰκοδομῶνται οἰκίαν, ὡς ἔκαταγεν καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν• πλημμύρης δὲ γενομένης, προσέρχεσθαι ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυεν σαλεύσαι αὐτὴν• διὰ τὸ καλῶς οἰκοδομηθεῖν αὐτὴν.
48That person is like a man building a house, who dug and deepened and laid a foundation on the rock. And when a flood occurred, the river dashed against that house, but was not able to shake it, because it was well built.

Lk 6:49 Ὅ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμιός ἐστιν ἄνθρωπος οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρίς θεμέλιον• ἢ προσέρχεσθαι ὁ ποταμὸς, καὶ εὕθες συνέπεσον, καὶ ἐγένετο τὸ ρήγμα τῆς οἰκίας ἐκείνης μέγα.
49“But the one who has heard them and not done them, is like a man who built a house on the ground without a foundation, against which dashed the river, and very soon it collapsed, and the destruction of that house was great.”
Chapter 7

One Centurion’s Faith with Authority

Lk 7:1 'Επειδὴ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσήλθεν εἰς Καφαρναοῦν.

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

Lk 7:2 Ἐκατοντάρχου δὲ τινὸς δοῦλος κακῶς ἔχων ἡμελλεν τελευτάν, δὲ ἢν αὐτῷ ἐντιμος.

2And the slave of a certain centurion,179 who was very valuable to him, was sick and about to die.

Lk 7:3 Ἄκουσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτών αὐτόν ὅπως ἔλθων διασώσῃ τὸν δούλον αὐτοῦ.

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

Lk 7:4 Οὶ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἀξίος ἐστίν ὁ παρέξῃ τούτῳ•

4So when they came to Jesus, they were pleading earnestly with him, saying, "He is worthy that you confer this upon him, μετὰ ἑαυτοῦ ἔλθῃ σοι ἡ ἱλασθήσεσθαι τὸν δούλον αὐτοῦ." 180

Lk 7:5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὕψωσκόμενον ἡμῖν.

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

Lk 7:6 Ο δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτός, ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμείνεν φίλου ὁ ἐκατοντάρχης, λέγον αὐτῷ, Κύριε, μὴ σκύλλουσιν οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς•

6So Jesus went with them. And when he was not far from the house, the centurion sent friends saying to him as follows: "Lord, don’t trouble yourself, ἵνα μὴ λείπῃ ἡ χήρα καὶ οἱ παιδίατοι τοῦτο.”

Lk 7:7 διὸ ὁ δοῦλος ἐμαυτοῦ ἡξίωσα πρὸς σὲ ἐλέησθάλα ἐιπέτο λόγῳ, καὶ ἵκουσώ ὁ παῖς μου.

7So also neither did I consider myself worthy to come to you. But say with a word that my slave must be healed.181

179 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.

180 7:4 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἀξίος ἐστίν ὁ παρέξῃ τούτῳ, the use of the relative pronoun instead of the customary ἧν (hina) is a Latinism: dignus qui with the subjunctive.

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

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

Lk 7:9 Ἄκουσας δὲ ταῦτα ὁ Ἰησοῦς ἔθαμβασεν αὐτῶν, καὶ στραφεῖς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραήλ τοσαύτην πίστιν ἔδωκαν.

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

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

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

Jesus Raises a Dead Man at Nain

Lk 7:11 Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύθη εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς.

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

Lk 7:12 Οὐ δὲ ἤγγισεν τῇ πόλῃ τῆς πόλεως, καὶ ἤδον, ἐξεκομίστε τεθνηκός, μονογενὴς υἱὸς τῷ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα· καὶ ὄχλος τῆς πόλεως ἰκανός ἦν σὺν αὐτῇ.

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

Lk 7:13 Καὶ ἤδον αὐτὴν ὁ κόριος ἐσπλαγχνισθη ἐπ’ 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 ἦσαν τῆς φοροῦ· οἱ δὲ βαστάζοντες ἔστησαν. Καὶ ἔπειν, Νεανίσκη, σοι λέγω, ἐγέρθητι.

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

Lk 7:15 Καὶ ἀνεκάθισεν ὁ νεκρός, καὶ 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 Ἐλαβεν δὲ φόβος πάντας, καὶ ἔδοξασιν τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἦγερθη ἐν ἡμῖν, καὶ ὅτι Ἐπισκέψατο 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 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ιουδαίᾳ περί αὐτοῦ, καὶ πάσῃ τῇ περιχώρῳ.

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

Jesus and John the Baptist

Lk 7:18 Καὶ ἀπήγγειλαν Ἰωάννη ὁ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. Καὶ προσκαλεσάμενος 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

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

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

Lk 7:20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ήμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἥ ἄλλον προδοκῶμεν;

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

Lk 7:21 Ἐν ἐκείνῃ τῇ ὠρᾷ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἑχαρίσατο 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 ἀπόκριθείς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέλατε Ἰωάννην ὅ εἶδες καὶ ἥκουσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπτατοῦσιν, λεπτοὶ καθαρίζονται, καὶ κωφοὶ ἀκούονται, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται;

22And in answer, he said to them, "Go and report back to John what things you saw and heard: The blind see again, the deaf hear, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor.

Lk 7:23 καὶ μακάριός ἐστιν, ὅς εἶ ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.

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

Lk 7:24 Απελθόντων δὲ τῶν ἄγγελων Ἰωάννου, ἥρατο λέγειν τοῖς πρὸς τοὺς άχλους περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἐρήμον θέασσατο; Κάλαμον ὑπὸ ἄνεμον σαλεύομεν;

24And as John's messengers were leaving, he began to speak to the crowd about John: "What did you go out into the desert to see? A reed getting swayed to and fro by the wind?

Lk 7:25 Ἀλλὰ τί ἐξήλθατε ἰδεῖν; Ἀνθρωπὸν ἐν μαλακοῖς ἰματίοις ἡμιρρευμένον; Ἰδοὺ, οἱ ἐν ἰματίσμῳ ἐνόδευσιν καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν.

25On the contrary, what did you go out to see? A man dressed in delicate clothes? Behold, those in expensive clothes and living in luxury are in royal palaces.

Lk 7:26 Ἀλλὰ τί ἐξήλθατε ἰδεῖν; Προφήτην; Ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτην.

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

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

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

Lk 7:28 Λέγω ὃμι, μείζων ἐν γεννητοῖς γυναικῶν ἱωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν• ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν.

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

Lk 7:29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεοῦ, βαπτίσθησιν τὸ βαπτιστία ἱωάννου•

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

Lk 7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτίσθησιν ὑπ’ αὐτοῦ.

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

Lk 7:31 Τίνι οὖν ὁμοίως τοῖς ἀνθρώποις τῆς γενεᾶς ταύτης, καὶ τίνι εἰσίν ὁμοίοι;

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

Lk 7:32 Ὅμοιοι εἰσίν παιδίοις τοῖς ἐν ἁγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἄλληλοις, καὶ λέγουσιν, Ἡλύσαμεν ὑμᾶς, καὶ οὐκ ὀρχήσασθε· ἐθρηνύσαμεν, καὶ οὐκ ἐκλάσατε.

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 7:33 Ἐλήλυθεν γὰρ ἱωάννης ὁ βαπτιστῆς μὴ ἐσθίων ἀρτὸν μήτε πίνων ὕιν, καὶ λέγετε, Δαιμόνιον ἔχει•

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

Lk 7:34 Ἐλήλυθεν οὗ ὡς τὸ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, ἵδοι, ἀνθρώπος φάγος καὶ οἴνοπτῆς, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

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

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

35Regardless, vindicated by all her children.”

A Prostitute Washes Jesus’ Feet with her Tears

Lk 7:36 Ἡρώτα δὲ τις αὐτῶν τῶν Φαρισαίων ἵνα φάγῃ μετ’ αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οίκον τοῦ Φαρισαίου κατέκληθη.

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

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183 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
184 7:35 Greek: τέκνων; perhaps a misunderstanding of the Aramaic for "works." Which would make sense: emphasis on ALL. You have to look at ALL the works of a person, not judge on superficial things like eating and drinking, which in fact Paul says in Romans 14:17, but of righteousness, peace, and joy in the Holy Spirit.
185 7:36 In that time and culture, those eating a meal lay on a futon of sorts, on their sides and resting on an elbow, with their feet off the floor. That is how the woman could both stand behind him at his feet, and wipe his feet with her hair.
Lk 7:37 And behold, a woman who was being a sinner in that town came, who having learned that he is reclining at the Pharisee's house, had brought an alabaster bottle of perfume, and began to bathe his feet. And with the hairs of her head she was wiping off, and with oil you did not anoint my head, but this woman with perfume...and appeared behind Jesus, weeping at his feet. And with the...she is a sinner.

Lk 7:40 And Jesus spoke up, and said to him, "Simon, I have something to tell you." "Tell me, teacher," he says. And Jesus spoke, and said to him, "Simon, I have something to tell you." "Tell me, teacher," he says.

Lk 7:41 Two men were debtors to a certain moneylender. One owed five hundred denarii, and the other fifty.

Lk 7:42 And 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 And Jesus spoke up, and said to him, "Simon, I have something to tell you." "Tell me, teacher," he says. And Jesus spoke, and said to him, "Simon, I have something to tell you." "Tell me, teacher," he says.

Lk 7:44 And 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. And turning toward the woman, he was saying to Simon, "Do you see this woman? Your house I entered. Water you did not give me for my feet, but this woman bathed my feet with her tears, and wiped them off with her hair.

Lk 7:45 And turning toward the woman, he was saying to Simon, "Do you see this woman? Your house I entered. Water you did not give me for my feet, but this woman bathed my feet with her tears, and wiped them off with her hair.

Lk 7:46 With oil you did not anoint my head, but this woman with perfume anointed my feet. With oil you did not anoint my head, but this woman with perfume anointed my feet.

Lk 7:47 A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet. A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet.

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

Lk 7:48 Ἐπεν δὲ αὕτη, Ἀφέωνταί σου αἱ ἁμαρτίαι.

And he said to her, "Your sins have been forgiven."

Lk 7:49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὕτως ἔστιν ὦς καὶ ἁμαρτίας ἀφίησιν;

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

Lk 7:50 Ἐπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε• πορεύου εἰς εἰρήνην.

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 αὐτὸς διώδενεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,

1And 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 ἤσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἁσθενεῖν, Μαρία ἡ καλουμένη Μαγδαληνή, ἄρ’ ἦς δαιμόνια ἐπτά ἐξεληλύθει,

2and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene, from whom seven demons had come out;

Lk 8:3 καὶ Ἰωάννης χυνῆ Χουζᾶ ἐπιτρόπου Ἡρῴδου, καὶ Σουσάννα, καὶ ἔτεραι πολλαί, αἱ ἄτινες διηκόνουν αὐτοῖς ἀπὸ ἐκ τῶν ὑπαρχόντων αὐταίς.

3and 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.

The Parable of the Sower

Lk 8:4 Συνίόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, ἐπεν διὰ παραβολῆς.

4And when a great crowd was coming together, people from every one of those towns coming toward him, he spoke by means of a parable:

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

188 8:2 A Magdalene is someone who is from the town of Magdala, just as a Seattleite is someone who is from the city of Seattle.
The Parable of the Sower Explained

Lk 8:9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τις αὕτη εἶ ἡ παραβολή,
9And his disciples asked him the intent\footnote{89} of this parable,
Lk 8:10 ὁ δὲ εἶπεν, Ἡμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνίσωσιν.
10and 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,\footnote{190} so that,”'Though seeing, they will not see, and though hearing, they will not understand.'\footnote{191}
Lk 8:11 Ἡστιν δὲ αὕτη ἡ παραβολή ὁ σπόρος ἦστιν ὁ λόγος τοῦ θεοῦ.
11"This, then, means the parable: The seed is the word of God.

\footnote{89} 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.

\footnote{190} 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."

\footnote{191} Isaiah 6:9
Lk 8:12 Οἱ δὲ παρὰ τὴν ὠδὸν εἰσίν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθοῦσιν.

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 Ὅταν δὲ ἐπὶ τῆς πέτρας οἱ, ὡς ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὐτοί ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύσουσιν, καὶ ἐν καιρῷ πειρασμοῦ 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, οὐτοὶ εἰσίν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου 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 γῇ, οὐτοὶ εἰσίν οἵτινες 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 Οὐδεὶς δὲ λύχνου ἄφας καλύπτει αὐτὸν σκεῦς, ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ᾽ ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι 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 ἐστιν κρυπτόν, ὅ οὐ φανερὸν γεννησται· οὐδὲ ἀπόκρυφον, ὅ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.

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· δὲ ἂν γὰρ ἔχη, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ οὐ δοκεῖ ἔχειν ἀρθήσεται αὐτῷ.

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 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοί αὐτοῦ, καὶ οὐκ ἦδυναντο συντυχεῖν αὐτῷ διὰ τὸν θλόν.

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

Lk 8:20 Ἀπηγγέλθη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν θέλοντές σε.

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

Lk 8:21 Ὅ τε ἀποκρίθησις εἶπεν πρὸς αὐτούς, Ἡ μήτηρ μου καὶ ἀδελφοί μου οὐτοί εἰσιν, οἱ 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 ἔνεβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, ἄγετε ἔφεσιν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.

22 And 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 Πλέοντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκενδόνευν.

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, Ἡσυχάτα, ἡσυχάτα, ἀπολλύμεθα. Ὕ δὲ διεγράφης ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος 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 Ἐπεν δὲ αὐτοῖς, Ποῦ ἢ πίστις ύμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἀρά σύτος ἦστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν 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 κατάπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἦτες ἦστιν ἀντιπέρα τῆς Γαλιλαίας.

26And they sailed down into the territory of the Gadarenes, 192 which is opposite Galilee.

Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήτησεν ἀνήρ τις ἑκ τῆς πόλεως, ἤχων δαιμόνια καὶ χρόνῳ ἵκανῷ, καὶ οὐκ ἐνεδόσατο ἰμάτιον, καὶ ἐν οίκῳ οὐκ ἔμενεν, ἀλλ’ ἐν τοῖς μνήμαισιν.

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 Ἰδον δὲ τὸν Ἰησοῦν, ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοι, Ἰησοῦ, ὁ τῶν θεῶν τοῦ υἱότου; Δέσμαι σου, μη με βασανίσῃς.

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 ἐξελθέντω ἀπὸ τοῦ ἀνθρώπου ζυγωνίς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδέσμευσεν ἀλόσιον καὶ πέδαις φυλασσόμενος, καὶ διαρρήσθησαν τὰ δεσμά ἤλαυνετό ὑπὸ τοῦ δαιμονίου ἐξ ἐς ἐρήμους.

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.

Lk 8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι δομομά ἦστιν; Ὡ δὲ εἶπεν, Λεγιῶν, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.

30And Jesus questioned him: "What is your name?" And he said, "Legion." 193 For many demons had entered into him.

192 Some manuscripts say Gerasenes, some Gadarenes, some Gergesenes. Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of..."), and culturally (the raising of pigs), Gadarenes is the most likely, which is the reading of Matthew 8:28. For Luke 8:26, both the UBS4 and NA26 read Γερασηνῶν, and the UBS4 gives that a [C] rating of certainty.

193 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
Lk 8:31 Kai paradekalou auton ina mi epiptexi autois eis tin dphsoin apelthein.

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

Lk 8:32 Ho dein ekei angele chories ikanon boskomenon en to orei kai paradekalesan auton ina epitrfei autois eis ekeinos eis eselthein. Kai epeteptosen autois.

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 'Ekel恰当ta tis daimonia apo ton anthrropou eisphalidon eis tois chories kai wrimsean he angele kata to kremvno eis tin lithin, kai apenigeth.

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 Idoines de oi bodoskontes to gegevonos ephugon, kai apitheilanan eis tin polin kai eis tois dphrous.

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

Lk 8:35 'Exedhov de idein to gegevonos kai lithon pro to ton 'Isonou, kai eudron kathmenon ton anthrhopon ap' ota daimonia exelhle, imatismenon kai sopherononta, para tous pados to 'Isonou kai efofbhesan.

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 Aphpheilasan de autous oi idoines pws eswthei o daimoniosheiei.

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

Lk 8:37 Kai hrophtesan auton apan to plhbo thes periwhrou twn Gadarenwv apelthein ap' auton, oti phbou megalw sunechontos autous de embas eis plioin upostrepsi.

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 'Edeto de autou o anher ap' o oxeielphein tis daimonia einai oun autw. Apelusean de auton o 'Isonous ligon.

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

Lk 8:39 'Upostrepsi eis tôn oikon sou, kai dhpouous oso epoisean soi o theos. Kai apilhthen, kath' olh in tin polin khrwson oso epoisean autw o 'Isonos.

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.

A Dead Damsel and a Sick Woman

Lk 8:40 'Egeneto de en tw upostrepsi tis 'Isonou, apedexato auton o dchlos hisan gar pantes proosdokontes auton.

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

Lk 8:41 Kai idou, lithen anhe othoma lairios, kai oto to arxh tws synagwghs upheuchen, kai psew par tois pados 'Isonou paradekales auton eiselthein eis ton oikon autou.

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 ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὐτὴ ἀπέθνησεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπηγον 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 ὦσα ἐν ὑσεὶ αἵματος ἀπὸ ἑτῶν δώδεκα, ἡτὶς ἱερουσαλημίους προσαναλώσασα δὸλον τὸν βίον οὐκ ἱσχύσωε ἀπ᾿ οὐδὲνός θεραπεύθηνα,
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 προσελθοῦσα ὄπισθεν, ἧματο τοῦ κρασπέδου τοῦ ιματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἤ ὑμοῖο τοῦ αἵματος αὐτῆς.
44came up behind and touched the tassel195 of his cloak, and immediately her flow of blood stopped.
Lk 8:45 καὶ εἶπεν οὐκ ἤσον, Τίς ὁ ἀφάμενός μου; Ἄρνυμενων δὲ πάντων, εἶπεν ο Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσαν σε καὶ ἀποθλίβουσιν.
45And Jesus said, “Who is it touching me?” When everyone denied it, Peter said, “Master, the crowds are pushing in together and jostling you.”
Lk 8:46 Ὑς δὲ Ἰησοῦς εἶπεν, Ἡματό μου τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾿ ἐμοῦ.
46But Jesus said, “Someone touched me, for I sensed power go out from me.”
Lk 8:47 Ἰδοὺς δὲ ἡ γυνὴ ὥστι οὐκ ἔλαθεν, τρέμουσα ἠλθεν, καὶ προσεπεσόσα αὐτῷ, δὴ ἤ ἀιτάν ἥματο αὐτοῦ ἀπήγγειλεν ἐνώπιον πάντως τοῦ λαοῦ, καὶ ὡς ἱάθη παραχρῆμα.
47Then the woman, seeing that she was not going unnoticed, came, trembling.196 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 Ὑς δὲ εἶπεν αὕτη, θυγάτηρ ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
48And he said to her, “Daughter, your faith has healed you. Go with peace.”
Lk 8:49 Ἡ ἀυτῶς λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἁρχισυναγωγοῦ, λέγων ὅτι Θανηκέ ἡ θυγάτηρ σου· ὑμεῖς 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.”
Lk 8:50 Ὑς δὲ Ἰησοῦς άκοῦσα ἀπεκρίθη αὕτῳ, Μή φοβοῦ· μόνον πέστευον, 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 ἀφῄενε εἰσελθείν οὐδένα τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ ιάκωβον, καὶ τὸν πατέρα τῆς παιδὸς 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 Ἐκλειον δὲ πάντες, καὶ ἐκόπτοντο αὐτὴν. Ὑς δὲ εἶπεν, Μή κλαῖετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.
52And all were weeping and wailing for her. But he said, “Do not weep. She is not dead but sleeping.”

194 8:43 ἀπ᾿ οὐδὲνός θεραπεύθηνα - literally, from anyone to receive to heal. For the verb θεραπεύω - therapeúō is in the passive infinitive form, the same ablative construction as in Acts 17:25, where it is said God need not receive any help or service from (ἀνό) human hands.
195 8:44 See Numbers 15:38, Deut. 22:12
196 8:47 The reason for her fear was probably because she knew she had violated the Rabbi’s cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.
Lk 9:53 Καὶ κατεγέλων αὐτοῦ, εἶδότες ὅτι ἀπέθανεν.
53And they laughed scornfully at him, knowing that she had died.

Lk 8:54 Αὐτὸς δὲ κρατήσας τὴς χειρὸς αὐτῆς, ἐφέωνεν λέγων, Ἡ παῖς, ἔγειρε.
54Then, holding her hand, he called out, as follows: "Damsel, wake up!"

Lk 8:55 Καὶ ἐπέστρεψαν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· 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· ὅ δὲ παρῆγγελεν αὐτοῖς μηδεὶς εἶπεν 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 ἐξουσίαν 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 κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰάσθαι.
2And he sent them to proclaim the kingdom of God and to cure,198

Lk 9:3 Καὶ εἶπεν πρὸς αὐτοὺς, Μηδὲν ἀφέτευς εἰς τὴν ὀδὸν· μήτε ῥάβδους, μήτε πίραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἄνα δύο χιτώνας ἔχειν.
3And said to them: 'Take nothing for the journey— neither staffs,199 nor knapsack, nor bread, nor silver, neither have two200 tunics each.

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197 8:54 The Greek verb ἐγείρω - egeiro 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 - anistemi, which means "stand up," but which spiritually means "rise from the dead."

198 9:2 ἰάσθαι (B 2206 syr c WH NA25 ΑΔΛΣΨΓ ιάσθαι τοὺς ἀσθενείς θεραπεύειν 1424) ἰάσθαι τοὺς ἀσθενείς Ν Α Δ Λ Ζ Ψ ΣΤ 33 38 157 205 579 1071 1241 1611 2786 ττεμ,ευ,β,ρ,θ,λ,α,ρ,ι1 vg arm (eth) geo SBL TH [NA28] (C) ιάσθαι τοὺς ἀσθενείς ΟΤ ἰάσθαι τοὺς ἀσθενείς Φ W ἰάσθαι τοὺς ἀσθενείς ΣΕΧΚΜΠΤΩΤΑΠΟΣΙΝ 31 28 69 180 565 597 700 892 1006 1009 1010 1079 1195 1216 1230 1242 1243 1253 1292 1324 1344 1365 1395 1505 1546 1646 2148 2174vid 2882 M Lect slav TR RP ἰάσθαι πάντας τοὺς ἀσθενείς 407 435 ἸΤ ἰάσθαι τοὺς ἀσθενείς τοὺς ἀσθενείς T direct reading would mean Jesus is saying, "Take nothing for the journey, neither a staff..." Whereas in Mark 6:8, both Greek texts say that Jesus instructed them "that they should take nothing for the trip except a staff only." Did an Alexandrian copyist accidentally change the number of this word to the singular in conformity with the surrounding subjects in the phrase? Or did a later copyist that gave us the Byzantine tradition change it to the plural in an attempt to eliminate the contradiction with Mark 6:8? Some interpreters say that the plural of staffs is similar to how Jesus tells them, later in the same verse of Luke 9:3, not to take more than one tunic. So let us suppose that that is true, that Jesus told them to take only one staff each, instead of more than one staff each. Then the question arises: why would anyone take more than one staff anyway? And have you ever seen anyone use more than one staff at a time? I think I have seen that once or twice in my lifetime, and that was because the person was lame or injured. (Actually, in 2007 I just met a guy who does use two walking sticks; he is not injured. They are metal, somewhat like ski poles. It seemed ridiculous to me; he is apt to catch one on something and trip over it.) But we have no
4 "And into whatever house you might enter, there remain, and from there go forward.
Lk 9:5 Kai ὅσοι ἂν μὴ δέχονται ύμᾶς, ἔξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινοτήν ἀπὸ τῶν ποδῶν ύμων ἀποτινάσσετε εἰς μαρτύριον ἑπ‘ αὐτοὺς.
5 And all the places that do not welcome you, going forth from that town, shake the dust off your feet, as a testimony against them."
Lk 9:6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελίζομενοι καὶ θεραπεύοντες πανταχοῦ.
6 And going forth they went throughout all the villages, preaching the good news, and healing everywhere.

Herod Hears of Jesus
Lk 9:7 Ἡκουσεν δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὃτι Ἰωάννης ἤγερθη ἐκ νεκρῶν.
7 Now Herod the tetrarch heard about all that was going on, and kept becoming perplexed, because it was said by some that John had been raised from the dead,
Lk 9:8 ὑπὸ τινῶν δὲ ὃτι Ἡλίας ἐφάνη· ἄλλων δὲ ὃτι Προφήτης τις τῶν ἁρχαίων ἀνέστη.
8 and by some that Elijah had appeared, and still others that a prophet, one of the Ancients, had come back to life.
Lk 9:9 Εἶπεν δὲ Ἡρῴδης, Ἰωάννης ἔγω ἀπεκεφάλισα· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἄκοιω τοιαῦτα; Καὶ ἐξῆτος ιδίων αὐτῶν.
9 But Herod said, "John, I beheaded. Who, then, is this I hear such things about?" And he tried to see him.

Jesus Feeds the Five Thousand
Lk 9:10 Καὶ ὑποστρέφοντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐπώθησαν. Καὶ παραλαβὼν αὐτῶν, ὑπεχώρησαν καὶ ἤρθαν εἰς πόλιν καλουμένην Βηθσαϊδα.
10 And when the apostles returned, they reported to him what things they had done. Then he took them, and retreated in private toward a town called Bethsaida.201

reason to think here that any of the disciples was lame or injured. The only other reason that I could come up with as a reason why the disciples might take more than one staff each, was to carry a spare staff. To do that would not make much sense to me though, as someone who has done a lot of hiking in my lifetime (for lack of automobile roads in my part of New Guinea). I would not want to carry the extra weight or bulk for that wo
Lk 9:11 Οἱ δὲ ὄχλοι γνόντες ἥκολούθησαν αὐτῷ καὶ ἀποδεξάμενος αὐτούς, ἔλαλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἱκτό.

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 ἡ ἡρῴα κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τᾶς κύκλῳ κώμας καὶ ἁγροὺς καταλύσωσιν, καὶ εὑρώσωμεν ἐπιστικούς ὃι ἔδε εἰς ἐρήμῳ τόπον ἔσμεν.

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 Εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπαν, Θύκειν ἡμῖν πλεῖον ἡ ἀρτοὶ πέντε καὶ ἱχθύς δύο, εἰ μήτι 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."


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 ἄπαντας.

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

Lk 9:16 Λαβὼν δὲ τοὺς πέντε ἀρτοὺς καὶ τοὺς δύο ἱχθύας, ἀναβλέψας εἰς τὸν ὑπάρχον, εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδον τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

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

Lk 9:17 Καὶ ἔφαγον καὶ ἐφορτάσθησαν πάντες καὶ ἤρθο τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόρφιν 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 ἔγενετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας, συνῆσαν αὐτῷ οἱ μαθηταί καὶ ἐπροσέπτησαν αὐτοὺς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

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

Lk 9:19 Οἱ δὲ ἀποκριθέντες εἶπαν, Ἠώσαννην τὸν βαπτιστήν ἄλλοι δὲ Ἡλίαν ἄλλοι δὲ δὶ Προφήτης τοῖς τῶν ἀρχαίων ἀνέστη.

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

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

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

Lk 9:22 εἰπὼν ὅτι Δεῦ τὸν υἱὸν τοῦ ἄνθρωπον πολλά παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερών καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

22saying, "The Son of Man must suffer many things and be rejected by the elders, the chief priests, and Torah scholars, and be killed, and on the third day be raised again."

Lk 9:23 Ἐλέγεν δὲ πρὸς πάντας, Εἰ τις θέλει ὑπὸ μου ἔρχεσθαι, ἀρνησάσθω ἑαυτόν, καὶ ἀφαίρετον σταυρόν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθεῖτο μοι.

Lk 9:23 "And it came about, something like eight days after these words, that but truly I say to you: There are some, of the ones standing here, who will

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 ἐν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· δι’ αὐτὴν· δι’ αὐτὴν· ἐν τῇ τρίτῃ ἡμέρᾳ ἐγερθησάται· αὐτὸς σώσει αὐτὴν.

24For whoever wants to save his life will lose it; but whoever loses his life for

Lk 9:25 Τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ἦμισυθεὶς;

25For whoever wants to save his life will lose it; but whoever loses his life for

Lk 9:26 Ὡς γὰρ ἐν ἐπαισχυνθῇ με καὶ τοὺς ἑμοὺς λόγους, τούτον ὁ υἱός τοῦ ἄνθρωπον ἐπαισχυνθῆσεται, οταν ἐλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων.

26For whoever is ashamed of me and of my words, that person the Son of Man will be ashamed of, when he comes in his glory, and of the Father, and of the holy angels.

Lk 9:27 λέγω δὲ υἱὸν ἁληφθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἳ οὐ μὴ γεύσωται βασιλείαν, ἔως ὅ τι διώσω τὴν βασιλείαν τοῦ θεοῦ.

27But truly I say to you: There are some, of the ones standing here, who will certainly not taste death until they see the kingdom of God."

The Transfiguration

Lk 9:28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ἔδει ἡμέραν ὄκτω, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὅρος προσεύχασθαι.

28And it came about, something like eight days after these words, that having taken Peter and John and James, he went up into the mountain, to pray.
God had only one son, was too difficult, of the baptism of Jesus, where God says, "My beloved Son." Or perhaps the concept of "chosen son," since with the other gospels, changed the reading to harmonize it with Matthew's gospel, or even Luke's account "scribal assimilation," where the copyists, whether deliberately, or merely because they copyists would change it to "beloved," than why they would change it to "chosen." This is D Ψ 203

Lk 9:29 Kai ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτόν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἰματισμός αὐτοῦ λευκὸς ἐξεστάτησεν.

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

Lk 9:30 Καὶ ἰδοὺ, ἄνδρες δύο συνεδάλλοντο αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας,

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

Lk 9:31 οἱ ὀρθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδον αὐτοῦ ἦν ἡμελλεν πληροῦν ἐν ἑρωουσιλήμ.

31who, having been made visible in glory, were relating about the exodus203 of him, which was soon to be coming true in Jerusalem.

Lk 9:32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν ἔβαινον ὑπνών· διαγιγορίσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστώτας αὐτῷ.

32But 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 διαφωνέσθαι αὐτοῦς ἀπ' αὐτοῦ, ἐπίνει̃ ὁ Πέτρος πρὸς τὸν Ἡσυγών, Ἠσυγών, καλὸν ἦστιν ἡμᾶς ὥσε isEqual· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ μίαν Μωϋσεὶ καὶ μίαν Ἡλίας μὴ εἰδώς δ λέγει.

33And 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 ἐπεσκίαζεν αὐτοὺς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοῦς εἰς τὴν νεφέλην.

34And 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.

Lk 9:35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Οὕτως ἦστιν ὁ νόος μου ὁ ἐκλελεγμένος· αὐτοῦ ἀκοῦσέ.

35And a voice came from the cloud, saying, "This is my Son, the Chosen One;204 listen to him."

Lk 9:36 Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὐφέβη Ἡσυγών μόνος. Καὶ αὐτοὶ ἐσάγησαν, καὶ οὕτω ἀπέγνειν ἐκ ἐκείνας ταῖς ἡμέραις οὖθ' ἐν ἑώρακαν.

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

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203 9:31 A euphemism for death, like our phrase, "passing on."
204 9:35 txt ἐκλελεγμένος ἡ Ψ B L Ε 892 1241 1342 itaaur, ff, l vgst syrs, h cop sa, bo arm (eth) TH NA 28 [B] ἐκλελεγμένος 579 ἐκλεκτός Θ 1 552 ἐξέφασμα (Mk 9:7) A C* E G H K N P U W Γ Δ Λ Π f 2 28 33 69 118 124 157 180 346 565 579 597 700 788 892 1010 1071 1243 1292 1424 1582 c 1505 2882 ΚΙ 292 Λ 552 m itb, c, a, v, c, l, vgcl, w, syr cl, p, h, pal geol slav marcion, i Cyril Tertullian Ambrose TR RP τ ἐκλελεγμένος, ἐν ω ηδόξος D Ψ τ ἐκλελεγμένος, ἐν ω εὐδόξος C M Lect itc (cop sys cl) lac F Q T 13. It is much easier to explain why copyists would change it to "beloved," than why they would change it to "chosen." This is an example of "scribal assimilation," where the copyists, whether deliberately, or merely because they were more familiar with the other gospels, changed the reading to harmonize it with Matthew's gospel, or even Luke's account of the baptism of Jesus, where God says, "My beloved Son." Or perhaps the concept of "chosen son," since God had only one son, was too difficult, leading copyists to change it to agree with Matthew.
The Disciples Accused of Impotence to Heal

Lk 9:37 Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὀροῦ, συνήντησαν αὐτῷ ὅχλος πολύς.
37And it came about that during the following day, as they were coming down from the mountain, a large crowd met him.

Lk 9:38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν, λέγων, Διδάσκαλε, δέομαι σου, ἐπίβλεψι ἐπὶ τὸν ὑόν μου, ὅτι μονογενὴς μοί ἔστην,
38And 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,

Lk 9:39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαιρήθη κράζει, καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ, καὶ μόρις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.
39and behold, a spirit takes over him and he suddenly cries out, and it convulses him with foaming at the mouth. And it hardly goes away from him, wearing him out.

Lk 9:40 Καὶ ἐδείχθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ ὦν ἡδυνήθησαν.
40And I pleaded with your disciples that they cast it out, and they were not able to.”

Lk 9:41 Ἀποκρίθησις δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπιστός καὶ διειστραμμένη, ἦς πάτε ἐσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; Προσάγαγε ὥδε τὸν ὑόν σου.
41And in response Jesus said, "O unbelieving and perverted generation, how long must I be with you, and put up with you? Bring your son here.”

Lk 9:42 Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρριξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπέτιμησεν δὲ ὁ Ἰησοῦς τὸ πνεύματι τῷ ἀκαθάρτῳ, καὶ ίασα τὸν παῖδα, καὶ ἀπέδωκεν αὐτόν τῷ πατρί αὐτοῦ.
42And even as he was approaching Him, the demon dashed him to the ground, and thrashed him back and forth. But Jesus rebuked the unclean spirit, and the child was restored to wholeness, and He gave him back to his father.

Lk 9:43 Ἐξέπλησσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,
43And all were struck by the majesty of God. And while everyone marvelled at all that he was doing, he said to his disciples,

Lk 9:44 Ἐστο δὲ ὡμέτας εἰς τὰ ὡτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χειρὰς ανθρώπων.
44"You place into your ears these words. For the Son of Man is about to be transferred into205 the hands of human beings.”

Lk 9:45 Οἱ δὲ ἤγνωσαν τὸ δῆμο τοῦτο, καὶ ἤγαν παρακαλοῦμένων ἀπ' αὐτῶν, ἵνα μὴ αἰσθηθήναι αὐτῶ· καὶ ἐφοβοῦντο ἐρωτήσαι αὐτὸν περὶ τοῦ ρήματος 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.206 And they were afraid to ask him about this statement.

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205 9:44 Turned over to, delivered into the custody or jurisdiction of.
206 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."
Who Is the Greatest?

Lk 9:46 Ἐισήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἰν εἴη μείζων αὐτῶν.

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

Lk 9:47 Ὅ δὲ ἵσσος εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἑαυτῷ.

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

Lk 9:48 καὶ ἔπεσεν αὐτοῖς, ὃς ἐὰν δέχῃται τοῦτο τὸ παιδίον ἐπὶ τῷ ὄνομάτι μου ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέχῃται δέχεται τὸν ἀποστειλάντα με· ὁ γὰρ μικρότερος ἐν πάσιν ὑμῖν ὑπάρχων οὕτως ἐστιν μέγας.

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

Do Not Hinder Other Camps of God's People

Lk 9:49 Ἀποκριθεὶς δὲ ὢν ἐν αὐτοῖς ἔπειν, Ἐσπερία, εἰδομέν τινα ἐπὶ ἐν τῷ ὄνομάτι σου ἐκβάλλοντα δαιμόνια· καὶ ἐκκολούθον αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

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

Lk 9:50 Ἐπεσεν δὲ πρὸς αὐτὸν ὁ Ἰσσοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἐστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. 50 But Jesus said to him, "Do not stop such, for someone who is not against you is for you."

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207 9.46a Verse 46 begins with the conjunctive or transitional particle δὲ - dē. 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.

208 9.46b The Greek phrase is the verb εἰσέρχομαι - eisérchomai combined with the prepositional phrase ἐν αὐτοῖς - en autois. Eisérchomai means "enter into," and the preposition "en" would usually mean "in," but speaking of a group, as here, could mean "among." The BAG lexicon gives two possibilities for eisérchomai, 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 "en" 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 re-inforces 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.

209 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.

210 9.47 The Greek verb for "stop" or "bar," κωλύω - kōlūo, is in the imperfect form, which DeBrunner in §326 says is a "conative imperfect," which means "tried to prevent." A little over half of my English translations agree, and render this as "tried to stop, or something similar.

211 9.49 According to DeBrunner, BDF §193(1), this is an "associative (commissive) dative," thus, not meaning "following us," but rather, "following [you] together with us."
Jesus Rejected by a Samaritan Village

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

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

Lk 9:52 καὶ ἀπέστειλεν ἄγγελοὺς πρὸ προσώπου αὐτοῦ καὶ πορευθέντες εἰσήλθον εἰς κώμην Σαμαρίτων ὡς ἐτοιμάσασα αὐτῷ.

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

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

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

Lk 9:54 Ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀνάλωσαι αὐτοὺς;

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

Lk 9:55 Ἐπηρεάσε τοῖς δὲ ἐπετίμησε αὐτοὺς.

55 But when he turned to them, he rebuked them.214 215
The Cost of Following Jesus

And they moved on, to a different village.

Chapter 10

Jesus Sends Out the Seventy-Two

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

But 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."

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

But Jesus said, "No one putting hand to plow and looking back to the things behind, is cut out for the kingdom of God."
Lk 10:2 Ἑλεγεν δὲ πρὸς αὐτούς, ὅ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὅλιγοι· δεῦθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐργάταις ἐκβάλῃ εἰς τὸν 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 ῥν αὐτοῦ, 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 βασάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὀδὸν ἀσπάσομεθα.

4You must carry no moneybag, no knapsack, no sandals, and greet no one along the way.218

Lk 10:5 Εἰς ᾗν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οίκῳ τούτῳ.

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

Lk 10:6 Καὶ ἐὰν ἐκεῖ ἦν υἱός εἰρήνης, ἐπαναπαθήσεται ἐπ' αὐτῶν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἔφα ὑμᾶς 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· ἀξίος γὰρ ὁ ἐργάτης τοῦ μασθοῦ 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 ᾗν ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατίθεμεν ὑμῖν,

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

Lk 10:9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενείς, καὶ λέγετε αὐτοῖς, Ἡγγίκεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

Lk 10:10 Εἰς ᾗν δ' ἂν πόλιν εἰσέλθητε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς ἐπάτε.

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 τοῦ κολληθέντα ἢμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομαςσόμεθα ὑμῖν· πλὴν τούτο γινώσκετε, ὅτι ἡγγίκεν 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 ὑμῖν ὅτι Σοδόμοις ἐν ἐκ ἡμέρα ἐκείνη ἀνεκτόπερον ἔσται, ἡ τῇ πόλει ἐκείνη.

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

Lk 10:13 Οὐάι οὐ, Χοραζίν, Οὐάι οὐ, Βηθσαϊδα· ὅτι ἐν Τύρῳ καὶ Σιδῶν ἐγένηθησαν αἱ δυνάμεις αἱ 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.

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218 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.

219 10:8 A Hebraism, the substituting of καί for ὅτι. Also in verse 10.
Lk 10:14 Πλὴν Τύρω καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἡ ὑμῖν.
14In any case, it will be more bearable in the judgment for Tyre and Sidon than for you.
Lk 10:15 Καὶ σὺ, Καπερναύμῳ, μὴ ἔως οὐρανοῦ ὑψωθήσῃ; ἔως τοῦ Ἄνδου καταβήσῃ.
15And you, Capernaum, will you be exalted up to heaven? You will go down to Hades!220
Lk 10:16 ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἅθετων ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἅθετων ἅθετε 
16The person who listens to you is listening to me, and the one rejecting you, 
to Hades!220 is rejecting me. And the one rejecting me, is rejecting the one who sent me."
Lk 10:17 ὑπεστρέψαν δὲ οἱ ἐβδομηκόντα δύο μετὰ χαρὰς λέγοντες, Κύριε, καὶ τὰ δαιμόνια 
17And the seventy-two221 returned, with joy, saying, "Lord, even the demons 
submit themselves to us in your name."
Lk 10:18 Εἶπεν δὲ αὐτοῖς, Ἐθέωρον τὸν Σατανᾶν ὡς ἀστραπήν ἐκ τοῦ οὐρανοῦ πεσόντα.
18And he said to them, "I was watching as Satan fell from heaven like 
lightning.
Lk 10:19 Ἰδοὺ, δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατείν ὅψεως καὶ σκορπίων, καὶ ἐπὶ 
pass on the dūnaimin τοῦ ἐξήρωτος καὶ ὅστε ὑμᾶς οὐ μὴ ἀδικήση.
19"Behold, I have given you authority to tread upon snakes and scorpions, 
and over all the power of the enemy; and nothing will by any means harm 
you.
Lk 10:20 Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεσθαι χαίρετε δὲ ὅτι τὰ 
πνεύματα ὑμῶν ἐγέγραπται ἐν τοῖς οὐρανοῖς.
20"Nevertheless, do not rejoice in this, that the spirits submit to you; but 
rejoice that your names are written down in heaven."
Lk 10:21 Ἐν αὐτῇ τῇ ὁρᾷ ἡγαλλίσατο τῷ πνεύματι, καὶ εἶπεν, Ἐξομολογούμαι σοι, πάτερ, 
kürie του ουρανου και της γης, ὅτι ἀπέκρυψας ταύτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτά νησίοις. 
NAI, ὁ πατήρ, ὅτι σοῦ εὐδοκία ἐγένετο ἐμπροσθέν σου.
21In 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.

220 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 
"will you 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."

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Endnote #2 at the end of this document, which more fully discusses this question.
Lk 10:22 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου• καὶ οὐδεὶς γινώσκει τις ἔστιν ὁ υἱὸς, εἰ μὴ ὁ πατήρ, καὶ τις ἔστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ ἐὰν βούληται ὁ υἱὸς ἀποκαλύφηαι.

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

Lk 10:23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπεν, Μακάριοι οἱ όρθωλοι οἱ βλέποντες ἃ βλέπετε.

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

Lk 10:24 Λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφήται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ύμεις βλέπετε, καὶ οὐκ εἶδαν• καὶ ἄκουσαὶ ἃ ἀκούσατε, καὶ οὐκ ἠκούσαν.

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

The Good Samaritan

Lk 10:25 Καὶ ἴδον, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, λέγων, Βιβλικαλεῖ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

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

Lk 10:26 ʻO ὃ ἐπέν ἀπὸ αὐτόν, Ἕν τῷ νόμῳ τί γέγραπται; Πῶς ἀναγινώσκεις;

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

Lk 10:27 ὃ ἀποκριθεὶς εἶπεν, ἀγαπήσεις κύριον τὸν θεόν σου ἐκ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ῥαᾳσιί βουλής σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τόν πλησίον σου ὡς σεαυτόν.

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

Lk 10:28 Ἐπέν δὲ αὐτῷ, ὅρθως ἀπεκρίθης• τοῦτο ποιεῖ, καὶ ζήσῃ.

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

Lk 10:29 ὃ ἰδεῖν δικαιώσαι ἑαυτόν εἶπεν πρὸς τὸν Ἱσούν, καὶ τῷ ὁ ἐστιν μου πλησίον;

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

Lk 10:30 Ὑπολαβὼν ὁ Ἱσούς εἶπεν, Ἀνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχώ, καὶ λῃσταὶ περιῆλθεν, οἱ καὶ ἐκδόσαντές αὐτὸν καὶ πληγάς ἐπιδέτες ἀπῆλθον, ἁρέντες ἡμιθανήν.

30 In reply, Jesus said, "A man was going down from Jerusalem to Jericho, and he fell among bandits. And they, when they had stripped him and inflicted wounds, went away, leaving him half dead."
Lk 10:31 Katá sugkurián de ̀ιερεύς tis katébainene ἐν τῇ ὁδῷ ἐκείνῃ kai ἴδων αὐτοῦ ἀντιπαρῆλθεν.

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

Lk 10:32 Ὠμοίως δὲ καὶ Λευιτῆς κατὰ τὸν τόπον ἐλθὼν καὶ ἴδων ἀντιπαρῆλθεν.

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

Lk 10:33 Σαμαρίτης δὲ τὶς ὀδευόν ἦλθεν κατ' αὐτόν, καὶ ἴδων ἐσπλαγχνίσθη,

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

Lk 10:34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

And he approached and stopped up his wounds, after first applying olive oil and wine. And mounting him on his own animal, he took him to an inn and took care of him.

Lk 10:35 Καὶ ἐπὶ τὴν αὐριον, ἐκβαλὼν ἐδωκεν δύο δηναρία τῷ πανδοχεῖ, καὶ ἐπεν, Ἐπεμελήσετί αὐτοῦ; καὶ δ ἵν προσδοκανήση, ἐγὼ ἐν τῷ ἐπανέρχεσθαι με ἀποδώσω σοι.

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

Lk 10:36 Τὸς τούτων τῶν τρίων πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστὰς;

Lk 10:37 Ὁ δὲ εἶπεν, Ὅ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. Εἶπεν δὲ αὐτῷ Ὅ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

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

Jesus At Mary and Martha’s House

Lk 10:38 Ὑπὸ τοῦ πορεύεσθαι αὐτοῦς αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ γυνῆ δὲ τὶς ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν.

And when he moved on, he entered a certain village. And a woman by the name of Martha hosted him for dinner.
Lk 10:39 Kai têde ãn ádelphê kaloumênê Mariá, kai parakathedêsa pro toûs pôdas toû kuriou ëkoun toû lâgon autou.

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 'H ë de Márhoa perieôpato peri pollhîn diakoníanâ epistôsa dé eîpen, Kûrie, ou mëlei soi òti ãn ádelphî mou mônîn me katelîpîn diakoneîn; êpî ouî autê ìna mi moi suvanantílîmaî.

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 A pókriîseis dé eîpen autê ò Iêsoûs, Márhoa, Márhoa, mërimnâs kai òthorubâs peri pollâ•

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

Lk 10:42 ënôs dé ëstîn chrêia• Mariâm ýar dé òti ãn agathê merîda êxelêzato, ëtis ãûk ñafarebêseî autêís.

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

Chapter 11

Prayer

Lk 11:1 Kai ëgêneto ën tô ëinai autôn ën tôpî tîvin prosegxîmenon, òç ëpamûôto, ëîpên tis tôn mabhtôn autóû prôs autôn, Kûrie, didaxên ãûmas prosegxhesaî, kaiwos kai ìwânînês êdidaçen toûs mabhtas autôû.

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."

Lk 11:2 Eîpê autô, "Otan prosegxhoshe, léyete, Ïâter, ágiasethî to ðnoma sou. Êlêtw ë ënìlêia sou.

2And he said to them, "When you pray, say: "Father,"226 hallowed be your name. May your kingdom come,227

Lk 11:3 Tôn ãrôton ãûmôn tôn ëpousisûn ðîdou ãûmîn tô kâth ãûmêran.

3Give us each day our daily bread.

226 11:2a txt Ì75 K B (L arm ëhîmôn) f 700 1342 itaur vg syr² Marcion Tert Or Cyril NA27 {A} // add ãûmôn ò ën tôis Òðraînòs (harmonization to Mt 6:9) A C D K M P U W Γ Δ Θ Λ Π Ψ f¹ 2 28 118 157 346 565sup 579 700 788 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1424 (1546) 1582 1592 1618 1646 2148 2174 2882 3062 M Lect it(a),b(c),d,e,f,(fr²),l,q,r,Ì² sup ca,bo eth geo Diatess Orig TR HF RP // lac Ph¹ 33 N QT 565.

227 11:2b txt ouv Ì75 K B L 1 1342 vg syr²,³ arm Diatessyr (Marcionacc. to Tertullian) Or; Tertullianvíd Augvid NA27 {A} // sou geînîthî to ðthêmâm ouv it² sgms copa,boms geo // sou geînîthî to ðthêmâm ouv, òç Òðranò, ôûtw kai ëpi tîs gîs N² // sou geînîthî to ðthêmâm ouv, òç Òðranò, kai ëpi tîs gîs F // sou geînîthî to ðthêmâm ouv, òç Òðranò, kai ëpi tîs gîs F³ 070vid A C D P W Δ Θ 892 1079 1195 Itaur,b,c,d,e,f,Fr²,l,q,r,Ì² sup syr²,h, copbo eth // sou geînîthî to ðthêmâm, òç Òðranò, kai ëpi tîs gîs 565sup // sou geînîthî to ðthêmâm ouv, òç Òðranò, kai ëpi tîs gîs N² E G H K U X Γ Δ Λ Ψ f¹ 2 28 33sup 118 157 180 205 579 597 700 1006 1009 1010 1071 1216 1241 1242 1243 1253 1292 1344 1365 1424 1505 1546 1646 2148 2174 2882 M Lect itaur,b,c,d,e,f,Fr²,l,q,r,Ì² sup syr²,h, copbo eth slav (Titus-Bostra) Cyril TR RP // lac Ph¹ 33 N QT 565.
Lk 11:4  Kai ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίμεν παντὶ ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενεγκής ἡμᾶς εἰς πειρασμοῦ.

4And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation." ²²²⁸

Lk 11:5  Kai ἐπεν πρὸς αὐτοὺς. Τίς εξ ὑμῶν ἔξει φίλον, καὶ πορεύεσθαι πρὸς αὐτὸν μεσονυκτίου, καὶ ἐίπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἀρτούς;

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 ἐπείδὴ φίλος μου παρεγένετο ἐξ ὄδου πρὸς με, καὶ οὐκ ἔχω δι' ἐστίν αὐτῶ•

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 ἔσωθεν ἀποκριθεὶς εἶπη, Μή μοι κόπους πάρεχε· ἢδη ἢ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν• οὐ δύναμαι ἁναστὰς δοῦναι σοι.

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 ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἁναστάς, διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἁναίδειαν αὐτοῦ ἔγερθες δώσει αὐτῷ δοσιν χρήζει.

8I tell you, even if he will not get up and give you²²⁹ 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.

Lk 11:9  Κάγὼ ὑμῖν λέγω, αἰτείτε, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

9So 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  Πάς γὰρ ὁ ἄνθρωπος λαμβάνει καὶ ὁ ζητόν τι κρύοντι ἀνοιγήσεται.

10For everyone who keeps asking, receives; and the person who keeps seeking, finds; and to the one who keeps on knocking, it will be opened.²³⁰

²²⁸ 11:4 txt ἡμᾶς arm geo Marcion Tertullian Or Cyril Aug NA28 add ἡμᾶς ἡμῖν ἡμῶν ἀπὸ τοῦ πονηροῦ harmonization Mt 6:13

²²⁹ 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.

²³⁰ 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 εξ υμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἵχθυν, καὶ ἀντὶ ἵχθυος φιλὶν αὐτῷ ἐπιδώσει; 11:"And which father among you, if his child will ask for a fish, will hand him a snake instead? 231

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? 232

Lk 11:13 Εἶ ὅσον ψευδότοι ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις υμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἰάγιον τοῖς αἰτοῦσιν αὐτόν; 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 ἤν ἐκβάλλων δαμιόνιον κωφὸν. Ἐγένετο δὲ, τοῦ δαμιόνιος ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ δήλοι. 14:And he was casting out a demon of muteness. 232 And it came about that after the demon went out, the mute man spoke. And the crowd was amazed.

Lk 11:15 Τίνες δὲ εξ αὐτῶν εἶπον, Ἑν Βεελζεβοῦ τῷ ἄρχοντι τῶν δαμιόνιων ἐκβάλλει τὰ δαμιόνια. 15:But some of them said, "It is by Ba'al-zibbul, 233 the prince of demons, that he drives out demons."

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

Lk 11:17 Αὐτός δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πάσα βασιλεία ἐφ' ἔατῃ διαμερίσθηκεν ἐρήμωτα· καὶ οἶκος ἐπὶ οἶκον, πτέτει. 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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231 11:11

<table>
<thead>
<tr>
<th>Greek</th>
<th>Latin</th>
<th>English</th>
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<tr>
<td>ἵχθυν</td>
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<td>fish</td>
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| καὶ αντὶ ἵχθυος φιλὶν | “and antithusos filiun” | and fish | 231

Editors opposing the Byz reading say it is a harmonization to Matthew 7:9. 232

232 11:14 τὰ δαμιόνια κωφὸν ὑφ Π | Π | gift to your |

The Textus Receptus, KJV and NKJV say Beelzebul, even though there is not one Greek manuscript that says that; only a few Latin and Syriac. Beelzebul 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'alzibbul, 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 Baalzibbul became associated with the Aramaic Beeldebaa, "enemy." Thus the conflation of Ba'alzibbul and Beeldebaa, "Beelzebul," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original name of the name.
Lk 11:18 Ei de kai o Satanás ἐφ' έαυτόν διεμερίσθη, πῶς σταθήσεται ἢ βασιλεία αὐτοῦ; Ὄτι λέγετε, Ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

18So 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 Ei de ἔγω ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ οἷοι ὑμῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῶν κρίται ἑσονται.

19Now 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 Ei de ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἥρα ἐφάσσεν ἐφ' ὑμᾶς ἢ βασιλεία τοῦ θεοῦ.

20But 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 οἰκυρός καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ•

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

Lk 11:22 ἐπάν ὁ οἰκυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ ἀφεῖ ἐφ' ἢ ἐπεστάθη, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν.

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 ὅν 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 ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνόδρων τόπων, ζητῶν ἀνάπαυσιν καὶ μὴ εὑρίσκων τὸτε λέγει, Ὡποστρέψω εἰς τὸν οἶκόν μου ὑδεν ἐξήλθον.

24"When an evil spirit comes out of a human being, it goes through waterless places, seeking rest. And not finding it, at that time it says, 'I will return to the house from which I came out.'

Lk 11:25 Καὶ ἐλθὼν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.

25And 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 ἔλθον κατοικεῖ ἐκεί καὶ γίνεται τὰ έσχατα τοῦ ἀνθρώπου ἐκείνου χείρον τῶν πρῶτων.

20"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 ταῦτα, ἐπάρασα τις φωνήν γυνῆ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἢ κοιλία ἢ βαστάσασά σε, καὶ μαστοὶ οὐς ἐθήλασας.

27And 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 μικρίοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

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


234 11:24 Ὅταν τὸτε λέγει τὸ θεοῦ ὑμῶν, διεμερίσθη, πῶς σταθήσεται ἢ βασιλεία αὐτοῦ; Ὄτι λέγετε, Ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

235 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 αὕτη γενεὰ πονηρὰ ἐστὶν• σημεῖον ἤτε, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάννα.

29 And as the crowds were pressing together upon him, he began to say, "This generation is a wicked generation; it asks for a sign. And no sign will be given it except the sign of Jonah." 

Lk 11:30 Καθὼς γὰρ ἐγένετο ἦνα τοῖς Νινευίταις σημεῖον, οὕτως ἦταν καὶ ὁ υἱὸς τοῦ ἄνθρωπον τῇ γενεᾷ ταύτῃ.

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

Lk 11:31 Βασιλεία σα νότου ἐγερθῆται ἐν τῇ κρίσει μετὰ τῶν ἄνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτοὺς• ὅτι ἠλθὲν ἐκ τῶν περάτων τῆς γῆς ἀκούσας τὴν σοφίαν Σολομῶνος, καὶ ἴδοι, πλεῖον Σολομώνων ὡδε.

31 The Queen of the South will rise at the judgment with 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 Νινεῦται ἀναστήσονται ἐν τῇ κρίσιν μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτούς• ὅτι μετενόησαν εἰς τὸ κήρυγμα ἦνα, καὶ ἴδοι, πλεῖον ἦνα ὡδε.

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

The Light of the Body

Lk 11:33 Οὐδεὶς λύχνον ἄψις 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, but rather on the lamp stand, so that those who come in may see the light.

Lk 11:34 ὁ λύχνος τοῦ σωμάτος ἐστίν ὁ ὀφθαλμός σου• ὅταν οὖν ὁ ὀφθαλμός σου ἄπλος Ὕ, καὶ ὀδον τὸ σῶμα σου φωτεινόν ἐστίν• ἐπὶ δὲ πονηρός Ὕ, καὶ τὸ σῶμα σου σκοτεινόν.

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, your body is in darkness also.

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236 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.

237 11:33 The reading that includes the words "or under a basket" is that of Ν A B C D W Δ Θ Ψ /13 28 33 ita syr(c) cop bo al. However, those words are absent from ℶ 57, L Ω 070 f1 205 syr e 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 Ἐκάπης 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 σῶμά σου ὄλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὄλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτιζῇ 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 illuminates you."

Six Woes

Lk 11:37 Ἐν δὲ τῷ λαλῆσαι, ἔρωτά αὐτῶν Φαρισαῖος ὁπως 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 Φαρισαῖος ἵδων εὐθύμησεν ὅτι οὐ πρῶτον ἐβαπτίζῃ πρὸ τοῦ ἀρίστου.

38And the Pharisee when he saw, was shocked that he did not first baptize before the meal.239

Lk 11:39 Ἐπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσωθὲν 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 acquisitiveness240 and wickedness.

Lk 11:40 Ἀφρονεσ, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἐσωθὲν ἐποίησεν;

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

Lk 11:41 Πλὴν τά ἐνόντα δότε ἑλεημοσύνην• καὶ ίδού, πάντα καθαρὰ ὑμῖν ἐστίν.

41But the things lying within241 give to the poor, and behold, all things are now clean for you.242

Lk 11:42 Ἀλλὰ οὐαί ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ• ταύτα δὲ ἔδει ποιήσαι, κάκεινα μὴ παρείναι.

42But woe to you, Pharisees! For you tithe the mint, and even the rue243 and every kind of garden herb, and neglect the justice and the love of God.

238 11:34 Literally, "if your eye is evil." From the Hebrew, יָרָאָה אֲיִן; see the endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept: http://www.bibletranslation.ws/trans/markwgrk.pdf

239 11:38 The Greek word βαπτίζω - baptizō 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.

240 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.

241 11:41a 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.

242 11:41b A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρὰ 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 Ὑδὲ ὄνει ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾷ τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαίς, καὶ τοὺς ἁπασαμοὺς ἐν ταῖς ἁγοραῖς. 

44Woe to you, Pharisees! For you love the prominent seats in the synagogues, and the greetings in the marketplaces.

Lk 11:44 Ὑδὲ ὄνει ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεία τὰ ἁδηλά, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω ὑμῶν ὁδιέως.

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 Ὅ δέ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς ὑδὲ, ὅτι φορτίζετε τοὺς ἄνθρωπος φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσφαίρετε 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 Ὑδὲ ὄνει 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 Ἄρα μάρτυρεσ ἔστε 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 τούτου καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστέλω εἰς αὐτοὺς προφήτας καὶ ἄστιον, καὶ εἷς αὐτῶν ἀποκτενοῦσιν καὶ διώκοντος•

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 ἑκτίσηθη τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς 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 Ἀβελ ἑως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναι, λέγω ὑμῖν, ἑκτίσηθηται 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 Ὑδὲ ὄνει ὑμῖν τοῖς νομικοῖς, ὅτι ἠρατε τὴν κλέιδα τῆς γνώσεως• αὐτοῖς οὐκ εἰσήλθατε, καὶ τοὺς εἰσερχομένους ἐκκυλίσατε.

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."

243 11:42 Another garden herb, ruta graveolens. Deuteronomy 14:22 commands the Israelites to give God a tithe from all their crops. But according to the Mishna (Sheb'ith IX 1; cf. Billerb. II 189) it was not necessary to tithe the rue. Hence Jesus' words, "even" the rue.

244 11:44a omit PGM P66 P73 N B C L itaaur e, Ep, J vg syr syrh cop sa bo T arm geo TH NA28 {V} // γραμματεῖς καὶ φαρισαῖοι D it d, r, // γραμματεῖς καὶ φαρισαῖοι ὑποκρίνεται A E W M it b, c, d syr syrh cop bo T TR RP lac N P Q T

245 11:44b Jesus is bringing up an analogy much more grave than is apparent, unless one is familiar with Numbers 19:16-22. At stake is whether someone remained an Israelite, or was cut off from Israel. If an Israelite touched a grave, he was unclean for seven days. If after he touched a grave, he did not do the prescribed cleansing process, he was to be cut off from Israel.
Chapter 12

Warnings and Encouragements

Lk 12:1 'Εν ὅς ἐπίσυναχθεῖσιν τῶν μυριάδων τοῦ ὥχου, ὡσεὶ καταπατεῖν ἅλληλους, ἤξαντο λέγειν πρὸς τοὺς μαθητάς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣς ἐστὶν ὑπόκρισιν.

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

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

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

246 11:52 The Greek verb I translated "barred" is κωλύω - κώλυο, which is related to the word for "limb" of the body, κώλον - κόλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "laity" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that.

247 11:53a txt κακειθεν εξελθόντος αὐτοῦ Ψ 75 (-ντες ) N B C L syrАв coph TH NA28 {l} || κακειθεν εξελθόντος Ψconid svo / λεγόντος δε αὐτοῦ ταῦτα πρὸς αὐτοὺς A E W Ψ syrАв,х TR RP / λεγόντος δε ταῦτα πρὸς αὐτοὺς εὐφώνιον πάντως τοῦ λαοῦ D (it) (syrАв,с,conid) arm || lac N P Q T. Wieland Willker suggests that perhaps the reading "as he went forth from there" was deemed unacceptable since the place where Jesus was speaking was not stated.

248 11:53b 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.

249 11:54 txt omit Ψ 75 N B L syrАв coph TH NA28 {l} / Ινα εὐφώνιον κατηγορησαυτοῦ D / Ινα κατηγορησαυτοῦ Α E W Ψ lat vg syrАв,х TR RP / lac N P Q T

250 12:2 The particle δέ 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 12:5 Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβηθῆτε τὸν μετὰ τὸ ἀποκτείνατε ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γένναν· ναί, λέγω ὑμῖν, τούτον φοβηθῆτε.

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.

Lk 12:6 Όντις πέντε στροφή να κωλοῦνται ἀσωρίστων δύο; Καὶ ἐν ἐξ ἀυτῶν οὐκ ἔστιν ἐπιλεπιθέμενον ἐνώπιον τοῦ θεοῦ.

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

Lk 12:7 Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἥριθμηνται. Μὴ φοβεῖσθε· πολλῶν στροφιῶν διαφέρετε.

7But 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 ὑμῖν, Πᾶς ὁς ἄν ὁμολογήσῃ ἐν ἑμοί ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἄνθρωπον ὁμολογήσῃ ἐν αὐτῷ ἐμπροσθεν τῶν ἄγγελων τοῦ θεοῦ.

8But 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.

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

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

Lk 12:10 Καὶ πᾶς ὁς ἔρει λόγον εἰς τὸν υἱὸν τοῦ ἄνθρωπον, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

10And 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 εἰσέφησαν ὑμᾶς ἐπὶ τὰς συναγωγάς καὶ τὰς ἁρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσετε πῶς ἢ τί ἀπολογήσῃ, ἢ τί εἴπετε·

11And 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 ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὕρα, ἢ δεῖ εἴπειν.

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

**False Financial Security**

Lk 12:13 Ἔιπεν δὲ τις ἕκ τοῦ ὀχλοῦ αὐτῷ, Διδάσκαλε, εἰπὲ τῷ ἄδελφῷ μου μερίζομαι μετ’ ἐμοῦ τὴν κληρονομίαν.

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

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251 12:6 Literally, "two assarion," which were little fragments of brass coin. It means, practically, "a pittance, a trifle, a do it." 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.

252 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."
Lk 12:14 ‘O dè eîpen autò, Ἄνθρωπε, τίς με κατέστησεν κριτήν ἢ μεριστήν ἐφ’ ύμᾶς;

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

Lk 12:15 Eîpen dè prós autòus, Ὀράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας• ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ ἀυτοῦ ἐστίν ἐκ τῶν ὑπαρχόντων ἀυτῷ.

15And he said to them, "Watch out, and be on your guard against every form of covetousness. 253 For the life of one is not in the abundance of one's possessions." 254

Lk 12:16 Eîpen dè paraβολήν πρὸς αὐτοὺς, λέγων, Ἀνθρώπου τινός πλουσίου εὑρόρησαν ἡ χώρα*

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

Lk 12:17 καὶ δειλογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρποὺς μου;

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

Lk 12:18 Καὶ εἶπεν, Τοῦτο ποιήσω καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἴκοδομήσω, καὶ συνάξω ἐκεί πάντα τὸν σίτον καὶ τὰ ἀγαθά μου.

18And 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.

Lk 12:19 Καὶ ἔρω τῇ ψυχῇ μου, Ψυχή, ἐξεις πολλὰ ἀγαθὰ κείμενα εἰς ἐποικίαν ἀναπαύον, φάγε, πιέ, εὐφραίνου.

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

Lk 12:20 Eîpen dè αὐτῷ ὁ θεὸς, Ἀφρων, ταύτη τῇ νυκτὶ τῆς ψυχῆς σου ἀπαιτοῦσιν ἀπὸ σοῦ ἃ δὲ ἠτοίμασας, τίνι ἔσται;

20But God said to him, 'You fool, this very night they are demanding your soul back from you, 255 and the provisions you have made, whose will they be?"
True Financial Security

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

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

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

Now which of you by worrying is able to add onto his lifespan one foot? If then you cannot accomplish even this very little thing, why do you worry about the rest?

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

that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." It should be noted that this is not an Aramaism or Semitism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verb form with or without an impersonal subject. But in the Greek New Testament, this is not consistently rendered as passive in English by Greek scholars. For example, in Revelation 12:6: ἤνα ἐκείνη τρέφεται σατέρνας is rendered in the KJV as "that they should feed her there." Though most do, such as the NASB: "so that there she would be nourished." But why should Greek do that, when it has the common passive verb forms? In Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφεται.

12:21 Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς, used with the accusative form of the word God. Luke also uses this preposition with the accusativus 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, πέντε εἰς ἥξθον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Now if God thus clothes the wild grass, which is here this day and the next is thrown into the stove, how much more would he rather clothe you, O you of little faith?

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

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

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

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

Sell your possessions, and give to the poor: make for yourselves money bags unfailing, in the heavens, where neither a thief can break in and steal, nor a moth ever destroys.

For where your treasure is, there your heart will be also.

Be Ready

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.

Happy 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.

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

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

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

Then Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"
Lk 12:42 Kai eipen o kurioc. Tis aral estin o pistos oikonomos o phronimos,258 o kurioc ep tis thepiseis autou, tou didonai en kairo sioemetrov; 42And 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 Makariois o doulos ekeinos, o kurioc autou eurhise poiounta outos. 43Happy will be that slave who when his lord comes, he finds doing so. Lk 12:44 Alithous ligo umin o epi paioin tis uparchoin autou kastathse auton. 44Truly I tell you, he will place him over all his possessions. Lk 12:45 Ein de epi o doulos ekeinos en tis kardia autou, Xronizei o kurioc mou erxesthai, kai arxhetai tuptein touis paiddas kai tas paiddosas, esthiein te kai pinein kai meubuksesthai 45But 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 Hezei o kurioc tou douloou ekeinou en hemera h ou proodokha, kai en oura h ou ginwasei, kai dihostomhse auton, kai to meros autou meta ton aptiston thse. 46The 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 Ekeinos de o doulos o gnois to thelma tou kuriou autou, kai h etoiimasas h poiopas pros to thelma autou, daphisetai polla. 47And 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 De h gnois, poiopas de axia plhgon, daphisetai oligas. Panstei de o edhthe polu, polu zetisethetai par autou kai o parathentos polu, periostoteron aithshoun auton. 48Whereas 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 Puro hllon balein epistin gin, kai ti thelo ei he diaphrthi; 49I have come to cast fire upon the earth, and how I wish it were already kindled! Lk 12:50 Bapitisma de exw balleththei, kai pois sunechomai eis h stin telesth. 50But I have a baptism to be baptized, and how tormented I am until that has been accomplished. Lk 12:51 Dakeite oti eirein gin paregenomai douvai en tin gin. Ouxi, ligo umin, alli h diametirin. 51You think that I have come to provide peace upon the earth. Not at all, I tell you, but rather division. Lk 12:52 Esontai gar apot ton vou penive en eini oikw diametirismoi, treis epi dou, kai dou epi trisi. 52For from now on, five in one household will be divided: three against two, and two against three.
Lk 12:253 Διαμερισθήσονται πατήρ ἐπὶ υἱῷ, καὶ υἱὸς ἐπὶ πατέρα, καὶ θυγατέρα ἐπὶ τὴν θυγατέρα καὶ
μητέρα ἐπὶ τὴν μητέραν, ἐπὶ τὴν νύμφην καὶ τὴν νύμφην ἐπὶ τὴν νύμφην· καὶ νύμφη ἐπὶ τὴν νύμφην.

Father 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 δίχλοις, Ὅταν ἰδότε μετάφηλην ἀνατέλλουσαν ἐπὶ δυομών, εὐθέως
ἀργείτε ὅτι Ὄμιρος ἑρχεται· καὶ γίνεται αὐτῶς.

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

Lk 12:55 Καὶ ὅταν νότον πνέστα, λέγετε ὅτι Καῦσων ἐστι· καὶ γίνεται.

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

Lk 12:56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ ὑιίνα δοκιμάζειν· τὸν καιρὸν δὲ
tούτον πῶς ὅσι ῥατίνα δοκιμάζειν;

Hypocrites! 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 δέ καὶ ἄρεντον οὐ κρίνετε τὸ δίκαιον;

And why also do you not judge equity yourselves?

Lk 12:58 Ὡς γὰρ ὑπάργυρες μετὰ τοῦ ἀντιδίκου σου ἐπὶ ἄρχοντα, ἐν τῇ ὁδῷ δός εἰργασίαν
ἀπηλλάχθαι ἀπό αὐτοῦ· μὴποτε κατασκόπη σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ
πράκτορι, καὶ ὁ πράκτωρ σε βαλεί εἰς φυλακήν.

For as you are going with your adversary to court, on the way make every
effort to be free of him,259 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 μή ἐξελθής ἐκείθεν, ἐως καὶ τὸ ἐσχατὸν λεπτὸν ἀποδώς.

I tell you, no way will you come out of that place, until you have paid back
the very last penny.”

Chapter 13

Repent or Perish

Lk 13:1 Παρῆσαν δὲ τίνες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὡν τὸ
αἷμα Πιλάτου ξυμεῖζεν μετὰ τῶν θυσίων αὐτῶν.

And some who were present at that time, were reporting to him about
the Galileans whose blood Pilate had mingled with the blood of their sacrifices.260

Lk 13:2 Καὶ ἀποκριθεὶς ἔπειξεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας
tους Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

And in response he said to them, “Do you think that because they suffered
these things, those Galileans were sinners, more so than all the rest of the
Galileans?

1259 12:58 That is, by satisfying him, coming to a settlement with him.
260 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 ὀμοίως ἀπολεῖσθε.

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 δεκαοκτὼ, ἴν' οὐχ ἔπεσαν ὁ πῦργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὄφειλέται ἐγένοντο παρά πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰεροοσλημι;  

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 ὀσιοτέρως ἀπολεῖσθε.

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 ταύτην τὴν παραβολήν· Συκὴν εἶχεν τις περιτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ περιτευμένην· καὶ ἠλθεν ζητῶν καρπὸν ἐν αὐτή, καὶ οὐκ 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 πρὸ τοῦ ἀμπελουργοῦ, Ἰδοὺ, τρία ἐτη ἀν' οὐ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐκ εὕροικα· ἐκκοφὸν αὐτήν· ἵνα καὶ τὴν γῆν καταργεί;

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 Ὅ δὲ ἀποκρίθησε λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἐξὸς ὅτου σκάψω περὶ αὐτήν, 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, ἐκκοφεῖς αὐτήν.

9and if in the future it does produce fruit, so much the better. But if not, then you would cut it down."

A Crippled Woman Healed on the Sabbath

Lk 13:10 Ἐν δὲ διδάσκων 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 ἐτη δεκαοκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψατε 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 αὐτὴν ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Γέναι, 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 ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἔδοξαζεν τὸν θεόν.

13And he laid hands on her; and she became erect at once, and was praising God.

261 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 ἀρχισυνάγωγος, ἁγανακτών ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἠλευθέρωσεν τῷ ἁλω ὅτι ἦς ἡμέρα εἰςίν ἐν αἷς δεῖ ἐργάζεσθαι ἐν αὐταῖς ὡς 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 ἐπέει, Ὕποκριταί, ἐκαστὸς ὡμόν τῷ σαββάτῳ οὐ λύει τὸν ἑαυτὸν ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὸν ποτίζει; 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 ἐδήσεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἐτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου 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 ἄντικείμενοι αὐτῷ καὶ πάς ὁ ὄχλος ἔχαιρεν ἐπὶ πάσιν τοῖς ἐνδόξοις τοῖς γενομένοις 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 'Ελευθέρωσεν οὖν, Τίνι ὡμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὡμοίωσα ἄυτήν; 18Then he was saying, "What is the kingdom of God like? And to what may I compare it?"

Lk 13:19 Ὡμοία ἐστὶν κόκκῳ σινάπεως, ὅν λαβὼν ἄνθρωπος ἐβαλεν εἰς κήπον ἕαυτοῦ καὶ ἤψάγεν, καὶ ἐγένετο εἰς δένδρον, καὶ τά πετεινά τοῦ οὐρανοῦ κατεσκεύασεν 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 nested in its branches."

Lk 13:20 Καὶ πάλιν ἐπέει, Τίνι ὡμοίωσα τὴν βασιλείαν τοῦ θεοῦ; 20And again he said, "To what may I compare the kingdom of God?"

Lk 13:21 Ὡμοία ἐστίν ζῷη, ἢν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλέυρου σάτα τρία, ἐως οὗ ἐξυμωθῇ ὅλον. 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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262 Lk 13:15 ὅποιοι ὑποκρίται. 263 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. 264 Lk 13:21 Greek: three sata, about 5 gallons, or 22 liters.
**The Narrow Door**

Lk 13:22 And he was going through every city and village teaching, even as he was making his journey toward Jerusalem.

Lk 13:23 And someone said to him, "Lord, are those being saved going to be few?"

And he said to him,

Lk 13:24 "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 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 At that time you will begin to say, "We ate and drank in your presence, and you taught in our streets."

Lk 13:27 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 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 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 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 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."
Lk 13:32 Many manuscripts add the word D. Or they may have succumbed to the temptation to assimilate Luke to Matthew 23:39.

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.'"

Lk 13:33 Plug δεῖ with sýmeron and aúrion and τῇ ἑχομένῃ πορεύεσθαι • δι' οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἐξοδιερωματι.

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 Ierousalēm, ἵδε ἔρουσαλημ, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λυθομάζουσα τοὺς ἀποσταλμένους πρὸς αὐτήν, ποιάς ἥδελησα ἑπισυνάξαι τα τέκνα σου, ὅν τρόπον ὄρισες τὴν ἑαυτῆς νοσίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἤδελησάτε.

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

Lk 13:35 Iδον, ἀφιέται ὑμῖν ὃ σικὸς ὑμῶν. Λέγω ὑμῖν, οὐ μὴ ἱδητε μὲ ἐως ἢξεί ὅτε εἴπητε, Εὑλογημένος ἐν ὑμνίμοις ἐν ὀνόματι 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.'

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265 1332 The Greek for the last phrase, καὶ τῇ τρίτῃ τελειοματι could also possibly be translated, "and on the third day I will be finished." But this saying of Jesus seems related to verse 22 of this same chapter, that he was making his way to Jerusalem. The verb τελειοματι can also mean to reach the end of something, like a journey, so it makes sense to translate it that way in view of what he says in verse 33. That verse implies that he will reach Jerusalem in three days. Reaching his goal of arriving in Jerusalem, he says, is essential, because it is not possible for a prophet to be killed outside of Jerusalem.

266 1335a The Greek pronoun for "you" is plural, as also the "you" all three times in this same verse.

267 1335b [A] ὕμων ὑμῶν [N] Κ Β Κ Λ Σ Υ Υ Γ Π Φ Φ Φ Φ Φ 124 565 579 597 788 1006 1010 1243 1292 1582* 2542 ByzPT LectPT ἰαρτν,εττ.ι, γνώρισταν,βοτ ἀρματῖ λα κταταρ.Λ. Epiphanius; Aug TH NA28 [B] ὑμῶν ἢμηδός D E G H M N U Δ Ψ f 3 2 2 8 33 118 157 180 205 346 700 892 1071 1241 1342 1450 1505 1582C ByzPT LectPT,AD ἰττ.Β.δ.κ.λ.μ.ν.ο.ω.ς βοτ ἀρματί λα κταταρ.Λ. geol TR RP ʃ ιακ Ἡ 45 C F Q T. Many manuscripts add the word ἢμηδός, "desolateness." This is may be to harmonize Luke with Matthew 23:38. But this was not necessary, since the word ἢμηδός, translated "left" in most translations, also can mean "abandon." The meaning seems to be, that their house, whether it means their temple, or their lineage, or their houses, will be abandoned by Jesus, since he tells them they will not see him again until he fulfills Psalm 118:26. Abandoned to them alone without him. What is their temple without the high priest? What is their lineage without the Lion of Judah? What are their homes without the Light of Humankind?

268 1335c txt ἐως ἢξεί ὅτε ἐπιπτε (ἐπιπτε ἡ ἡμέρα Ἰουλιανιακής, ταὐτόν ὥς ἐπιπτε ἐντός E G (Ἡ ἀγκαλιά καταφώνει) U Π Γ f 124 180 565 597 700 788 1006 1195 1230 1292 1344 1365 1505 1564 2174 ByzPT LectPT,AD ἰαρτν,εττ.ι, γνώρισταν,βοτ ἀρματῖ λα κταταρ.Λ. (ἰττ. τόσο) ΔΗΘ τόσο 1505 1564 2174 ByzPT LectPT,AD ἰαρτν,εττ.ι, γνώρισταν,βοτ ἀρματῖ λα κταταρ.Λ. geol TR RP ʃ ιακ Ἡ 45 C F Q T. This is may be to harmonize Luke with Matthew 23:38. But this was not necessary, since the word ἢξεί ὅτε, translated "left" in most translations, also can mean "abandon." The meaning seems to be, that their house, whether it means their temple, or their lineage, or their houses, will be abandoned by Jesus, since he tells them they will not see him again until he fulfills Psalm 118:26. Abandoned to them alone without him. What is their temple without the high priest? What is their lineage without the Lion of Judah? What are their homes without the Light of Humankind?

Chapter 14

Jesus at a Pharisee's House

Lk 14:1 Kαὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτῶν εἰς οἶκόν τινος ἀρχόντων τῶν Ἰουδαίων. Τινος ἁγιοῦ ἐγένετο ἄρτον, καὶ αὐτοὶ ἔστιν παρατηροῦμενοι αὐτῶν.

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 Kαὶ ίδον, ἀνθρώπως τις ἐν ὁδρυσκός ἐμπροσθεν αὐτοῦ.

2And behold, a man with dropsy was right in front of him.\(^{270}\)

Lk 14:3 Kαὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τούς νομικοὺς καὶ Φαρισαίους, λέγων, Ἐξεστιν τῷ αὐτῷ ἀργεῖν 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 Ο�� ἐσῴχασαν. Καὶ ἐπιλαβόμενος ἰδὰν αὐτῶν, καὶ ἀπέλυσαν.

4But they kept quiet. And after grasping him, he healed him, and dismissed him.

Lk 14:5 Καὶ πρὸς αὐτοὺς εἶπεν, Τινὸς ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεθαίνει, καὶ οὐκ εὐθέως ἀνασάσαι αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;

5And he said to them, "Who among you whose son\(^{271}\) or ox should fall into a pit during the Sabbath day, would not immediately pull him out?"

Lk 14:6 Καὶ οὐκ ἤσχασαν ἀνταποκριθῇν αὐτῷ πρὸς ταῦτα.

6And they were not able to rebut these words.

Lk 14:7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πώς 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 Ὄταν κληθήση ὑμῶν τινος εἰς γάμους, μὴ κατακληθήσης εἰς τὴν πρωτοκλησίαν, ἐντιμότερος οὐ καὶ 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 δὲ καὶ αὐτὸν καλέσω ἐρεί σοι, Δὸς τούτῳ τόπον καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἐχοκάτων κατέχειν.

9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for\(^{272}\) the last seat.

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\(^{270}\) 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.

\(^{271}\) 14:5 ὄνος is a corruption of the old Greek word δίς ("a sheep"); see John Mill, Novum Testamentum Graecum, 2nd ed. (Leipzig, 1723), p. 44, § 423.

\(^{272}\) 14:9 The Greek verb κατέχω - katechēs, 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 Ἀλλ' ὅταν κληθῆσαι πορευθεῖς ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον• ἵνα, ὅταν ἐλθῇ ὁ κεκληκμένος σε, ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον• τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of all your fellow dinner guests.

Lk 14:11 Ότι πᾶς ὁ ψυχόν ἐαυτὸν ταπεινωθῆται, καὶ ὁ ταπεινόν ἐαυτὸν ψυφισθήσεται.

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

Lk 14:12 Ἐλεγεν δὲ καὶ τῷ κεκληκότοι αὐτῶν, Ὅταν ποιήσῃ ἄριστον ἡ διείσδυσιν, μὴ φώνητε τοὺς φίλους σου, μηδὲ τοὺς ἄδειλους σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλούσιους· μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν 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 Έστω τούτων ὅσιοι παῖς, καλέσαι πτωχοὺς, ἀναπείρους, χωλούς, τυφλούς•

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

Lk 14:14 καὶ μακάριος ἡς, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί 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, see, at the resurrection of the righteous."

The Parable of the Great Banquet

Lk 14:15 Ἀκούσας δὲ τὶς τῶν συνανακειμένων ταύτα ἔπειν αὐτῷ, Μακάριος, ὅτις 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 Ό δὲ εἶπεν αὐτῷ, Ἀνθρωπός τις ἐποίει δεῖπνον 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 δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπὲν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἡ ἡμέρα ἑστίν.

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 παραιτεῖσθαι. Ὅ πρῶτος εἶπεν αὐτῷ, Ἀγρόν ἡγόρασα, καὶ ἦχο ἀνάγκην ἐξελθὼν ἰδεῖν αὐτῶν· ἔρωτό σε, ἔχε με παρηγμένον.

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 ἔτερον εἶπεν, Ζευγή βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρηγμένον.

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 ἔτερον εἶπεν, Γυναῖκα ἠγμα, καὶ διὰ τούτο ὦ δύναμαι 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 ἄργοθείς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξελθείς ταχέως εἰς τὰς πλατεῖας καὶ ρύμας τῆς πόλεως, καὶ τοὺς πτωχούς καὶ ἀναπείρους καὶ τυφλούς καὶ χωλούς εἰσάγαγε ὧδε.

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, γέονεν ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

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, Ἐξελθείς εἰς τὰς ὀδός καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ ὦκος.

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 γάρ ὑμῖν ὅτι οὐδεὶς τῶν ἄνδρῶν 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 Συνεπορεύοντο δὲ αὐτῶ δῆλοι πολλοὶ καὶ στραφείς εἶπεν πρὸς αὐτοῖς,

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 ἀδελφούς, καὶ τὰς ἀδελφὰς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναι 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 οὖ βαστᾷ τοῦ σταυροῦ ἑαυτοῦ καὶ ἔρχεται ὑπίστως μου, οὐ δύναται εἶναι μου μαθητής.

27Anyone that does not take up his own cross and follow after me, cannot be my disciple.

Lk 14:28 Τίς γὰρ εἰς ὑμῶν ἔλεων πόργων οἰκοδομήσει, σύχη πρῶτον καθίσας ψηρίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμὸν;

28“Whoever 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 Ἡμι βῇσεται, θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύσοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἀρξοῦνται αὐτῶ ἐμπαιξεῖν,

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 οὕτως ὁ ἄνθρωπος ἔρχεται οἰκοδομεῖν, καὶ οὐκ ἰσχύειν ἐκτελέσαι.

30"Saying, 'This fellow began to build, and was not able to finish.'

Lk 14:31 Ἡ τίς βασιλεύς πορεύοντος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευτεῖται εἰ δυνατός ἔστιν ἐν δέκα χιλιάδισιν ὑπαντήσω τῷ μετὰ εἰκοσὶ χιλιάδων ἐρχομένῳ ἐπ᾿ αὐτῶν;

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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275 14:24 τὰς δειπνούς ἑπτας ὑποστηρικτές τῆς φυλής τῆς πόλεως τῶν τῆς ἔρημου ἀποθήκης τῆς Χριστιανικῆς εἰς τὴν ἐμφανίσειν τῆς Καθολικῆς ἐκκλησίας. (Showing only 8th century and earlier witnesses.) The extra phrase is probably from lectionary influence.
Chapter 15

The Parable of the Lost Sheep

Lk 15:1 'Ἡσαυ δὲ αὐτῷ ἐγέιζοντες πάντες οἱ τελῶναι καὶ οἱ ἀμαρτωλοί, ἀκουέιν αὐτῶι.
1And all the revenue agents and the sinners were coming up next to him, to listen to him.
Lk 15:2 Καὶ διεγάγον δὲ το Φαρισαίοι καὶ οἱ γραμματεῖς ἀληθοῦντος ὅτι Οὐτος ἀμαρτωλοὺς θαυμάζεται, καὶ συνεοθεὶν αὐτοῖς.
2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."
Lk 15:3 Ἐίπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,
3But he spoke this parable to them, as follows:
Lk 15:4 Τίς ἀνθρώπος έξ ὑμῶν ἐξον ἐκατόν πρόβατα, καὶ ἀπολέον ές αὐτῶν ἐν. οὐ καταλείπει τα ἐνενήκοντα ἐνένεν ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἐς εὑρίς αὐτῶ.
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 ἐπιτίθειν ἐπὶ τοὺς ὡμοὺς αὐτῶο χαῖρον.
5And when he has found it, he places it on his shoulders, rejoicing.

276 14:32 DeBrunner, §155(2), regarding double accusatives, says this phrase ἐρωτᾷ τά πρός εἰρήνην, with both τά and εἰρήνην being accusative case, is equivalent to the Hebrew דִּבָּשׁ לְּאִם - săal lbâm, 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 Septuagint," 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, Ἐρωτήσατε δή τά εἰς εἰρήνην Ἱερουσαλήμ, "Pray now for the things that lead to the peace of Jerusalem."

277 14:35 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 Καὶ ἔλθων εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχαρήτη μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἁπόλυσό.

6And 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 Λέγω ὑμῖν ὅτι οὐτώς χαρά ἐν τῷ οὐρανῷ ἔσται ἐπὶ ένι ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.

7I tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin

Lk 15:8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολείῃ δραχμὴν μίαν, οὐχὶ ἀπετεί λύχνον, καὶ σαρκὶ τὴν οἶκιαν, καὶ ἂν ἔφη ἀργύριον ἐξ ὑμῶν εὑρή.

8Or what woman having ten drachmas,278 if she loses one drachma, does not light a lamp and sweep the house clean, and search diligently until such time she finds it?

Lk 15:9 Καὶ εὕρονα συγκαλεῖ τὰς φίλας καὶ γείτονας, λέγουσα, Συγχαρήτη μοι, ὅτι εὗρον τὴν δραχμὴν ἂν ἀπώλεσα.

9And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me; for I have found the drachma that was lost.'

Lk 15:10 Οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἄγγελων τοῦ θεοῦ ἐπὶ ἕνι ἀμαρτωλῷ μετανοοῦντι.

10In just the same way, I tell you, rejoicing breaks out among the angels of God over one sinner repenting.9

The Parable of the Lost Son

Lk 15:11 Εἶπεν δὲ, Ἀνθρωπός τις εἶχεν δύο υἱούς.

11And he said, "A certain man had two sons.

Lk 15:12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δὸς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Ὁ δὲ διείλεν αὐτοῖς τὸν βιόν.

12And the younger of them said to the father, 'Father, pay out to me the applicable share of the holdings.' So he divided to them the life savings.

Lk 15:13 Καὶ μετ’ αὐτῶν πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκέψετο τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

13And not many days later, having gathered everything together, the younger son journeyed off, to a far away country, and there he wasted his estate, living indulgently.

Lk 15:14 Διαπανάσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰχθύρα κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἢρξαι ὑστερεῖσθαι.

14And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without.

Lk 15:15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης καὶ ἐπέσηκεν αὐτὸν εἰς τοὺς ἄγρους αὐτοῦ βόσκειν χοίρους.

15And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine.

Lk 15:16 Καὶ ἐπέθυμεν χορτασθῆναι ἐκ τῆς κοιλίας αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἦσθιον οἱ χοίροι καὶ οὐδεὶς ἐδίδον αὐτῷ.

16And he was craving to be fed of279 the carob pods280 that the swine were eating, and no one gave him any.

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278 15:8 A drachma was worth about a day's wage.
Lk 15:17 Eἰς ἑαυτὸν δὲ ἐλθὼν ἔφη, Πόσοι μισθιοί τοῦ πατρὸς μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὤδε ἀπόλλυμαι.

17 And when he came to himself, he was saying, 'How many hired men of my father's have more than enough food, and here I am, perishing with hunger.

Lk 15:18 ἀναστάς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἔρω αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιον 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 δέχοντα κληθῆναι υἱὸς σου ποίησον με ὡς ἕνα τῶν μισθιῶν 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, εἴδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπαθεῖαν ὥσπερ ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεβίλιμεν αὐτὸν.

20 And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him.

Lk 15:21 Εἶπεν δὲ ὁ υἱὸς αὐτοῦ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιον σου, οὐκέτι εἰμὶ δέχοντα υἱὸς σου.

21 But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

Lk 15:22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ταύτῃ ἐξενεγκάτε στολήν τὴν πρώτην καὶ ὑπάνω σε, καὶ ἔσοδασε αὐτόν, καὶ δόθη δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας•

22 But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and shoes to his feet,

Lk 15:23 καὶ φέρετε τὸν μόχον τὸν στευτὸν θύσατε, καὶ φαγόντες εὕφρανθωμεν•

23 and bring the fattened calf, and slaughter it, and let us feast and celebrate;

Lk 15:24 δι᾽ οὗτος ὁ υἱὸς μου νεκρός ἦν, καὶ ἀνέζησαν• ἢ ἑπολωλώς, καὶ εὐρέθη. Καὶ ἤραντο εὕφρανθος.

24 For this my son was dead and is alive again; was lost and has been found! And they proceeded to celebrate.

Lk 15:25 Ὦν δὲ ὁ υἱὸς αὐτοῦ ὁ προσβάτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγιός την οἰκία, ἤκουσεν συμφωνίας καὶ χορῶν.

25 But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing.

Lk 15:26 Καὶ προσκαλεσάμενος ἔνα τῶν παίδων, ἐπενθάνετο τί ἄν εἰς ταύτα.

26 And calling over one of the workboys, he was asking what it was all about.

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279 15:16a txt χορτασθηναι εκ φυλας B D L R it de,lv syr(2) pal cop senator eth (Cyr) Aug TH NA28 (B) \[ γεμαι την κοιλιαν αυτου απο Α N P Q Μ it(1)aurh,h,e,f qv syr(2) h cop(2) arm ge015 Cyrian Ambrase Chrom Jer TR RP \[ γεμαι την κοιλιαν και χορτασθηναι απο W lac φ35 C E T. Some people think the NA28 reading is a harmonization to Lk 16:21. Some major translations that are usually based on the BYZ text follow the NASB here instead, such as the NASB and the NIV.

280 15:16b Greek, κεράτιον, meaning "little horn,' so named because of the shape of the pods of the species Ceratonia siliqua, Arabic "kharrabah," meaning bean pod; aka. Cods of Syria, aka. St. John’s bread, alluding to an erroneous notion, based on folk etymological comparisons of the Greek for “husk” and "locust", that the locusts John the Baptist lived on were instead carob pods; from a leguminous tree having pods 9 inches long and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, ii 146, 1858), and considered a food grain of lower grade; the pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lycophron, from 675 to 678, and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, ii 146, 1858), and considered a food grain of lower grade; the pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lycophron, from 675 to 678, III BC. For further examples showing that "carob pod" was the meaning of the Greek word keratia, see Aristotle, Polybius, 26, 1, 4, II BC: Dioscorides. 1, 114, 1 AD: Aëtius, Treatment of Diseases of the Eye, 160, 3, VI AD: F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I-V, 131, 7, 1893-1917.

281 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."

282 15:17b txt λιμω ωι οδε φυλας B D L it de,lv syr(2) pal NA28 (l) \[ οδε λιμω D N R lat syr(2) h cop arm ge015 \[ λιμω A P Q W Μ cop senator TR RP lac φ35 C E T
Chapter 16

The Shrewd Money Manager

Lk 16:1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς, Ἀνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμονον· καὶ ὅστος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

1 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.

Lk 16:2 Καὶ φωνῆσας αὐτὸν εἶπεν αὐτῷ, Τί τούτῳ ἀκοῦω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου ὅστος γὰρ δῦνῃ ἔτι οἰκονομεῖν.

2 So having summoned him, he said to him, 'What is this I am hearing about you? Surrender the records of your management; for you can no longer be manager.'

Lk 16:3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὖν ἵππον, ἐπαίτειν αἰσχύνομαι.

3 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.

Lk 16:4 Ἐγνών τὸν ποιήσω, ἦνα, ὅταν μετασταθώ ἐκ τῆς οἰκονομίας, δέξωνται με ἐις τοὺς οἴκους αὐτῶν.

4 I know what I will do, so that after I am removed from my management, people will welcome me into their homes.'

Lk 16:5 Καὶ προσκαλεσάμενος ἕνα ἐκαστὸν τῶν χρεωφελῶν τοῦ κυρίου ἑαυτοῦ, ἐλεγεν τῷ πρῶτῳ, Πίσσον ὀφείλεις τῷ κυρίῳ μου;

5 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?'

Lk 16:6 Ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἔλαβον. Ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα, καὶ καθίσας ταξέως γράψον πεντήκοντα.

6 And 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 'Επειτα ἐτέρῳ ἐπεν, Σὺ δὲ πόσον ὀφείλεις; Ὅ δὲ εἶπεν, Ἐκατόν κόρους σίτου. Λέγει αὐτῷ, ἠξοι σου τὰ γράμματα, καὶ γράψον ὑγιὸντα.

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 ἐπήνεμον ὁ κύριος τὸν οἰκονόμον τῆς ἄδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰώνος τούτου φρονιμοῦτεροι ὑπὲρ τούς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἐαυτῶν εἰσόν.

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, Ἑαυτοῖς ποιήσατε πιλός ἕκ τοῦ μαμωνᾶ τῆς ἄδικίας, ἵνα, ὅταν ἠκλίπητε, δέξανται ὑμᾶς εἰς τὰς αἰωνίους ἁλκῆς.

9And as for me, I say to you, make friends for yourselves by means of the undependable wealth, so that when that fails, they may welcome you into perpetual dwellings.

Lk 16:10 Ο πιστός ἐν ἑλαχίστῳ καὶ ἐν πολλῷ πιστός ἔστιν, καὶ ὁ ἐν ἑλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικος 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 Εἶ ὑμῖν ἐν τῷ ἄδικῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἄληθῖν τις ὑμῖν πιστεύει;

11If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

Lk 16:12 Καὶ εἶ ἐν τῷ ἄλλοτρῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τις 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 δυσφόροις δουλεύειν· ἢ γὰρ τὸν ἐνα μισήσει, καὶ τὸν ἐτέρον ἐγαπήσει· ἢ ἐνός ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε θέω 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 Ἦκονον 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 ἐπεν αὐτοῖς, Ὡμείς ἔστε οἱ δικαιούντες ἑαυτοῦς ἐνώπιον τῶν ἄνθρωπων, ὃ δὲ θέως γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἄνθρωποις υψηλον βδέλυμα 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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283 169 The Greek word "adikos" here is usually rendered "unrighteous, but can also mean "untrustworthy, undependable," as indeed Jesus uses it here and in v.v. 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 ἄδικια, 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 οἱ προφήται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτήν βιάζεται.

18 The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

Lk 16:17 Ἐκκοπούτερον ἔστιν 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 ὁ ἀπόλοις τὴν γυναίκα αὐτοῦ καὶ γαμῶν ἔτεραν μοιχεύει· καὶ ὁ ἄπολευμένην ἀπὸ ἄνδρος γαμών 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.285

The Rich Man and Lazarus

Lk 16:19 Ἀνθρωπος δὲ τις ἦν πλουσιος, καὶ ἐνεδιδόσκετο πορφύραν καὶ βόσσον, εὐφραίνομενος καθ᾽ ἡμέραν λαμπρῶς.

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 Πίσω χιλιάδοις δὲ τὰς ὀνόματα 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 ἐπιθυμοῦν χορτάσθη λαμπρῶς Ἰωάννου καὶ γαμῶν ἔτεραν μοιχεύει· καὶ ὁ ἄπολευμένην ἀπὸ ἄνδρος γαμών μοιχεύει.

23 and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, even the dogs would at least come and lick his sores.

Lk 16:22 Ἐγένετο δὲ ἅπαθενεν τὸν πτωχὸν, καὶ ἅπαθενεν αὐτὸν ὑπὸ τῶν ἄγγελων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλουσιος, καὶ ἐτάφη.

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 Ἁδῃ ἐπάρας τούς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὃς 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.286

Lk 16:24 Καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἥλεσόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄγνοιαν αὐτοῦ ὅσα πέπεσαν, καὶ καταιφύξῃ τὴν γλώσσαν μου· ὅτι ὁδυνώμαι ἐν τῇ φλογῇ ταύτῃ.

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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284 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."

285 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.

286 16:23 Also in v. 22, εἰς τὸν κόλπον Ἀβραάμ Ἰουδαίων "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 πατρός "in the bosom of the Father."
Lk 16:25 Ἐπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἁγαθά σου ἐν τῇ ἵππῃ σου, καὶ Ἀδάμος ὁμοίως τὰ κακά κάνεν ἃς ὀδυνᾶται, σύ δὲ ὀδυνᾶται.

25"But Abraham said, 'Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.

Lk 16:26 Καὶ ἐν πάσιν τούτοις, μεταξὸς ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθὲν πρὸς ὑμᾶς μὴ δύνωνται, μὴ 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 Ἐπεν δὲ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα περίψης αὐτὸν εἰς τὸν ὀίκον τοῦ πατρὸς μου,

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

Lk 16:28 ἔχω γὰρ πέντε ἄδελφοὺς, ὥσπος διαμαρτύρηται αὐτοῦς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον 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 Ἀβραάμ, Ἐχουσιν Μωϋσέα καὶ τοὺς προφήτας· ἀκοουᾶτων αὐτῶν.

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

Lk 16:30 Ὁ δὲ ἐπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' εἶναι τὰ ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς, 

30"And he said, 'Hardly, father Abraham; but if someone from the dead goes to them, they will repent.'

Lk 16:31 Ἐπεν δὲ αὐτῷ, Εἶ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκοουᾶσθαι, οὐδ' εἶναι τὰ ἐκ νεκρῶν ἀναστῆ, πειθῆσονται.

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 Ἐπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνενδεκτῶν ἔστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν· 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 Λυσιτέλει αὐτῷ εἰ λίθος μυλικός περικέιται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίη 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 ἐαυτοῖς. Ἐὰν ἀμάρτητος ὁ ἀδελφός σου, ἐπιτίθησον αὐτῷ· καὶ εἶναι μετανοήσῃ, ἄφες αὐτῷ.

3Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

Lk 17:4 Καὶ ἐὰν ἐπτάκης τῆς ἡμέρας ἀμάρτησί της σε, καὶ ἐπτάκης ἐπιστρέφει πρὸς σέ, λέγων, Μετανοῶ, ἀφίησές 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."

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287 173 txt ἀμάρτητη N A B L V itiner.f.fr. syr.nest.vulg. arm geo1 Clem Bas SBL TH NA28 {A} ἀμάρτητη εἰς σε Ε N f i/tutorial v geol coprosm geo2 Ambrose Aug TR RP ἀμάρτησε εἰς σε D lac P C Q T Ξ. See also Matt 18:15.
Faith and Duty

Lk 17:5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.
5And the apostles said to the Lord, "Give us more faith."

Lk 17:6 Εἶπεν δὲ ὁ κύριος, Ἐὰν ἔχετε πίστιν ὡς κόκκον σινάπης, ἐλέγετε ἃν τῇ συκαμίνῳ ταύτῃ,
6But the Lord said, "If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Lk 17:7 Τίς δὲ ἔξι ύμῶν δοῦλον ἔχων ἀφοτρύωντα ἢ ποιμαίνοντα, ὡς εἰσελθόντι ἐκ τοῦ ἄγρου ἔρει αὐτῷ, Ἐνθύσασθαι ἀνάπασιν·
7Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'?

Lk 17:8 Ἀλλὰ εἴρηκα, Ἐτοίμασον τὸ δείπνον, καὶ περιζωσάμενος διακόνησιν, εἶδεν με, ἐνω φῶς καὶ πῶς· καὶ μετὰ ταῦτα φάγεσαν καὶ πίεσαν σῦ;
8Would he not instead say to him, 'Fix something I can eat, and after you have girded yourself, serve me while I eat and drink, and after these things, you shall eat and drink'?

Lk 17:9 Μή ἔχεις χάριν τῷ δούλῳ ὧτι ἐποίησαν τὰ διαταχθέντα ταύτα·
9Neither does he thank the servant, that he has done what he has been told.

Lk 17:10 Όδυς καὶ ὑμεῖς, ὅταν ποιήσετε πάντα τὰ διαταχθέντα ύμῖν, λέγετε ὅτι Δούλοι ἄρειοί ἐσμεν· ὃ ὥρθεν μοι ποίησας πεποιήκαμεν.
10In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; we have done what we are supposed to have done.'

Ten Healed of Leprosy

Lk 17:11 Καὶ ἐγένετο ἐν τῷ παρεῦσθαι εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας.
11And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

Lk 17:12 Καὶ ἐνεχρησάμενον αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροί ἄνδρες, οί ἔστινον πόρρωθεν·
12And 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 φωνῆν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.
13And they called out loudly, saying, "Jesus, Master, have pity on us!"

Lk 17:14 Καὶ ἦδον εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἐαυτούς τοῖς Ιερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοῖς, ἐκκαθαρίσθησαν.
14And 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.

288 Lk 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.

289 Lk 17:4b txt ἐπιστρέφη πρὸς σε εἰς Κ Β Δ Λ Ψ 892 1241 it syrṣc.pal copbost arm geo Clem SBL TH NA28 {f} ἐπιστρέφη επί σε 2542 ἐπιστρέφη Ε τῆς ἡμέρας ἐπιστρέφη πρὸς σε τῆς ἡμέρας ἐπιστρέφη επί σε f TR τῆς ἡμέρας ἐπιστρέφη F G H K M N S U Y Γ Δ Θ Π Ω ernals 2 28 565 700 1424 itf RP lac Π 75 C P Q Τ Ξ
Lk 17:15 Εἶς δὲ ἐξ αὐτῶν, ἵδιν ὅτι ἱάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν•

15 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 τοὺς πόδας αὐτοῦ, εὐχαριστών αὐτῷ• καὶ αὐτὸς ἦν Σαμαριτης.

16 And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.

Lk 17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ υἱὲ, οὗτοι δέκα ἐκαθαρίσθησαν; Οἴ δὲ ἐννέα ποῦ;

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

Lk 17:18 Οὐκ ἔρεθισαν ὡσποροῦντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλογενής ὅτος;

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

Lk 17:19 Καὶ ἔπεσεν αὐτῶ, Ἀναστάς πορεύου ἣ πίστις σου σέσωκέν σε.

19 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 Ἐπερωτηθεὶς δὲ ὁ Ἰησοῦς τὸν Φαρισαίον, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτῷ καὶ ἔπεσεν, ὅλος ἔρεθισε ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεων•

20 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 ἔρευσιν, Ἰδοὺ ωδῇ, ἥ, ἤκει. Ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντός όμοι ἕστιν.

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

Lk 17:22 Ἐπεν δὲ πρὸς τοὺς μαθητὰς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμέρων τοῦ υἱοῦ τοῦ ἀνθρώπου ίδετε, καὶ οὐκ ὄψεσθε.

22 And he said to the disciples, "Days are coming, when it is one of the days of the Son of Man you will long to see, and you will not have that experience.

Lk 17:23 Καὶ ἔρουσιν ωμίν, Ἰδοῦ ἤκει ἢ Ἰδοὺ ωδῇ· μή ἄπελθήτε, μηδὲ διώξητε.

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

Lk 17:24 Ὡσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τοῦ οὐρανοῦ εἰς τὴν υπ' οὐρανον λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

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

Lk 17:25 Πρῶτον δὲ δει αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπό τῆς γενεᾶς ταύτης.

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

Lk 17:26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νω, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

26 And 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 Ἡθιον, ἐπινον, ἐγαμόνου, ἐγαμίζοντο, ἀχρι ὅς ἡ ἡμέρας εἰσήλθεν Νω ἐς τὴν κηφώτον, καὶ ἤλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν πάντας.

27 People were eating, drinking, marrying, being given in marriage, up until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Lk 17:28 Ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λωτ· ἡθιον, ἐπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὑκοδόμουν•

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

Lk 17:29 ἤ δὲ ἡ ἡμέρα ἠξήλθεν Λωτ· ἀπὸ Σοδόμων, ἐβρεζέν πῦρ καὶ θείον ἀπ' οὐρανού, καὶ ἀπώλεσεν πάντας•

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

Lk 17:30 κατὰ τὰ ταῦτα ἔσται ἡ ἡμέρα τοῦ ἀνθρώπου ἀποκαλυπτεται.

30 Along those lines will be the day in which the Son of Man is being revealed.
Lk 17:31 Ἐν ἑκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεῦα αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἥραπ αὐτά· καὶ ὁ ἐν ἀγρῷ ὁμίῳς μὴ ἐπιστρεφότως εἰς τὰ ὄπισθο.

32 In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around.

Lk 17:32 Μην δούμενετε τῆς γυναικῶς Λώτ.

33 Remember Lot’s wife.

Lk 17:33 Ὅς ἔσται ἐν θητήσῃ τῇ ψυχῇ αὐτοῦ περιποίησονται ἀπολέσαι αὐτήν• ὃς δ’ ἂν ἀπολέῃ ζωογόνησαι αὐτήν.

34 Whoever tries to save his life will lose it, and whoever loses it will keep it alive.

Lk 17:34 Λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μίας· ὁ εἰς παραλημφθήσεται, καὶ ὁ ἐτέρος ἀφεθήσεται.

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

Lk 17:35 Ἐσονται δύο ἀλῆθουσι ἐπὶ τὸ αὐτὸ· ὃ μία παραλημφθήσεται, ἥ δὲ ἐτέρα ἀφεθήσεται.

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

Lk 17:36 Ἐπορεύεσθαι δύο γυναῖκες ἐπὶ τὸ σῶμα, ἕκει καὶ οἱ ἄγοι ἐπισυναχθήσονται.

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

Chapter 18

The Parable of the Persistent Widow

Lk 18:1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν.

1 And 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, Κριτῆς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβοῦμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος·

2 as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.

290 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

291 17:37 Greek: ὁ αετός - ho aetos, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αετός is ἱερὰξ - hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
Lk 18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνη, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικόκου μου.

3But 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 ἦθελεν ἐπὶ χρόνον ἔπει ἐπὶ ἐαυτῷ, Εἰ καὶ τὸν θεόν οὐ φοβοῦμαι, οὐδὲ ἄνθρωπον ἐντρέπομαι.

4And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man,

Lk 18:5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδίκησω αὐτήν, ἵνα μὴ εἰς τέλος ἔρχομεν ὑπωπυρίᾳ με.

5just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.'

Lk 18:6 Ἐπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτής τῆς ἀδικίας λέγει.

6And the Lord said, 'Listen to what the unjust kind of judge was saying.

Lk 18:7 Ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτῷ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπὶ αὐτοῖς;

7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Lk 18:8 Λέγω ὑμῖν ὅτι ποιήσετε τὴν ἐκδίκησιν αὐτῶν ἐν τάξει. Πλὴν ὁ υἱὸς τοῦ ἄνθρωπον ἔλθων ἀρά εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

8I tell you, he would bring about justice for them, in short order. However, when the Son of Man comes, will he find any faith on the earth at all?

The Parable of the Pharisee and the Revenue Agent

Lk 18:9 Ἐπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' αὐτοῖς ὃτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην.

9And 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 Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ιερὸν προσεύξασθαι ὁ εἰς Φαρισαίος, καὶ ὁ ἐτέρος τελώνης.

10Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

Lk 18:11 Ὅ οὐρανοὺς σταθεὶς πρὸς ἐαυτὸν ταύτα προσήχετο, Ὅ θεος, εὐχαριστῶ σοὶ ὅτι οὐκ εἰμί ὦσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδίκους, μοιχοῖ, ἥν καὶ ὡς ὦστος ὁ τελώνης.

11When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.

Lk 18:12 Ηητεύω δις τοῦ οαββάτου, ἀποδεκατῶ πάντα ὡς κτώμαι.

12I fast twice a week, I tithe of everything I get.'

Lk 18:13 Ὅ δὲ τελώνης μακρόθεν ἔστως οὐκ ἦθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάρας εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ, λέγων, Ὅ θεος, ἱλασθήτι μοι τῷ ἄμαρτῳ.

13But 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 Ἐπεν τελώνης ἐπὶ τοῦ χειρὸς αὐτοῦ, λέγων, Ὅ θεος, ἱλασθήτι μοι τῷ ἄμαρτῳ.

14I 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."

292 18:8 "any at all" is from the Greek ἀρά, 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 ἀπέτηται· ἵδοντες δὲ οἱ μαθηταὶ ἐπέτιμον αὐτοῖς.

15And 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 Ο δὲ Ἰησοῦς προσεκλάσατο αὐτὰ λέγων, Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστίν ἡ βασιλεία τοῦ θεοῦ.

16But 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 Ἄμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

17Truly 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 κληρονομήσομαι;

18And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

Lk 18:19 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἄγαθόν; Οὔδεις ἄγαθός, εἰ μὴ εἰς, ὁ θεός.

19And Jesus said to him, "Why are you calling me good? No one is good, except God alone.

Lk 18:20 Τάς ἑντολὰς ὀδὸς, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, δίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20The 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 ὁ δὲ εἶπεν, Ταῦτα πάντα ἑφύλαξα ἐκ νεότητός.

21And he said, "All these I have kept since childhood."

Lk 18:22 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐτὶ ἐν οὐλοίς λείπεις· πάντα ὡσα ἔχεις πώλησον, καὶ δίδας πτωχοῖς, καὶ ἔσως ἀναπόρευσόν ὑμᾶι.

22And 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 will have treasure in heaven, and then come follow me."

Lk 18:23 ὁ δὲ ἀκούσας ταῦτα περιλύπους ἐγενήθη ἵνα πλοῦσιος σφόδρα.

23But hearing these words made him very sad, for he was extremely wealthy.

Lk 18:24 Εἶδον δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν, Πῶς δυσκόλως οἷ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται.

24And 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 Εὐκοπότερον γὰρ ἔστιν κάμηλον διὰ τρημάτως βελόνης εἰσελθεῖν, ἣ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

25Indeed, 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."

293 18:14 Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - πᾶς, which means "all" or "everyone." This is a general and plural subject.

294 18:25 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
And those who heard said, "Who then CAN be saved?"

And he said, "Things impossible with human beings are possible with God."

And after having taken the twelve aside, he ordered 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, who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

And those leading the way were inquiring what this was all about.

And when he heard the crowd going through, he was inquiring what this was all about.

And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.

And when he heard the crowd going through, he was inquiring what this was all about.

And 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, who will not receive back many times as much in this present time; and in the coming age, eternal life."

An Obnoxious Beggar Gets His Wish

And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.
Chapter 19

Zacchaeus the Revenue Officer

Lk 19:1 Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ.
1And he entered, passing on through Jericho.

Lk 19:2 Καὶ ἰδοὺ, ἀνήρ ὁ ὠνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς πλοῦσιος.
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 Καὶ ἐξῆτε ἰδεῖν τὸν Ἰησοῦν τις ἕστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, 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 Καὶ προδραμών εἰς τὸ ἐμπροσθῆναι ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν· ὅτι ἑκείνης ἠμέλεν 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 ἠθύμη ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς ἐπέσηκεν πρὸς αὐτὸν, Ζακχαῖος, σπεύδας κατάβηθι· σήμερον γὰρ ἐν τῷ ὀίκῳ σου δεῖ με μεῖναι.
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 καὶ σπεύδας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαῖρον.
6And he hurried down, and took him in gladly.

Lk 19:7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἄνδρι εἰσῆλθεν κατάλυσαι.
7And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

Lk 19:8 σταθές δὲ Ζακχαῖος ἐπένευ πρὸς τὸν κύριον, Ἰδοὺ τὰ ἡμεία μου τὸν ὑπαρχόντα ὄν, κύριε, τοὺς πτωχοὺς δίδωμι, καὶ εἰ τίνος τι ἐσυκοφάντησα 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."

Lk 19:9 ἐπένευ δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καὶ θύτη καὶ αὐτὸς ὑλὸς Ἀβραάμ ἔστιν.
9And 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.

295 18:42 Or, "your faith has healed you." As also in many other places in Luke.
296 19:8 Some translators interpret ἔστιν 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.
And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham.

For the Son of Man came to seek and to save that which was lost." 297

The Parable of the Ten Servants

And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

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

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

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

And it came about that when he returned, he had received the kingship.  And he ordered his servants to be summoned to him, those to whom he had given the money, in order to find out what they had earned.

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

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

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. 299

"what they had earned" is the earlier Greek reading τί διεπραγματεύσατο, whereas the Textus Receptus reads τί διεπραγματεύσατο, "what each one had earned," which reading the UBS commentary says seems to be the result of scribal efforts to make the narrative more clear.  The editorial Committee of the UBS 4th edition give the first reading, τί διεπραγματεύσατο, a B rating of certainty, that is, "almost certain."
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 ἔδειξεν ὁ δεύτερος, λέγων, Ἡ μιᾶ σου κύριε ἔποιήσεν πέντε μνᾶς.

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

19:19 εἶπεν δὲ καὶ τοῦτο, Κύριε, ἂν σὺ ἐπάνω γίνοις πέντε πόλεων.

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

19:20 καὶ ὁ ἐτερος ἔδειξεν λέγων, Κύριε, ἵνα ἴνα σου ἂν εἶχον ἀποκείμενην ἐν σου δορίῳ.

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

19:21 ἐφοβοῦμην γὰρ σε, ὅτι ἄνθρωπος αὐτηρὸς εἶ, αἴρεις ὁ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἐσπείρας.

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.'

19:22 λέγει αὐτῷ, Ἐκ τοῦ στομάτος σου κράνω σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐτηρὸς εἰμί, ἁρίων ὁ οὐκ ἔθηκα καὶ θερίζων ὁ οὐκ ἐσπείρα;

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?

19:23 καὶ διὰ τὶ οὐκ ἔδωκας μου τὸ ἀργυριον ἐπὶ τράπεζαν; κἀγὼ ἔλθὼν σὺν τόκῳ ὁ αὐτὸ ἐπράξα.

And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

19:25 - καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς -

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

19:26 λέγει ἦμιν ὅτι παντὶ τῷ ἐχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἐχοντος καὶ ὁ ἔχει ἄρθρῃσε.

I tell you, to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him.

19:27 πλὴν τοῖς ἐχθροῖς μοι τούτοις τοῖς μὴ θελήσαντας με βασιλεύσει ἐπὶ αὐτοὺς ἀγάπησε ὅσε καὶ κατασφόβαση αὐτοὺς ἐμπροσθεν μου.

But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me.''

The Triumphal Entry

Καὶ εἰπὼν ταύτα ἐπορεύετο ἐμπροσθεν ἀναβαίνον ἐφ᾽ Ἰεροσόλυμα.
And having said these things, he was pressing his way onward, going up to Jerusalem. (Lk 19:29)

And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples, saying, "Go into the village ahead of you, in which as you are entering you will find a colt tethered, upon which no one has ever yet sat, and you are to untie it and bring it. And if someone asks you, 'Why are you untying it,' say this, 'The Lord needs it.' And when the ones who were sent went, they found things just as he had told them. And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?" And they said, "The Lord needs it." And as he was proceeding along, people were spreading their cloaks in the road beneath. And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.

They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

And he in answer said, "I tell you, if these go silent, the stones will cry out." 301

28And having said these things, he was pressing his way onward, going up to Jerusalem. 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, 30119:30 λέγων, ὡς ἤγιόσεν εἰς Βηθσφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν, 30And 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, 30119:30 λέγων, ὡς ἤγιόσεν εἰς Βηθσφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν, 30And 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, 30119:30 λέγων, ὡς ἤγιόσεν εἰς Βηθσφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν, 30And 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,

30219:38 Psalm 118:26

30319:40 A few manuscripts (Γ Δ al.) have the verbs "be quiet" and "cry out" in the subjunctive mood, which in English would be, "If these were to keep silent, the stones would cry out." But the original reading is so certainly with the verbs in the future inflection, that this difference is not noted at all in the apparatus of the United Bible Societies' Greek New Testament, nor in their textual commentary. I have been translating the gospels long enough to have seen a trend, that copyists sometimes thought the future awkward, and changed it to the subjunctive. Because indeed the rule was, according to BDF §373, when the clause begins with ἐὰν, Appendix 2, NRSV Translation Notes,

30119:30 πῶλος - pōlos, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

30219:38 Psalm 118:26

30319:40 A few manuscripts (Γ Δ al.) have the verbs "be quiet" and "cry out" in the subjunctive mood, which in English would be, "If these were to keep silent, the stones would cry out." But the original reading is so certainly with the verbs in the future inflection, that this difference is not noted at all in the apparatus of the United Bible Societies' Greek New Testament, nor in their textual commentary. I have been translating the gospels long enough to have seen a trend, that copyists sometimes thought the future awkward, and changed it to the subjunctive. Because indeed the rule was, according to BDF §373, when the clause begins with ἐὰν, Appendix 2, NRSV Translation Notes,
19:41 And as he drew near and saw the city, he wept over it,

19:42 saying, "If you, yes ironically you, had only known what would bring you peace on this very day! But now it is hidden from your eyes.

19:43 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,

19:44 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." 

Jesus Clears the Temple

Then Jesus entered the temple, and did something I have never read elsewhere: he proceeded to drive out the vendors,

19:45 And when he had entered the temple, he proceeded to drive out the vendors, telling them, 'It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits.'

19:46 And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him.

And then he said, "If you, yes, even you," because of the irony that the city of Jerusalem, whose name includes the Semitic root word for peace, did not recognize what would bring it peace, and did not recognize the Prince of Peace.

This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."
Chapter 20

The Authorities Question Jesus' Authority

Chapter 20

The Authorities Question Jesus' Authority

Kai ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἄρχοντες καὶ οἱ γραμματεῖς σῖν τοὺς πρεσβυτέρους.

1And it came about during one of those days of his teaching in the temple and preaching the good news, that the high priests and Torah scholars and elders came up,

2καὶ εἶπαν λέγοντες πρὸς αὐτόν. Εἶπόν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἔστιν ὁ δοῦς σοι τὴν ἐξουσίαν ταύτην.

3And 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?"

4And in answer Jesus said to them, "I will also ask you something, that you must tell me: Who is the true owner of John's baptism, was it from heaven, or from human beings?"

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

6But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet.'

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

8And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

Ἀραξαὶ δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην. Ἀνθρωπός ἦν ὁ κατανόησεν ἐποίησεν ἐξεράνθησαν αὐτοῦ. Ἐξεράνθησαν αὐτὸν ἐξεράνθησαν τὸν αὐτὸν.

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.

10And 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.

11καὶ προσέθετο ἄντερον πέμψας δούλον· οἱ δὲ κακείνοι διέραντες καὶ ἀτιμάσαντες ἐξεράνθησαν κενὸν.

12And he proceeded to send a third; and that one also, after insulting him, they sent away empty-handed.

13καὶ προσέθετο τρίτον πέμψας· οἱ δὲ καὶ τοῦτον τραβηγμένας ἐξέβαλον.

14And he proceeded to send a third; and that one also they threw out, after injuring him.

15So the owner of the vineyard said, 'What should I do? I will send my beloved son; maybe him, they will respect.'

16But 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.'
20:15 καὶ ἐκείλοντες αὐτὸν ἔξω τοῦ ἀμπελώνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελώνος;

15And they threw him outside the vineyard and killed him. What then will the owner of the vineyard do to them?

20:16 ἔλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελώνα ἄλλοις ἀμπελώνοις ἀποκούσαντες δὲ εἶπαν, μὴ γένοιτο.

16He will come, and he will kill those tenants, and he will give the vineyard to others."

And those who heard this said, "May it never be!"

20:17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, τί οὖν ἔστιν τὸ γεγραμμένον τούτο; λίθον ὁν ἀπεδοκιμάσαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γονίας;

17But he, after looking at them, said, "Why then is this written: 'A stone which the builders rejected, this one has become the chief cornerstone'?"

20:18 πάς οἱ πεσόντων ἐπὶ ἐκείνον τὸν λίθον συνθάλασσηται· ἐφ’ ὅν δὲ ἀν πέσῃ, λυκμῆνει εἰ αὐτὸν.

18Everyone who trips over that stone will be broken into pieces; upon whomever the stone falls, it will turn him into powder."

20:19 καὶ ἐξήθησαν οἱ γεωργικεῖς καὶ οἱ ἄρχοντες ἐπιβάλλειν ἐπὶ αὐτὸν τὰς χειρὰς ἐν αὐτῇ τῇ ὁρᾷ, καὶ ἐφοβήθησαν τὸν λαὸν· ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παρ ἀβολὴν ταύτην.

19And 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.

Paying the Tribute Tax to Caesar

καὶ παρατηρήσαντες ἐπέστειλαν ἐγκαθέτους ὑποκρινόμενους ἑαυτοῖς δικαίους εἰν αἱ, ὅνα ἐπιλάμβανται αὐτῷ λόγον, ὅτε παράδοναν αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

20And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.

20:21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες, διδάσκαλε, οὐδαμον ὅτι ὅρθως λέγεις καὶ διδάσκεις καὶ οὖν λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἐλληνίδες τὴν ὀδὸν τοῦ θεοῦ διδάσκεις.

21And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God.

ἐξεστὶν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;

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

310 20:17 Psalm 118:22

311 20:22 The Greek word translated "tribute" is φόρος - 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 capitation tax. 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
20:23  κατανοήσας δὲ αὐτῶν τὴν πανουργίαν ἔπεσε πρὸς αὐτούς,
23But he perceived their trickery, and said to them,
20:24  δείξατε μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ ἔπεαν, Καῖσαρος.
24"Show me a denarius. Whose image does it bear, and whose inscription?" And they said, "Caesar's."
20:25  ὁ δὲ ἔπεαν πρὸς αὐτούς, τοίνυν ἀπόδοτε τὰ Καῖσαρος Καῖσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
25And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."
20:26  καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαν τες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγχρασαν.
26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

**Marriage at the Resurrection**

προσελθόντες δὲ τινὲς τῶν Σαδδουκαίων, οἳ Ἰαντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπιρωτήσαν αὐτῶν
27Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him
20:28  λέγοντες, διδάσκαλε. Μωυσῆς ἔγραψεν ἡμῖν, ἐὰν τίνος ἀδελφὸς ἀποθάνῃ ἔχουν γυναῖκα, καὶ οὗτος ἄτεκνος ἢ, ἢν λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα καὶ ἔξαναστὴ ἡ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
28as follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that deceased is childless, that the man should take the wife of his brother, and raise up descendants for his brother.',
20:29  ἔπετα οὖν ἀδελφοὶ ἦσαν· καὶ οἱ πρῶτοι λαβὼν γυναίκα ἀπέθανεν ἄτεκνος·
29Well, there were seven brothers. And the first one, who had taken a wife, died childless.
20:30  καὶ οἱ δεύτεροι
30And the second one
20:31  καὶ οἱ τρίτοι ἔλαβεν αὐτὴν, ὡςαυτῶς δὲ καὶ οἱ ἔπτα οὐ κατέλιπον τέκνα καὶ ἀπέθανον.
31took her, and the third one, and in fact all seven in the same way left behind no child, and died.
20:32  ἱστερον καὶ ἡ γυνὴ ἀπέθανεν.
32Last of all, the woman also died.
20:33  ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἔπτα ἔσχον αὐτὴν γυναῖκα.
33So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."
20:34  καὶ ἔπεσε αὐτοίς ὁ Ἰησοῦς, οἱ υἱοὶ τοῦ αἰῶνος τοῦτον γαμοῦσιν καὶ γαμίζονται αὐτῶν.
34And Jesus said to them, "The children of this age marry and are given in marriage;
20:35  οἱ δὲ καταξιωθήσετε τοῦ αἰῶνος ἐκεῖνον τιμῆν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·
35but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage,
20:36  οἱ δὲ γὰρ ἀποθανὼν ἔτη δύνανται, ἴσαγγελοι γὰρ εἰσίν, καὶ υἱοὶ εἰσίν θεοῦ, τῆς ἀναστάσεως υἱοὶ δότες.
36And 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.

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.

312 20:28 Deuteronomy 25:5; Genesis 38:8
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.

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.

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

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

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

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

For David himself says in the scroll of the Psalms, "Yahweh said to my Lord: "Sit at my right hand until such time I make your enemies a footstool for your feet.'

So, David calls him Lord. How then is he his son?"

Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings in the marketplaces, and chief seats in the synagogues, and places of honor at banquets;

they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."

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313 20:42 Ἐπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נאום יְהֹוָה לָאֹדֹנִּי - na'um Yahveh la'adoni of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: לַֽאדֹנִִֹ֗י | הָֹ֨נְאֻֻ֤ם יְהֹוָ .

314 20:43 Psalm 110:1
Chapter 21

The Widow's Offering

Lk 21:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους•
1And when he looked up, he saw rich people putting their gifts into the donation chest.

21:2 εἶδεν δὲ τινὰ χήραν πενηχράν βάλλουσαν ἕκεί λεπτὰ δύο,
2Then he saw a penniless widow dropping there two lepta,

21:3 καὶ εἶπεν, ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὐτή ἢ πτωχή πλεῖον πάντων ἐβαλεν·
3and he said, "Truly I tell you, this poor widow has put in more than all the rest.

21:4 πάντες γὰρ οὗτοι τὸ περισσευόντος αὐτοῖς ἐβάλον εἰς τὰ δῶρα, αὐτὴ δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἐβάλεν.
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."

Signs of the Times

Καὶ τίνων λεγόντων περὶ τοῦ ἱεροῦ, ὦτι λίθους καλοὺς καὶ ἀναθήματις κεκόσμηται , εἶπεν,
5And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

21:6 ταῦτα δὲ θεωρεῖτε, ἐλεύθονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ δὲ οὐ καταλιθήσεται.
6"These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down."

21:7 ἑπιρροήσωσαν δὲ αὐτῶν λεγόντες, διδάσκαλε, πότε οὖν ταῦτα ἐσται, καὶ τί τὸ σημεῖον ὅταν μελλή ταῦτα γίνεσθαι;
7And they questioned him as follows, "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"

21:8 ὁ δὲ εἶπεν, βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύθονται ἐπὶ τῷ ὑστερήματι μοι λέγοντες, εἰγώ εἰμι· καὶ, ὁ καρπὸς ἡμεῖς· μὴ πορευθῆτε ὑπό πίσω αὐτῶν.
8And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them.

21:9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστάσεις, μὴ πτωχεύθητε· δεῖ γὰρ ταῦτα γενεῖ σθαι πρῶτον, ἀλλὰ εἰκόνα τὸ τέλος.
9So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."

21:10 τότε ἔλεγεν αὐτοῖς, ἐγερθήσεται Ἡθος ἐπ’ Ἡθος καὶ βασιλεία ἐπὶ βασιλείαν.
10Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,

21:11 οἰσιμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἐσονται, φόβητρα τε καὶ ἁτρ’ οὐρανοῦ σημεῖα μεγάλα ἔσται.
11and there will be mega-quakes, and famines and epidemics in various places, and frightful and awesome signs from heaven.

21:12 πρὸ δὲ τούτων πάντων ἐπιβαλόλτωσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ βασιλείας καὶ ἤγεμόνας ἀς ἐνεκεν τοῦ ὑστερήματος μοι·

21:2 Two small, thin copper coins, totaling about one fourth of one cent.
12But before all these things, they will lay their hands on you and will persecute you, handing you over to synagogues and prisons, being led all the way up to kings and governors for the sake of my name;
21:13 ἀποβημένη ὑμῖν εἰς μαρτυρίαν.
14It will work out for you to be a testimony.
21:14 θέτε ὑμῖν ἐν ταῖς κυρίαις ὑμῶν μὴ προμελετην ἀπολογηθῆναι,
15εις καὶ θύμησιν ὑμῖν στόμα καὶ σοφίαν ὑμῖν δυνηθονται ἀντιτίθεναι ἢ ἀντεπειν ἀπαντες οἱ ἀντικειμενοί ὑμῖν.
16for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.
21:16 παραδοθησθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ τό ἀνατώσουσιν ἢ ὑμῖν:
17But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.
Lk 21:17 Καὶ ἐσσεσθε μισούντων διὰ τὸ ὄνομά μου.
18And indeed you will be hated by everyone because of my name.
21:18 καὶ ὥρίε ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀποληται.
19Yet not a hair of your head will perish:
21:19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
20by your enduring, you shall gain your lives.
316 21:19 κτήσασθε (N L R W Δ 047 131 1071 κτήσασθαί) D E G H K M X Γ Λ Π Ψ 063 2 69 118 157 180 205 565 (579 κτίσασθαι) 597 700 788 828 892 1006 1009 1010 1071 1079 1216 1230 1241 1242 1243 1344 1365 1424 1505 1546 2148 2174 2882 LECT it Origen Apostolic Constitutions Gregory-Nysa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR HF RP NA27 [C] [κτήσασθαι (A 13 828 κτίσασθαι)] B Θ Ω Ω 13 1 33 124 346 1195 (1253 κτίσησθε) it.c.e,f,ff,l.q,r, s vg syr, s,p,h,(pal) copsa h, bo arm eth geo slav Jerome Augustine WH Weiss Trg NA25 [σώσετε (ἑαυτούς for τὰς ψυχὰς ὑμῶν) Marcion acc to Tertullian] lac Phes Phic C F N P Q T 28. The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτάομαι - ktáomai in the imperative mood. That would be a command to the disciples to preserve their lives. The committee says it would be more likely that copyists would have changed this verb to conform it to the future tense of the rest of the verbs in the context, more likely than the other way around. Note that the other gospels have the same idea in the future indicative. In some languages the translatable difference between the two readings would not be translatable. I note that in the UBS4 apparatus, the reading of the Syriac is not given. (Is there a translatable difference between "you will gain your lives" and "you shall gain your lives"?) There is also discrepancy as to the reading of it. And the apparatus shows ἵ in support of κτήσασθαι, yet manuscript 1 itself, after which the whole family is named, supports κτήσεσθε.
21:20 The Greek word for "know" here, γινώσκω - ginósko, is in the form of γινώτε - gnōte, 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."
21:22 ὁ δὲ ἡμέραι ἐκδικήσεως ἀυτῶν εἰσίν τῶν πλησθήναι πάντα τὰ γεγραμμένα.
23For those are days318 of vengeance, in fulfillment of all that is written.
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.
25And there will be signs in the sun, the moon and the stars, and on earth anxiety of the nations, in uncertainty over the road and surge of the sea,
26people holding their breath in fear and anticipation because of the things overtaking the world; for the forces of space will be shaken.
27And then at that time they will see the Son of Man coming in a cloud, with power and great glory.
28So when these things are beginning to take place, stand yourselves tall and lift up your heads, because your redemption is drawing near."
29When they are now putting forth leaves, you see for yourselves and know that summer is now near.
30When they are now putting forth leaves, you see for yourselves and know that summer is near.
31So also you, when you see these things taking place, you know that the kingdom of God is near.

318 21:22 In the Greek, the word for "day" is anarthrous here, that is, without the article. You will see some translations saying "the days" or "the time," and others saying "days," or "a time." This question regarding the Greek definite article is one of the translation issues most revealing of the translators' doctrinal preconceptions. Here, for example, it can reveal whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these prophecies partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfilled in the tribulation? Or are they solely fulfilled during the time of Titus? Or solely or primarily fulfilled in the tribulation? And prior to the time of Titus, some of God's people no doubt believed that these prophecies had been fulfilled during the time and deeds of Antiochus Epiphanes, either partially or primarily. I have 24 English translations on hand, and they split down the middle; half say "the days" and half say "days" or equivalent. We must interpret this passage by the rest of scripture, and do it in reliance on the anointing of the Holy Spirit, which leads us into all truth. We also must use common sense in light of the context here. This passage, in light of v. 24, seems to be including the destruction of the temple in 70 A.D. Therefore, we must say in v. 22 about the Great Tribulation, that those are "days" of tribulation, not the only ones.
319 21:23 Or, "upon the earth"
Truly I tell you: this age will by no means pass away until this all has taken place.

Sky and earth will pass away, but my words will certainly not pass away.

But watch yourselves, that your hearts not be held back by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly.

Like a trap. For it will come upon everyone who lives on the face of the whole earth.

And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives.

And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

And the Festival of Unleavened Bread, called Passover, was approaching,

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.

Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

And all the people would get up early to come to the temple and hear him.
And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.

And they were delighted, and contracted to give him money.

And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

And they said to him, "Where do you want us to prepare it?"

And he told them, "Behold, at the point of your arriving into the city a man carrying a water jar will encounter you. Follow him to whatever house he goes into. And say to the owner of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"'

And that person will show you a large upstairs room all furnished. You shall prepare it there."

So when they went, they found things just as he had told them; and they prepared the Passover.

And when the hour had come, he reclined, and the disciples along with him.

And he said to them, "Behold, of your arriving into the city a man carrying a water jar will encounter you. Follow him to whatever house he goes into.

And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering.

For I tell you: I will certainly not eat it again until such time it has been fulfilled in the kingdom of God."
22:17 καὶ δεξαμενος ποτηριον ευχαριστησας επεν, λαβετε τουτο και διαμεριστε εις εαυτους:
17AND after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;
22:18 λεγω γαρ ομιν [οτι] ου μη πιω απο του νυν απο του γενηματος της ομπελου ε ως ου η βασιλεια του θεου ελη.
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."
22:19 και λαβων αρτον ευχαριστησας εκλασε και έδωκεν αυτοις λεγων, Τουτο έστιν το σοιμα μου το ιππερ υμων ειδομενον· τουτο ποιετε εις την εμην αναμνησιν.
19AND 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."324

22:20 Και το ποτηριον οωσατως μετα το δειπνησαι, λεγων, Τουτο το ποτηριον ή καινη διαθηκη εν τω αματι μου, το ιππερ υμων εκχυννομενον.
20And the cup after the meal325 in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.
22:21 πλην ιδος ή χειρ του παραδιδοντος με μετ' ειμου επι της τραπεζης.
21But lo, the hand of the one betraying me is with mine on the table.
22:22 οτι ο νιος μεν του ανθρωπου κατα το ορισμενον πορευεται, πλην ουκαι τω άνθρωποι οι εκεινοι οι παραδιδοται.
22Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!!
22:23 και αυτοι ήρεξαντο συζητειν προς εαυτους το της άρα ει το δεν μελ λων προσευσεν.
23And they began to debate with each other which of them therefore might be the one about to do this.
22:24 Εγενετο δε και φιλονεια εν αυτοις, το της αυτων δοκει ειναι μειξων.
24Then there also arose another dispute among them, as to which of them was considered to be greater.
22:25 ο δε επεν αυτοις, Οι βασιλεις των εχθων ευρισκονται αυτων και οι εξουσιαζο ντες αυτων ευρισκεται καινουνται.
25And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'
22:26 ημεσ δε ουκ ουτως, άλλα ο μειξων εν ιμπα γινεσθω ως ο νεώτερος, και ο ιμμου μενος ως ο διακονον.
26But not so with you; rather, the greatest among you should be like the youngest,326 and the leader as the one who serves.
22:27 της γαρ μειζων, ο ανακειμενος ή ο διακονον; ουχι ο ανακειμενος; εγω δε εν Μ ε ου υμων ειμι ως ο διακονον.
27For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.
22:28 ημες δε εστε οι διαμεμενκοτες μετ' ειμου εν τοις πειραμασι μου.
28But you are the ones who have stuck with me through my trials;
22:29 κατω διατηθημεν υμεις καθως δειθετο μοι ο πατηρ μου βασιλειαν
29and I am assigning to you a kingdom, just as my Father did to me,

324 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.
325 22:20 Or possibly, "with" the meal.
326 22:26 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.
such that you will eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

**Jesus Predicts the Disciples' Crisis of Faith**

Lk 22:31 Σίμων, Σίμων, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ συνάσαι ὧς τὸν σῖτον. 

Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.

But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers.

But he said to him, "Lord, I am prepared to go with you both to prison and to death."

But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."

Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.

For I tell you, this which is written has to be fulfilled in me: 'And he was considered one of the outlaws.'

So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

**Gethsemane**

And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.
γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

40 And coming upon the place he said to them, "Pray not to come into temptation."
καὶ αὐτὸς ἀπεσάσθη ἃτ’ αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχησεν.

41 And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying,

42 as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

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 onto the ground.

Jesus Arrested

45 And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.

46 And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

47 While he was yet speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them. And he came up to Jesus, and kissed him.

48 But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

49 And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"

50 And one of them struck the servant of the high priest, and cut off his right ear.

51 But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

330 22:43-44 The words in these verses may be an extra-canonical tradition which got added to the gospel of Luke. They are absent in very early and geographically widespread manuscripts and witnesses. See Endnote #3 at the end of this document which discusses this.

331 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."
eιπεν δε ᾿Ησιωθς πρὸς τοὺς παραγγελμένους ἐπ’ αὐτὸν ἄρχιερεῖς καὶ στρατηγοῦς τοῦ ἱεροῦ καὶ πρεσβυτέρους. Ὁς ἐπὶ λῃστὴν ἐξῆλθατε μετὰ μαχαίρων καὶ ἕκτων;

52Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?

καθ’ ἠμέραν ὄντος μου μεθʼ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἔξετεν ὑμᾶς τὰς χείρας ἐπ’ ἐμὲ· ἄν ἄντι ἔστιν ὑμῶν ἢ ὀρα ἢ ἔξοικα τοὺς 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."

Peter’s Denials

Lk 22:54 Συλλαβόντες δὲ αὐτὸν ᾧγαν, καὶ εἰσῆγαν εἰς τὴν οἰκίαν τοῦ ἄρχιερῶν· ὁ δὲ Πέτρος ἤκολούθει μακρόθεν.

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

περιμυστώντος δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθετο ὁ Πέτρος μεσὸς αὐτῶν.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

57But he denied it, saying, "I don’t know him, woman."

58And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

59And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

60But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowded.

61And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the crowing of the rooster today, you will have denied me three times."

62And he went off outside, and bitterly wept.

Before the Sanhedrin

59Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιξον αὐτῷ δέρωντες.

63And the men guarding Jesus were making fun of him as they beat him up.

καὶ περικαλλύσαντες αὐτὸν ἐπιφάνειάς λέγοντες. Προφητεύοντος, τίς ἐστιν ὁ παῖςας σε;

64After blindfolding him, they were asking him, "Prophesy, who is it that hit you?"

καὶ ἔτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

65And they were saying many other insulting things against him.
And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin, saying, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe, and if I asked questions, you would certainly not answer.

Nevertheless, from now on, the Son of Man will be sitting at the right hand of the power of God." "Tell us whether you are the Christ." And he said to them, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe, and if I asked questions, you would certainly not answer.

Nevertheless, from now on, the Son of Man will be sitting at the right hand of the power of God."  And he was saying to them, "You are saying that I am." And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

Chapter 23

Jesus Before Pilate and Herod

And the whole assembly of them got up, and they took him before Pilate. "We found this man misleading our nation and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ." So Pilate examined him, saying, "Are you the king of the Jews?" And he in answer to him was saying, "You are saying that I am." And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

332 22:70 "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word "'amarta." It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of my translation of Mark's gospel. The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus. Thus the Sanhedrin's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἐσήπ, the imperfect form of ἐσήπ - φημή here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.
Lk 23:4. The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.
334 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.
335 The word εἰ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc V.; BDF § 440(3).
Now he was obligated by custom according to the festival to release one person to them.\[17\]

But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"\[18\]

But Pilate, wanting to release Jesus, called out to them again.

But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed, and Pilate decided to grant their request.

And as they led him away, they seized a Cyrenian who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

And a great multitude of the people were following him, and women who were mourning and lamenting him.

The Crucifixion

Kai ὅς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμων, τινὰ Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθεκαν αὐτῷ τὸν σταυρὸν φέρειν ὑποθέν τοῦ Ἰησοῦ.\[26\]

And as they led him away, they seized a Cyrenian who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

Ἡκολούθει δὲ αὐτῷ πολὺ πλήθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκκοπτοῦντα καὶ ἐθρήνον ὑπ' αὐτῶν.\[27\]

And a great multitude of the people were following him, and women who were mourning and lamenting him.

οἱ Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐν' ἐμὲ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἔπι τοῦ τέκνα ὑμῶν.
But Jesus turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children."

If they do these things in good and prosperous times, what will they do in bad times? Perhaps this is a proverb current at that time, but no one knows for sure.

For behold, days are coming in which they will say, 'Blessed are the barren, and the breasts that never nursed.' At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

And when they came to the place called The Skull, there they crucified him, along with the criminals, one on his right and one on his left.

And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing.

And then they crucified him, along with the criminals, one on his right and one on his left. And they cast lots, for dividing out his clothing.

And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing.

And when they came to the place called The Skull [κρανίον], there they crucified him, along with the criminals, one on his right and one on his left.

They also were saying, "If you are the king of the Jews, save yourself." And he said, "You know it is said, 'Woe to the one who falls into the hands of the Gentiles, and to the birds of the air.'

For the rulers were sneering at him, saying, "He saved others; he should save himself, if this is the one chosen the Christ of God."

Whoever does one thing in the city will do many more things when the wood is green, what will happen when it is dry? It could mean "if these things happen to a righteous, fruitful person, what will happen to the unfruitful?"

And when they came to the place called The Skull [κρανίον], there they crucified him, along with the criminals, one on his right and one on his left.

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And then they crucified him, along with the criminals, one on his right and one on his left. And they cast lots, for dividing out his clothing.
And the curtain of the temple was torn in two.

Jesus' Death

Kai ἡν ἡδύ ὡσει ὤρα ἐκτη καὶ σκότος ἐγένετο ἐφ΄ ὅλην τὴν γῆν ἠως ὥρας ἐνάπτης.

And it was now about noon, and darkness came across the whole land until 3:00 p.m., to τοῦ ἡλίου ἐκλιπόντος. ἐσθιάσθη δὲ τὸ καταστέασα τοῦ νυκτὸς μέσον.

for the sun was darkened. And the curtain of the temple was torn in two.

342 23:40 Or, perhaps an Aramaism as follows, "since you are in this same fate?"

343 23:44 Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the daytime starts, which makes this 12:00 noon. So also the remaining references to time in Luke: the darkness lasted until 3:00 p.m. (Grk-the ninth hour), when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

344 23:45 καὶ ἠλίου ἐκλιπόντος Δεσην Ν C* vid L 070 379 597 968 1012 1451 1626 2528 (2542 ἐκλάμπωντος) 2705 0124 18 (3845 (18 synh* slav Orig) 597 (18 slav Orig) 070 968 1012 1451 1626 2528 (2542 ἐκλάμπωντος) 597 326 (18 slav Orig) 070 1012 1451 1626 2528 (2542 ἐκλάμπωντος) 597 326 (18 slav Orig) 070 968 1012 1451 1626 2528 (2542 ἐκλάμπωντος) 597 326 (18 slav Orig) 070 968 1012 1451 1626 2528 (2542 ἐκλάμπωντος) 597 (18 Orig) 2705 0124.

The phrase with ἐκλάμπωντος could be translated, "from an eclipse of the sun." The Classical Greek writers Thucydides, Herodotus and Stephonathes used this word, when referring to the sun or moon as "suffer eclipse." But the event in this passage, Jesus' crucifixion, took place during Passover, which was always during a full moon, so an eclipse of the sun by the moon was not possible. Neither are there any astronomical records of the sun eclipse 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 ἐσθιάσθη δ’ ἡλίου, "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 ἐκλείσα and σκοτίζω are, either one of them can mean "was obscured."
And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit." And after he had said this, he expired. "And now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man." And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts. But all those who knew him, including the women who had followed with him from Galilee, stood off at a distance throughout, watching these things.

Jesus' Burial

And behold, there was a council member named Joseph, who was a good and righteous man—looking forward to the kingdom of God. This man went to Pilate and asked for the body of Jesus. 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. Then it was the day of Preparation, and the Sabbath was coming on. And it was the law, and the Sabbath was coming on. And it was the day of Preparation, and the Sabbath was coming on. Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

345 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

346 Tatian's Diatessaron: “the wives of those who had followed with him.” In Syriac the difference between “women” and “wives” was the letter dalath. With it meant “wives.”
Chapter 24

The Resurrection

tῇ δὲ μή τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἔλθον φέρουσαι ἠ ἡτοίμασα ἐν ἀρώματα.

but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.

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

eἰςεἰσῆλθον δὲ οὕτως τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

And when they went inside, they did not find the body of the Lord Jesus.

καὶ ἐγένετο ἐν τῷ ἀπορείσθαι αὐτῶν περὶ τούτον καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐτῶς ἐν εὐθυτίᾳ ἀπραπτοτόσῃ.

And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

εἰμιφόβιον δὲ γενομένον αὐτῶν καὶ κλίνοισιν τὰ πρόσωπα εἰς τὴν γῆν ἐίπαν πρὸς αὐτῶς, Τί ζητεῖτε τῶν ζῶντα μετὰ τῶν νεκρῶν;

And when terror came over them, such that they had bowed their faces down to the ground, the men said to them, "Why are you looking for the living among the dead?

οὐκ ἔστιν ὁ δὲ, ἄλλα ἤγερθη, μην ὄψασθε ὡς ἐξαλάθησαν υῶ καὶ 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 υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χείρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήναι.

saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

καὶ εἰμισθήσασιν τῶν ἰμάτων αὐτοῦ,

And they did recall his statements.

καὶ ὑποστρέψασιν ἀπὸ τοῦ μνημείου ἀπῆγγελαν ταῦτα πάντα τοῖς ἔνδεκα καὶ πάσιν τοῖς λοιποῖς.

And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

ἡσαν δὲ Ἡ Μεγάλη Μαρία καὶ ἩΙωάννα καὶ Μαρία Ἡ Ιακώβου καὶ αἱ λοιπαί σὲ ἐκ τῶν ἰμάτων ἐλέγεσαν πρὸς τοὺς ἀποστόλους ταῦτα.

Now it was the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles;

καὶ ἔφανεν δὲ ἐνώπιον αὐτῶν ὦς ὁ λόγος τῆς ἴματος ταῦτα, καὶ ἤπιστον αὐταῖς.

and these statements appeared to them as nonsense, and they did not believe them.

Ὁ δὲ Πέτρος ἀναστάς ἔδραμεν ἐπὶ τὸ μνημείον, καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀστείλετα πρὸς ἐκατόν θαυμάζων τὸ γεγονός.

But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.
On the Road to Emmaus

Καὶ ἵδιον ὅπως ἔξαιτὼν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν παρευμένοι εἰς κόμην ἀπέχουσαν σταδίως ἐξήκονται ἀπὸ Ἰερουσαλήμ. ἦ δὲ ὄνομα Ἐμμας.

13And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles\(^\text{347}\) from Jerusalem.

καὶ αὐτοὶ ὑμέλησον πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

14And these two were conversing with each other about the outcome of all these things.

καὶ ἔγενετο ἐν τῷ ὀμμέαν αὐτοῖς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίζας συνετο ἐνετο αὐτοῖς.

15And it came about, that they were in conversation, and Jesus himself has come up, walking along with them.

οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνώναι αὐτῶν.

16Their eyes, however, were being restrained, so as not to recognize him.

εἶπεν δὲ πρὸς αὐτοῖς. Τίνες οἱ λόγοι οὓς οὗς ἀντιβάλλετε πρὸς ἀλλήλους περὶ αὐτῶν; καὶ ἐστάθησαν σκυθρῳστᾶ.

17And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem, and unaware of the things happening in her during these days?"

19And 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;

ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἀρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐστάθησαν αὐτῶν.

20how the chief priests and our rulers handed him over for the sentence of death, and how they crucified him.

ἡμεῖς δὲ ἠπέλεξομεν ὅτι αὐτὸς ἔστιν ὁ μέλλων λυτροθῆκαι τὸν Ἰσραήλ. ἀλλὰ γε καὶ σὺν πάσιν τούτοις τρίτην ταύτην ἡμέραν ἄγιον ἂφ’ οὗ ταύτα ἐγένετο.

21And here we had been hoping he was the one who was going to redeem Israel. And what is more, he is already spending his third day in the grave since when these things took place.\(^\text{349}\)

\(^{347}\) 24:13 Greek: sixty stadia, or about 11 kilometers.

\(^{348}\) 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 - paroikeō, 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 - paroikeō 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.

\(^{349}\) 24:21 DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase τρίτην ταύτην ἡμέραν ἄγιον ἂφ’ οὗ ταύτα 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 ἄγιο in phrases about time, means "spend."
And not only that, now some of our women have confounded us. They were at the tomb early this morning, and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

So some of our number went to the tomb, and found it just as the women had said; but him they did not see."

And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken!

And they came near to the village to which they were going, and he pretended to go on farther. And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them.

And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.

Then their eyes were opened, and they recognized him. And he disappeared from them.

And then the former were recounting the events on the road, and how he was made known to them in the breaking of the bread.

Jesus Appears to the Apostles

Then they were at the tomb early this morning, and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together, who were saying that the Lord really was risen, and had appeared to Simon.
And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."

But alarmed they were, and terrified, thinking they were seeing a ghost.

And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?

And when he had said this, he showed them his hands and his feet.

But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

So they handed him a piece of broiled fish.

And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled."

And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled."

Then at that time he opened their minds to understand the scriptures.

And I am sending what my Father promised down upon you. So you are to stay put in the city until such time you are endued with power from on high."

Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them. And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

The Ascension

Εἶπεν δὲ πρὸς αὐτούς, ὦτοι οἱ λόγοι μου οὕς ἠλάλησα πρὸς ὑμᾶς ἐτι ὅν σὺν ὑμᾶς ἔτη, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφητικοῖς καὶ ψαλμοῖς ἐπὶ ἐμόν.

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."

So they handed him a piece of broiled fish.

And he took it, and ate it in front of them.

And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled."
καὶ αὗτοι προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰεροσολύμη μετὰ χαρᾶς μεγάλης.

52 And they, after worshiping him, returned back to Jerusalem with great rejoicing.

καὶ ἦσαν διὰ πάντος ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

53 And throughout those days they were continually at the temple, praising God.
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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It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](http://www.carm.org/diff/2geneologies.htm)

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

First, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary
eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

Did Jesus send out seventy, or seventy-two?
( ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient (𝔓⁶⁵ 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 "tw" 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 Ψο 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, DRB, 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:

Transpose Lk 22:43-44 after Mt. 26:39

Transpose Lk 22:43-45a (add καὶ ἀναστάς τὴν προσευχήν) after Mt. 26:39

Include with minor variants:

Include with asterisks or obeli:
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 (ס69); 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: \( \Psi^66,75 \) και \( \Psi^2^a \) \( \text{B D*} \) \( \Theta \) 070 0241 31* 38 435 579 597* 1241 1808* 2622\l 2633 ạ, b, c, d syr\s cop\sa,bo\ms

Include with minor variants: \( \Psi^66,75 \) και \( \text{A omit “Father”} \) C D\l (E with *) F G H (K \( \epsilonιπεν \) for \( \epsilonλεγεν \)) L M N Q U X Γ Δ Α Λ Π \( \Psi \) 063 0211 0250= ę1561 j1\ (j13) 2 28 33 131 157 158 180 205 565 597c 700 713 828 892 1006 (1009 \( \piοιω\gamma\iota\nu\) 1010 1071 1079 (1195 \( \alpha \) for \( \tau\)ί) 1216 (1230 1253 Ἰησοῦς ἔξταισαρμένος ἔλεγεν) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 \( \Psi \) \( \text{Lect} \) \( \text{itaur.b,c,e,fr2,lr1} \) vg syr\c,p,h,pal cop\bo\pl arm eth geo slav Diatess Irenaeus\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 \( \Psi^66,75 \) B \ D* \( \Theta \) \( \text{ita,d syr\s cop\sa,bo\ms} \) 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 Μαρίαμ πρὸς τὸν ἄγγελον· Πώς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

34 And 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 Οἶ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὡμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

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

Luke 6:46 Τί δὲ 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?

Luke 11:9
Κἀγώ ὑμῖν λέγω, αἰτείτε, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Luke 11:10

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.

The moral of that story is the virtue of brash persistence.

Luke 16:21

καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιτσῶν ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κόνες ἐρχόμενοι ἔπελειχον τὰ ἐλκη αὐτοῦ.

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.

3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not separate Greek words in the Greek text specifically corresponding to "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

Luke 18:7

ὁ δὲ θεὸς ὁ μῆ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτὸς, καὶ μακροθυμεῖ ἐπ’ αὐτοῖς;

7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

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.

Luke 22:2

καὶ ἔξητον οἱ ἁρχιερεῖς καὶ οἱ γραμματεῖς τὸ πώς ἄνέλωσιν αὐτὸν, 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.

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.
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.

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 seeking how they may take him up, for they were afraid of the people.

The chief priests and the scribes sought 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 teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

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 teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

And the chief priests and the scribes were seeking a way to put him to death, for they feared the people.

The chief priests and the scribes were seeking how to put him to death; for they feared the people.

The chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

So the high 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.

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 head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.

The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

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.

The high Priests and the Scribes were contriving how to destroy Him. But they feared the people.

The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks.

And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.

The leading priests and teachers of religious law were actively plotting Jesus' murder. But they wanted to kill him without starting a riot, a possibility they greatly feared.

The chief priests and the scribes were looking for some way to kill Jesus. However, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning for 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

ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

27But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

If there is any adversative meaning here at all, it would be contained in the conjunction 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)


