The Gospel of

LUKE

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October 05, 2018 Edition
(First Ed. was May 2000)

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Chapter 1

Introduction

Lk 1:1 Ἐπειδὴ δὲ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
1Since many have undertaken to draw up an account of the things fully attested among us,
2καθὼς παρέδοσαν ἡμῖν οἱ ἀρχῆς αὐτότπαι καὶ ὑπηρέται γενόμενοι τοῦ λόγου,
2as delivered to us by the original eyewitnesses who became stewards of the word,
3ἐπειγνώς περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
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,
4ἵνα ἐπιγνώς περὶ τῶν κατηχηθηκὸν ἄρως, καθεξῆς οἱ γράφαι, κράτιστο Θεόφιλε,
4so that you may know the reliability of things you have been told.

The Birth of John the Baptist Foretold

Lk 1:5 Ἐγένετο ἐν ταῖς ημέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερέως τῆς ὀνόματι Ζαχαρίας, ἐξ 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.

1 Or, "as delivered to us by those who from the beginning were eyewitnesses and servants of the word." The word I translated "became" is the Greek word γίνομαι - gínomai, which usually means became, or came about, or happen. But Luke often uses γίνομαι in place of the simple word in Greek for "to be." That is why most translations translate it here as simply "were." But the reason I did not translate it that way, is that it would result in a non-Lukan use of the title "the Word" for Jesus. For you see, if we say, they were eyewitnesses and servants of the word from the beginning, that would be the only possible explanation of the idea of "being eyewitness of the word." That means they beheld Jesus as the word, in the Johannine concept of I John 1:1 and John 1. Otherwise, what would it mean? That they saw Jesus write the word down? But I do not believe that is what Luke is saying. I believe he is saying that the men who were the first eyewitness 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 15a διέτριβες NA28 ἡ τοῦ βασιλέως TR RP
3 15b διέτρυβε NA28 ἡ γυνὴ αὐτοῦ TR RP
6Both were upright in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.

Lk 1:7 Καὶ ὅν ἦν αὐτὸς τέκνον, καθότι ἦν ἡ Ἑλισαβέτ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἁμέραις αὐτῶν ἦσαν.

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

Lk 1:8 Εἰς ὦν ἦν ἡ Ἱερατεία ἐν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντὶ τοῦ θεοῦ,

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

Lk 1:9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου.

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

Lk 1:10 Καὶ πᾶν τὸ πλήθος ἦν τοῦ λαοῦ προσευχόμενον ἐξο ἐς τῇ ὥρα τοῦ θυμάματος.

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

Lk 1:11 Ἐλθει δὲ αὐτῷ ἄγγελος κυρίου, ἔστως ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμάματος.

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

Lk 1:12 Καὶ ἐπηράσθη Ζαχαρίας ἵδων, καὶ φόβος ἐπέπεσεν ἐπὶ αὐτὸν.

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

Lk 1:13 Ἐπει δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία• διότι εἰσηκουσθή ἡ δεσπόζουσα, καὶ ἡ γυνὴ σου Ἑλισαβέτ γεννήσης υἱὸν σοι, καὶ καλέσης τὸ ὅνομα αὐτοῦ Ἰωάννην.

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

Lk 1:14 Καὶ ἐσται χαρά σοι καὶ ἀγαλλίασίς, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρῆσονται.

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

Lk 1:15 Ἐσται γὰρ μέγας ἐνώπιον τοῦ κυρίου,10 καὶ ὁ ὅνον καὶ σικέρα οὐ μὴ πίη, καὶ πνεύματος ἁγίου πλησίον ἔσται ἐν κοιλίας μητρὸς αὐτοῦ.

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

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4 1:5c The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
5 1:6 txt ἐνενείκτον NA28 ἐνενείκτον TR RP
6 1:7 txt ἡ Ἑλισαβέτ NA28 ἡ Ἑλισαβέτ ἢν TR RP
7 1:9 It is said that a priest received only once in his lifetime, if at all, the privilege to enter inside the shrine to burn incense. The Levites were divided into 48 semi-annual rotations. So a particular priest’s rotation was on duty only about twice a year. Then as to the individual who would go inside to burn incense, it was the custom of the priesthood to decide whose turn it was by casting lots. Zechariah’s lot fell.
8 1:12 See the Septuagint, Psalm 54:5.
9 1:14 txt γενεσι Κ Α Β Ν εκ Κ Μ Λ Μ Π Σ Υ Ω Α Θ Π Π Π Π Π Π pm NA28 γεννήσης Γ Ψ β † 33 33 pm TR RP lac 96 F H N Q T Ξ
10 1:15a txt τοῦ κυρίου Β Δ Κ Λ Μ Ν Μ Ρ Σ Υ Υ Υ Δ Θ Φ Ο Ω pm NA28 γεννήσης Γ Ψ β † 157 700 1071 1424 lac 96 F H N Q T Ξ
11 1:15b John will be a nazirite, like Samson was, so it would be natural to compare the Greek phrase here, ἐτί ἐκ κοιλίας μητρὸς αὐτοῦ with that in Judges 13:5: Ναζήρ θεοῦ ἐσται τὸ παιδάριον ἀπὸ τῆς κοιλίας (and v. 7, where his mother changes Nazirite to holy, and κοιλίας to γαστήρ) and 16:17: ἄγιος θεοῦ ἐγό εἰμι ἀπὸ κοιλίας μητρὸς μου. The big difference is that in Luke here about John, the word ἐτί is used, meaning something "while still." And we know from Luke 1:44 that he was in fact filled with the Holy Spirit while still in his mother’s womb. In Isaiah 44:2, 24, God said, “I am the one who formed you from the womb,” ὁ πάλαις σε ἐκ κοιλίας, where even though it says "from" the womb, we know the forming began while in the womb.
Lk 1:16  Καὶ πολλοὺς τῶν υἱῶν Ἰσραήλ ἐπιστρέψει ἐπὶ κύριον τὸν θεόν αὐτῶν•
16He will turn many of the children of Israel toward the Lord their God.
Lk 1:17 καὶ αὐτὸς προελέυσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψει καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.
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, 13 and the disobedient toward the outlook of the righteous: a prepared people will be arranged for the Lord.
Lk 1:18 Καὶ εἴπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ γὰρ εἰμὶ πρεσβύτερος, καὶ ἡ γυνὴ μου προβεβηκυν ἐν ταῖς ἡμέραις αὐτῆς.
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 Καὶ ἀποκρίθη σοι ὁ ἄγγελος εἰπὼν αὐτῷ, Ἐγὼ εἰμί Γαβριήλ ὁ παρεστηκός ἐνώπιον τοῦ θεοῦ• καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι ταῦτα.
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 Καὶ ἴδε, ἐστὶ σωτήρ καὶ μὴ δυνάμενος λαλῆσαι, ἢ εἰ ἡ ἡμέρας γένηται ταῦτα, ἀνθ’ ὄν ὁ ἐπίστευσα τοῖς λόγοις μου, ὅτι ἐδόθη λαλῆσαι εἰς τὸν καιρὸν αὐτῶν.
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 Καὶ ἤν τὸ λαός προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτῶν. 15
21And the people were waiting for Zechariah, and wondering about his delay in the temple.

The addition of the word ἐν in the Luke passage here just makes it all the more clear that God meant John would be filled with the Spirit while still in his mother’s womb, and forward from then on.
12 1:17a The Greek says John will proceed in the power of Elijah “to turn.”  The verb for turn, ἐπιστρέφω - epistrephw, is in the infinitive form, ἐπιστρέφειν - epistrepsei.  This is an “infinitive of result,” a Hebraism.
13 1:17b The wording "the Fathers," in English tends to mean "all the fathers."  But in this context, the number of fathers is set by verse 16, “He will turn many."  Thus, there would be many fathers whose hearts will turn ἐν τῇ τέκνῃ - epiti tekna (toward children.)  There is no possessive pronoun "their" here in the Greek.
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.”
14 1:18 Zechariah may have felt his question justified because of the fact that Abraham asked the same thing— for a sign.  See Genesis 15:8.  But this shows a lack of belief in God’s statements.  Jesus said later, "A wicked and adulterous generation asks for a miraculous sign, but none will be given it except the sign of Jonah."  (Diastess. 11:17-18; Mt 12:38-39; Lk 11:16, 20)  The apostle Paul said, "For Jews require a sign, and Greeks seek after wisdom..."  (I Cor. 1:22)
15 1:21 txt ἐν τῷ ναῷ αὐτῶν NA28 // αὐτῶν ἐν τῷ ναῷ TR RP
Lk 1:22 Εξελθὼν δὲ οὖν ἐδόνατο ἔλαβεν αὐτοὺς καὶ ἐπέγνωσαν ὅτι ὑπαίτιαν ἐώρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἦν διανεύοντος αὐτοῖς, καὶ διεμένειν κωφός.

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

Lk 1:23 Καὶ ἐγένετο, ὡς ἐπλήθησαν αὐτὸς ἡ ἡμέρα τῆς λειτουργίας αὐτοῦ, ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ.

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

Lk 1:24 Μετά δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μὴνας πέντε, λέγουσα

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

Lk 1:25 ὃτι Οὐτώς μοι πεποιήκεν κύριος καὶ ἡ ἡμέρας αἰς ἐπείδεν ἀφελεῖν ὦνείδος μου ἐν ἀνθρώπων.

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 τῇ μηνὶ τοῦ ἐκτῶν ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, Ἡ νόμων Ναζαρέτ.

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

Lk 1:27 πρὸς παρθένον μεμνημενήν ἐμνηστευμένην ἀνδρὶ ὁ νόμον Ἰωσήφ, ἐξ οἴκου Δαυίδ καὶ τὸ νόμων τῆς παρθένου Μαριάμ.

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

Lk 1:28 καὶ εἰσελθὼν ἄγγελος πρὸς αὐτήν εἶπεν, Χαίρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ.

And the angel went in to her, and said, "Hail, O favored one! The Lord is with you." 23

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

But she was very troubled by the utterance, and wondered what sort of greeting this might be.
Lk 1:30 Kai eipen o ággelos autē, Mē phōbōū, Mariaímē ephreis γάρ χάριν para tō theō.

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

Lk 1:31 Kai idou, suullēmphē26 en genstri, kai teēxi iōn, kai kallēsies to ónoma autō Ísoouν.

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

Lk 1:32 Oútos ēstai méga, kai iōds ψēstou kllēthēsanai kai dówsei autō kúrios o theōs tōn thrōnon David tōi paterōs autōi,

This man will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David, Lk 1:33 kai basileusanē ēpi tōn oikon ίakwβ eis toous aiounas, kai tēs basileias autōi ouk ēstai tēlōs.

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

Lk 1:34 Εἶπεν δὲ Μαριάμ πρὸς τὸν ἀγγελόν, Πώς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

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

Lk 1:35 Καὶ ἀποκριθεὶς ὁ ἀγγελός εἶπεν ἀυτῇ, Πνεῦμα ἁγιον ἐπελεύσεται ἐπὶ σέ, καὶ ἰδώνας ψῆστον ἐπισκίασε σοι διὸ καὶ τὸ γεννώμενον ἁγιον κληθῆσαι ὑον θεοῦ.

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,28 the Son of God.

Lk 1:36 Καὶ ίδου, Ἐλισαβήτ ἢ συγγενής29 σου, καὶ αὐτή συνειληφέν30 ἵνα γίνηται αὐτής kai oútos mēn ἐκτὸς ἐστιν αὐτὴ τῇ καλουμένῃ στείρᾳ.

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

Lk 1:37 "Ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πάν ῥῆμα.

Therefore with God,31 nothing32 will be impossible."

Lk 1:38 Εἶπεν δὲ Μαριάμ, Ἰδού, ἢ δούλη κυρίου γένοιτο μοι κατὰ τὸ ῥῆμα σου. Καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἀγγελός.

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

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

Lk 1:39 Ἰναγάλισσα τῆς Μάριας ἐν ταῖς ἡμέραις ταύτας ἐπορεύθη εἰς τὴν ὁρεινήν μετὰ σπουδῆς, εἰς πόλιν Ἰουδά.

At 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 ἦσασθα τῇ Ἑλισάβете.

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

Lk 1:41 Καὶ ἐγένετο ὡς ἦκουσε τὸν ἁσαμοῦν τῆς Μαρίας ἡ Ἑλισάβετ, καὶ ἐσκήρθησαν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ,

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

Lk 1:42 καὶ ἀνεφώνησεν φωνῆς μεγάλης, καὶ εἶπεν, Εὐλογημένης ὑπὸ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

And 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 μοί τότε, ἵνα ἐλάθη ἢ μήτηρ τοῦ κυρίου μου πρὸς ἐμὲ;

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

Lk 1:44 Καὶ ἰδοὺ γὰρ, ὡς ἦκουσα ἡ φωνῆς τοῦ ἁσαμοῦν σου εἰς τὰ ὅτα μου, ἐσκήρθησαν ἐν ἀγαλλίασε τὸ βρέφος ἐν τῇ κοιλίᾳ σου.

For 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.

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

Mary's Song

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

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

Lk 1:47 καὶ ἡγαλλάσαε τὸ πνεῦμα μου ἐπί τὸ δέεν τῷ σωτήρι μου.

And my spirit did rejoice in God my Savior,

33 1:41 txt τὸν ἁσαμοῦν τῆς Μαρίας ἡ Ἑλισάβετ NA28 // ἡ Ἑλισάβετ τὸν ἁσαμοῦν τῆς Μαρίας
34 1:42 βτανεφώνησεν φωνῆς A TR RP // ἀνεφώνησεν κραυγῇ B NA28 // ἀνεβόσθησεν φωνῇ K
35 1:43 txt ἐμὲ NA28 // με TR RP
36 1:44a txt ἐν ἀγαλλίασε τὸ βρέφος TR NA28 // τὸ βρέφος ἐν ἀγαλλίασε RP
37 1:44b Leapt in ἀγαλλίασις.  This word is found only in Biblical and ecclesiastical literature.  It refers primarily to messianic exultation.  Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:26, the church fellowshiped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.
38 1:46 Mary probably had in mind Psalm 34:3, "O magnify the Lord with me, and let us exalt his name together," and "My soul shall make his boast in the Lord," Psalm 34:2.  And so she says, "My soul does magnify the Lord."  It is reminiscent also of the "Bless the Lord, O my soul...bless his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary’s, only that the imperative mood of the verb 'magnify' is changed to the indicative.  Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., "Magnify the Lord, O my soul."  The songs of Mary and Zechariah are the most Semitic parts of Luke.
Lk 1:48 Ἄτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δυσλίας αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πάσαι αἱ γενεὰι.

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

Lk 1:49 Ὅτι ἐποίησεν μοι μεγάλα δυνάμεις, καὶ ἄγιον τὸ ὄνομα αὐτοῦ.

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

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

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

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

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

Lk 1:52 Ἡ Αʹ Αʹ Ἔνωσεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς.

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

Lk 1:53 Πεινώντας ἐνέπλησεν ἄγαθον, καὶ πλουτούντας ἐξαπέστειλεν κενοῦς.

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

Lk 1:54 Ἁντελάβετο Ἰσραήλ παιδὸς αὐτοῦ, μνησθήναι ἔλεους,

He helped his servant Israel, and remembered about mercy.

1:50a ttx μεγάλα NA28 || μεγαλεία TR RP
1:49b ...ὁ δυνατός, καὶ ἄγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβομένοις αὐτόν. Traditionally, this ὁ δυνατός, καὶ ἄγιον τὸ ὄνομα is considered an example of the Hebraistic use of καὶ to co-ordinate words with independent clauses; so Friedrich Blass, and thus read: "The Mighty One did great things for me, wherefore his name is holy." But ἄγιον is ambiguously both masculine and neuter, and the flow seemed to group together "his name and his mercy" as that which is holy. In the Greek, ἄγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ... tois phoboumenois, "holy his name and his mercy," the words 'holy,' 'name,' and 'mercy' are all three neuter singular; 'name' and 'mercy' are subjects; and 'holy' is the predicate adjective, and there is no verb, except the implied copula verb ἐστιν, 'is'. The O-V-S syntax is more common when a single verb has a double subject. ἐστιν is by far the copula most frequently omitted but implied in Greek, and a preference for omission is observed in (1) proverbs, (2) impersonal constructions, especially those expressing possibility or necessity, (3) questions, and (4) exclamations. And the tois phoboumenois, "to those who fear him," is something like an "ethical dative," (also a Semitism), thus meaning, "his name and his mercy will be holy in the eyes of those who fear him." For is not the kindness and forbearance of God meant to lead you to repentance and holiness? (Romans 2:4) For other examples of the ethical dative, see Jonah 3:3, Acts 7:20, II Peter 3:14, and possibly the ἔρχομαι oon of Rev. 2:5. We have examples of the ethical dative in English literature also. See Milton's Paradise Lost, Book I, Lines 25-26: "I may assert Eternal Providence, And justify the ways of God to men." In other words, justify the ways of God in the eyes of men, in the sight of men.

1:50a ttx γενεάς καὶ γενεάς NA28 || γενεάς γενεάν TR RP
1:50b Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεάς καὶ γενεάς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him.

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

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

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

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

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

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

54 He helped his servant Israel, and remembered about mercy.
The Birth of John the Baptist

Lk 1:57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκείν αὐτῆς, καὶ ἐγέννησεν υἱόν.

57And the time was fulfilled for Elizabeth to give birth, and she produced a son.

Lk 1:58 Καὶ ἤκουσαν οἱ περιοίκοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυκνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχασαν 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 ὄγδῷ, ἥλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτό ἐπὶ τὸ ὄνομά του πατρὸς αὐτοῦ Ζαχαρίαν.

59And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah,

Lk 1:60 Καὶ ἀποκρίθησαν ἡ μήτηρ αὐτοῦ ἐἶπεν, ὦ χί, ἄλλα κληθῆσαι Ἰωάννης.

60and his mother responded and said, “No! He shall be called John.”

Lk 1:61 Καὶ ἐἶπον πρὸς αὐτὴν ὅτι ὁ δεῖες ἐστίν ἐν τῇ συγγενείᾳ σου ὡς καλεῖται τῷ ὄνομάτι τούτῳ.

61And they said to her, “There is no one among your relatives called by that name.”

Lk 1:62 Ἐγένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖθαι αὐτὸ.

62Then they signaled to his father, to find out what he wanted him to be called.

Lk 1:63 Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστίν ὄνομα αὐτοῦ· καὶ ἔθαμεν πάντες.

63And he asked for a tablet, and wrote as follows, “His name is John.” Everyone was surprised.

Lk 1:64 Ἀνεώκηθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.

Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τούς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὥρᾳ τῆς ἱουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.

65And an awe came over everyone who lived around them. And all through the hill country of Judea, these things were being discussed.

Lk 1:66 Καὶ ἐδένει πάντες οἱ ἰκουσάντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τόσο ἐσται; Καὶ γὰρ χείρ κυρίου ἤν μετ’ αὐτοῦ.

66And everyone who heard, kept thinking about it, saying, “What then will this child be?” For the hand of the Lord was certainly with him.

43 1:54 The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah’s song.
44 1:56 ἢ δὲ ἡ NASB ὡς TR RP
45 1:59 ἡ ἡ NASB ὡς TR RP
46 1:61 ἡ τῆς συγγενείας TR RP ἢ τῆς συγγενείας NASB
47 1:62 τῆς τῆς τῆς NASB ἢ τῶν TR RP
48 1:63 ἡ τῆς τῆς τῆς NASB τῶν τῶν TR RP
49 1:63b Literally, “he wrote, saying...” ἔγραφεν λέγων, a Semitism for "he wrote as follows:..."
Zechariah's Song

Lk 1:67 And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:

Lk 1:68 '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 'He has raised up a horn of salvation for us in the house of David his servant

Lk 1:70 as he has said through the mouths of his holy prophets since eons ago,

Lk 1:71 salvation from our enemies and from the hand of all who hate us—

Lk 1:72 to demonstrate mercy to our fathers to remember his holy covenant,

Lk 1:73 the oath he swore to our father Abraham, to give us

Lk 1:74 rescue from the hand of our enemies, that we may serve him without fear

Lk 1:75 in holiness and righteousness before him all our days.

Lk 1:76 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 to give his people the knowledge of salvation through the forgiveness of their sins,

Lk 1:78 because of the tender feelings of our God with which the Sunrise from on high will look over us

Lk 1:79 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 And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.
Chapter 2

The Birth of Jesus

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

1And it came about in those days, that a decree went out from Caesar Augustus, that all the inhabited earth should be registered.60

Lk 2:2 Αὕτη ἀπογραφὴ61 πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

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

Lk 2:3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἐκαστὸς εἰς τὴν ἠδιαν ἐαυτοῦ62 πόλιν.

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

Lk 2:4 Ἄνεβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέθ,63 εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαοῦ, ἦτες καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,64

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

Lk 2:5 ἀπογράφασθαι οὖν Μαρία τῇ ἐμνηστευμένῃ αὐτῷ, οὕτη ἐγκύος.

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

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦ ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

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

Lk 2:7 Καὶ ἔσκεκιν τὸν γυνὰ τοῦ πρωτότοκον, καὶ ἐσπαργάσθησαν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ.65 διότι οὐκ ἦν αὐτοῦς τόπος ἐν τῷ καταλύματι.

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

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60 2:1 The whole inhabited earth... This is hype on the part of Rome, commonly used in order to magnify the emperors. The meaning is the whole empire. The registration here is the recording of the names for the purpose of adding everyone to the tax rolls. The phrase could also be translated that a census should be taken of all the inhabited earth. The tax is a poll tax, or head tax, or a capitation, as forbidden in the constitution for the U.S.A. This was a form of tribute forced upon the conquered by the conqueror.

61 2:2 txt ἀπογραφή NA28 ἡ ἀπογραφὴ TR RP

62 2:3 txt ᾐσιαν NA28 ἢ ἀπογράφει TR RP

63 2:4 ἐναρέθ Ν Δ Φ Γ Θ Σ Υ Ω Θ Λ Ψ Ψ 1 2 2 6 6 5 5 Eras-1516, 1522, 1527; Elz-1624 Scriv-1894 SBL NA28 Εναρέθ A C Δ ἡ Εναρέθ B E K L W Ω 33 118 157 579 700 1071 1424 Compl Steph-1550 Beza-1588, 1598 Walton-1657 Mill-1710 Scriv-1887 VS TG AT BG RP ἐναρέθ 700* Ιάτρος 700* E N P Q T Π

64 2:5 txt ἐμνηστευμένη αὐτῷ NA28 ἡ μεμνηστευμένη αὐτῷ γυναική TR RP

65 2:7a txt φάτνη NA28 ἡ φάτνη TR RP

66 2:7b 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 wax still present after cleaning; this would have both practical and ceremonial cleanliness ramifications, since the mother’s blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus’ case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the
The Shepherds and the Angels

Lk 2:8 ¶ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἄγραυλοντες καὶ φυλάσσοντες φυλάκας τῆς νυκτός ἐπὶ τὴν ποίμνην αὐτῶν.

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

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

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

Lk 2:10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε• ἵδον γὰρ, εὐαγγέλιζομαι ὑμῖν χαράν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ•

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

Lk 2:11 ὁτι ἐπέχθη ὑμῖν σήμερον σωτῆρ, ὃς ἐστιν χριστός κύριος, ἐν πόλει Δαυίδ.

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

Lk 2:12 Καὶ τοῦτο ὑμῖν τὸ σημεῖον• εὑρήσετε βρέφος ἐσπαργανωμένον, καὶ κείμενον ἐν φάτνῃ.

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

Lk 2:13 Καὶ ἕξαιών ς ἐγένετο σὺν τῷ ἄγγελῳ πλῆθος στρατιῶν οὐρανίου, αἰνοῦντων τὸν θεόν, καὶ λεγόντων,

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

Lk 2:14 Δόξα ἐν υἱῷ σωτῆρ, καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία.

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

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

67 2:9 txt καὶ NA28 ἢ καὶ idio TR RP
68 2:12 txt καὶ κείμενον NA28 ἢ καὶ κείμενον TR RP
69 2:14 (D) txt ἐν ἀνθρώποις εὐδοκία Λ 2 B 5 E H K L M P U Γ Δ Θ Α Ξ Ψ 053 0233 vid f1 f13 2 28 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1195 1216 1241 1242 1243 1239 1232 1346 1350 1505 1546 1646 2148 2174 2882 Byz Lect (synalmsg εὐδοκία ου) cop βο arm eth geo slav Origen2/3 Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Constitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret ὑπ ἀνθρώποις εὐδοκίας "to mortals of his good pleasure" Λ* A B* D W 23 it57 vg1261 c7p8a arm gothic Irenaeus1/5 Augustinian1/15 Augustinian1/15 NA27 1{1} hominibus bonae voluntatis (ἄνθρωποις εὐδοκίας 372) iur,b,l,b,f,e,f(e2) thr vgl1 Irenaeus1/5 Athanasian1/5 Hilary Ambrosiaster Ambrose Chromatius Jerome1/15 Augustinian1/15 ms acc. to Erasmus ὑπ ἀνθρώποις εὐδοκίας syn(3b,p,h) or Irenaeus1/5 lac C N II? 33. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, "at the end of a line εὐδοκίας would differ from εὐδοκία only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken— thus εὐδοκίας:"

Also according to the UBS textual commentary, the earlier reading is a Semitic construction characteristic of Luke chapters 1 and 2. This Semitic expression is found in Hebrew in the Dead Sea Scrolls in several Qumran Hymns; "the sons of his (God’s) good pleasure," 1 QH iv.32 f.; xi.9; and "the elect of his (God’s) good pleasure," viii.6; and also in Aramaic, in a fragment from Qumran, "among men of his good pleasure," see J. A. Fitzmeyer, S.J. (Theological studies, XIX [1958], pp. 225-227. The Sahidic translation of this phrase of the angels’ song reads, "And peace upon earth among men of his desire." Similarly, later in this gospel, a voice from heaven says about Jesus, "You are my beloved son; in you I had good pleasure." See Galatians 6:16. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead
Lk 2:15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἔλαλουν πρὸς ἄλληλους, Διελθοῦσιν δὴ ἐξω Βηθλεέμ, καὶ ἴδωμεν τὸ ῥῆμα τούτο τὸ γεγονός, δ' ὁ κύριος ἐγνώρισεν ἡμῖν.

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

Lk 2:16 Καὶ ἠλάθαν 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 ῥήματος 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 ἀκούσαντες ἔδαρμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

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

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

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

Lk 2:20 Ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πάσαν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐκαθήλη 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 ἥμεραὶ ὡς τῶν περιτεμεῖν αὐτῶν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

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

Lk 2:22 ¶ Καὶ ὅτε ἐπλήθησαν αἱ ἥμεραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροοἶμα, παραστῆσαι τῷ κυρίῳ -

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

Lk 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίῳ ὅτι Πᾶν ἄρσεν διανοίγειν μήτερα ἀγίως 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,"

of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," yet in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that that blessing be only to the saints. This shows that the TR-only and KJV-only mentality is not reasonable, neither spiritual, but a cult following of one translation, and carnal, like where Paul says some say, "I am of Paul," and others, "I am of Apollos," etc.
Lk 2:24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, Ζεύγος τρυγώνων ἢ δύο νοσσοὺς περιστερῶν.

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

Lk 2:25 Καὶ ἴδον, ἀνθρωπός ἦν ἐν ἤλεγονοιλῆ, φίλον Συμεών, καὶ ὁ ἀνθρωπός οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεύμα ἦν ἄγιον ἐπ' αὐτόν.

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

Lk 2:26 Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδοῦ τὸν χριστὸν κυρίου.

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

Lk 2:27 Καὶ ἠδεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν• καὶ ἐν τῷ εἰσαγαγείν τοὺς γονεῖς τὸ βαπτιστήριον Ἰησοῦν, τοῦ ποιήσαι αὐτοὺς κατὰ τὸ εἰθεσμένον τοῦ νόμου περὶ αὐτοῦ,

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

Lk 2:28 καὶ αὐτὸς ἔδεξατο αὐτῷ εἰς τὰς ἁγγελάς,78 καὶ εὐλογήσεν τὸν θεόν, καὶ εἶπεν,

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

Lk 2:29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δεσπότη, κατὰ τὸ ἱερό σου, ἐν εἰρήνῃ•

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

Lk 2:30 ὅτε εἶδον οἱ ὀρθαλμοὶ μου τὸ σωτηρίον σου,

30For my eyes have seen your salvation,

Lk 2:31 ὅταν πρόσωπον πάντων τῶν λαῶν•

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

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

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

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

33And the child's father80 and mother were marveling at the things being said about him.

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

75 2:23b Exodus 13:2,12-16

76 2:24 Leviticus 12:8

77 2:26 ἔνθα διὸ NA28 // [ἐν θανατω] TR RP

78 2:28 [τὰς ἁγγελάς NA28 // τὰς ἁγγελάς αὐτοῦ TR RP

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

80 2:33 ὁ πατήρ αὐτοῦ Bart D. Ehrman, The New Testament: A Critical Introduction to its History, Text, and Interpretation, 281-282. Cyril-Jerusalem Jerome Aug NA28 [B] // δωροφορὸς ὁ πατήρ αὐτοῦ 157 165 176 ethhT // δωροφορὸς ΑΝΨΣ 579 // δωροφορὸς ΕΚΜΓΔΑΛΠΥ 23 28 33 180 205 // 565 597 892 1006 1010 1071 1243 1292 1342 1424 1505 1582c // gaa,aur,b,δ,ε,μ,ν,νσsyrytrailcopabov ethrhT} 1474 Hilary TR RP // lac P575 C F P Q τ. Ἐρασμὸς ἔχει "father" in all 5 of his editions. Said he, "In some Greek manuscript I read 'Joseph' instead of 'father'; in my opinion it has been changed by someone who feared that Joseph was Jesus' 'father." ("In Graecis aliquot codicis lego pro pater, Joseph; quod arbitror immutatum a quopiam, qui vereretur Joseph vocare patrem Jesu...;"); 'aliquot' added in 1519—ASD VI–5, p. 484 ll. 42–44; similarly in Resp. ad annot. Ed. Lei, ASD IX–4, p. 126 ll. 506–509). So we see that Erasmus figured that copyists changed the original "father" to Joseph, for the very same reasons that KJV Onlyists prefer the reading "Joseph." But they forget that the KJV calls Joseph Jesus' 'father' in several other passages. Erasmus was correct, but the KJV does not follow him here.
Lk 2:34 Kai eulóghasan autóous Symewón, kai éipen prós Maríám tìn mptéra autóo, Idoú, óútos keitai eis píswin kai ánástasin pollów en tów 'Israēl, kai eis sýméion antileýmenon.

34And 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,81 and to be a sign that will be continually denounced—

Lk 2:35 kai oso de autí tís tìn phsìn dianévsetai rophmaiá; òpws ón ápokaluphósoin òk pollów karidìon dialógismoi.

35yes a sword will be run through your own soul too—82 so that the thoughts of many hearts will be revealed."

Lk 2:36 Kai òn 'Anna prophétes, thugáter Fanoúhl, èk fylís 'Aöhr - autí probibhikúía èn èmérais pollaís, zíssasa metá ánrdos òtì òttá ápò tís paraphenias autíís,

36And there was also a prophetess, Hannah, daughter of Penuel, of the tribe of Asher. This woman had grown to be very old, having lived with a husband for seven years after her virginity,

Lk 2:37 kai autí zíma òwos ètvn díghdikonta tessárwv - òn oúk afíostato toù ieroú, nysteias kai déxhesin látrewusa nútka kai èméravan.

37and then being a widow to83 eighty-four years of age, one who hardly left the temple,84 but served night and day, in fasting and praying.

Lk 2:38 Kai autí autì85 tì òrra épistásasa ánthwomolugéítò toù theò kai élaléi peri autóu pásin toís proedexoménois lýtrwson èn 'Ierousalìmì.

38And coming up at that very time, she gave thanks to God,86 and spoke about the child to all those expecting redemption in Jerusalem.87

Lk 2:39 Kai òwes etéleasan ápantà pánnta tâ kátà tón vómwn kurióú, épéstrephas eis tìn Gáalliaian, eis pollín eautónon Naazáreth.

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

Lk 2:40 To de pайдion ðυζανεν, kai ékrateióoto, plhroúmenon sofrìa kai ðhíras theò òn ép' autó.

40And the child grew and became strong,88 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 Tree. This is the same word as used for resurrection, and also for some brand new thing or person coming into existence. See Isaiah 56:6-8

82 235 txt kai oso ðe TR RP || kai oso [ðe] NA28

83 237a txt òwes 9 A B L N S Þ 0130 33 579 1844 it vg NA28 /f/ || òwes 9 E K M W Γ Δ Θ Λ Π f 13 2 28 157 565 700 892 1071 1241 1424 2542 III TR RP omit D (2211 It || lac Þ85 Þ75 C F P Q T

84 237b txt toù ieroú 9a B D L W NA28 /f/ || ápò toù ieroú A N III TR RP || ek toù ieroú 9a2b || lac C P Q T

85 238a txt autí autí tì òrra TR RP || autí tì òrra NA28

86 238b txt ðeòw K B D L N Z 579 it È 3 syrh copio NA28 || kurió A E G H K M S U Y Γ Δ Α Π Ψ Ω f 13 2 28 33 157 565 700 1424 III syrh copio TR RP || lac Þ85 Þ75 C F P Q T

87 238c txt òn 'Ierousalìmì TR RP || 'Ierousalímì NA28 {A}

88 240 txt ékrateióoto K B D L W lat syrh cop Orsl NA28 /f/ || ékrateióoto pnevúmati (from 180) A E G H K M N S U Y Γ Δ Α Π Ψ Ω f 13 2 28 33 157 565 700 892 1071 1241 1424 2542 (844 (2211 III itnur.Episth) syrh copio <Epiph>) TR RP || lac Þ85 Þ75 C F P Q T
The Boy Jesus at the Temple

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

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

Lk 2:42 Καὶ ὅτε ἐγένετο ἑτών δώδεκα, ἀναβαίνοντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς,

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

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

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

Lk 2:44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ, ἤλθον ἡμέρας ὀδὸν, καὶ ἀνέζητον αὐτὸν ἐν τοῖς συγγενέοις καὶ τοῖς γνωστοῖς.

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

Lk 2:45 καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱεροσολύμα ἀναζητοῦντες αὐτὸν.

And 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 τοῖς γνωστοῖς αὐτῶν NA28 {\} \| αναβαίνοντων αὐτῶν εἰς Ἱεροσόλυμα TR RP

91 2:43 τοῖς γνωστοῖς αὐτῶν

92 2:44 τοῖς γνωστοῖς Κ B C D L W Θ 33 157 579 1241 lat Syr(\h) \| cop\h Ext TR RP

Interesting that most translations of the Byzantine text, or of the Textus Receptus, do not show that the verb εγνω is singular. For example, the KJV says "Joseph and his mother knew not of it." In contrast, the Geneva Bible shows that the verb is singular, by rendering it as follows: "Joseph knew not, nor his mother." What is really potentially informative here is the word coming before the more famous variant. Which form of the verb γινωσκω came first and led to the other, and why?
Lk 2:46 Kai ἐγένετο, μετ' ἡμέρας τρεῖς εὕρον αὐτόν ἐν τῷ ιερῷ, καθεξῆς ἐμεῖν ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτώντα αὐτούς.

46And it came about that after three days they found him, sitting in the temple, in the midst of the teachers, both listening to them and questioning them.

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

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

Lk 2:48 Καὶ ἰδόντες αὐτόν ἐξεπλάγασαν καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν αὐτῶς; Ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐξητούμεν σε.

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

Lk 2:49 Καὶ εἶπεν πρὸς αὐτούς, Τί ὁτι ἐξητεῖτε με; Οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;

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

Lk 2:50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥήμα δὲ ἐλάλησεν αὐτοῖς.

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

Lk 2:51 Καὶ κατέβη μετ’ αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποσασάμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διέτησε πάντα τὰ ῥήματα86 ἐν τῇ καρδίᾳ αὐτῆς.

51Then he went down with them, and arrived in Nazareth, and continued to subordinate himself to them. But his mother was recording all these words in her heart.89

Lk 2:52 ¶ Καὶ ἦσος προέκοπτεν [ἐν τῇ] σοφίᾳ100 καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῶ καὶ ἄνθρωποι.

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

Chapter 3

John the Baptist Prepares the Way

Lk 3:1 Ἔν ἔτει δὲ πεντεκαϊδεκάτῳ τῆς ηγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Πιλάτου τῆς Ἰουδαίας, καὶ τεταραχοῦντος101 τῆς Γαλιλαίας Ἡρῴδου, Фιλίππου δὲ τοῦ

95 2:46 txt μετα NA28 \} μεθ’ TR RP
96 2:47 Literally, "were amazed at his understanding and his responses." This is probably an example of hendiadys, which according to BDF §442(16), when used with the conjunction καί, accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiadys.
97 2:49 Jesus is not remarking against the fact that his parents came to find him, but that it took them a 3-day search to find him. But Jesus is saying that no searching around was necessary because they should have figured he would be in the temple, and look there first. For the temple is "his Father’s things."
98 2:51a txt τα ῥηματα NA28 \} τα ῥηματα ταυτα TR RP
99 2:51b Compare Genesis 37:11.
100 2:52 [ἐν τῇ] σοφίᾳ NA28 \} σοφίᾳ TR RP
101 3:1a txt τεταραχοῦντος Κ Λ C NA28 \} τεταραχοῦντος Κ Β Ε Ν Λ Ν M TR RP \} omit D \} lac Π \} FP Q T Ε. This variant occurs 3 times in this verse Luke 3:1. Codex A reads with NA28 in the first instance, and with M in the others. Though Codex D omits the first one, it reads with M in the others. The purpose for omitting one of the two adjacent vowels, in this case an alpha, is sometimes called "euphony." That is, it
In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch\footnote{From the Greek tetra, four, and arche, to rule. As a monarch is a one and only ruler of a realm, in the same way a tetrarch is a ruler of one fourth of a realm. (Which implies that there must exist three other one-fourth divisions of the realm.)} of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene, Lk 3:2 ἐπὶ ἄρχιερεῖς Ἄννα καὶ Καίλαφα, ἐγένετο βῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἑρήμῳ.

during the high priesthood of Hananiah\footnote{The Greek says Hannas, which is short for the Greek, Ἡναναῖος, which in turn is the Greek form of the Hebrew name Hananiah.} and Kayafas, the word of God came upon John the son of Zechariah in the desert.

Lk 3:3 Καὶ ἠλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ ἱωρδανίου, κηρύσσων βάπτισμα μετανοίας εἰς ἀφεσιν ἀμαρτιῶν•

3And 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 Ἰησοῦ τοῦ προφήτου,\footnote{The BDF grammar in §124 states: "Koine often neglects euphony for the sake of etymological clarity (§§17 and 19). So, in an effort to achieve clear isolation of the elements, hiatus is not avoided in composition (contrary to Attic), especially in numerals." The word tetrα-ἀρχής -ἀρχεῖαν is given as the second example.} Φωνῇ βοῶντος ἐν τῇ ἑρήμῳ, ἔτοιμόσατε τὴν ὄδον κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4as it is written in the scroll of the words of Isaiah the prophet: "The voice of one calling in the desert, 'Prepare the way for the Lord, make the paths straight for him.'

Lk 3:5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνός ταπεινωθήσεται• καὶ έσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς οἴκους λείας•

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

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

6And all flesh shall see the salvation of God.\footnote{In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene, Lk 3:2 ἐπὶ ἄρχιερεῖς Ἄννα καὶ Καίλαφα, ἐγένετο βῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἑρήμῳ.}

Lk 3:7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τις ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὁργῆς;

7So 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 αξίου τῆς μετανοίας• καὶ μὴ ἄρξηθε λέγειν ἐν εαυτοῖς, Πατέρα ἐχομεν τὸν Ἀβραάμ λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.

8Then 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 Ἡδὲ δὲ καὶ η ἄξιν πρὸς τὴν ρίζαν τῶν δένδρων κεῖται• πάν οὖν δένδρων μὴ ποιοῦν καρπὸν καλὸν ἐκκόπησατε καὶ εἰς πῦρ βάλλεται.

9Even 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 ἐπηρεάτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν;\footnote{The same as 3:9, with προφήτου instead of προφήτου πατρὸς.}

10And the crowds would ask him, “What should we do then?”
Lk 3:11 Ἀποκριθεὶς δὲ ἔλεγεν· Ὅ ἐξων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἐχὼν βρώματα ὑμοῖς ποιεῖτω.

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."

Lk 3:12 Ἡλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπαν πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσωμεν;  

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

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

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

Lk 3:14 Ἐπηρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, Μηδὲν διασέεσθε, καὶ ἀρκεῖσθε τοῖς ὑστοῦνισι ὑμῶν.

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

Lk 3:15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ ἱωάννου, μῆποτε αὐτὸς ἐπὶ ὁ χριστός,  

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

Lk 3:16 ἀπεκρίνατο λέγων πάσιν ὁ ἱωάννης, Ἐγὼ μὲν ὃδει βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἱσχυρότερος μου, οὗ οὐκ εἰμὶ ικανὸς λῦσαι τὸν ἱμάτια τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἅγιοι καὶ πυρί.

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

17Some 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."

18John 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:"

his winnowing fork is in his hand to clear out his threshing floor, gathering the wheat into the barn. But the chaff will burn up in unquenchable fire."

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107 3:11 txt ελεγεν Ρ Ὁ Λ NNA28 [ ] || εἶπεν Ψ ᾿A C² D M TR RP || lac Π 5 Ψ 75 E P Q T Ξ. I suspect that none of these 3 are authorial text. None of them are necessary for the sense, and in fact, in the book of Acts, written by Luke the same author as this gospel, Luke often omits such words of saying. The Byzantine reading λεγει is not Luke's style, but is Mark's and John's. The NA28 reading ελεγεν would be more Luke's style, and continues the imperfect of the verb in the previous verse, επηρωτών.

108 3:12a txt εἶπαν Κ D W NA28 [ ] || εἶπον Ρ Ὁ A B L N Z M TR RP || lac Π 5 Ψ 75 E P Q T

109 3:12b txt ποιήσωμεν Ρ Ὁ A B C D F H K L M N S W Y Γ Δ Θ Λ Ξ Π Ψ Ω Σ 2 Ψ 28 33 565 579 700 1071 1582 1424 NA28 [ ] || ποιήσωμεν Π U 2 15 118 157 1582c TR RP || lac Π 5 Ψ 75 E P Q T. Don't quote me on this, but it appears to me that the Syriac Peshitta and the Sahidic and Bohairic Coptic versions support ποιήσωμεν, and the Latin Vulgate supports ποιήσωμεν. This is the weakest Majority Text reading I have seen so far in the gospel of Luke.

110 3:14 txt αὐτοῖς Ρ Ὁ B² C D E L Z NA28 [ ] || πρὸς αὐτοὺς Π A C² N W M syri TR RP || lac Π 5 Ψ E P Q T

111 3:17a txt διακαθάρισεν Ρ Ὁ A B² C D E L N Ξ M Σ L lat copさまs,bost ir-lat NA28 [ ] || καὶ διακαθάρισε Ν A C D E L N W M Ξ M lat copさまs,bost TR RP || lac Π 5 Ψ 75 P Q T. (Cf. Matt 3:12)

112 3:17b txt συναγαγείς Ρ Ὁ A B² C N Ῥ I lat copさまs,bost B NA28 [ ] || συναγαγείς Ν Α C D E L N W M lat copさまs,bost ir-lat || lac Π 5 Ψ 75 P Q T. (Cf. Matt 3:12)
Lk 3:18 ¶ Πολλὰ μὲν οὖν καὶ έτερα παρακαλόντων εὐηγγελίζετο τὸν λαόν·

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

Lk 3:19 ὅ δὲ Ἦρωδς ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἦρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησαν πονηρῶν ὁ Ἦρωδς,

19But when Herod the Tetrarch was rebuked by him, regarding Herodias his brother's wife, and all the other evil things he had done,

Lk 3:20 προσεδήκεν καὶ τούτῳ ἐπί πᾶσιν,113 κατέκλεισεν τὸν ἰωάννην ἐν φυλακῇ.

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

The Baptism of Jesus

Lk 3:21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἠπαντᾶ τὸν λαόν, καὶ ἤθεοὺς βαπτισθέντος καὶ προσευχομένου, ἀνευχάρη τὸν υἱῶν,  

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

Lk 3:22 καὶ καταβάνει τὸ πνεῦμα τὸ ἄγιον σωματικῶς ἐδείκτει ὡς περιστεράν ἐπ' αὐτοῦ, καὶ φωνῇ ἐξ ὑπότονος γενέσθαι.114 Ὅσο ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοι εὐδόκησα.

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

The Genealogy of Jesus

Lk 3:23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὤσει ἐτῶν τριάκοντα, ὡς ἐνομίζετο, ἰωσήφ, τοῦ Ἡλί,  

23And this Jesus, being about thirty years old,115 was the son, so it was thought, of Joseph,116 the son117 of Eili,

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113 3:20 txt πασιν ὁ B D E  ἤ B D Ξ itb.de cop TD TG SBL ἤ πασιν [κα] NA28 ἤ πασιν καὶ ἦς A C E L N W 070 ἦς lat syr TR RP ἦς lac ὁ ἡ P Q ἢ T Ξ

114 3:22 txt γενεσθαι ὁ B D I L W NA28 ἢ γενεσθαι λεγοντα A E N ἢ TR RP ἢ lac ἢ P Q ἢ ἢ ξ ἢ πασιν ἢ ἢ περὶ λεγοντα

115 3:23a καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὤσει ἐτῶν τριάκοντα. Most translations render this something like, "And Jesus himself was about thirty years old when he began his ministry.

116 3:23b See the endnote at the end of this document, looking at his genealogy in 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 Mattha, 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 Naggai,

the son of Maath, the son of Mattathias, the son of Semein, the son of Jodea,

the son of Yoanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Heri,

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

the son of Joshua, the son of Eliezer, the son of Jorim, 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 Melea, the son of Menia, the son of Matta, the son of Naha, the son of David,

the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 that Joseph was son-in-law of Heli. So Heli was Mary's father, and Mary was descended from David. Gabriel's words to Mary, "the Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.
33 the son of Amminadab, the son of Aram, the son of Hezron, the son of Perez, the son of Judah,

34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahaleel, the son of Cainan,

38 the son of Enos, the son of Seth, the son of Adam, the son of God.
Chapter 4

The Temptation of Jesus

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

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

Lk 4:2 ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συνετέλεσεν αὐτῶν, ἐπέινασεν.

2 being 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 ὦ δὲ τὸ τεθρίφω τοῦτῳ ἵνα γένηται ἄρτος.

3 And 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 αὐτόν ὁ Ἰησοῦς. Γέγραμμαι δὲ ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζησεται ὁ ἄνθρωπος.

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

Lk 4:5 Καὶ ἀναπαυμένῳ αὐτῶν ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

5 Then 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. Σοι δώσω τὴν ἐξουσίαν ταύτην ἁπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδόθησαν, καὶ ἡ ἐὰν θέλω δίδωμι αὐτήν.

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

Lk 4:7 Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάσα.

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

Lk 4:8 Καὶ ἀποκρίθησεν ὁ Ἰησοῦς εἶπεν αὐτῷ, γέγραμται, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

8 In answer Jesus said to him,132 "It is written: 'You shall worship Yahweh your God, and him only shall you serve.'133"
Lk 4:9 "He began to speak in Nazareth, the city where he lived. And they were all amazed at his teaching; 10and he taught in their synagogues, being praised by everyone.

Jesus Begins to Preach

Lk 4:11 And he healed many who were ill with various diseases, and drove out many demons. And he would not permit the demons to speak, because they knew him.  

Jesus Rejected at Nazareth

Lk 4:12 Jesus answered and said to him, "It says: 'You shall not test Yahweh your God.' 13 God.' 14 The devil then took him to Jerusalem, and had him stand on the gable of the temple. And he said to him, "If you are the Son of God, throw yourself down from here.  

15Then the devil led him into Jerusalem, and had him stand on the gable of the temple. And he said to him, "If you are the Son of God, throw yourself down from here.  

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

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

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

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

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

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

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

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

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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 N A B L W Z TR NA28 {\|} // omit D E 0102 M it copsa,kop RP
135 4:10-11 Psalm 91:11,12
136 4:12 Deuteronomy 6:16
137 4:16 txt ναζαρά N B* Ξ it copsmus Or NA28 {\|} // τὴν ναζαρά 33 // τὴν ναζαράτ Α 0102 // ναζαρέα Δ // ναζαρέη B 1788 328 // τὴν ναζαρέη Γ Κ Π Σ 118 157 565 1071 1424 pm R Ps 157 565 1071 1424 pm RP // τὴν ναζαρέη Γ Μ U Y Γ Ψ χ 228 pm TR // ναζαρέη Ω Λ 1788 // ναζαρέα Θ // ναζαρέα Δ // lac Π 125 Ψ 20 C N P Q T
Lk 4:18 Πνεῦμα κυρίου ἔπ’ ἐμέ, ὦ εἰνεκεν ἤχρισεν με εὐαγγελίσασθαι πτωχοῖς• ἀπέσταλκέν με κηρύξαι αἰχμαλώτων ἄφεσιν, καὶ τυφλῶν ἀνάβλεψιν, ἀποστείλα τεθραυσμένους ἐν ἀφέσει,

18 The Spirit of Yahweh is upon me, because he has anointed me; He has sent me to preach good news to the poor, to announce release for the prisoners and sight for the blind, to send off the crushed into liberty,

Lk 4:19 κηρύξας ἐνιαυτὸν κυρίου δεκτόν.

19 to proclaim the year of Yahweh’s favor..."139

Lk 4:20 Καὶ πτύχας τὸ βιβλίον, ἀποδούς τῷ ὑππρέτη, ἐκάθισεν• καὶ πάντων οἱ ὀρθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀπενίστευτες αὐτῷ.

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

Lk 4:21 Ἡραδω θεὸν δὲ λέγειν πρὸς αὐτοῦς ὅτι Ζήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ἡσίν ὑμῶν.

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

Lk 4:22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐβαμαζόν ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευμένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Ὁ ὑψίος ἦστιν Ἰωσῆς αὐτοῦ;

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

Lk 4:23 Καὶ ἐπέν πρὸς αὐτοὺς, Πάντως ἔρειτε μοι τὴν παραβολὴν ταύτην, ἵατρε, θεραπευον σεαυτόν ὅσα ἥκουσαν γενόμενα εἰς τὴν καρφανούμην, ποιήσαι καὶ ὡδε ἐν τη πατρίδι σου.

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

Lk 4:24 Εἶπεν δὲ, Ἄμην λέγω ὑμῖν ὅτι ὀφθαλμοὶ προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

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

Lk 4:25 Ἔπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ ὀφθαλμὸς ἐπὶ ἔπτρια καὶ μήνας ξ, ὡς ἐγένετο λιμός μέγας ἐπὶ πᾶσαν τὴν γῆν.

25 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 Or Eus Did NA28 { } include ἰάσασθαι τοὺς συντετερμένους τῆς καρδίαν “to heal the broken-hearted” A F K M U Γ Δ Θ Λ Π Ψ 0102 f1 f6 28 69 124 157 346 565 788 1071 1241 1424 2882 v gcl syrP,h,pal copbomss lac TR RP lac Ψ 465 PG 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, (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 When Jesus read this passage, he did not read to the end of the sentence. The next phrase was about the Lord’s vengeance.
Jesus' Teaching Has Authority

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

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

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

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

Lk 4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἐξων πνεύμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ.

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

Lk 4:34 Ἡ Εα, τί ἡμῖν καὶ σοί, Ἡσυχο Ναζαρηνή; Ἡ Λεός ἀπόλεσαι 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 ἔπετιμησεν αὐτῷ ὁ Ἡσυχός, λέγων, Φιμώθητι, καὶ ἐξέλθη ἀπ' αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον 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 them all and came out of him, doing him no damage.

Lk 4:36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνέλαβον πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις 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 ἐξεπρεπεῖτο ἡ χος περὶ αὐτοῦ εἰς πάντα τόπων τῆς περιχώρου.

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

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

Lk 4:27 Καὶ πολλοὶ λεπτοὶ ἦσαν ἐν τῷ Ἰσραήλ ἔπει Ἐλισαίου τοῦ προφήτου· καὶ οὐδείς αὐτῶν ἐκκαθαρίσθη, 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."
Jesus Heals All in Capernaum

Lk 4:38 ¶ And άναστάς δὲ ἀπὸ τῆς συναγωγῆς, εἰσήλθεν εἰς τὴν οἰκίαν Σίμωνος πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶ μεγάλῳ καὶ πρότυπαν αὐτόν 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 ἐπιστάς ἐπάνω αὐτῆς, ἐπετίμησαν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν παραχρῆμα δὲ ἀναστάσα 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 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ καλεῖν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι.

40Moreover, 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, ἔξελθων ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ χόλοι ἐπεζήτουν αὐτόν, καὶ ἠθάνων ἐπὶ αὐτόν, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι ὁπ' αὐτῶν.

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

Lk 4:43 Ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεισιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι ἐπὶ τοῦτο 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.

140 4:40 txt ἐπιτιθεὶς ἐθεράπευον NA28 {/} ἐπιτιθεὶς ἐθεράπευον TR RP
141 4:41 txt ὁ υἱὸς Π 76 Κ B C D L W Ξ lat syr var copra bopt Marclion Or NA28 {/} ὁ χριστὸς ὁ υἱὸς A Q 0102 M itιοι syrca bopt TR RP
142 4:43 txt ὅτι ἐπὶ τοῦτο ἀπεστάλην Π 75 Β L W NA28 {/} ὅτι εἰς τοῦτο ἀπεστάλην C ἐις τοῦτο γὰρ ἀπεστάλην D ὅτι εἰς τοῦτο ἀπεστάλημαι A (2211) M TR RP lac Ξ
143 4:44 txt εἰς τὰς συναγωγὰς τῆς Ἰουδαίας Π 75 Κ B Q vid syrca bopt NA28 {B} ἐν ταῖς συναγωγαῖς τῆς Ἰουδαίας C L ἐις τὰς συναγωγὰς τῶν Ἰουδαίων W ἐις τὰς συναγωγὰς τῆς Γαλατίας D arm? ἐν ταῖς συναγωγαῖς τῆς Γαλατίας A E M (ṣ) aaur b d e i f pit l q υ ψ ν ν· πεθερον· πεθερον· lat syrp Arm copbo Arm eth arm? geo TR RP lac N P T Ξ
Where the earliest say he was preaching in the synagogues "of Judea," some manuscripts say, "of the Jews," others say, "to the Jews," others (most) say, "of Galilee," and others "their synagogues." It is apparent that the copyists responsible for the reading "of Galilee" were trying to correct the seeming difficulty of the words "of Judea," when the context before and after indicates that Jesus was traveling in Galilee; and other copyists were motivated by the desire to harmonize Luke with the accounts of Matthew and Mark. The
Chapter 5

The Calling of Simon, Andrew, James, and John

Lk 5:1 Ἐγένετο δὲ ἐν τῷ τόδε ὄχλῳ ἐπικείμεθα αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἔστως παρὰ τῇ λίμνῃ Γεννησαρέτης.

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 τῇ λίμνῃ• οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυναν τὰ δίκτυα.

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

Lk 5:3 Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἤρωτησεν αὐτὸν ἄπ' τῆς γῆς ἐπαναγαγέων ὅλιγον. Καθίσας δὲ ἐκ τοῦ πλοίου ἐδιδασκαλεὶ 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 ὡς δὲ ἐπάυσαν λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ύμων εἰς ἄργαν.

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, Ἐπιστάτα, δὲν ὅλης νυκτὸς κοπίας αὐτῶν ἐλάβομεν• ἐπὶ δὲ τῷ ρήματι οὐ χαλάσατε τὰ δίκτυα.

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."

Lk 5:6 Καὶ τούτῳ ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων 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 μετέχοντας ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσατι αὐτοῖς• καὶ ἠλάσαν καὶ ἐπίλασαν ἀμφότερα τὰ πλοία, ὡστε 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 τοῖς γόνασιν Ἰησοῦ, λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἔρημος ἀμαρτωλός 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 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθυῶν 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.
Lk 5:10 ὁ διόν δὲ καὶ Ἰἀκώβουν καὶ Ἰωάννην, ὦν ὀ Ἱεβεδαίον, ἦ δὲ ϛοι νόν τῷ Σίμωνι. Καὶ ἐπέν τὸν τὸν Σίμωνον ὁ Ἰ Ἠσους, ἦ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἐπὶ ᾑγρών.

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

Lk 5:11 καὶ καταγαγόντες τὰ πλοῦτα ἐπὶ τὴν γῆν, ἀφέντες πάντα, ἐκκολούθησαν αὐτῷ.

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

A Leper Healed Spreads the Word

Lk 5:12 καὶ ἑγάνετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἱδοῦ, ἀνήρ πλήρης λέπρας· ἱδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδιέμην αὐτοῦ, λέγων, Κύριε, εἶν θέλης, δύνασαι μὲ καθαρίσαι.

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

Lk 5:13 καὶ ἐκτείνας τὴν χεῖρα ἤματο αὐτοῦ, λέγων, Θέλω, καθαρίσθητι. Καὶ εὐθεώς ἦ λέπρα ἀπῆλθεν ἀπὸ αὐτοῦ.

13And 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 μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δείξων σεαυτὸν τῷ ἵερει, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

14And he ordered him to tell no one, but "Go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."

Lk 5:15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ ἑρατεύεσθαι ἀπὸ τῶν ἀσθενείων αὐτῶν.

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

Lk 5:16 Ἀὐτὸς δὲ ἦν ὑποχωροῦν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

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

The Paralytic Lowered Through the Roof

Lk 5:17 καὶ ἑγάνετο ἐν μῇ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦς καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οὐ θαν ἐληλυθότες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἑρωδεαλήμη καὶ δύναμις κυρίου ἦν εἰς τὸ ἱδοθαί αὐτῶν.

17And it came about during one of the days that, as he was teaching, Pharisees and teachers of the Torah also were sitting there, who had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was present for him to heal. 153

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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 txt omit K B C* D L W latr syr* cop* bav* NA28 /\ /\ ἀπ’ αὐτοῦ A /\ ἀπ’ αὐτοῦ E N L 2211 M syrh TR RP
153 5:17 txt αὐτόν K B L W Ξ syr* Did NA28 /\ /\ αὐτοῦς A C D E N M latt syr* h cop* bo TR RP.
Lk 5:18 Kai idou, andres feroantes epist klínhis anhropon ós híi paraleluménos, kai exhtoun auton eisenegekína kai theina [autón]154 énópnon autón•
18And 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 kai mi euróntes poias eiseneýkousin autón dia tôn óchlon, anabhantes epi to doúma, dia tôn kearámou kathíkan autón sún tô klínidíou eis to'méon émprousean toú 'Iosou.
19And 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 Kai idouún tîn pístin autów, eîpen, ‘Anhropo, aféwntai soi ai ámfortiai soi.
20And when Jesus saw their faith, he said,155 “Friend, your sins are forgiven you.”

Lk 5:21 Kai ērxiánto dialoigýzëthai ois grámmateís kai oi Faríasioi, légontes, Tîs éstìn oútos òs lalei bílaformías; Tîs dúntai ámfortiai aféwntai, ei mi mónos ò theós;
21And the Torah scholars and Pharisees began to reason as follows: “Who is this fellow who speaks blasphemy!”156 Who can forgive sins but God alone?”

Lk 5:22 Επιγνον δε ο Ισούς τους διαλογισμούς αυτών ἀποκριθεῖς εἶπεν πρὸς αὐτούς, Τί διαλογίζησθε ἐν ταῖς καρδίαις ὑμῶν;
22But knowing their reasonings, Jesus in response said to them, “Why are you debating this in your hearts?

Lk 5:23 Tî éstìn eukopóteron, eîpein, Άφεωνται σοι αἱ ἀμαρτίαι σου, ἢ εἴπειν, Ἐγείρε καὶ περιπάτει;
23Which is easier: to say ‘Your sins are forgiven you,’ or to say, ‘Get up and walk?’

Lk 5:24 Ἰνα δὲ εἰδῆτε ὅτι οὐδὸς τοῦ ἀνθρώπου ἐξουσιάν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας - εἶπεν τῷ παραλελυμένῳ - Σοι λέγω, ἐγείρε, καὶ ἁρας τὸ κλίνιδον σου, πορεύου eis tôn oikón sou.
24But so that you may know that the Son of Man has authority on earth to forgive sins…” He said to the paralyzed man, “I tell you, get up, pick up your mat and be on your way home.”

Lk 5:25 Kai parakhrìma anástas énôpion aútvn, ἁρας ἐφ' ὁ κατέκειτο, ἀπῆλθεν eis tôn oikón autóu, doxaZH tòn theôn.
25And immediately he stood up, in full view of them, and taking up that upon which they had been lying, he went away toward home, praising God.

Lk 5:26 Kai ékstasias λαβέν ἀπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπληθήσαν φόβου, λέγοντες ὅτι Εἴδομεν παράδοσα σήμερον.
26Everyone was stunned with amazement. And they glorified God, and were filled with awe, saying, “We have seen remarkable things today.”

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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, ὁνόματι Λευὶ, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι.

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

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

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

Lk 5:29 Καὶ ἐποίησαν δοχήν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὅχλος πολὺς τελωνῶν, καὶ ἄλλων οἱ ἦσαν μετ᾽ αὐτῶν κατακείμενοι.

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

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

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

Lk 5:31 Καὶ ἀποκρίθησις τὸ Ἡσαῦς εἶπεν πρὸς αὐτοὺς, Ὡς χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες.

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

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

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

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157 5:27 The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word ὄνομα which means to "buy." Hence, tax-buyers, or tax owners.

The accounts receivable which the due taxes represented were purchased by something like collection agencies. According to Bauer, the τελώναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated foreign power.

158 5:30a ἐκ τῶν φαρισαίων καὶ τῶν γραμματέων αὐτῶν Β Λ Υ Ξ Ἔ Π 33 157 579 700 892 1241 2542 ΛΑ 28 / / (TEXT) φαρισαίοι καὶ οἱ γραμματεῖς αὐτῶν (D) L text corpensebo / γραμματεῖς καὶ οἱ φαρισαίοι Γ 118 788 1071 / γραμματεῖς αὐτῶν καὶ οἱ φαρισαίοι Α Κ Μ Ν Υ Υ ΔΘΛΨΓ (except 788) 565 1424 371 (corpensebo) TR RP / lac Κ † Φ 84 Φ 57 G H P Q T. These are meaningfully different, since having the possessive pronoun first, as in "their Torah scholars and Pharisees" makes it sound like "their" refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas "the Pharisees and their Torah scholars" makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

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

Lk 5:33 Οἱ δὲ ἔπαιναν πρὸς αὐτῶν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεσπόζονται, ὑμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίον καὶ πίνουσιν.

33They then said to him, "The 160 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 Ὅδε ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς νέους τοῦ νυμφίου, ἐν ψ ό νυμφίος μετ’ αὐτῶν ἑστὶν, ποιήσατε νηστεύσατε;

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

Lk 5:35 Ἐλεύσονται δὲ ἡμέραι, καὶ οἱ ἄρπαθη ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἑκείναις ταῖς ἡμέραις.

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

Lk 5:36 Ἐλευθεραὶ δὲ καὶ παραβολὴν πρὸς αὐτούς ἔθετε Ἐπιβλημα ἀπὸ ἱματίου καὶ ναυνίοισιν ἐπὶ ἱμάτιον παλαιόν· εἶ δὲ μὴ γε, καὶ τὸ καινὸν σχίζει καὶ τῷ παλαιῷ ὁ συμφωνήσει τὸ ἐπιβλημα 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 νέον εἰς ἁκούσις παλαιοὺς· εἰ δὲ μὴ γε, ῥήξει ὁ οὖν ὁ νέος τους ἁκούς, καὶ αὐτὸς ἐκχυσθήσεται, καὶ οἱ ἁκούς ἁπαλοῦνται.

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 ὁ νέον εἰς ἁκοῦσις καινοὺς βλητέον.

38On the contrary, new wine must be put in new wineskins.165

Lk 5:39 Καὶ οὐδεὶς πῶς παλαιόν θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστὸς ἐστίν.

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

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160 5:33 txt Οἱ Ρι B L W Ξ copab roc NA28 {B} // Διὰ τότε οἱ ἐκ Λ Ε ὁ 0233 A RVG laur b d ef fl. qa cr v g syr lp h pal copab arm eth geo Aug TR RP
161 5:36a txt σύχος Ρι B L W Ξ it sq r G copab, bo NA28 {I} // omit A C E I lat sy rh TR RP
162 5:36b txt συχεῖ Ρι B C D L W NA28 {I} // σχζει A E I TR RP. τὸ καινὸν is the subject doing the "tearing," but I have paraphrased a little to make it clear.
163 5:36c txt τὸ ἐπιβλημα Ρι B C D (D) L W lat syr cop NA28 {I} // ἐπιβλημα TR // omit A E I RP. I think the NA reading is a clarification, and the RP reading is original.
164 5:36d txt συμφωνησε Ρι non B C D L W NA28 {I} // συμφωνει E I RP
165 5:38 txt omi Ρι πι B L W cop NA28 {I} // καὶ ἀμφότεροι συντηροῦνται (Matt 9:17) A C D E lat syr copabms TR RP
166 5:39a txt θέλει Ρι πι non B C D L W copab, bo arm NA28 {I} // εὐδέως θέλει A E I lat syr r l TR RP // omit v. 39 D itt b d e f fl l r
167 5:39b txt χρηστὸς Ρι πι tetai B L W syr G copab, bo NA28 {A} // χρηστοτέρος A C E I it aur f q v sy rh p pal arm eth geo TR RP // omit v. 39 D itt b d e f fl l r
Chapter 6

Man Over the Sabbath

Lk 6:1 Ἑγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων* καὶ ἔτιλλον οἱ μαθηταί αὐτοῦ καὶ ἤσθιον τοὺς στάχνας, καὶ ἤσθιον, ψύχοντες ταῖς χερείς.

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

Lk 6:2 Τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὅ ὧν 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 ἀπόκριθείς πρὸς αὐτούς εἶπεν ὃ Ἰησοῦς, Οὐδὲ τούτῳ ἀνέγνωτε, ὅ ἐποίησεν Δαυίδ, ὅτε ἐπέταινεν αὐτὸς καὶ οἱ μετ᾿ αὐτοῦ ὄντες;

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

168 6:1a txt σαββάτῳ ὧν NA28 {C} // tois σαββάσιν Lect copbort (Mt 12:1; Mk 2:23 || σαββάτῳ δευτεροπρώτῳ A C D E H K Μ U Y Γ Δ Θ Λ Π Ψ 0233 2ε 124ε 180 565 597 700 892 1006 1010 1292 1342 1424 1505 1582ε Μτ,aur,d,f,hβ syr hmg pal copsa,bort eth να28 {C} || tois σαββάσιν Lect copbort || Mt 12:1; Mk 2:23 || σαββάτῳ δευτεροπρώτῳ Ω || σαββάτῳ δευτέρῳ geo || sabbato mane ite || lacs G F Q N P T.  The UBS textual commentary: "In the opinion of a majority of the Committee, although σαββάτῳ δευτεροπρώτῳ is certainly the more difficult reading, it must not for that reason be adopted. The word δευτεροπρώτος occurs nowhere else, and appears to be a vox nulla that arose accidentally through transcriptional blunder. (Perhaps some copyist introduced πρώτως as a correlative of ἐν ἐτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρως, deleting πρώτως by using dots over the letters—which was the customary way of cancelling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.)"

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

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

170 6:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν - ἔξεστιν, which is derived from the same root as ἐξούσια - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
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 it came about in those days that he went out into the hills to pray, and was teaching, and a man was there whose right hand was shriveled.

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

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

The Twelve Apostles

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

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171 65 txt τοῦ σαββάτου ο υος τοῦ ανθρώπου Β W syr f (pal) cop (sa) bost eth diatess NA28 {B} / καὶ τοῦ σαββάτου ο υος τοῦ ανθρώπου Ψκ αι / αυς τοῦ ανθρώπου και τοῦ σαββάτου A (D it, but v. 5 placed after v. 10) E L Μ ita arm geo Marcion Lactantius Εἰμὶ καὶ τοῦ σαββάτου

172 68 txt ἂπειν δὲ τῷ ἄνδρι Ψ K B L NA28 (Θ) / λέγε D ἂπειν δὲ τῷ ἄνθρωπῳ W / καὶ ἂπειν τῷ ἀνθρώπῳ A E Μ Τ R P C N Q T Ε

173 611 Greek ανοία - anoia, a word much like our English word 'mad,' in that it can mean both anger and insanity. You could say Jesus' opponents went out of their minds with rage. Anger often overcomes better judgment. Thus anoia is often translated as 'folly.'
Lk 6:13 And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles:
Lk 6:14 Simon, whom he also named Peter, and his brother Andrew; James and John; Philip and Bartholomew;
Lk 6:15 Matthew and Thomas; James son of Alphaeus and Simon the Zealot; and Judas son of James;
Lk 6:16 and Judas of Kerioth, who became a betrayer.

Blessings and Woes
Lk 6:17 And when he came down, he stopped at a level place with them, and with a large crowd of his disciples, and with a great multitude of the people from all of Judea and Jerusalem and from the coastal areas of Tyre and Sidon,
Lk 6:18 who had come to hear him and to be healed of their diseases. And those oppressed by unclean spirits were being cured.
Lk 6:19 And the entire crowd was trying to touch him, because power was going out from him, and curing everyone.
Lk 6:20 And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles:
Lk 6:21 and when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles:
Lk 6:22 Blessed are you who are hungry now, for you will be satisfied. Blessed are you who are weeping now, for you will laugh.
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.
ing pressed down and compacted, the container would be
any people interpret this passage. Rather, what
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175

The Law of Reciprocity
Lk 6:37 Μή κρίνετε, καὶ οὐ μὴ κριθήτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθήτε• ἀπολύετε, καὶ ἀπολυθήσεσθε•
37”Do not be judgmental, and you will not be judged. Do not be condemning, and you will not be condemned. Be forgiving, and you will be forgiven.
Lk 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν• μέτρον καλόν, πεπεισμένον σεσαλευμένον ὑπερεκκυννόμενον δοσούν εἰς τὸν κόλπον ὑμῶν. Ὡς γὰρ μέτρῳ ὃ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.
38”Be giving, and it will be given to you. A generous container: compacted, shaken and running over they will hand into your arms. For with the standard you measure out, it will be measured back to you.”
Correcting Others
Lk 6:39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς, Μήτε δύναται τυφλὸς τυφλὸν ὀδηγεῖν; Οὐχὶ ἄμφοτεροι εἰς βόδυνον 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 μαθητὴς ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἔσται ως ὁ διδάσκαλος αὐτοῦ.
40A student is not above the teacher, but rather, every student when fully trained will be like his teacher.
Lk 6:41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἁδελφοῦ σου, τὴν δὲ δοκόν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ όυ κατανοεῖς;
41Why do you look at the speck in your brother’s eye, but the log that is in your own eye do you not consider?
Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἁδελφῷ σου, Ἀδελφέ, ἃς ἔκβαλε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν σοι βλέπων; Ὕποκριτα, ἐκβάλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἁδελφοῦ σου ἐκβάλειν.
42How are you able to say to your brother, 'Brother, allow me to take out the speck that is in your eye,' while you are not seeing the log that is in your own eye? You hypocrite, first get the log out of your own eye, and then you will see clearly the speck that is in your brother’s eye, to remove it.178

176 6:36 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11
177 6:38 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.
178 6:42 Note that Jesus is not forbidding the correcting of others, nor telling us not to remove a speck from someone else’s eye. But strangely enough, that is how many people interpret this passage. Rather, what
A Tree and its Fruit

Lk 6:43 Où yáren déndron kalôn poiówn karpon sapróñ• oúde (N oúde • oúde pálín )

déndron sapróñ poiówn karpon kalôn.

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

Lk 6:44 “Ekaston yáre déndron ék toû idión karpoû ginwóskeita. Où yáre en ek ánænthôn

sullégyousin ouka, oúde ék bátou staðulîn trugwósîn.

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

Lk 6:45 ‘O ánæthos ánthrêpos ék toû ánæthoû ùrðaírou tîs karðiais proñférei to ánæthon, kai tî

pònîrîs ék toû pònîrîou proñférei to pònîrôn• ék yáre perísseúsântos karðiais lâleî to stóma

autîn.

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

The Two Kinds of Builders

Lk 6:46 Tî dé me kàlête, Kúrie, kúrie, kai ou póieîte ã lágo;

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

Lk 6:47 Pâs ou érxômenvos prós me kai áköwuîn mou tîw lâgwn kai poiówn autûûs, ùpdoeîxw

ýmî tîn éstîn ðmioûs•

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

Lk 6:48 ðmioûs éstîn anðrépou oukodômouînti oîkîaî, òc éskapên kai êbâthunên, kai êthîkên

thêmêliôn épî tîn petráî• plêmmúrîhs dê gênoîmêns, proñféreiîn ò potâmîs tî oukîa èkeînî,

kai ouk íâxûsen sâleûsai autûûn• dia tî kalîs oukodômîsbaî autûûn.

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

Lk 6:49 ‘O dé akûsas kai mh pouûsas ðmioûs éstîn anðrépou oukodômîsbaî oukîaî épî tîn

gînîn xwris theêmêliou• h proñféreiîn ò potâmîs, kai eûthûs suñipéseîn, kai ègêneto to rîjma tîs

oukîaî èkeînîs mêga.

49“But the one who has heard them and not done them, is like a man who built a house on the ground without a foundation, against which dashed the river, and very soon it collapsed, and the destruction of that house was great.”
Chapter 7

One Centurion’s Faith with Authority

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

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

Lk 7:2 Ἐκατοντάρχου δὲ τινος δούλος κακῶς ἤχων ἥμελλεν τελευτάν, δὲ ἦν αὐτῷ ἐντιμος.

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

Lk 7:3 Ἀκούσας δὲ περί του Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὃς ἦν αὐτὸς ἔντιμος.

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

Lk 7:4 Οἱ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἀξίος ἔστιν ὦ παρέξη τοῦτο•

4So when they came to Jesus, they were pleading earnestly with him, saying, "He is worthy that you confer this upon him, for he loves our nation, and he built us the synagogue."

Lk 7:6 Ὁ δὲ Ἰησοῦς ἔπορεύετο σὺν αὐτῶν. Ἡδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν φίλους ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλου ὁ γάρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθης•

5So Jesus went with them. And when he was not far from the house, the centurion sent friends saying to him as follows: "Lord, don’t trouble yourself, for I am not fit that you should enter under my roof.

Lk 7:7 διὸ οὐδὲ ἐμαυτὸν ἥξισα πρὸς ἐλθεῖν·άλλα εἰπὲ λόγῳ, καὶ ἱαθήτω ὁ παῖς μου.

6So also neither did I consider myself worthy to come to you. But say with a word that my slave must be healed."

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

180 74 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἀξίος ἔστιν ὦ παρέξη τοῦτο, the use of the relative pronoun instead of the customary Ἰνα (hina) is a Latinism: digne quis with the subjunctive.

181 77 The Greek verb for heal here, ἰάωμα, is in the 3rd person, singular, aorist, imperative, passive form, ἱαθήτω. This is difficult to construe, and that is why later copyists changed it to the simple future indicative passive form ἱαθήσεται 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 there is an instance of Matthew making more palatable the Greek of a written Greek original Spruchquelle as compared to Luke’s more conservative and word for word reproduction, rather than the scenario that Matthew translated the Aramaic of an Aramaic Spruchquelle into the future indicative in Greek, but Luke into the aorist imperative. As for the word 'and' here, καί, it is here used as an explicative καί and introducing a command in indirect quotation; in other words, to particularize the word to be spoken, as thus: "But say in a word, namely, that my slave be healed." This use of καί is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is preceded here by εἰναυ, which regularly precedes discourse. As for the centurion’s peremptory tone, how remarkable is it that a soldier, and a commanding officer at that, would have that kind of personality? He was a bold man, but he humbled his tone well enough by twice stating that he was not worthy. It is commendable to be bold in this way, as indeed the Lord commended him for it. But how bold really was it? For after all, he had heard
Lk 7:8 Καὶ γὰρ ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἔξουσιαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τοῦτο, Πορεύθητι, καὶ πορεύεται καὶ ἄλλῳ, "Ἐρχού, καὶ ἐρχεται· καὶ τῷ δούλῳ μου, Ποίησον τότε, καὶ ποιεῖ.

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

Lk 7:9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραήλ τοσαῦταν πίστιν ἐὗρον.

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 ὅρκον οἱ πεμφθέντες εὗρον τὸν δούλον ὑγιάνοντα.

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

**Jesus Raises a Dead Man at Nain**

Lk 7:11 Καὶ ἐγένετο ἐν τῇ Ἑξῆς, ἐπορεύθη εἰς πόλιν καλομέμενην Ναϊν• καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταί 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 Ὡς δὲ ἦγεσεν τῇ πόλῃ τῆς πόλεως, καὶ ἵδοι, ἔξεκομίζετο τεθνηκώς, μονογενῆς υἱός τῇ μητρί αὐτοῦ, καὶ αὐτὴ ἦν χήραι• καὶ ὄχλος τῆς πόλεως ἠκούσας ἦν σὺν αὐτῇ.

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

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

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

Lk 7:14 Καὶ προσελθὼν ἦψατο τῆς οἰκου• οἱ δὲ βαστάζοντες ἔστησαν. Καὶ εἶπεν, Νεανίσκε, σοι λέγω, ἐγέρθη.

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 ἤρατο λαλεῖν. Καὶ ἔδωκεν αὐτὸν τῇ μητρί αὐτοῦ.

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

Lk 7:16 Ἐλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεόν, λέγοντες ὃτι Προφήτης μέγας ἦγέρθη ἐν ἡμῖν, καὶ ὃτι Ἑποκεφάσατο 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 ἐξήλθεν ὁ λόγος ὅσος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ πᾶσῃ 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 ἀπῆγγελεν Ἡωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἡωάννης.

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 ἐπέμψεν 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 ἔπαν, Ἡγάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς 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 ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίστατο βλέπειν.

21In that same hour he healed many people of diseases and sicknesses and evil spirits, and gave sight to many who were blind.
Lk 7:22 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέλατε Ἡγάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούσουσιν, 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 μακαρίως εἶστιν, ὡς ἔστω ἡ σκανδαλισθῆ ἐν ἐμοί.

23And tell him, 'Blessed be whoever is not offended on account of me.'" 182
Lk 7:24 Ἀπελθόντων δὲ τῶν ἄγγελων Ἡγάννην, ἤρετο λέγειν τοῖς πρὸς τοὺς ὄχλους περὶ Ἡγάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἄνεμον σαλευόμενον;

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

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

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, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:7). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the 2 people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see the endnote in my translation of the gospel of Matthew). It remains today, that some who consider themselves righteous are offended by these truths about Jesus’ lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17
Lk 7:27 Οὗτός ἐστιν περὶ οὗ γέγραπται, ἵδιο, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κατασκευάσει τὴν ὄδον 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 ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.

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 πάς ὁ λαὸς ἀκούσας καὶ οί τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βαπτιστικὸ ἰωάννου.

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

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

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

Lk 7:31 Τίνι οὖν ὁμοίωσο τοῖς ἀνθρώποις τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὁμοίοι; 31'To what, then, shall I compare the people of this generation? And what are they like?

Lk 7:32 Ὅμοιοι εἶσιν παιδίοι τοῖς ἐν ἁγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἄλληλοις, καὶ λέγουσιν, Ἡυόλησαμεν ὑμῖν, καὶ οὖκ ὢρχησατε· εἴρηκαμεν, καὶ οὐκ ἐκλάχαστε.

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

Lk 7:33 Ἐλήλυθεν γὰρ ἰωάννης ὁ βαπτιστής μὴ ἐσθίων ἀρτὸν μήτε πίνων ὦναν, καὶ λέγετε, Δαμάσδον ἔχει.

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

Lk 7:34 Ἐλήλυθεν οὖς τοῦ ἄνθρωπος ἐσθίων καὶ πίνων, καὶ λέγετε, ἦδος, ἄνθρωπος φάγος καὶ οίνοποτής, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

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

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

35(Regardless, vindicated by all her children.)

A Prostitute Washes Jesus’ Feet with her Tears

Lk 7:36 Ἡρώτα δὲ τις αὐτῶν τῶν Φαρισαίων ἵνα φάγῃ μετ’ αὐτοῦ καὶ εἰσελθῶν εἰς τὸν ὀίκον τοῦ Φαρισαίου κατεκλήθη.

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

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

Lk 7:38 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, from the time I entered, has kissed my feet, and anointed my head with the perfume you brought— that she is a sinner."

Lk 7:40 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 In answer Simon said, "I suppose the one whom he freely forgave more." And he said to him, "You have judged correctly."

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.

Lk 7:45 A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet.

Lk 7:46 A denarius was a coin worth about a day's wages.
For which reason, I tell you, her many sins have been forgiven, that she loved much. But someone who has been forgiven little, loves little.”

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

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

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

Chapter 8

Jesus' Financiers

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

The Parable of the Sower

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

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.

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.

8:2 A Magdalene is someone who is from the town of Magdala, just as a Seattleite is someone who is from the city of Seattle.
5 The sower went out to sow his seed. And in the process of sowing, some seed fell beside the way and was trampled on, and the birds of the sky devoured it.

καὶ ἔτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἵμαδα.

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

καὶ ἔτερον ἐπεισέν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσα αἱ ἀκανθαὶ ἀπέπνευσαν αὐτὸ.

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

καὶ ἔτερον ἐπεισέν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἐκατονταπλα σῶνα. ταῦτα λέγεν εἰρότειν, ὁ ἔχον ὅποι ἀκούειν ἀκούετο.

8 And other seed fell into good soil, and when grown it produced fruit a hundredfold.” After he said these things, he called out, "Whoever has ears to hear, hear.”

The Parable of the Sower Explained

1 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὐτὴ εἶναι ἡ παραβολὴ.

9 And his disciples asked him the intent189 of this parable, ὡς εἶπεν, ὡμοίως γίνονται τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέποντες καὶ ἁκούοντες μὴ συνίστωσιν.

10 and he said, “To you it is given such that you will know the mysteries of the kingdom of God, but to the rest in parables,190 so that, ‘Though seeing, they will not see, and though hearing, they will not understand.’191

"Εστιν δὲ αὕτη ἡ παραβολὴ." Ὅποιος ἔστιν ὁ λόγος τοῦ θεοῦ.

11 This, then, means the parable: The seed is the word of God.

οἱ δὲ παρὰ τὴν ὁδὸν εἰσίν οἱ ἁκούοντες, εἶπα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἴνα μὴ πιστεύσασιν σωθῶσιν.

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189 8:9 The Greek word is the 3rd person, singular, present, optative form of the verb 'to be,' it says, literally, "What is the being of this parable?" Except in optative mood. "What is this parable supposed to be?" Except there must be a word which encompasses both 'meaning' and 'reason for being.' Thus, "What is this parable meant to accomplish?" The word 'essence' comes to mind, but 'essence' does not include the "reason why you speak in parables" idea. The word 'intent' encompasses the meanings "import, significance, and meaning," and also the mood of potential. We know this 'why' meaning must be part of the meaning of the disciples' question, both because of Jesus' answer, explaining 'why' he used parables; and also from the parallel account in Matthew 13:10, where the disciples say simply, "Why do you speak to the people in parables." (In Mark it is very ambiguous.) Luke elsewhere in his Greek uses the word 'to be' for the meaning and intent of impersonal events. See for example, Acts 2:12, where in reference to the disciples' speaking in dozens of languages simultaneously, the onlookers say, literally, "What does this wish to be?" But instead of the verb 'to be' in the optative mood, 'to be' is an infinitive, and the verb 'thelo' for 'wish, will' is used with it. However, Luke uses the exact same inflection of this same verb in Luke 3:15 as here in 8:9, where the crowd wonders if John the Baptizer might possibly be the Messiah.

190 8:10a Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."

191 8:10b Isaiah 6:9
And the ones beside the way are those who when they hear, next comes the devil, and takes away the word from their heart, so that they will not believe and be saved.

οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσαν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὕτωι ρίζαν οὐκ ἔχουσιν, οὐ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

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

καὶ οὕτωι καὶ ἤδονὸν τοῦ βίου πορευόμενοι συμπνέουνται καὶ οὐ τελειωφοροῦσιν.

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.

καὶ ἤδονὸν τοῦ βίου καὶ ἀφίστανται τὸν λόγον κατέχοντας καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

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

καὶ ἆρεις καὶ λόγους ἄφασι καλύπτει αὐτὸν ὁ κρίνων καὶ αὐτὸς ἀλλήλους λάθησιν. ἀλλ’ ἐπὶ λαχνίας τίθεντο, ἵνα οἱ εἰσπερανοῦσι βλέπωσιν τὸ φῶς.

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

καὶ καὶ λαμπτερὸν ἔχειν ἀφθονεῖ οὐδὲ ἀπάγαγεν δ’ οὐ μὴ γνωσθῇ κ’ αἱ εἰς φανερὸν ἔλθῃ.

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

καὶ ἥκετε οὖν πός ἀκούσειν – δ’ αὐτὸ ἔχειν δοθῆσαι αὐτῷ, καὶ δ’ αὐτὸ ἐχεῖν ἀφθονεῖ οὐδὲ ἀσυνεκατεί.

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

Jesus’ Mother and Brothers

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἤδοναν συντεχνίον αὐτῷ διὰ τὸν ὄχλον.

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

ἠπαγεγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω ἰδεῖν θελόντες σὲ.

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

καὶ ἀπόκριθες εἶπεν πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὐτοί εἰσιν οἱ τοῦ λόγου τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

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

Jesus Commands the Elements

Ἐγένετο δὲ ἐν μὴ τῶν ἱμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς, Διέλθομεν εἰς τὸ πέραν τῆς λίµνης καὶ ἀνήχθησαν.

And it came about in one of the days that he and his disciples had gotten into a boat, that he said to them, "Let’s cross over to the other side of the lake." And they put out to sea.
And as they sailed, he fell asleep. And a storm of wind came down onto the lake, and they were being swamped, and in great danger.

And after approaching him, they roused him, saying, "Master, we are going to die!" And when he was awake, he rebuked the wind, and the roughness of the water, and they stopped, and it was calm.

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

The Legion of Demons Near Gadara

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

And as he was going on shore, a man from the town met him, demon-possessed, and not having put clothes on for quite some time, and who was living not in a house but in the tombs.

And Jesus questioned him: "What is your name?" And he said, "Legion."

For he was commanding the evil spirit to come out of the man. For many times it had possessed him, and he would be bound with chains and leg irons and guarded, but tearing the bonds apart, he would be driven by the demon into solitary places.

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

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

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

Lk 8:32 Ἡν δὲ ἑκεί ἀγέλη χοίρων ἢκανον βουκομένη ἐν τῷ ὄρει καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἑκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

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

εξελθόντα δὲ τὰ δαμόνια ἀπὸ τοῦ ἀνθρώπος εἰσήλθον εἰς τοὺς χοίρους, καὶ ὀρμησεν ἢ ἀγέλη κατὰ τοῦ κρητικοῦ εἰς τὴν λίμνην καὶ ἀπετείγη,

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

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

35 And 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.

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

37 And 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.

38 But the man from whom the demons had gone out begged to accompany him. But he sent him away, saying,

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

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἅπεδέξατο αὐτὸν ὁ ὅχλος. ᾧν γὰρ πάντες πρὸ οοδοκόντες αὐτόν.

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

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 totaling about 10,000. The legion was divided into ten cohorts of 1,000 each. In this case, a more general meaning of the word legion probably applies: a very large number.
And behold, a man had come whose name was Jairus, and he was a synagogue ruler. And falling at Jesus’ feet, he begged him to come to his house,

ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτῇ ἀπέθνησεν. Εἰν δὲ τῷ ὑ πάγειν αὐτὸν οἱ ὄχλοι συνέπτυνεν αὐτὸν.

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

καὶ γυνὴ οὗτα ἐν ρύόνει αἵματος ἀπὸ ἐτῶν δώδεκα, ἡτὶς [ματρός] προσαναλώσασα ὅλον τόν βίον οὐκ ἴσχυεν ἀπ’ οἴδενὸς θεραπευθῆναι,

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

προσελθοῦσα ὑπήρεν ἴσχιον τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ, καὶ παραχρῆμα εἶναι η οὐκέ τοῦ ἴματος αὐτῆς.

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

καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ὑψάμενός μου; ἀρνούμενον δὲ πάντων εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέκυρισαν καὶ ἀποθλίβουσαν.

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

οὐδὲ Ἰησοῦς εἶπεν, Ἡματίοι μοί τις, ἔγω γὰρ ἔγνων δύναμιν ἐξεληλύθουσαν ἀπ’ ἐμοὶ ὦ.

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

Ἰδοὺς δὲ ἡ γυνὴ ὅτι οὐκ ἔλαβεν τρέμουσα ἢλθεν καὶ προσπευόσα αὐτῷ ὅτι ἦν αἱ τίναν ἴσχιον αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα.

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

οὐδὲ εἶπεν αὐτῇ, Θυγάτηρ, ἢ πίστις σου σέσωκεν σε ποιεῖν εἰς εἰρήνην.

And he said to her, "Daughter, your faith has healed you. Go with peace." Ἡτὶ αὐτοῦ λαλῶντος ἔρχεται τις παρὰ τοῦ ἄγγελου ἑγών ὅτι Ἰησοῦς ὁ θυγάτηρ σου, μημέτε σκύλε τὸν διάμακον.

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

οὐδὲ Ἰησοῦς ἄκουσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ, μόνον πιστέυουν, καὶ σοφήσεται.

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

ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδός καὶ τὴν μητέρα.

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

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

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

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

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

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

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

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

Chapter 9

Jesus Sends Out the Twelve

Συγκαλεσάμενος δὲ τοὺς δώδεκα ἐδόξεν αὐτοῖς δύναμιν καὶ ἔξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν.

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

καὶ ἀπέστειλεν αὐτοῖς ἐπιμένεσιν τὴν βασιλείαν τοῦ θεοῦ καὶ ίσιοσάν, 2 And he sent them to proclaim the kingdom of God and to cure,

μηδὲν αἴρετε εἰς τὴν ὄνομα, μήτε ῥάβδους μήτε πίθαν μήτε ἀρτον μήτε ἀργύριον, μήτε [άνυι] δύο χιτόνας ἔχειν.

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

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197 8:54 The Greek verb ἑγείρω - 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 txt ίσιοσάν Β 2206 syr-c5 WH NA25 || ἀσθενοῦντας θεραπεύειν 1424 || ίσιοσάν τοὺς ἀσθενεῖς Β A D L E Ψ f1 33 157 205 579 1071 1241 1612 2786 ita,aur,b,c,d,e,f7,1,q.r || ίσιοσάν τοὺς ἀσθενεῖς 070 || ίσιοσάν τοὺς ἀσθενοῦντας Φ W || ίσιοσάν τοὺς ἀσθενοῦντας C E H K M U Χ Γ Δ Α Π 0211 f13 28 69 180 565 597 700 892 1006 1009 1010 1079 1195 1216 1231 1242 1243 1253 1292 1344 1365 1505 1546 1646 2148 2174 vid 2882 Μ Lect slav TR RP || ίσιοσάν τοὺς ἀσθενοῦντας 407 455 1106 lac FP5 FP3 G N P Q T. I think the additions were only natural and that the variety of them betrays their spuriousness.

199 9:3a txt μήτε ῥάβδους Α C* K Λ Γ Δ Α Π 28 565 700 2882 Μ TR RP || μή τίραν μήτε ῥάβδουν 579 || μήτε ῥάβδουν Β C* D* E* F L M W ψ f13 33 157 1071 1424 NA27 || lac FP5 FP3 G N P Q T. The UBS (singular) reading would mean Jesus is saying, "Take nothing for the journey, neither a staff..." Whereas in Mark 6:8, both Greek texts say that Jesus instructed them "that they should take nothing for the trip except a staff only." Did an Alexandrian copyist accidentally change the number of this word to the singular in conformity with the surrounding subjects in the phrase? Or did a later copyist that gave us the Byzantine
καὶ εἶς ἦν ἄν οἰκίαν εἰσέλθητε, ἐκεί μένετε καὶ ἐκεῖθεν ἐξέρρευσε.

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

καὶ οὐκ ἔν δὲ δέχονται ὕμᾶς, ἐξερρήσατο ἀπὸ τῆς πόλεως ἑκείνης τὸν κοινοτόν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτύπωσε τοὺς μαρτύριον ἐπ᾿ αὐτοὺς.

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

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

Herod Hears of Jesus

"Ἡκοινεῖν δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα πάντα, καὶ διητὸρει διὰ τὸ λέγεσθαι ὑπὸ τινὸς ὑπὸ Ἰωάννης ἡγέρθη ἐκ νεκρῶν,

7Now Herod the tetrarch heard about all that was going on, and kept becoming perplexed, because it was said by some that John had been raised from the dead,

ὑπὸ τινὸς ὑπὸ ὑπὸ Ἰωάννης ἡγέρθη ἐκ νεκρῶν.

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

ἐξερρήσατο δὲ Ἡρῴδης, Ἰωάννην ἑγὼ ἐπεκεφαλίσατο: τίς δὲ ἔστιν οὗτος περὶ οὗ ἡκείν τοῦ ματάτι; καὶ ἐξερρήσατο ἐκεῖν αὐτοῦ.

9But Herod said, "John, I beheaded. Who, then, is this I hear such things about?" And he tried to see him.

Jesus Feeds the Five Thousand

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεκτάρσαν καὶ ἔδιδαν εἰς πόλιν καλουμένην Βηθσαϊδά.

10And when the apostles returned, they reported to him things they had done. Then he took them, and retreated in private toward a town called Bethsaida.201

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201 There are a great variety of readings in the Greek manuscripts here, I think arising from many scribes’ simplistic understanding of the preposition εἰς having to mean “into Bethsaida,” and then changing 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 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 insufficient reason. But then again, I hiked in rain forest, where I could cut myself a new walking stick at any time without any trouble finding one. The disciples, on the other hand, were hiking in a place much more arid, where it would not be near as easy to find another walking stick after the rocky surface had worn down their first one.
οἱ δὲ ὄχλοι γνώντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάληε αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἑτοί.

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

'Ἡ δὲ ἤμερα ἦρξατο κλίνειν: προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, ἀπόλυσον τὸν ὄχλον, ἵνα περιερχόντες εἰς τὰς κύκλως κόμας καὶ ἁγροὺς καταλύσωσιν καὶ εὑρίσκωσιν ἐπιστεύμονα, ὅτι ὠδε ἐν ἐρήμῳ τῶπῳ ἑσύνεν.

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

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

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

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

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

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

*Peter's Confession of Messiah*

καὶ εἶπεν τῷ ἐξί νῦν αὐτὸν προσευχόμενον κατὰ μόνας συνήσαν αὐτῷ οἱ μαθηταί αὐτοῦ, καὶ ἐπηρώτησαν αὐτοὺς λέγειν. 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?"

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

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

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

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

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

δὲ γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· δὲ δ’ ἂν ἀπολέσῃ τὴν ψυ χὴν αὐτοῦ ἑνεκεν ἐμοῦ, ὥσπερ σώσει αὐτήν.
24For whoever wants to save his life will lose it; but whoever loses his life for my sake, this one will save it.

τί γὰρ ὄφελεται ἀνθρωπος κεφαλῆς τὸν κόσμον ὅλον ἐαυτὸν δὲ ἀπολέσας ἢ ζημὶ ωθεῖς;
25For how does it benefit a human being when he has gained the whole world, but has lost or been forfeited his very self?

δὲ γὰρ ἂν ἐπαισχυνθῇ καὶ τοὺς ἐμοὺς λόγους, τούτων ὁ ύιός τοῦ ἀνθρώπου ἔτα ἀμανίσισται, ὅταν ἐλθῇ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων.
26For whoever is ashamed of me and of my words, that person the Son of Man will be ashamed of, when he comes in his glory, and of the Father, and of the holy angels.

λέγω δὲ ὡς ἠλθὼς, εἰσὶν τίνες τῶν αὐτοῦ ἑστηκότων οὐκ ὡςγεύσονται ἥανάτ οὐ ἔως ἂν ἴδουσιν 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

'Εγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέρα ὃκτω [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσευχῆσαν.
28And it came about, something like eight days after these words, that having taken Peter and John and James, he went up into the mountain, to pray.

καὶ ἐγένετο ἐν τῷ προσευχῇ αὐτῶν τὸ εἴδος τοῦ προσώπου αὐτοῦ ἐτερον καὶ ὁ ἰματισμὸς αὐτοῦ λευκός ἔξαστράτης.
29And it came about that as he prayed, the appearance of his face was different, and his clothes were a glistening white.

καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵ τινες ἦσαν Μωυσῆς καὶ Ἡλίας,
30And behold, two men were conversing with him, who were Moses and Elijah,

οἱ δὲ προσέτετον εἶν ἔδειξεν τὴν ἔξοδον αὐτοῦ ἦν ἠμέλλεν πληροῦν ἐν Ἰερουσαλήμ.
who, having been made visible in glory, were relating about the exodus of him, which was soon to be coming true in Jerusalem.

ος δε Πτερος και οι συν αυτω ήσαν βεβαιημενοι υπνοι διαγιγορισαντες δε ειδον την δοξα αυτου και τους δυο άνδρας τους συνεστοτας αυτω.

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

και εγενετο εν τω διαηριζεσθαι αυτως απ αυτου ειπεν ος Πτερος προς τον ήρω ιην, Επιστατα, καλον έστην ήμας οδε ειναι, και ποησωμεν σκηνας τρεις, μιαν σοι και μιαν Μονηκε και μιαν Ήλιας, μη ειδος ε λεγει.

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

ταυτα δε αυτου λεγοντος εγενετο νεφελη και επεσκιαζεν αυτους εφοβηθησαν δε εν τω εισελθειν αυτους εις την νεφελην.

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

και φωνη εγενετο εκ της νεφελης λεγοντας, Οθος εστιν ο νιος μου ο εκλελεγμενος, αυτου άκουετε.

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

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

The Disciples Accused of Impotence to Heal

Εγενετο δε τη εξης ήμερα κατελθοντων αυτων απο του ορους συνηντησεν αυτου οχ λος πολυς.

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

και ίον άνηρ απο του οχλου εροπθεν λεγων, Διδοσαλε, δεμαι σου επιβληψα ετ ι τον νιον μου, οτι μονογενης μοι εστιν.

And behold, a man in the crowd shouted out, saying, "Teacher, I beg of you to look at my son; because he is my only born,
καὶ ἵδιον πνεῦμα λαμβάνει αὐτόν, καὶ ἔξαιφνης κράζει, καὶ σπαράσσει αὐτόν μετὰ ἁφροῦ καὶ μόχος ἀποχρεὶ ἀπ’ αὐτοῦ συντρίβον αὐτόν.

39 and behold, a spirit takes over him and he suddenly cries out, and it convulses him with foaming at the mouth. And it hardly goes away from him, wearing him out.

καὶ ἐδείξῃ τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτό, καὶ οὐκ ἠδύνατον.

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

Αὐτοκρατεῖς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπίστως καὶ διεστραμμένη, ἴσως πότε ἔσομαι ἀι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγέ ὡδὲ τὸν υἱόν σου.

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

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

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

Τέθεσθω ὡς εἰς τὰ ἀτέρα υἱῶν τῶν λόγους τούτους, ὁ γὰρ νῦς τοῦ ἀνθρώπου μὲν λει παραδίδοσθαι εἰς χείρας ἀνθρώπων.

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

οἱ δὲ ἦγον τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθανότα ταῖς αὐτῶ, καὶ ἐφοβοῦντο ἐρωτήσαι αὐτῶν περὶ τοῦ ῥῆματος τοῦτος.

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

Who Is the Greatest?

Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἐν εἰ ἡ μείζων αὐτῶν.

46 So contention came into them, as to who of them was greatest.
And Jesus, knowing the contention of their hearts, took a child by the
hand, and stood him next to himself.

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

Do Not Hinder Other Camps of God’s People

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

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

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

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

And 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?"

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

The Greek verb for "stop" or "bar," κωλύω, is in the imperfect form, which DeGrunn 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.

According to DeGrunn, BDF §193(1), this is an "associative (commitative) dative," thus, not
meaning "following us," but rather, "following [you] together with us."
But when he turned to them, he rebuked them. And they moved on, to a different village.

The Cost of Following Jesus

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

And Jesus said to him, "The foxes have dens, and the birds of the sky, nestling places, but the Son of Man has nowhere he can lay his head."

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

But Jesus said to him, "Leave those who are dead to bury their dead; follow you, wherever you might go."

But Jesus said to him, "I will follow you, wherever you might go."

And they moved on, to a different village.
And another also said, "I will follow you, Lord. But first give me leave to say farewell to my household."

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

Chapter 10

Jesus Sends Out the Seventy-Two

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

And he was saying to them, "The crop is large, but the workers are few. Request therefore of the lord of the harvest, that he send out workers into his harvest.

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

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

And into whatever house you enter, first you say, 'Peace to this house.' And if a child of peace is there, your peace will settle upon him. Otherwise, it will bounce back onto you.

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

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

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

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

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

Woe to you, Capernaum! 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.

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

In any case, it will be more bearable for Sodom in That Day, than for that town.

The person who listens to you is listening to me, and the one rejecting you, is rejecting me. And the one rejecting me, is rejecting the one who sent me.
Nevertheless, do not rejoice in this, that the spirits submit to you; but rejoice that your names are written down in heaven."

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.

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."

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

24For 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

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

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

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

28But wanting to justify himself, he said to Jesus, "You have answered correctly. Do this, and you will live."

29But the one who loved him and laid his life down for him said to him, "The law and the prophets are written and are to be followed."

219 10:26 The Greek says literally, "How do you read it?"
In reply, Jesus said, "A man was going down from Jerusalem to Jericho, and he fell among bandits. And they, when they had stripped him and inflicted wounds, went away, leaving him half dead.

κατὰ συγκυρίαν δὲ ἴερεὺς τὶς κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἴδὼν αὐτὸν ἀντὶπαρῆλθεν.

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

καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέον ἔλαιον καὶ ὀἶνον, ἐπιβιβάσας αὐτοῦ ἐπὶ τὸ ἴδιον κήπον ἤσηκεν 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.

καὶ ἐπὶ τὴν ἁύριον ἑξῆλθον ἐδοκεῖν δίῳ δηνάριῳ τῷ πανδοχεῖ καὶ ἐπέμενεν. Ἐπιμελήθη θητὶ αὐτοῦ, καὶ ὁ τί ἐν προοδευτησάς 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.'

τίς τούτων τῶν τριῶν πληρῶν δοκεῖ σοι γεγονέναι τῷ ἐμπεσόντος εἰς τούς ληστάς;

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

ὁ δὲ εἶπεν, ὁ ποιήσας τὸ ἐλέος μετ' αὐτοῦ. ἐπεν δὲ αὐτῷ ὁ Ἰησοῦς, πορεύον 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

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

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

καὶ τῆς ἦν ἀδελφή καλουμένη Μαριάμ, [ἡ] καὶ παρακηθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ.

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

Ὁ δὲ Μάρθα περιεσπώτο περὶ πολλὴν διακοινώνα ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μὲν εἰς σοῦ ὅτι ἢ ἀδελφή μου μόνην με κατέλιπεν διακοινώνειν; εἶτε οὖν αὐτῇ ἵνα μοι συναντί λάβηται.

220 10:35 One denarius was worth a day’s wage.
But Martha was being drawn away by many chores of hospitality. But when she did come over, she said, "Lord, doesn't it concern you that my sister has left me to serve alone? Tell her therefore that she should help carry the load with me."

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

And he said to them, "When you pray, say: 'Father, hallowed be your name. May your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.'"
And he said to them, "Suppose one of you shall have a friend, and will go to
him at midnight and say to him, 'Friend, lend me three loaves,
because a friend of mine has shown up, from a journey toward me, and I
have nothing to set before him.'

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

I tell you, even if he will not get up and give you
something because of being your frie
and give you as much as you need.

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

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

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

Jesus and Baalzibbul

But Jesus starts out the parable, "Suppose one of you..."  And using "you" accomplishes gender inclusiveness.

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

But some of them said, "It is by Ba'al-zibbul, the prince of demons, that he drives out the demons." And others, testing, wanted from him a sign out of heaven. But some of them said, "It is by Ba'al-zibbul, the prince of demons, that he drives out the demons." And others, testing, wanted from him a sign out of heaven. But he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls. So also, if Satan was divided against himself, how will his kingdom stand? I say this because you claim I drive out the demons by Baal-zibbul. Now if I drive out the demons by Baal-zibbul, by whom do your followers drive them out? So then, they will be your judges. But if I am driving out demons by the finger of God, then the kingdom of God has come upon you. Then when a stronger one than he comes and overpowers him, he takes away the armor upon which his confidence was based, and divides out the spoils. The person who is not with me is against me, and the one not gathering with me is scattering."

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

11:15 Some Greek manuscripts, Beelzeboul, others, Beezeboul, Beelzebul. The Textus Receptus, KJV and NKJV say Beelzebub, even though there is not one Greek manuscript that says that; only a few Latin and Syriac. Beelzeboul comes from the Hebrew Ba'al-zibbul. "Ba'al" means Lord or Prince. Ba'al was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Ba'alzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Ba'alzebub and Beeldeba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.
οταν τὸ ἀκάθαρτον πνεῦμα ἐξῆλθη ἀπὸ τοῦ ἄνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ὡς ἄναιμος, καὶ μὴ εὐφόρους, [τότε] λέγει, ἐποστρέψω εἰς τὸν οίκον μου ὅ ἐν ἔξωθεν.

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.'

καὶ ἐλθὼν εὐφόρους ὑποταμοὺς καὶ κεκοσμημένοι.

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

τότε πορεύεται καὶ παραλαμβάνει ἐτέρα πνεῦμα πονηρότερα ἕως τῆς ἡμέρας, καὶ εἰ σελήνων κατοικεῖ ἐκεί, καὶ γίνεται τὰ ἐσχάτα τοῦ ἄνθρωπον ἑκείνου χείρονα τῶν πρώτων.

26Then 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."

Εγένετο δὲ ἐν τῷ λέγειν αὐτῶν ταύτα ἐπάρασα τὰς φωνὰς γυνῆς ἐκ τοῦ ὄχλου ἐπεν αὐτῶ, μακαρία ἢ κοιλία ἢ βαστάσασα σε καὶ μαστοί σας ἐβήλασας.

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."

αὐτῶς δὲ ἐπεν, μενοῦν μακάριοι οἱ ἀκούσαντες τὸν λόγον τοῦ θεοῦ καὶ φιλάσσοντες εξ.

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

The Sign of Jonah

τῶν δὲ ὄχλων ἐπιθυμοῦσαν ἔρξατο λέγειν, ἡ γενεὰ αὐτὴ γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάννα.

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

καθὼς γὰρ ἐγένετο Ἰωάννας τοῖς Νινεύταις σημείον, οὕτως ἔσται καὶ ὁ νῦς τοῦ ἄνθρώπου τῇ γενεᾷ ταύτῃ.

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

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

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

230 11:29 Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.
Lk 11:31 Βασίλισσα νότου ἐγερθησεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτοὺς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομὼν, καὶ ἵδοι, πλέον Σολομώνος ὅδε.

31 The Queen of the South will be raised at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to listen to the wisdom of Solomon, and behold, one greater than Solomon is here.

καὶ κατακρίνει ἀντίκειται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ ὅσις αὐτής· ὅτι μετενόησεν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἵδοι πλέον Ἰωνᾶ ὅδε.

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

οὐδὲς λύχνον ἄφας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ’ ἐπὶ τὴν λυχνίαν, ἕνα οὐ εἰσπορεύοντες τὸ φῶς βλέποντες.

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.

ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὄφθαλμος σου. ὅταν ὁ ὄφθαλμος σου ἀπλοῦς ἤ, καὶ ὁ ὄλον τὸ σώμα σου φωτεινὸν ἐστιν· ἐπάν δὲ πονηρός ἤ, καὶ τὸ σώμα 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.

οἰκτηει οὐν μὴ τὸ φῶς τὸ ἐν οὐ σκότος ἐστίν.

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

εἰ ὅσις τὸ σώμα σου ὄλον φωτεινόν, μὴ ἔχων μέρος τι σκοτεινόν, ἐσται φωτεινόν ὁ λόγος ὅταν ὁ λύχνος τῇ ἀστρατή φωτίζῃ σε.

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

Six Woes

ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαίος ὡς ἁριστης παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

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

ὁ δὲ Φαρισαῖος ἵδοι ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἁριστοῦ.

38 And the Pharisee when he saw, was shocked that he did not first baptize before the meal.233

231 11:33 The reading that includes the words "or under a basket" is that of Ν A B C D W Δ Ψ f¹ 28 33 it⁴ syr(c) cop bo al. However, those words are absent from syr(5) L Ξ 070 f¹ 205 syr(5) arm geo al. The UBS textual commentary says, "Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets."

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

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

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

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

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

"Woe to you! For you are like graves that are not marked, and the people when walking over them do not know it."
And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."

Lk 11:46 Ὅ δὲ εἶπεν, καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δικτύλων ὑμῶν οὐ προσφαίρετε τοῖς φορτίοις.

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

οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε.

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

ἀρκεί μάρτυρες ἔστη καὶ συνευδοκεῖτε τοῖς ἐργοῖς τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲ ν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε.

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

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

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

οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἔρατε τὴν κλείδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἑκατοντάδε.

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

κακεύθηκεν ἐξελθόντος αὐτοῦ ἧρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαίοι δεινῶς ἐνέχει ν καὶ ἀποστομάτιζε τους περὶ πλείουν.

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

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

240 11:52 The Greek verb I translated "barred" is κωλύω - κώλον, which is related to the word for "limb" of the body, κόλον - 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.
οἵνοιας αὐτοῦ θηρεύοια τι ἐκ τοῦ στόματος αὐτοῦ.

5a

Chapter 12

Warnings and Encouragements

1Ἐν οἷς ἐπισυναχειοῦντος τῶν μυριάδων τοῦ ὄχλου, ὡστε καταπατεῖν ἀλλήλους, ἢ ἔστω λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον. Προσέχετε ἐαυτοὺς ἀπὸ τῆς ζύμης, ἢτι ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

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

οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθῇ.

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

ἀνθ' ὄν διὰ ἐν τῇ σκοτίᾳ ἔπεσεν ἐν τῷ φωτὶ ἀκούσθησαν, καὶ ὃ πρὸς τὸ ὄν ἔλαβεν ἐν τοῖς ταμείοις κηρύχθησαν ἐπὶ τῶν δωμάτων.

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

Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μή φοβηθήτε ἢτα τῶν ἀποκεφαλισμένων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιήση.

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

ὡποδείξω δὲ ὑμῖν τίνα φοβηθήτε: φοβηθήτε τὸν μετὰ τὸ ἀποκεφαλίσμα ἐξοντι αὐτὸ εἰς τὴν γένναν· ναί, λέγω ὑμῖν, τοῦτο φοβήσετε.

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.

6οὐχὶ πέντε στροφῆς πελάνται ἰσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπίλευσμα ἐνόπλω τοῦ θεοῦ.

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

ἀλλὰ καὶ αἱ τρίχαι τῆς κεφαλῆς ὑμῶν πάσαι ἠρώμεναι. μή φοβεῖσθε: πολλῶν στροφῶν διὰφέρετε.

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

Λέγω δὲ ὑμῖν, πᾶς δὲ ἐν ὡμολογίᾳ ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱός τοῦ ἀνθρώπου ὡμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων 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.

241 11:53 The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστοματίζω - apostomatizō, 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.

242 12:2 The particle δὲ is hard to render here.  "But" is possible.  For there is a contrast made, 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.

243 12:6 Literally, "two assarion," which were little fragments of brass coin.  It means, practically, "a pittance, a trifle, a doit."  We say, "I sold it for peanuts."  We don't say exactly how many peanuts, like "I sold it for three peanuts."  That is not the point.

244 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 - en, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before
Whereas the one disowning me before human beings, will be disowned before the angels of God.

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

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

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

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

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

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

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

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

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

The preposition ἐκ-from-is the word posing some difficulty. Bauer, 3 f, says this means, "He does not live because of..."  For the whole 3 f section he gives the meaning, "of the reason which is a presupposition for something: by reason of, as a result of, because of.  This calls to my mind the verse in Proverbs where it says, "Guard your heart, for out of it are the issues of life."
19And I will say to my soul, "Soul, you have much goods sitting there into many years. Relax, eat, drink, be merry."’

εἶπεν δὲ αὐτῷ ὁ θεὸς, "Ἄφω, ταύτη τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦν ἅπο σο ὑ· ὁ δὲ ἡτοίμασας, τίνι ἔσται;

20But God said to him, ‘You fool, this very night they are demanding your soul back from you, and the provisions you have made, whose will they be?’

οὕτως ὁ θεσαυρίζων ἑαυτῷ καὶ μὴ εἰς θεόν πλουτῶν.

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

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246 12:20 Bauer says this is a figure of speech, found in other writers such as Cicero, and Epictetus, using the concept of a human being’s life as a loan. And that now, "they," the creditors, are demanding payment in full, of the loan, "calling in the loan." The Greek verb for "demand back," ἀπαιτέω, is used only twice in the N.T., both times by Luke, one time here, and the other time being in the Sermon on the Mount in Luke 6:30b, "...from the one forcefully taking your things, do not demand them back." It is used nine times in the Septuagint: four times for the demanding of repayment of loans, twice for extortion; once for the demand by Pharaoh for all the gold and silver of the land; and finally, one time in Isaiah 30:33, very much like Luke’s use here. That occurrence is also for God’s demanding of someone’s life prematurely, the life of the king of Assyria. The exact phrase there is Σὐ γὰρ πρὸ ἡμερῶν ἀπαιτήθη, the same 3rd person, singular, passive inflection on ἀπαιτέω as on the verb ἐκζητέω in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding," Apart from Bauer’s explanation, this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind..." It implies in v. 17 that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." It should be noted that this is not an Aramaism or Semitism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verb form with or without an impersonal subject. But in the Greek New Testament, this is not consistently rendered as passive in English by Greek scholars. For example, in Revelation 12:6: ἵνα ἐκεῖ τρέφωσαν αὐτήν 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: τρέφωσαν!

247 12:21 Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition ἐκ - eis, used with the accusative form of the word God. Luke also uses this preposition with the accusavit as meaning "in." Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep
True Financial Security

Εἶπεν δὲ πρὸς τοὺς μαθητὰς, Διὰ τούτου λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τῆς φάγης τε, μηδὲ τὸ σῶμα τί ἐνδύσησθε.

22And to his disciples, he said, "Because of this I say to you, do not worry about life, what you will eat, nor about the body, what you will wear.

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

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

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

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

27Consider the lilies, how they grow. They neither labor nor weave. But I tell you, not even Solomon in all his splendor, was bedecked like one of these.

28Now if God thus clothes the wild grass, which is here this day and the next is thrown into the stove, how much more would he rather clothe you, O you of little faith?

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

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

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

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

33Sell your possessions, and give to the poor: make for yourselves money bags unfailing, a stockpile not shrinking; in the heavens, where neither a thief ever gets close, nor a moth ever destroys.

34For where your treasure is, there your heart will be also.

giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.

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

"Estować on ὑμῶν αἱ ὀσφύες περιεξοσμέναι καὶ ὦ λῆχοι καιόμενοι,
35You must keep your waists girded and your lamps burning,
cal ὑμεῖς ὁμοίως ἄνθρωποι προσδεχομένοι τὸν κύριον ἐαυτόν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέας ἀνοίξασιν αὐτόν.
36and 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.
μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὗς ἐλθὼν ὁ κύριος εὐρήσει γηγοροῦντας· ὑμὴν λέγω ὦ ὑμῖν ὑπὸ περισταῖται καὶ ἀνακλίνεται αὐτοῖς καὶ παρέλθῃ διακοσιόσιες αὐτοῖς.
37Happy 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.
κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ καὶ εὐρή ὦτῶς, μακάριοι εἰσὶν ἐκ εἰνός.
38Those slaves are happy, whether he arrives and finds them in the second, or even in the third watch.
τότε δὲ γίνοιτε ὑπὸ ὅτι ἐὰν ὁ ὀικοδεσπότης ποία ὄρος ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφίξει διαφερομένης τὸν οίκον αὐτοῦ.
39And this you know, that if the manager of the household knew what hour the thief was coming, he would not have allowed his house to be broken into.
12:40 καὶ ὑμεῖς γίνεσθε ἐτοιμοὶ, ὅτι ἢ ὄρος ὃς δοκεῖτε ὁ ὕπος τοῦ ἀνθρώπου ἔρχεται.
40You also must be the same, because the Son of Man is coming at an hour you would not think he would.
12:41 Ἐπεζέν ὁ Πέτρος, Κύριε, πρὸς ὑμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;
41And Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"
12:42 καὶ ἐπεζέν ὁ κύριος, Τίς ἄρα ἐστίν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τὴν ἡραπτικὴν αὐτοῦ τοῦ διδόμενον ἐν καιρῷ τῷ αὐτοῦ;
42And the Lord said, "Who is the faithful and sensible steward, whom the master will place over his domestic service, to be giving out rations in due time?
12:43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα ὦτως·
43Happy will be that slave who when his lord comes, he finds doing so.
12:44 ὁ λόγος λέγω ὑμῖν ὅτι ἐπί πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτοῦ.
44Truly I tell you, he will place him over all his possessions.
Lk 12:45 Ἐάν δὲ ἐπηκολούθησαι ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζεται ὁ κύριος μου ἔρχεσαι, καὶ ἀρχίζεται τύπτειν τοὺς παῖδας καὶ τὰς παιδικὰς, ἐσθίειν τε καὶ πίνειν καὶ μεθυσκεῖναν.
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,
12:46 ἔξει ὁ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἢ οὐ προσδοκά καὶ ἐν ὕρα ἢ οὐ γινώκει, καὶ δισομοιώνεται αὐτῶν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
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.
12:47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνών τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ π οὐ ἕτοιμας πρὸς τὸ θέλημα αὐτοῦ διαρκέσαι πολλὰς·
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.
12:48 ὁ δὲ ἡ γνώση, ποιήσας δὲ ἐξήλθες πληγῆς, διαρκήσει ὀλίγας, παντί δὲ ὃ ἐνόθη π ολύ, πολὺ ἠτελθήσεται παρὸν αὐτοῦ, καὶ ὃ παρέθετον πολύ, περισσότερον αἰτήσουσιν αὐτῶν.
Whereas the one not knowing, and having done things deserving of scourging, he will be lashed few times. So then, anyone to whom much has been given, much will be required of him, and from him to whom much has been entrusted, that much more will be demanded.

**Jesus Causes Division**

12:49 Πῦρ ἐλθὼν βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἦδη ἀνήφθη.

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

12:50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχουσι ἐως ὅτου τελεσθῇ.

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

12:51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοθήναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλὰ ἡ διαμερισμὸν.

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

12:52 ἔστω γὰρ ὅτι ὦν πέντε ἐν ἑνὶ οἴκῳ διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ ἄρα δύο ἐπὶ τρισίν.

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

12:53 διαμερισθήσονται πατήρ ἐπὶ γονὶ καὶ γονὶς ἐπὶ πατρὶ, καὶ πατὴρ ἐπὶ τὴν θυγατέρα καὶ θυγατήρα ἐπὶ τὴν μητέρα, καὶ μητέρα ἐπὶ τὴν νύφην καὶ νύφη ἐπὶ τὴν πενθερά.

53*A father will be divided against the daughter, and the daughter against the mother, a mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.*

**Judge For Yourselves**

54*Εἶλεγεν δὲ καὶ τοῖς ὄχλοις, Ὑπὸν ἱδητε ἀπὸ τὴν νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, ἐνθνεῶς λέγετε ὅτι ὁ θύρωρ ἐρχεται, καὶ γίνεται οὕτως.*

54*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.*

12:55 καὶ ὅταν νόστοι πνεύματα, λέγετε ὅτι Καῦσαν ἔσται, καὶ γίνεται.

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

12:56 ὑποκριτα, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν, τὸν καραν ὁ δὲ τοῦτον πός οὐκ οἶδατε δοκιμάζειν;

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

12:57 Τί δὲ καὶ ᾧ ἐκαίνην οὐ κρίνετε τὸ δίκαιον;

57*And why also do you not judge for yourselves what is right?*

Lk 12:58 Ὑς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπὶ ἄρχοντα, ἐν τῇ ὁδῷ δόσῃ ἐργασίαν ἀπηλλάξαι ἂν αὐτοῦ, μὴ ποτε καταστήσῃς σε πρὸς τὸν κριτῆν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεὶ εἰς φυλακήν.

58*For as you are going with your adversary to court, on the way make every effort to be free of him, lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison.*

249 Lk 12:58 That is, by satisfying him, coming to a settlement with him.
λέγω σοι, οὔ μὴ ἐξέλθης ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδόῃς.

59 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

Παρήσαν δὲ τινὲς ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Ῥαβαναίων ὥν τὸ αἷμα Πιλάτος ἐμείζεν μετὰ τῶν θυσίων αὐτῶν.

1And some who were present at that time, were reporting to him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices.250 13:2 καὶ ἀποκριθεὶς ἔσην αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ;

2And in response he said to them, 'Do you think that because they suffered these things, those Galileans were sinners, more so than all the rest of the Galileans?

3Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

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?

5Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

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.

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?"

8But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it;

250 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.

9and if in the future it does produce fruit, so much the better.251 But if not, then you would cut it down."

251 Lk 13:8Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφης αὐτήν καὶ τοῦτο τὸ ἔτος, ἐως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κόπρια•
A Crippled Woman Healed on the Sabbath

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

10 And behold, a woman having had a spirit of disability for eighteen years was there. And she was bent over double, and not able to look up at all.

11 And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability."

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

13 But in response, the synagogue ruler, being indignant that Jesus had healed during the Sabbath, was saying to the crowd, "There are six days in which you are supposed to work; you should therefore be coming during those to be healed, and not during the day of rest."

14 But the Lord answered him, and said, "You hypocrites! Who among you on the Sabbath does not free his ox or his donkey from its stall, and after leading it out, give it drink?"

15 But this woman, a daughter of Abraham, whom Satan has kept bound long these eighteen years, she should not be freed from this bondage on the day of rest?"

16 But this woman, a daughter of Abraham, whom Satan has kept bound long these eighteen years, she should not be freed from this bondage on the day of rest?"

17 And with his saying these things, all his opponents were being humiliated, and the whole crowd was cheering, for all the glorious things being accomplished by him.

The Parables of the Mustard Seed and the Yeast

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."

11 It is uncertain whether εἰς τὸ παντελὲς modifies ἀνακύψτω and thus means "unable to straighten up completely," or whether it modifies μὴ δυναμένη and means "unable at all to straighten up." The various versions throughout the history of the church have differed.

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.
18Then he was saying, “What is the kingdom of God like? And to what may I compare it?

It is like a mustard seed, which a man took and cast into his garden, and it grew and became a tree, and the birds of the sky nested in its branches.”

And again he said, “To what may I compare the kingdom of God?

It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened.”

The Narrow Door

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

13:23 And someone said to him, “Lord, are those being saved going to be few?” And he said to him,

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.

13:25 At that time you will begin to say, “We ate and drank in your presence, and you taught in our streets.”

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.’

28In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside,

254 13:21 Greek: three sata, about 5 gallons, or 22 liters.
13:29 καὶ ἐξοσμένειν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακληθῆ ἄρτη ἀνατολή 

29and people will have come from the east and the west, and from the south and the north, and be reclined in the kingdom of God.

13:30 καὶ ἰδοὺ εἰσὶ ἐσχάτου ἢ ἐσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἐσονται ἐσχάτοι.

30And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

ἐν αὐτῇ τῇ ὑρᾳ προσήλθον τίνες Φαρισαίοι λέγοντες αὐτῷ, ἔξελθε καὶ πορεύου ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

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."

13:32 καὶ ἐπένε αὐτῶς, πορευθέντες εἰσπέται τῇ ἄλοπεκε ταύτη, ἵδον ἑκβάλλω δαιμόνι 

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."\(^{255}\)

13:33 πλὴν ἔτει με σήμερον καὶ αὔριον καὶ τῇ ἐσχάτῃ πορευθήσομαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ.

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! \(^{255}\)

13:34 Ἰερουσαλήμ Ἰερουσαλήμ, ἢ ἀποκτείνοισα τοὺς προφήτας καὶ λυθοῦσα τὸ 

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

13:35 πλὴν ἔτει με σήμερον καὶ αὔριον καὶ τῇ ἐσχάτῃ πορευθήσομαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἐξω Ἰερουσαλήμ.

35Now behold, your house will be abandoned to you. \(^{257}\) I tell you, you will not see me, until the day when you say, \(^{258}\) 'Blessed is he who comes in the name of the Lord.'"\(^{259}\)

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255 13:32 The Greek for the last phrase, καὶ τῇ τρίτῃ τελείωμα 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 τελείωμα - teleioo can also mean to reach the end of something, like a journey, so it makes sense to translate it that way in view of what he says in verse 33. That verse implies that he will reach Jerusalem in three days. Reaching his goal of arriving in Jerusalem, he says, is essential, because it is not possible for a prophet to be killed outside of Jerusalem.

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

257 13:35b txt [A] ὑμῶν \(\gamma_{37}\) K A B K L S W Y G Π Ω \(\gamma_{1}\) 124 565 579 597 788 1006 1010 1243 1292 1582* 2542 Byz² Lect² \(\gamma_{37}c,1\) syr² cop² arm slav I* lat v.1 Epiphanius; Aug NA27 \(\gamma_{2}\) \(\Upsilon_{1}\) ψ\(\Upsilon\) \(\gamma_{2}\) 28 33 118 157 180 205 346 700 892 1071 1241 1342 1424 1505 1582² Byz² Lect²,AD \(\gamma_{37}c,1\) syr²,p,h kop² geo I* lat TR RP \(\Upsilon_{2}\) F P Q T. Many manuscripts add the word ἐρήμος - éremos, "desolate." This is quite obviously to harmonize Luke with Matthew 23:38. But this was not necessary, since the word ἐρήμος - aphiemi, translated "left" in most translations, also can mean "abandon." The meaning seems to be, that their house, whether it means their temple, or their lineage, or their houses, will be abandoned by Jesus, since he tells them they will not see him again until he fulfills Psalm.
Chapter 14

Jesus at a Pharisee's House

καὶ ἐγένετο ἐν τῷ ἔλεγεν αὐτόν εἰς οἴκον τινος τῶν ἀρχιῶν τῶν Φαρισαίων συνεχῶς ἀρτόν καὶ αὐτοὶ ἤταν παρατηροῦμενοι αὐτὸν.

1 And it came about that when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely.

14:2 καὶ ἴδοι ἀνθρώπως τις ἦν ὑδρωτικός ἐμπρόσθεν αὐτοῦ.

2 And behold, a man with dropsy was right in front of him.

14:3 καὶ ἀποκρίθηκεν ὃ ἦνος εἶπεν πρὸς τοὺς νομικούς καὶ Φαρισαίους λέγων, ἔξεσ τιν τῷ σαββάτῳ ἑρῴδατο ἢ οὐ;

3 And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"

14:4 οἱ δὲ ἠνίεσαν. καὶ ἐπιλαμβάνομεν ἴσασαν αὐτὸν καὶ ἑπέλυσαν.

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

14:5 καὶ πρὸς αὐτοὺς εἶπεν, τίνος ἴμων υἱὸς ἢ βοῦς εἰς φρέαρ πεσείται, καὶ οὐκ εὑρέως ἀναστάσαι αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;

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

14:6 καὶ οὐκ ἔγνωσαν ἀνταποκρίθηκαν πρὸς ταῦτα.

6 And they were not able to refute these words.

14:7 ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πώς τὰς πρωτοκλησίας ἐξεέλογνο, λέγον πρὸς αὐτούς.

7 And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows:

14:8 ὅταν κληθῆς ὑπὸ τίνος εἰς γάμος, μὴ κατακληθῆς εἰς τὴν πρωτοκλησίαν, μήτε ἐντυμὸτερός σου οὐ κέκλημένος υπ᾽ αὐτοῦ.

8When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him,

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

1242 Perhaps the "behind" 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.

1245 TCGNT: John Mill conjectured that οὐς is a corruption of the old Greek word δίς ("a sheep"); see John Mill, Novum Testamentum Graecum, 2nd ed. (Leipzig, 1723), p. 44, § 423.
14:9 καὶ ἔλθων ὁ σε καὶ αὐτὸν καλέσας ἐρεῖ σοι, δὸς τούτῳ τόπον, καὶ τότε ἀφεῖ met ᾧ ἀισχύνης τὸν ἐσχατόν τόπον κατέχειν.
9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for the last seat.

14:10 ἀλλα̣ ὁτα̣ν εἰλθη̣ ὁ κ ἐκλη̣σι̣ς ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον, ἕν ὅτα̣ν ἐλθη̣ ὁ κ ἐκλη̣σι̣ς σε ἐρεῖ σοι, φίλε, προσανάβηθι ἐνῶστερον· τότε ἐσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.
10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of all your fellow dinner guests.

14:11 ὅτι παῖς ὁ ύψων ἐστιν ἀπευθειωθήσεται καὶ ὁ ταπεινὸν ἐστιν ὄψιν ὑψωθήσεται.
11For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted."

14:12 ἔλεγεν δὲ καὶ τῷ εκκλησίᾳ αὐτοῖς, ὅταν ποιήσῃ ἁρμόσων ἢ δεῖπνων, μὴ φάνει τὸ ὑς φίλους σου μηδὲ τοὺς ἁμαρτόντας σου μηδὲ τοὺς σιγγενεῖς σου μηδὲ γείτονας πλοῦτος ἢ χωρίον, μήποτε καὶ αὐτοὶ ἀντικακέσωσιν σε καὶ γένηται ἀνταπόδομα 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.

14:13 ἀλλ' ὅταν δοξήσῃ ποιήσῃ, κάλεσε δωροχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς:
13Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind;

14:14 καὶ μακάριος ἐστιν, ὅτι οὐκ ἔχουσιν ἀνταποδοθήσει σοι, ἀνταποδοθήσεται γὰρ σ σ ο ἐν τῇ ἀναστάσει τῶν δικαιῶν.
14 and you will be blessed, because they do not have the means to repay you. For it will be repaid to you, you see, at the resurrection of the righteous."

The Parable of the Great Banquet

ἀκούσας δὲ τις τῶν συνανακειμένων ταύτα ἔπειν αὐτῷ, μακάριος ὅστις φάγεται ὁ ὁμόν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat bread in the kingdom of God."

14:16 ὁ δὲ ἔπειν αὐτῷ, ἄνθρωπος τις ἔποιες δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς, ἐκάλεσεν πολλοὺς,
16And Jesus said to him, "A man held a great banquet, and invited many people.

14:17 καὶ ἄπεστελεν τὸν δούλον αὐτοῦ τῇ ὑπὸ τοῦ δείπνου ἐπείν τοῖς κεκλημένοις, ἐρχεῖται, ὅτι ἦν ἐτοιμά ἐστιν.
17 And at the hour of the banquet, he sent his slave out to tell those who were invited, ‘Come, for it is now ready.’

14:18 καὶ ἤρχεντο ἀπὸ μιὰς πάντας παρατείθεσιν. ὁ πρῶτος ἔπειν αὐτῷ, ἀγρόν ἤγορ οἰκὸς καὶ ἤχω ἀνάγκης ἐξελθὼν ἢδειν ἄνειν ἐστίν ἐρωτόσε, ἔσε ἐμπιθημένον.
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.’

14:19 καὶ ἄπειρος ἔπειν, ἔζηγη βοῶν ἤγορας πέντε καὶ περινομοεῖ δοκιμᾶσαι αὐτῷ· ἔ ρωτόσε, ἔσε ἐμπιθημένον.
19And another said, ‘But I, having five sheep, I go in and set them and I ask you, consider me excused.’

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

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

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 ἀπῆγγελεν τῷ κυρίῳ αὐτοῦ ταύτα. Τότε ὁρισθεὶς ὁ ὁικοδεσπότης ἐπέν τῷ δοῦλῳ αὐτοῦ, Ἑξελθε ταχέως εἰς τὰς πλατεῖας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἄναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγέ ὃδε.

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.'

22And the slave said, 'Master, what you have commanded has been done, and still there is room.'

23 καὶ ἐξελθὲ τὰς ἀκρίδιας τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

24You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!'

Jesus Qualifies the Crowds

Συνεπορεύομαι δὲ αὐτῶ ὄχλοι πολλοί, καὶ στραφεὶς ἐξελθε τῶν ἀντικρισίων, οὕτως ἐκεῖνος καὶ ἀληθῶς καὶ τις ἐκεῖνος καὶ τις ἀληθῶς καὶ τις ἀληθῶς, ἐτεί καὶ τις πυγήν ἐκαί ὄν, οὔ δύναται εἶναι μου μαθητής.

25If 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.

26And great crowds were going along with him, and he turned around, and said to them,

27 ὅτες οὐ βαστάζει τοῦ σπαραγόν ἐκαί ἐξελθεται ὁ πεν τὲν ἔτη μαθητής.

28Anyone that does not take up his own cross and follow after me, cannot be my disciple.

29 ἵνα μητόπε τὴν τέκνα ἐκαί μὴ ἵκανον ἐκτελέσαι πάντας οὐ θεωρο ὄντες ἀρετοὺς ἐμπιστεύειν

30For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion?

31 ή ποιός ἐκαί ἔκανε τῇ θεωρίᾳ θεωρο ὄντες ἐκτελέσαι πάντας οὐ θεωρο ὄντες ἀρετοὺς ἐμπιστεύειν

32It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him,

33 λέγοντες ὅτι οὔτος οὗ ἔκανε τῇ θεωρίᾳ ἐκτελέσαι πάντας οὐ θεωρο ὄντες ἐκτελέσαι.

34saying, 'This fellow began to build, and was not able to finish.'
Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand?

Lk 14:32 Εἰ δὲ μὴ γε, ἐπὶ αὐτοῦ πόρρω ὄντος, πρεσβεύειν ἀποστέλλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

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

Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with?

It is fit neither for the soil, nor for the manure pile; they throw it out. Whoever has ears to hear, hear.

Chapter 15

The Parable of the Lost Sheep

1And all the revenue agents and the sinners were coming up next to him, to listen to him.

2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them.

3But he spoke this parable to them, as follows:

15:4 τίς ἀνθρωπος ἢς ὑμῶν ἔχων ἐκατόν πρόβατα καὶ ἀπολέσας ἢς αὐτῶν ἐν οὐ κατὰ λείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορευέται ἐπὶ τὸ ἀπολολὸς ὡς εὐρή αὐτὸ ὃ;

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264 14:32 DeBrunner, §155(2), regarding double accusatives, says this phrase ἐρωτᾷ τὰ πρὸς εἰρήνην, with both τὰ and εἰρήνην being accusative case, is equivalent to the Hebrew יִשָּׂרְאֵל, and that it means "he inquires after his well-being." He says there are several examples in the Septuagint, and refers us to R. Helbing, "Die Kasussyntax der Verba bei den Septuaginta," 40. Another possibility according to DeBrunner, is: "he greets him (and pays homage to him)." He then refers us to Foerster. This translator does not have access to Helbing's or Foerster's works, so looked for LXX examples himself, and the closest thing he found was Psalm 122:6,

265 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.
What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?

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

And upon returning home he gathers his friends and neighbors together, saying to them, 'Rejoice with me; for I have found my sheep that was lost.'

And when she has found it, she gathers her friends and neighbors together, saying, 'Rejoice with me; for I have found the drachma that was lost.'

In just the same way, I tell you, rejoicing breaks out among the angels of God over one sinner repenting.

The Parable of the Lost Coin

The Parable of the Lost Son

And he said, "A certain man had two sons. And 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.

And not many days later, having gathered everything together, the younger son journeyed off, to a far away country, and there he wasted his estate, living indulgently.

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

And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine.

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266 15:8 A drachma was worth about a day’s wage.
15:16 καὶ ἐπεθύμηε χορτασθῆναι ἐκ τῶν κερατίων ὁν ἡσθιον τι πρόφοι, καὶ σώδεις ἐδί
dου αὐτῷ.

15:17 εἰς ἐαυτόν δὲ ἐλθὼν ἔφη, πόσοι μίσθοι τοῦ πατρός μου περισσεύονται ἄρτων,
ἐγὼ δὲ λαμώ ὅδε ἀπόλλυμαι.

15:18 ἀναστάς πορεύομαι πρὸς τὸν πατέρα μου καὶ ἔρω αὐτῷ, πάτερ, ἢμαρτον εἰς
τὸν οὐρανόν καὶ ἐνώπιόν σου.

15:19 οὐκέτι εἰμὶ ἀξίος κληθῆναι νιώσου, ποιήσον με ὡς ἕνα τῶν μισθίων σου.

15:20 καὶ ἀναστάς ἤλθεν πρὸς τὸν πατέρα ἐαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος ἐὰ
δὲν αὐτὸν οἱ πατήρ αὐτοῦ καὶ ἐπαγγελίζοντας ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησαν αὐτὸν.

15:21 ἐλεφόν δὲ ὁ νιώσος, Πάτερ, ἢμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιόν σου, οὐκέ
τι εἰμὶ ἀξίος κληθῆναι νιώσου.

15:22 ἐλεφόν δὲ ὁ πατήρ πρὸς τοὺς δοῦλους αὐτοῦ, Ταχὺ ἐξενέγκατε στολήν τῆς πρότ
ης καὶ ἐνώπισαν αὐτόν, καὶ δόθη δικαίωμας εἰς τὴν χείρα αὐτοῦ καὶ ὑπόδημα εἰς τὸ
ψόδας.

15:23 καὶ φέρετε τὸν μόσχον τῶν στειφόν, ὥσπερ καὶ φαγόντες εὐφρανθῶμεν,

15:24 ὅτι αὐτὸς ὁ νιώσος μου νεκρός ἦν καὶ ἀνέξησαν, ἦν ἀπολολὼς καὶ εὑρέθη, καὶ ἔρ
ἐντο εὐφρανθῶσι.

24for this my son was dead and is alive again; was lost and has been found!' And they
proceeded to celebrate.
Chapter 16

The Shrewd Money Manager

Εἶλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς, ἀνθρωπός τις ἦν πλούσιος ὃς εἰχεν οἰκονόμουν, καὶ οὕτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.
16:2 And then toward his disciples he was saying: "There was a rich man, who had a business manager. And accusations were brought to him against this man, that he was wasting his property.

And 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.'
16:3 ἐλέησεν δὲ καὶ ἐπέδωκεν ἐμοῦ ἡμῖν, ὅτι οὐκ ἔχεις ἡμῖν ἢ ἄλλους ὑπατούς ἢ ἑαυτὸν τὸ κύριον τῆς οἰκονομίας.
3And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg.

And 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.'
16:4 ἔγγον τὸ ποιήμα, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξομαι με εἰς τοὺς ὑπάρχοντας αὐτοῦ.
4And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg.

16:5 καὶ προσκαλεσάμενος ἔνα ἐκατόν τῶν χρεοφειλέτων τοῦ κυρίου ἐλέην τῷ πρώτῳ, τόσον ὄφειλες τῷ κυρίῳ μου;
And calling in each and every one of his master’s debtors, he said to the first one, 'How much do you owe my master?'

Then, to another one he said, 'And you, how much do you owe?' And he said, 'A hundred kors of wheat.' He says to him, 'Take your bill and write “eighty.”'

And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light.

If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth.'

If you therefore do not prove faithful with the undependable wealth, who will trust you with the true?

And if with someone else’s property you have not turned out to be faithful, who will grant you property of your own?

No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth.

The Greek word “adikos” here is usually rendered “unrighteous, but can also mean “untrustworthy, undependable,” as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for “dependable, reliable.” The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is adikos - adikias, which means “unrighteous, unreliable, fraudulent, false, untrustworthy.” When Jesus says “unrighteous Mammon,” he is saying something like “insecure security.” And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the “true” or “real” property. Wherever I have the word “undependable,” you can substitute the word “false, dishonest” as in whoever is false with little, is also false with much; and, “false wealth.”
And the Pharisees had been listening to all this and, being moneylovers, were sneering at him.

And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God's sight.

The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

But it is easier for sky and earth to pass away, than for one serif of the law to fall.

Everyone dismissing his wife and marrying another is committing adultery, and he who marries her who has been dismissed by a husband, is committing adultery.

The Rich Man and Lazarus

Now a certain man was rich, and used to put on a purple robe and fine linen, and live it up splendidly every day. But a beggar, Lazarus by name, was laid at his gate, covered with sores; and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, even the dogs would at least come and lick his sores.

"Now the beggar came to die, and was carried off by the angels to Abraham's bosom. And the rich man also died, and was buried.

And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.

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271 16:16 There is no verb in this sentence in the Greek. But the only word in Greek customarily allowed to be omitted but implied, is the simple copula. That is, the verb "is." And since it is talking about something that was in the past, and plural, therefore we supply the word "were."

272 16:18 Why is this said here, at this time? The context is Jesus scolding the Pharisees for being apparently righteous, but being detestable in God's sight. Therefore I believe that what is happening here is that the Pharisees commonly divorced and remarried, and would justify it somehow. But Jesus was known to have taught a stricter view of divorce than even the strictest school of the Pharisees.

273 16:23 Also in v. 22, εἰς τὸν κόλπον Ἄβρααμ "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."
16:24 καὶ αὐτὸς φωνῆσας εἶπεν, πάτερ Ἄβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἐν
αἷς ὁ ἄρον τοῦ δακτύλου αὐτοῦ ὑδάτος καὶ καταψύξῃ τὴν γλώσσάν μου, ὦτι ὁ ὁδ
υνώμαι ἐν τῇ φλογὶ ταύτῃ.

So after calling out to him, he said, 'Father Abraham, have pity on me, and send Lazarus
to dip the tip of his finger in water, to cool my tongue, because I am in agony in this fire.'

Lk 16:25 Εἶπεν δὲ Ἀβραάμ, Τέκνον, μνησθήτι ὅτι ἀπέλαβες τὰ ἁγαθά σου ἐν τῇ ζωῇ σου, καὶ
Λάζαρος ὅμως τὰ κακάν ὑνὶ δὲ ὄδε παρακαλεῖται, αὐτὸ δὲ ὀδυνάσατα.

But Abraham said, 'Son, recall that in your lifetime, you received your good things, while
Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.

16:26 καὶ ἐν πάσι τούτοις μεταξὺ ἡμῶν καὶ ἡμῶν χάριν μέγα ἐστήριξαται, ὡσος ὢν θε
λοντες διαβήνει ἐνθὲν πρὸς ὑμᾶς μὴ δύνανται, μὴ δὲ ἐκεῖθεν πρὸς ἡμᾶς διαστερῶν.

And besides all this, between us and you a great chasm has been fixed, such that those
who want to go from here to you are not able to, neither can anyone cross over from there to
us.'

16:27 εἶπεν δέ, ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτόν εἰς τὸν οἶκον τοῦ πατρὸς μο
υ.

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

16:28 ἐξον γὰρ πέντε ἄδελφους, ὡσος διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσ
ν εἰς τὸν τόπον τούτου τῆς βασάνου.

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

16:29 λέγει δέ Ἀβραάμ, ἐχονοὶ Μωυσέα καὶ τοὺς προφήτας· ἀκούσατος ἀυτῶν.

But Abraham says, 'They have Moses and the Prophets; let them take heed to them.'

16:30 ο δὲ εἶπεν, οὐχὶ, πάτερ Ἀβραάμ, ἀλλὰ εὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτὸ
ὡς μετανοοῦσιν.

And he said to him, 'Hardly, father Abraham; but if someone from the dead goes to them, they
will repent.'

16:31 εἶπεν δὲ αὐτῷ, εἰ Μωυσέως καὶ τῶν προφητῶν οὐκ ἀκούσασιν, οὐδὲ εὰν τις ἐκ
νεκρῶν ἀναστῇ πεισθῇ ἑαυτῷ.

And he said to him, 'If they are not taking heed to Moses and the Prophets, neither will
they be persuaded if someone rises from the dead.'

Chapter 17

A Brother Who Sins

εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, ἀνένδεκτον ἐστίν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐκ ὦ τι ἐρχεται:

1And he said to his disciples, "It is not possible for there not to come things that cause
people to fall. Nevertheless, woe to that person by whom such comes!

λυστελεῖ αὐτῷ εἰ λίθος μικρὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἐρρίπται
eἰς τὴν θάλασσαν ἢ ἴνα σκανδάλισῃ 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.

3Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

274 17:2 Or possibly, "a mill stone is lying around his neck and he is lying in [the bottom of] the sea."
And if he sins against you seven times in a day, \(^{275}\) and seven times he turns toward you, saying, 'I repent,' forgive him."

**Faith and Duty**

And the apostles said to the Lord, "Give us more faith." \(^5\) And if he sins against you seven times in a day, and seven times he turns toward you, saying, 'I repent,' forgive him.

But the Lord said, "If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you."

Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'? Would he not instead say to him, 'Fix something I can eat, and after you have girded yourself, serve me while I eat and drink, and after these things, you shall eat and drink'? Neither does he thank the servant, that he has done what he has been told.

In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; we have done what we are supposed to have done.'"

**Ten Healed of Leprosy**

And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

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

The 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.

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\(^{275}\) 17:4 Or possibly, as some translations say, "seven times a day." This latter reading would be a great deal more forgiving to do. Yet, Jesus in another place said we must forgive someone "seventy times seven" times, or perhaps "seventy-seven times." It seems to me, that the spirit of the teaching would also apply if someone sins against you seven times every day, but does turn to you seven times each day, saying, "I repent." Because really, that about describes our relationship with God, how many times he has to forgive us. And most of us don't even repent that many times a day, though we have need of it.
And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

Lk 17:15 εἶς δὲ εἶς αὐτῶν, ἵδον ὅτι ἱάθη, ὑπεστρέφεν μετὰ φωνῆς μεγάλης δοξάζουν τὸν θεόν.

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

καὶ ἐπεσε ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτῶν εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης.

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

Lk 17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς ἔπει, ὥσιν οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ;

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

οὐχ εὐφέρησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενής οὗτος;

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

καὶ ἐπέγιν αὐτῷ, ἀναστάς πορεύου ἢ πίστες οὐκ σένεωκεν σε.

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

The Coming of the Kingdom of God

ἐπερωτήθης δὲ ὑπὸ τῶν Φαρισαίων πότε ἐρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη α ὑπότις καὶ ἐπεί, οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παραπτώματος.

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 οὗτῃ ἐροῦσαν, ἵδον ὅδε· ἢ, ἐκεῖ· ἱδον γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς χειμῶν ἐστιν.

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

Lk 17:22 ἐπεί δὲ πρὸς τοὺς μαθητὰς, ἔλευσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ θεοῦ ἐντὸς χειμῶν ἐστιν.

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 ἐροῦσαν χειμῶν, ἵδον ἐκεῖ· [ἦ]· ἱδον ὅδε· μὴ ἀπείθητε μὴ διώξητε.

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

Lk 17:24 ὅπερ γὰρ ἡ ἁστραπάτη ἁστράττουσα ἐκ τῆς ὑπὸ τῶν οὐρανῶν εἰς τὴν ὑπὸ οὐρανοῦ ὄχλων ἐνάντια, οὕτως ἐσται ὁ οἶκος τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

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.

Lk 17:25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποκομισσάχθηναι ἀπὸ τῆς γενεᾶς ταύτης.

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

Lk 17:26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε· οὕτως ἐσται καὶ ἐν ταῖς ἡμέραις τοῦ νύμφω τοῦ ἀνθρώπου.

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 ὡς οὖν, ἐπεν, ἐγάμους, ἐγαμίζοντο, ἄχρεί ἐς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κυβρίσταν καὶ ἤλθεν ὁ κατοικίζων καὶ ἀπόλατες πάντας.

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 ὡς οὖν καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λωτ· ὡς ἤλθεν, ἐπεν, ἡγόραζον, ἐπώλευν πυρ καὶ θείον ἀπὸ οὐρανοῦ καὶ ἀπόλατες πάντας.

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

Lk 17:29 ἦ δὲ ἡμέρα ἐξῆλθεν Λωτ ἀπὸ Σοδόμων, ἐβρέζεν πῦρ καὶ θείον ἀπὸ οὐρανοῦ καὶ ἀπόλατες πάντας.
29 but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.

17:30 κατά τα αὐτὰ ἦσται ἡ θύμησις τοῦ οὐρανοῦ ἀποκαλύπτεται.

30 Along those lines will be the day in which the Son of Man is being revealed.

17:31 ἐν ἔκεινη τῇ θύμησι ὁ οὐρανὸς ἐπὶ τοῦ θόματος καὶ τὰ σκέψη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταράτω ἄρα αὐτῇ, καὶ ὁ ἐν ἄγρῳ ὡμοίως ἡ ἐπιστρεφόμενοι εἰς τὰ ὀπίσω.

31 In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around.

17:32 Μνημονεύετε τῆς γυναικὸς Λώτ.

32 Remember Lot’s wife.

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

Chapter 18

The Parable of the Persistent Widow

"Ἐλεγεν δὲ παραβολὴν αὐτοῦ πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοῦ καὶ μὴ ἐγκαίειν,

1And he was speaking a parable to them, to the end that they ought always to pray, and not to lose heart,

276 17:36 The King James Version has verse 36, "Two men shall be in the field; the one shall be taken, and the other left.

277 17:37 Greek: ὁ αετὸς - ho aetōs, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αετὸς is ἱεραξ - hiéraξ, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetōs is eating carrion). Yet generally speaking, where ho aetōs is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
The Parable of the Pharisee and the Revenue Agent

Eîpēn de kai pròs tina τούς πεποιθότας ἑφ’ ἐαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξονθεὶν οὕνετα τούς λοιποὺς τῆς παραβολῆς ταύτην.

And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:

18:10 Ἀνθρώπου δύο ἄνέβησαν εἰς τὸ ἱερὸν προσευχόμεθα, ὁ εἰς Φαρισαίος καὶ ὁ ἔτερος τελόνης.

10 Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

18:11 ὁ Φαρισαίος σταθεὶς πρὸς ἐαυτὸν ταύτα προσήγετο, Ὅ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὅσπερ οἱ λοιποὶ τῶν ἄνθρωπον, ἄρσαγες, ἄδικοι, μισχοί, ἢ καὶ ὡς οὕτως ὁ τελόνης;

11 When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.

18:12 νηστεύω δίς τοῦ σαββάτου, ἀποδεικτὰς πάντα ὅσα κτώμαι.

12 I fast twice a week, I tithe of everything I get.'

18:13 ὁ δὲ τελόνης μακρόθεν ἔστως οὐκ ἴδελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπίραε εἰς τὸν οὖρανόν, ἀλλὰ ἐτύπτη τὸ στήθος αὐτοῦ λέγων, Ὡ θεός, ἑλάσθητι μοι τῷ ἀμαρτωλῷ.
13 But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating his breast, saying, 'O God, be merciful to me, a sinner.'

18:14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνου· ὅτι πᾶς ὁ υἱὸς ἐαυτοῦ τετεινοθήσεται, ὁ δὲ ταπεινῶν ἐαυτὸν ψυχοῦσεται.

14 I tell you, this latter went down to his house justified, rather than the former. For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

The Little Children and Jesus

Lk 18:15 Προσέφερεν δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπηταί ἰδόντες δὲ οἱ μαθηταὶ ἔπετιμον αὐτοῖς.

15 And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they started rebuking them.

16 But Jesus called them over to him, saying, "Allow the children to come to me and stop preventing them, for of such is the kingdom of God.

17 Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it.

The Rich Young Ruler

Lk 18:18 Ἐξετε πάντα ἐφύλαξα ἔκ νεότητος.

18 And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

19 And Jesus said to him, "Why are you calling me good? No one is good, except God alone.

20 And he said, "All these I have kept since childhood.

21 And when Jesus heard this, he said to him, "There is till one thing lacking with you. Everything you have, sell and hand out to the poor, and you will have treasure in heaven, and then come follow me."

22 And hearing these words made him very sad, for he was extremely wealthy.

279 Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - pâs, which means "all" or "everyone." This is a general and plural subject.
And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God.

Indeed, it is easier for a camel to go through the eye of a needle, than for the rich to enter into the kingdom of God."

And those who heard said, "Who then CAN be saved?"

And he said, "Things impossible with human beings are possible with God."

And Peter said, "Behold, we have left behind our own things to follow you."

And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or relatives or children, for the sake of the kingdom of God, who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out.

For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon, and after scourging him they will kill him, and on the third day he will rise again."

And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

'Εγένετο δὲ ἐν τῷ ἐγγύτευμι αὐτῶν εἰς Ἰεριχώ τινὶ τῷ ἐκάθετο παρὰ τὴν ὁδὸν ἐπ αὐτῶν.
And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.

And when he heard the crowd going through, he was inquiring what this was all about.

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

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

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

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

"What do you want me to do for you?" And he said, "Lord, that I could see again."

And Jesus said to him, "See again; your faith has saved you."

And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Chapter 19

Zacchaeus the Revenue Officer

And he entered, passing on through Jericho.

And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich.

And he was trying to see who Jesus was, but being prevented by the crowd, since he was short in stature.

And after running on forward ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.

And when Jesus arrived to the place, he looked up and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."

281 18:42 Or, "your faith has healed you." As also in many other places in Luke.
And he hurried down, and took him in gladly.

And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

And Zacchaeus stood up, and said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold."

And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham.

For the Son of Man came to seek and to save that which was lost."

The Parable of the Ten Servants

And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

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

That is, he gave the ten servants one mina each. The mina, which was originally a Semitic word that the Greek language had long since borrowed, was equivalent to 100 drachmas. One drachma was not insignificant in purchasing power. Culling Greek literature, you can find quite a variance: some times and places, one drachma could buy you one sheep, but was only one-fifth the price of an ox. Other times, one drachma could buy you an ox. Either way, a mina was worth at least 100 sheep. That is a lot of money. Anyone could take that amount of money and by investing, turn it into more.

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

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

284 That is, he gave the ten servants one mina each. The mina, which was originally a Semitic word that the Greek language had long since borrowed, was equivalent to 100 drachmas. One drachma was not insignificant in purchasing power. Culling Greek literature, you can find quite a variance: some times and places, one drachma could buy you one sheep, but was only one-fifth the price of an ox. Other times, one drachma could buy you an ox. Either way, a mina was worth at least 100 sheep. That is a lot of money. Anyone could take that amount of money and by investing, turn it into more.
19:14 ὅποι δὲ πολίται αὐτοῦ ἐμίσοντον αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὅπισω αὐτοῦ λέ γοντες, ὦ δέλωμεν τοῦτον βασιλεύας ἡμᾶς.

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

19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ ἐπέστη φωνήν αὐτῷ τοῖς δοῦλοις τούτοις οἷς διδάκει τὸ ἀργύριον, ἵνα γνοῖ τί διεργασμαζόησθαι το.

16 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.

19:16 παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μιᾶ σου δέκα προσηργασάτο μνᾶς.

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

19:17 καὶ ἐπέβαλεν αὐτῷ, Ἐνδε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχιστῷ πιστός ἐγένος, ἴσθι ἐξουσίον ἐν ἐν ἐπάνω δέκα πόλεων.

17 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 ἠλέθεν ὁ δεύτερος λέγων, Ἡ μιᾶ σου κύριε ἐποίησεν πέντε μνᾶς.

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

19:19 εἶπεν δὲ καὶ τοῦτο, Καὶ σὺ ἐπάνω γίνομεν πέντε πόλεων.

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

19:20 καὶ ὁ ἐπίτρις ἠλέθεν λέγων, Κύριε, ἰδον ἣ μιᾶ σου ἦν ἐξουσίαν ἀποκεμένην ἐν σου δορίῳ:

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

19:21 ἠροβούνμην γὰρ σε, ὅτι ἐνθρωπος αὐτήρας εἶ, ἀφεῖς ὅ ὅυκ ἔθηκας καὶ θερίζει ή ὅ ὅυκ ἐστειράς.

21 For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.

19:22 λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρίνω σε, πονηρὴ δοῦλε, ἢδεις ὅτι ἐγὼ ἄνθρωπος αὐτήρας εἶμι, ἀφεῖς ὅ ὅυκ ἔθηκας καὶ θερίζειν ὅ ὅυκ ἐστειράς;

22 He says to him, 'By your own mouth I judge you, you wicked servant.

19:23 Καὶ διὰ τὸ ὅντας ἐδωκάς μοι τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλήφθην σὺν τόκῳ ἡ αὐτὸ ἐπραξα.

23 Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.'

24 But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas.

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285 19:15 "what they had earned" is the earlier Greek reading τί διεργασματεύσαντο, whereas the Textus Receptus reads τίς τί διεπραγματεύσατο, "what each one had earned," which reading the UBS commentary says seems to be the result of scribal efforts to make the narrative more clear. The editorial Committee of the UBS 4th edition give the first reading, τί διεργασματεύσαντο, a B rating of certainty, that is, "almost certain."

286 19:20 Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talants of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas."
23 Why then did you not put my money on the table of the moneychangers, and I having returned would collect it with interest?"

19:24 καὶ τοῖς παρεστῶσιν εἶπεν, 'Αροτε ἀπ’ αὐτοῦ τὴν μιᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

24 And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

19:25 καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.

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

19:26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἄρ θήσεται.

26 I tell you, to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him.

19:27 πλὴν τοὺς ἑχόντας μου τούτους τοὺς μὴ θελῶντας με βασιλεύσαι ἐπὶ αὐτούς ἀγάγητε ὅσο καὶ κατασφάξασθε αὐτοὺς ἐμπροσθέν μου.

27 But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me.'

The Triumphal Entry

Καὶ εἶπον ταῦτα ἐπορευθεὶς ἐμπροσθόθηκεν ἀναβαίνονες εἰς Ἰεροσόλυμα.

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

Lk 19:29 ¶ Καὶ ἐγένετο ὡς ἤγερσεν εἰς Βηθσφάγῃ καὶ Βηθανιᾷ πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν,

29 And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples, saying, "Go into the village ahead of you, in which as you are entering you will find a colt,

30 ἐπάγετε εἰς τὴν κατέναντι κόμην, ἐν ἐς ἐπορευόμενοι εὐρήσετε πόλον ἐν δεμένον, εἴπε τὸν οὐδείς πόστε ἀνθρώπων ἐκάθισεν, καὶ λισσαντες αὐτῶν ἀγάγετε.

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

32 ἀπελθόντες δὲ οἱ ἀποσταλμένοι εὑρὼν καθός εἶπεν αὐτοῖς.

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

34 λιόντων δὲ αὐτῶν τὸν πόλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λύστε τὸν πόλον;

35 And they brought it to Jesus, and after throwing garments of theirs on the colt, they spread their cloaks on the road beneath.

287 19:30 πόλος - pōlos, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.
And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.

They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

And he in answer said, "I tell you, if these go silent, the stones will cry out.

And as he drew near and saw the city, he wept over it, saying, "If you, yes ironically you, had only known what would bring you peace on this very day! But now it is hidden from your eyes. For the days will come upon you that your enemies will throw a palisade up against you, and encircle you, and press in on you from every side, and throw you to the ground, you and your children within you, and there will not be left within you a stone upon a stone, in retribution for the fact you did not recognize the time of your gracious visitation."

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288 19:38 Psalm 118:26
289 19:40 A few manuscripts (Γ Δ al.) have the verbs "be quiet" and "cry out" in the subjunctive mood, which in English would be, "If these were to keep silent, the stones would cry out." But the original reading is so certainly with the verbs in the future inflection, that this difference is not noted at all in the apparatus of the United Bible Societies' Greek New Testament, nor in their textual commentary. I have been translating the gospels long enough to have seen a trend, that copyists sometimes thought the future awkward, and changed it to the subjunctive. Because indeed the rule was, according to BDF §373, when the clause begins with ἐὰν as here, a subjunctive verb is expected. Thus, it is far more likely that copyists would have corrected an original future reading to a subjunctive one, than the other way around. But the future indicative here makes Jesus' statement that much more emphatic.
290 19:42a Jesus says, "yes, even you," because of the irony that the city of Jerusalem, whose name includes the Semitic root word for peace, did not recognize what would bring it peace, and did not recognize the Prince of Peace.
291 19:42b This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."
292 19:44a The Greek verb for "dash to the ground," ἔδαφιζω - edaphizo, in reference to a city, means both "raze to the ground," as in the Septuagint in Isaiah 3:26, and also "dash to the ground," as in Psalm 136:9, Hosea 10:14, 14:1 and others. Here both meanings have to apply for the one instance of the word: you, referring to Jerusalem, the city, will be razed to the ground, and her children will be dashed to the ground.
293 19:44b The Greek words usually translated "because," here, "because you did not recognize," are the words, ὅτι - anti followed by the relative pronoun. A literal translation of this would be, "in exchange for
Jesus Clears the Temple

Kai eiσηλύθον εἰς τὸ ἱερόν ᾨδαμον ἐκβάλλειν τοὺς πωλοῦντας.

45And when he had entered the temple, he proceeded to drive out the vendors, λέγων αὐτοῖς, Γέρασσαι, Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὡμείς δὲ αὐτῶν ἐπωνύματε σπήλαιοι λῃστῶν.

46telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits."293

Kai ἵνα διδάσκων τὸ καθ‘ ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐξ ἡτοιμα αὐτῶν ἀπολέσαται καὶ οἱ πρώτοι τοῦ λαοῦ:

47And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him.

καὶ οὐχ ἐύρισκον τὸ τί ποιήσωμεν, ὁ λαὸς γὰρ ὑπας ἐξεκρέματο αὐτοῦ ἄκωσαν.

48Yet they were not finding any way they could do it, because the entire crowd was hanging on him, listening to him.

Chapter 20

The Authorities Question Jesus’ Authority

Kai ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζόμενον ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

1And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up, 20:2 καὶ εἶπαν λέγοντες πρὸς αὐτόν, Εἴπον ἡμῖν ἐν ποιᾷ ἐξουσία ταῦτα ποιεῖς, ἢ τίς έστιν ὁ δοῦς σοι τὴν ἐξουσίαν ταύτην.

2And they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

4And in answer Jesus said to them, "I will also ask you something, that you must tell me: 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.'"

7And 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 fact that you did not recognize your gracious visitation." For the previously mentioned disasters were also a visitation. A visitation, rendered in Greek by the word ἐπισκόπησα, could be both a negative one, or a positive one. A gracious visitation was predicted for them and offered many times in the Hebrew scriptures, and earlier in the gospel of Luke, in Zechariah’s song in Luke 1:78, where he said "because of the tender feelings of our God with which he Sunrise from on high will look over - ἐπισκόπησα - episkopēmai - us. Since they forfeited their gracious episkopē, God would give them a calamitous one in exchange, in repayment, in retribution, instead.

294 19:46a Isaiah 56:7
295 19:46b Jeremiah 7:11
The Parable of the Tenants

And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

And in the time of harvest, he sent a servant to the tenants, so they could pay him rent out of the fruit of the vineyard. But the tenants, after beating him, sent him away empty-handed.

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

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

But when they saw him, the tenants discussed it among themselves, saying, 'This is the heir. Let us kill him, so that the inheritance will be ours.'

And they threw him outside the vineyard and killed him. What then will the owner of the vineyard do to them?

And those who heard this said, "May it never be!"

But he, after looking at them, said, "Why then is this written: 'A stone which the builders rejected, this one has become the chief cornerstone'?

Everyone who trips over that stone will be broken into pieces; upon whomever the stone falls, it will turn him into powder."

And at that time, the Torah scholars and high priests wanted to lay their hands on him, yet they were afraid of the people. For they knew that he had spoken this parable in reference to them.

Psalm 118:22
Paying the Tribute Tax to Caesar

And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.

And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God.

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

But he perceived their trickery, and said to them, "Show me a denarius. Whose image does it bear, and whose inscription?" And they said, "Caesar's." And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."

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

20:22 The Greek word translated "tribute" is φόρος - phōros. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is cap. Thus, this tax was a per capita tax, or a capitatio. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an income tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called 'tributum,' by which taxes on persons are distinguished from taxes on merchandise, called 'vectigalia.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 25, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver - shekels, or even drachmas, but not in Roman coins.
20:28 λέγοντες, διδάσκαλε. Μωυσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀνέκνος ἦ. Ἰνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα καὶ ἐξαναστήσῃ ἡ σπέρμα τὸ ἀδελφῷ αὐτοῦ.

28 as follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that deceased is childless, that the man should take the wife of his brother, and raise up descendants for his brother.'

20:29 ἐπτὰ οὖν ἀδελφός ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἀνέκνος;

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

20:30 καὶ ὁ δεύτερος

30And the second one

20:31 καὶ ὁ τρίτος ἔλαβεν αὐτὴν, ἠσαύτως δὲ καὶ οἱ ἔπτα οὖν κατέληπτον 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 ὑστερον καὶ ἡ γυνὴ ἀπέθανεν.

32Last of all, the woman also died.

20:33 ἠ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἔπτα ἔσχον αὐτῆς γυναίκα.

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

20:34 καὶ ἐίπεν αὐτῶις ὁ Ἰησοῦς, οἱ νεότοι τοῦ αἴωνος τοῦτού γαμοῦσιν καὶ γαμίζονται αὐτοῖς.

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

20:35 οἱ δὲ καταξιωθήσεται τοῦ αἴωνος ἐκείνου τινὲς 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 οὐδὲ γὰρ ἀποθανεῖν ἐπὶ δύνανται, ἵσαργέλου γὰρ εἰσιν, καὶ νεότοι εἰσιν θεοῦ, τῆς ἀναστάσεως νικότες.

36nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.

20:37 ὦτι δὲ ἑξειροῦνται οἱ νεκροί καὶ Μωυσῆς ἔμηνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.

37But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob.

20:38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἄλλας ζωντιῶν, πάντες γὰρ αὐτῷ ζῶσιν.

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

20:39 ἀποκριθέντες δὲ τίνες τῶν γραμματέων ἐίπαν, διδάσκαλε, καλῶς ἐίπας·

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

Whose Son Is the Messiah

οὐκέτι γὰρ ἐτόλμουν ἐπερωτᾶται αὐτῶν οὐδέν.

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

20:41 ἐίπεν δὲ πρὸς αὐτούς, πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυίδ νιόν;

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

20:42 αὐτῶς γὰρ Δαυίδ λέγει ἐν βίβλῳ ψαλμῶν, ἐίπεν κύριος τῷ κυρίῳ μου, Κάθου εἰ κ δεξιῶν μου

42 αὐτῶς γὰρ Δαυίδ λέγει ἐν βίβλῳ ψαλμῶν, ἐίπεν κύριος τῷ κυρίῳ μου, Κάθου εἰ κ δεξιῶν μου
For David himself says in the scroll of the Psalms, "Yahweh said to my Lord: "Sit at my right hand"

until such time I make your enemies a footstool for your feet."

So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars

And with the entire crowd listening, he said to the disciples, "Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings in the marketplaces, and chief seats in the synagogues, and places of honor at banquets; they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."

Signs of the Times

Kai tineon legon ton peri tou ierou, oti litois kaleis kai anakymason kekosthetai, elpen,
And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

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

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

104

5And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

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."

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."

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."

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?"

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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?"

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.

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.

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.

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."

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."

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

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

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

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

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

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;

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;

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;

13it will work out for you to be a testimony.

13it will work out for you to be a testimony.

13it will work out for you to be a testimony.

14Put it in your hearts therefore, not to be practicing how to answer in defense;

14Put it in your hearts therefore, not to be practicing how to answer in defense;

14Put it in your hearts therefore, not to be practicing how to answer in defense;

15for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

15for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

15for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

16But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.

16But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.

16But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.

17Indeed you will be hated by everyone because of my name.

17Indeed you will be hated by everyone because of my name.

17Indeed you will be hated by everyone because of my name.

18Yet not a hair of your head will perish:

18Yet not a hair of your head will perish:

18Yet not a hair of your head will perish:
by your enduring, you shall gain your lives.\footnote{21:19}

21:20 ὅταν δὲ ἴδητε κυκλομενήν ὑπὸ στρατοπέδων Ἱεροσολύμων, τότε γνώτε ὅτι ἔγγικαν ἡ ἐρήμωσις αὐτῆς.

\footnote{21:20} But when you see Jerusalem surrounded by armies, then you will know\footnote{21:21} that her desolation is near.

21:21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγότωσαν εἰς τὰ ὅρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἔκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχότωσαν εἰς αὐτήν.

\footnote{21:21} Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her.

21:22 ὅτι ἡ μέρα ἐκκλησίας αὐταῖς εἶσαι τοῦ πληρότητος τὰ πάντα τὰ γεγραμμένα.

\footnote{21:22} For those are days\footnote{21:23} of vengeance, in fulfillment of all that is written.

οὖν ταῖς ἐν γαστρὶ ἔχονσι καὶ ταῖς θηλαζονσι ἐν ἐκείναις ταῖς ἡμέραις. ἐστιν εἰ γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργή τῷ λαῷ τούτῳ.

\footnote{21:23} Alas for the ones who are pregnant, and the ones giving milk during those days! For it will be a great calamity upon the land,\footnote{21:24} and wrath toward this people.

\footnote{21:20 The Greek word for "know" here, γινώσκει - ginoskei, is in the form of γινώσκετε - ginose, which could be either imperative or subjunctive mood, since in this case the form would be identical. Imperative would be in English, "when you see Jerusalem surrounded by armies, then know - or then you should know, - that her desolation is near." Subjunctive would be in English, "when you see Jerusalem surrounded by armies, then you know - or you would know - or will know, - or should know, that her desolation is near."} The Greek 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 are they solely fulfilled in the tribulation? Or are they 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.

\footnote{21:23 Or, "upon the earth"}
And they will fall by the edge of the sword, and be taken captive to all the nations; and Jerusalem will be trampled over by Gentiles, until the times of the Gentiles are played out.

24And there will be signs in the sun, the moon and the stars, and on earth anxiety of the nations, in uncertainty over the roar and surge of the sea, and people holding their breath in fear and anticipation because of the things overtaking the world; for the forces of space will be shaken.

25And then at that time the Son of Man coming in a cloud, with power and great glory.

26When they are now putting forth leaves, you see for yourselves and know that summer is now near.

27So when these things are beginning to take place, stand yourselves tall and lift up your heads, because your redemption is drawing near.

28And he spoke a parable to them: “Consider the fig tree, indeed all the trees. When they are now putting forth leaves, you see for yourselves and know that summer is now near.

29So also you, when you see these things taking place, you know that the kingdom of God is near.

30But watch yourselves, that your hearts not be held back by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly.

Lk 21:36 Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι, ἵνα κατασχύσητε ἐκφυγεῖν τὰς πάντας τὰ ἁπλόντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ ἠνθρώπου.

31So you must be watchful at all times, praying that you might manage to avoid all these things about to come to pass, and stand before the Son of Man.”

Lk 21:35 ὡς παγὶς ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

32Truly I tell you: this age will by no means pass away until this all has taken place.

33Sky and earth will pass away, but my words will certainly not pass away.

34But watch yourselves, that your hearts not be held back by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly.

Lk 21:36 Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι, ἵνα κατασχύσητε ἐκφυγεῖν τὰς πάντας τὰ ἁπλόντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ ἠνθρώπου.

35Or, "desensitized." The Greek word is βαρέω - baréō, which normally means "weighed down." But this is a metanymous meaning, as is the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.
Chapter 22

The Contract on Jesus

1And 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.307

2Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

3And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.

4And they were delighted, and contracted to give him money.

5And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

6And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.

307. 22:2 This verse makes no sense unless you take into consideration the imperfect aspect of the Greek verbs for 'trying' and 'fearing.' Imperfect here means just that: incomplete and ongoing action. They had been trying to kill him already since Luke 19:47-48, and 20:19. The reason they still had not accomplished killing him, was because they were STILL YET fearing the people. So if someone tells you that the aspect (continuous vs. punctiliar) of N.T. Greek verbs is unimportant, don't believe them, no matter how big a name they are. Those big names are the ones who came up with the nonsensical mainstream rendering, as follows: "And the chief priests and the scribes were seeking how to kill him, for they feared the people." This makes it sound like the reason they wanted to kill Jesus was that they were afraid of the people. But that is not the case. The exact opposite is true: their fear of the people was what was still preventing them killing Jesus. See Endnote #4 on the linear aspect in Luke, which discusses this more fully.

308. 22:7 Greek: θυό - thūō. It could also be translated "to sacrifice," or, "to celebrate" the Passover. But the meaning "celebrate" only applied when the celebration included the slaughtering of something.
And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

9 And they said to him, "Where do you want us to prepare it?"

10 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.

11 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?"'

12 And that person will show you a large upstairs room all furnished. You shall prepare it there."

13 So when they went, they found things just as he had told them; and they prepared the Passover.

14 And when the hour had come, he reclined, and the disciples along with him.

15 And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering.

16 For I tell you: I will certainly not drink of the fruit of the vine from this point on until such time the kingdom of God has come."

17 And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;" 18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 19 For 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."

20 After taking the bread and giving thanks, he broke it and gave it to them, saying, "This you should do as a commemoration of me." 21:16 txt // lac . The word "again" is not in the Greek, but implied. Thus, later copyists apparently felt obliged to add the Greek word οὐκέτι - oukētì, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."

21:19 "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.
And the cup after the meal in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.

But lo, the hand of the one betraying me is with mine on the table.

Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!"

And they began to debate with each other which of them therefore might be the one about to do this.

Then also arose another dispute among them, as to which of them was considered to be greater.

And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'"

But not so with you; rather, the greatest among you should be like the youngest, and the leader as the one who serves.

For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.

But you are the ones who have stuck with me through my trials;

And I am assigning to you a kingdom, just as my Father did to me,

such that you will eat and drink at my table in my kingdom, and I am assigning to you a kingdom, just as my Father did to me,

Jesus Predicts the Disciples' Crisis of Faith

Simón, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.

Or possibly, "with" the meal.

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.

Lk 22:20 Kai to poterion osoaitws meta to deipnhsai, legon, Tou to poterion he kaini diathke en to aimati mou, to uper umon ekxurynomemon.

And the cup after the meal in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.

But lo, the hand of the one betraying me is with mine on the table.

Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!"

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But not so with you; rather, the greatest among you should be like the youngest, and the leader as the one who serves.

For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.

But you are the ones who have stuck with me through my trials;

And I am assigning to you a kingdom, just as my Father did to me,

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

Simón, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.
22:32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλήτη ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας σὺ τίμησον τοὺς ἀδελφοῖς σου.

32But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers."

ο δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύομαι.

33But he said to him, "Lord, I am prepared to go with you both to prison and to death."

καὶ εἶπεν αὐτῷ, Λέγω σοι, Πέτρε, οὗ φωνήσει σήμερον ἀλέητωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

34But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

35And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."

36Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.

For I tell you, this which is written has to be fulfilled in me: 'And he was considered one of the outlaws.'

38So they said, "Lord, look. There are two swords here." And he said to them, "That is enough." And he said to them, "That is enough."

Gethsemane

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὥρος τῶν Ἑλαιῶν· ἔκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ.

39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.

γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμὸν.

40And coming upon the place he said to them, "Pray not to come into temptation." And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.

314 22:31 The Greek does not say "all," but we need to put in some indicator in English that the Greek pronoun "you" is in the plural. Jesus was not saying this about Peter only, but about all of the apostles.

315 22:37 Isaiah 53:12
Jesus Arrested

"Ετι αὐτοῦ λαλοῦντος ἵδον ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προή χετο αὐτοῦς, καὶ ἤγγισεν τῷ Ἰησοῦ φίλήσα αὐτόν.

While he was yet speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them. And he came up to Jesus, and kissed him.

And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"

And one of them struck the servant of the high priest, and cut off his right ear.

But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?"

Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

Peter's Denials

Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσῆγαγον εἰς τὴν οἰκίαν τοῦ ἁρχιερέως• ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance. And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."
But he denied it, saying, "I don't know him, woman."

And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the crowing of the rooster today, you will have denied me three times."

And he went off outside, and bitterly wept.

Before the Sanhedrin

And the men guarding Jesus were making fun of him as they beat him up. And they were saying many other insulting things against him.

And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin, saying, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe, 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 immediately as he was still speaking, a rooster crowed.

And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the crowing of the rooster today, you will have denied me three times."
So they all said, "You are the Son of God then?" 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

Καὶ ἀναστὰν ἀπαντᾷ ὁ Πιλᾶτος Ἰησοῦν αὐτὸν ἐπὶ τὸν Πιλᾶτον.

And the whole assembly of them got up, and they took him before Pilate.

And they began to accuse him, as follows. "We found this man misleading our nation and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

So Pilate examined him, saying, "Are you the king of the Jews?" And he answered him, "You are the one saying that."

And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."

But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."

And when Pilate heard this, he asked, "Is the man a Galilean?"

"You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word "'amarta." It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of my translation of Mark's gospel. The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus. Thus the Sanhedrin's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἔφη, the imperfect form of φημί - φῆμι here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

22:70 The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

22:71 That is, basis for capital punishment. It was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.
Lk 23:7 Kaὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἑξουσίας Ἰησοῦς ἵλεττ, ἀνέπεμψεν αὐτὸν πρὸς Ἰησοῦς, ὡς καὶ αὐτὸν ἐν Ἰερουσαλήμῳ ἐν ταύταις ταῖς ἡμέραις.

7And when he had confirmed that he is in fact from Herod’s jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

ο ὑ Ἰησοῦς ἵλιν ἐγαρῆ λίαν, ἦν γάρ ἐς ἱερόν νόον θέλουν ἰδεῖν αὐτόν διὰ τὸ ἄκουεν περὶ αὐτοῦ, καὶ ἠπιτεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινομένου.

8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happening through him.

ἐπηράτα δὲ αὐτὸν ἐν λόγοις ἱερατείας· αὐτὸς ὑ δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

εἰσπέρασεν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτύχους κατηγοροῦντες αὐτοῦ.

10And the chief priests and the Torah scholars were standing there, thoroughly accusing him.

ἐξουσιέσεις δὲ αὐτῶν [καὶ] ὁ Ἰησοῦς σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίζεις περιβαλλόν ἑστήκατο λειμαράν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

11Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

ἐγένοντο δὲ φύλοι ὁ τε Ἰησοῦς καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων· πρὸ οὐπήρχον γὰρ ἐν ἐξέδρα ὑδύτες πρὸς αὐτούς.

12Which caused Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).

Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἱερατείας καὶ τὸν λαὸν

13And Pilate summoned the high priest, together with the rulers and the people,

ἔλεγεν πρὸς αὐτοὺς. Προσηνέχειτο μιν τὸν ἄνθρωπον τούτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνάσκων ἱμῶν ἀνακρίνας οὐθέν εὗρον ἐν τῷ ἄνθρωπῳ τούτῳ αἱ τινὶς ἄν κατηγορεῖτε κατ’ αὐτοῦ,

14and he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no basis for the charges you are bringing against him.

ἀλλ’ οὐδὲ Ἰησοῦς· ἀνέπεμψεν γὰρ αὐτὸν πρὸς Ἰησοῦς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἦν ἐστὶν πεταμεγένων αὐτῷ.

15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

παρεδώκετος οὖν αὐτὸν ἀπολογῶν.

16Therefore, having scourged him, I will release him."

[[ ἀνάγκην δὲ εἶχεν ἀπολύσει αὐτούς κατὰ ἑορτὴν ἑνα. ]]

17[Now he was obligated by custom according to the festival to release one person to them.]]

ἀνέκραγον δὲ παμπληθεῖσι λέγοντες, ἄρα τούτον, ἀπόλυσον δὴ ἦμαν τὸν Βαραββάν.

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

διὸς ἦν διὰ στάσεως τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεῖς ἐν τῇ φυλακῇ.

321 23:6 The word εἰ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὡς. See BAGD in loc V.; BDF § 440(3).

322 23:17 These words now called verse 17 are not found in B C D L T M 070 892 244 1214 ita vgms copsm, bapm, and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: K E F G H (N syrTisch for ἄναγκην) W Δ Ψ f1 f13 28 157 (180 579 εἶχον - imperfect) 205 565 597 700 892c 1006 1010 1071 (1243 ἔνα δέομεν- one prisoner) 1292 1342 1424 1505 2882 Byz Lct vzaur, c, e, f, f1, l, q, ri, v sg syrh h (cpbom) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D itb syrc6 9. There is over all a great variation in the additions, not detailed here, which is a sign of inauthenticity. The UBS editorial committee gives the omission an A rating of certainty.
(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτούς, θέλων ἀπολύσαι τὸν Ἰησοῦν.

20But Pilate, wanting to release Jesus, called out to them again.

οἱ δὲ ἐπεφώνουν λέγοντες, Ἀμαρίου, σταύρου, σταύρου αὐτοῦ.

21But they cried out, saying, "Crucify him, crucify him!"

ὸ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησαν οὗτος; οὐδὲν αἰτιὸν θανάτος ὑπὲρ αὐτοῦ παύσεσθαι ὑπὸ τῶν αὐτῶν ἀπολύσω.

22But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατεύχοντο αὐτὸν.

23But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed,

καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἵματα αὐτῶν.

24And Pilate decided to grant their request.

ἀπέκλεισεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φιλακάθιν ὑπὸ ἡτοίματος, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ δεληματι αὐτῶν.

25And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion

Καὶ ὡς ἀπῆλθαγών αὐτὸν, ἐπιλαβόμενοι Σύμωνά τινα Κυρηναίον ἐρχόμενον ἀπ’ ἀγροὺς ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὑπʼ Ησιοῦ.

26And 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.

'Ἡκολούθησε δὲ αὐτῷ πολὺ πλήθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνον ὑπὸ αὐτῶν.

27And a great multitude of the people were following him, and women who were mourning and lamenting him.

παραθέεις δὲ πρὸς αὐτάς ὁ Ἰησοῦς εἶπεν, Ὁγιάτερες Ἰερουσαλήμ, μὴ κλαῖετε ἐπὶ ἔμενεν πλήθος ἠφί, ἐκατόν κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.

28But Jesus turned to them, and he said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves, and weep for your children.'

ὅτι Ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐρωτῶν, Μακάρια αἱ στείραι καὶ αἱ κούλια αἱ ὑπὲρ ἐγεννησαν καὶ μαστοὶ οἱ οἴκῳ ἐθρεφάνια.

29For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

τότε ἀφαίρονται λέγειν τοὺς ὄρεις. Πέσετε ἐφ’ ἡμᾶς, καὶ τοὺς βουνοὺς. Καλύπτατε ἡ μᾶς.

30At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

ὅτι εἰ ἐν τῷ ἔρωτι ζύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ἔρωτι τί γένηται;

31For if they do these things when the wood is green, what will happen when it is dry?

323 23:30 Hosea 10:8

324 23:31 This sentence employs the Greek preposition ἐν with a dative case object of the preposition. The ἐν could be an indicator of the circumstances in which something happens, or the time in which something happens, or the object to which something happens. So this could also possibly be translated, "...if they do
"Now two others, criminals, were also being taken with him to be executed.\(^{325}\)

And when they came to the place called The Skull, there they crucified him, along with the criminals, one on his right and one on his left.

And Jesus said, "Father, forgive them, for they do not know what they are doing."\(^{326}\)

And they cast lots, for dividing out his clothing.

And one of the criminals hung there was deriding him, saying, "If you really are the Christ, save yourself and us."\(^{327}\)

And he said to him, "I tell you the truth, today you will be with me in Paradise."\(^{328}\)

Jesus' Death

Kaí ἠνὶ ὤψε ὡψα ἐκτε καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἑως ὥρας ἐνάπτης.

\(^{325}\) 23:32 The Greek syntax here may be more properly translated, "Now two other criminals were also being taken with him to be executed." Later Greek manuscripts were possibly modified to take away this possibility. But Jesus had predicted in Luke 22:37 that he would be considered one of the outlaws.

\(^{326}\) 23:34 omit bracketed: \(\gamma^{75}\) \(\xi^{1}\) \(B\ D^{*}\ \Theta\ \text{omitted}\) \(A\)\(\text{omitted}\) "Father" \(C\ D^{1}\ \text{E with *}\) \(F\ G\ H\ K\ L\ M\ N\ Q\ U\ \Gamma\ \Delta\ \Lambda\ \Pi\ \Psi\) \(2\ 28\ 33\ 131\ 157\ 180\ 205\ 565\ 597\ 700\ 828\ 892\ 1006\ 1010\ 1071\ 1243\ 1292\ 1342\ 1424\ 1505\ 2882\ \text{Lect}\ \text{omitted}\) \(\text{eth}\ \text{omitted}\) \(\text{Iren}\)\(\text{omitted}\) Clement Or Euseb Chryst Cyr TR RP \(\text{lac}\) \(\Psi^{1}\) \(P\ T\ Y\).

See the Endnote about this verse at the end of this document.

\(^{327}\) 23:40 Or, perhaps an Aramaism as follows, "since you are in this same fate?"
44And it was now about noon, and darkness came across the whole land until 3:00 p.m., to the λίου ἐκλάμποντος. ἐσχίοθε δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

45for the sun was darkened.  And the curtain of the temple was torn in two.

καὶ φωνῆσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν. Πάτερ, εἰς χειρὰς σου παρατίθεμαι τὸ πνεῦμά μου· τοῦτο δὲ εἰτῶν ἐξέπεμφεν.

46And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit." And after he had said this, he expired.

Ἰδον δὲ ὁ ἐκατοντάρχης τὸ γενόμενον ἔδοξεν τόν θεόν λέγων, Ὁντος ὁ ἄνθρωπος ὁ ὀφθαλμὸς δίκαιος ἦν.

47Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."

καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θυροῦσαντες τὰ γενόμενα, τῇ στήθῳ ὑπεστρέφον.

48And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts.

εἰστήμευσαν δὲ πάντες οἱ γυναικεῖος ἀπὸ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακόλουθαι αὐτῶ ἀπὸ τῆς Γαλιλαίας, ὤρωσας ταύτα.

49But all those who knew him, including the women who had followed with him from Galilee, stood off at a distance throughout, watching these things.

Jesus’ Burial

Καὶ Ἰδον ἄνθρωπον ἑωὸτε ὑπάρχουν [καὶ] ἄνθρωπος καὶ δίκαιος ἦν.

50And behold, there was a council member named Joseph, who was a good and righteous man.

328 23:44 Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the 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.

329 23:45 ἔτοι τοῦ ἡλίου ἐκλάμποντος Φ75c Ν NCV L 070 579 597 968 1012 1451 1626 2528 (2542 ἐκλάμποντος) 2705 0124? 1384 sibling syriac slav Orig, lat ms acc. to Orig NA27 [B] Φ τοῦ ἡλίου ἐκλάμποντος Φ75c B 597 1089 1763 (2115) 1875 (1770) 1773 (1813) 1950 (1223 1780) cop b Orig ἐσκοτίθη δ ὁ ἡλίος ἦν. a,b,c,e arm geo Orig, lat ἐσκοτίθη δ ὁ ἡλίος τοῦ θεοῦ. C* D (D) ἐσκοτίθη δ ἦν. E G H K L Q (S =) U W G Θ Λ Π Ψ 01177 f 701 1 2 28 118 157 180 295 565 700 892 1006 1009 1010 1071 1079 1195mgs 1216 1230 1241 1242 1243 1253 1292 1342 1444 1424f 1505 1546 1582e,c 1646 2148 2174 2882 Lic lect ms. fr. d 0551 vg syriac c,p,pal eth Marcion ms acc. e to Epiphanius Orig, lat ms acc. to Orig TR HF RP Φ τοῦ ἡλίου ἐκλάμποντος καὶ ἐσκοτίθη δ ὁ ἡλίος Φ 22c (18) Φ om) c 33 159 443* 1137 1195* 1373* 1424f 0 lacuna Φ 45 F N P T. The phrase with ἐκλάμπεσθαι could be translated, "from an eclipse of the sun." The Classical Greek writers Thucidides, Herodotus and Aristophanes used this word, when referring to the sun or moon, as meaning "suffer eclipse." But the event in this passage, Jesus' crucifixion, took place during Passover, which was always during a full moon, so an eclipse of the sun by the moon was not possible. Neither are there any astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be "eclipse." To most people, an eclipse of the sun would mean that the sun was eclipsed by the moon. I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of such. Regardless, the rendering "eclipse" is just too misleading, since that word almost always means eclipse by the moon. The Majority text reads \"καὶ ἐσκοτίθη δ ὁ ἡλίος, "and the sun was darkened." But this textual variance need not make any difference, since the lexical authorities say that, in the passive voice, in which both ἐκλάμπεσθαι and ἐσκοτίθη are, either one of them can mean "was obscured."

330 23:49 Tatian's Diatessaron: “the wives of those who had followed with him.” In Syriac the difference between “women” and “wives” was the letter dalath. With it meant "wives."
- Only one who was not going along with their decision and actions, from Arimathea, a city in Judea, who was looking forward to the kingdom of God.

Chapter 24

The Resurrection

And when they went inside, they did not find the body of the Lord Jesus.

Jesus Appears to the Women

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?" They did not find the body of the Lord Jesus, but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.

And they did recall his statements.

And it was the day of Preparation, and the Sabbath was coming on.

καὶ ημέρα ἦν παρασκευής, καὶ σάββατον ἐπέφωσκεν.

καὶ καθελὼν ἐνετύλυξεν αὐτὸν συνδόν, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὐ δὲν ἦν οὐδεὶς οὕτως κείμενος.

καὶ ἔδειξαν αὐτῷ τὸ σῶμα τοῦ Ἰησοῦ.

καὶ ἐξελεύσατο τὸ μνημεῖον καὶ ἔτεθε τὸ σῶμα αὐτοῦ.

καὶ έδειξαν αὐτῷ τὸ σῶμα τοῦ Ἰησοῦ.

καὶ έστη ἐν τῷ ἱερῷ τοῦ Ἰουδαίων ἐν τῇ ἱσταμένῃ κατά τὴν ἑντολήν.

καὶ ήμέρα ἦν παρασκευής, καὶ σάββατον ἐπέφωσκεν.

καὶ καθελὼν ἐνετύλυξεν αὐτὸν συνδόν, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὐ δὲν ἦν οὐδεὶς οὕτως κείμενος.

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καὶ έστη ἐν τῷ ἱερῷ τοῦ Ἰουδαίων ἐν τῇ ἱσταμένῃ κατά τὴν ἑντολήν.

καὶ ήμέρα ἦν παρασκευής, καὶ σάββατον ἐπέφωσκεν.
And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

When they returned from the tomb, they related all these things to the Eleven and to all the rest.

Now it was the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles;

and these statements appeared to them as nonsense, and they did not believe them.

But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.

On the Road to Emmaus

And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles from Jerusalem.

And these two were conversing with each other about the outcome of all these things.

And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

And he said to them, "What is this discussion you are having with each other as you walk along?"

And the one named Cleopas said to him, "Are you just visiting Jerusalem, and unaware of the things happening in her during these days?"

And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem, and unaware of the things happening in her during these days?"

And he said to them, "What 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;"
how the chief priests and our rulers handed him over for the sentence of death, and how
they crucified him.

And here we had been hoping he was the one who was going to redeem Israel. And
what is more, he is already spending his third day in the grave since when these things took
place.

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! "Ω ἄνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πάσας οἷς ἔλαλησαν οἱ προφῆται.

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.

DeBrunner says in §129 that rather than the impersonal "It is the third day," that this phrase
μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἐστέραν ἔστιν καὶ κύκλικεν ἡ ἡμέρα καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτῶι.
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And it came about that as he reclined with them, he took bread, gave thanks and broke it,
Then their eyes were opened, and they recognized him. And he disappeared from them.

And they said to each other, "Weren't our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?"

And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together,

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?

Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having."

And when he had said this, he showed them his hands and his feet.

So they handed him a piece of broiled fish.

And he took it, and ate it in front of them.

Jesus Appears to the Apostles

Then at that time he opened their minds to understand the scriptures.

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 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?

Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having."

And when he had said this, he showed them his hands and his feet.

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, "This is what is written: the Christ was to suffer, and to rise from the dead the third day,
Lk 24:47 καὶ κηρυχθῆναι ἐπί τῷ ὄνοματι αὐτοῦ μετάνοιαν καὶ ἀφεςιν ἀμαρτίων εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰεροσολύμων.
47and that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.
48You are witnesses of these things.
καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθι σατε ἐν τῇ πόλει ἡ ὡς οὗ ἐνδύσησθε ἐξ ὑμῶν δύναμιν.
49And I am sending what my Father promised down upon you. So you are to stay put in the city until such time you are endued with power from on high."
Ἐξῆγαγεν δὲ αὐτοὺς [ἐξο] ἐς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτοὺς.
50Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.
καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτοὺς διέστη ἀπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.
51And it came about that as he was blessing them, he parted from them, and was taken up into heaven.
καὶ αὐτοὶ προσκυνήσαντες αὐτοῦ ὑπέστρεφαν εἰς Ἰεροσολύμων μετὰ χαρᾶς μεγάλης καὶ ἔδωκαν παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
52And they, after worshiping him, returned back to Jerusalem with great rejoicing.
καὶ Ἰησοῦν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
53And 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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</tbody>
</table>
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 is of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

**Second**, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

**Third**, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary
eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

Did Jesus send out seventy, or seventy-two?
( ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 26th Edition and the UBS 4th Edition of the Greek text put the δύο, the "two," in square brackets, and the UBS editorial committee gives it a [C] rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δύο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaitic Syriac. And on the other hand, Codex Sinaiticus, one of the primary Alexandrian manuscripts, reads "70."

The implication some interpreters make, is that by appointing 70, Jesus drew on the Jewish tradition of there being 70 nations in the world, to show that his message was intended for everyone in the whole world. And that that was intended to be in contrast to when he sent the Twelve out earlier, and forbade them to go into any Samaritan village; whereas here in the case of the 70 / 72, there is no such prohibition. Paul says, "the gospel is to the Jew first, and also to the Gentile." (Romans 1:16) The Lord himself said in John 10:16, "Other
sheep I also have, which are not of this fold; those also I am to bring, and my voice they will
hear, and the result will be one flock, one shepherd."

Regarding the above-mentioned decision by the Editorial Committee of the United Bible
Societies’ Greek New Testament to include the "two" in square brackets, one of the members
of the committee disagreed with that decision, for he regarded "72" as undoubtedly the
original reading. That member was the late Kurt Aland. His written dissent, as published
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 Ψ B D, the Old Syriac, the Old Latin,
etc., etc., is ordinarily regarded at once as the original reading. If in addition
the opposing reading lies under the suspicion of ecclesiastical "normalizing,"
the testimony becomes irrefutable. The opposing witnesses represent
entirely an ecclesiastical normalizing. That they are in the majority is
altogether understandable; if they are ancient, this only proves how early the
normalizing process began to operate. For these reasons ἑβδομήκοντα δύο
should be printed without square brackets. K.A.

In other words, why would some copyists change the number away from the symbolically
significant "seventy" to a symbolically insignificant "seventy-two"? It is more likely that the
copyists who did the changing of the originals were the ones who changed it to "seventy" in
order to make it line up with the strong tradition of 70 in the Bible and Jewish tradition.
(This latter is part of what Kurt Aland calls "normalizing." There are many instances in the
Greek New Testament where the original reading is very obscure, or is poor grammar, or is a
very unpopular teaching. Later copyists tended to smooth over these passages, or
"normalize" them.)

There may be no symbolism at all involved in the number "seventy-two." Unless there is
significance that it is divisible by twelve. Six times.

Well then, since the messengers were sent out two by two, let's examine how each number is
divisible by two. If Jesus sent out seventy, that means there were 35 pairs of them. If
Jesus sent out seventy-two, that means there were 36 pairs of them.

There may be no symbolism at all in what number of emissaries Jesus sent out. Yes, it is
possible that he did intend some symbolism. But we should beware lest we change original
holy writ just because we want a symbolism in it. It is possible Jesus did not intend any symbolism.

I also wonder how the proximity of the other questionable δύο in 10:1 affected the copyists. See 10:1 written out below in both Greek and English.

Metà dé taúta
And after these things,
ánedeiezèn ò kúrios kai etérous ébdomíkonta [δύο]
the Lord appointed another seventy-two,
kaí ápésteilev autòus ánà δύο [δύο]
and sent them two by two
prò proçósou autòú
before his face,
eìc pàzàn pòlin kai tòpòn oû ἡμέλλεν αὐτός ἔρχεσθαι
into every town and place where he himself was about to go.

(FYI: in the third line of the verse above, in N.T. Greek one could say "two by two" either as ἄνα δύο without the second δύο, or one could say "two by two" as just δύο δύο, without the ἄνα. But the latter, called "distributive doubling," is either a Semitic idiom or a Greek vulgarism not expected of the educated and more literate Luke. As for the mixed expression, ἄνα δύο δύο it is found only later, in Mediaeval Greek.)

Here is a breakdown of some English translations I have checked. Those reading "70" are: Tyndale, KJV, NKJV, ASV, RSV, NRSV, NASB, CBW, JNT, ISV, HCSB, WEB, GW, Phillips, Recovery, Darby, Weymouth, The Message. Those reading "72" are: DRB, GNB, JB, NIV, TNIV, REB, NLT, NCV, CEV, NET, ESV, MOUNCE; and the NAB reads "seventy-[two], and says "seventy-two" in the section heading.

Endnote #3

Luke 22:43-44

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: ψ69: ψ75 Ν1 A B N T W 124 579 788 1071* Lect½ it Lý sýr8 copσα, bo̱ mss arm geo some Greek mss acc. to Anastasius-Sinaïta; Greek and Latin mss acc to Hilary Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in ψ69 certain.)

Transpose Lk 22:43-44 after Mt. 26:39 f13

Transpose Lk 22:43-45a (καὶ προσώπῳ) after Mt. 26:39 Lect½

Include with minor variants: Ρ*² D E F G H K L M N Q X Γ Δ* Θ Λ Π* Ψ 0171 0223 f1
13c 28 157 180 205 346 565 597 700 828½ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2174 1184½
Include with asterisks or obeli: Δ* Πc 892c mg 1079 1195 1216 copβοmss


"The absence of these verses in such ancient and widely diversified witnesses as p69, p75, A B T W syrδ, copςαβ, armmss geo Marcion Clement Origen al, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Πc 892c mg 1079 1195 1216 copβοmss) and their transferral to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.


Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.
Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975:

"The absence of these words from such early and diverse witnesses as $\psi^{75}$ B D* W Θ ita.d syr$s$ copsa,bo$\textit{mass}$ is most impressive and can scarcely be explained as a deliberate excision by copyists who, considering the fall of Jerusalem to be proof that God had not forgiven the Jews, could not allow it to appear that the prayer of Jesus had remained unanswered. At the same time, the logion, though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin, and was retained, within double square brackets, in its traditional place where it had been incorporated by unknown copyists relatively early in the transmission of the Third Gospel."

When I pondered what reasons could have possibly prompted copyists to add this passage to the gospel, it occurred to me that elements in the early church might not have wanted the Lord himself to be outshined by Stephen. For Stephen in Acts 7:60 said something similar. Yet Jesus himself predicted in John 14:12, "The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father." (DRP) On the other hand, Stephen may have done what he did because he was following Christ's known example.

**Endnote #5**

The Linear Aspect in the Gospel of Luke

The primary semantic content of a New Testament Greek verb, other than its lexical definition, was its "aspect" or "kind of action." Of these, there were three primary categories: the punctiliar aspect, the linear aspect, and the combined aspect. See Sections 318 through 356, in the book entitled, "A Greek Grammar of the New Testament and Other Early Christian Literature," by Blass and DeBrunner, and translated and edited by Funk, the University of Chicago Press, Chicago and London (1961).

Luke used the linear aspect much more discriminately than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in
fact, this makes all the difference for a proper understanding of several passages, some of
which are shown and discussed below.

1:34 εἶπεν δὲ Μαριάμ πρὸς τὸν ἀγγέλον, πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γνώσκω;

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

Mary asks how she could have a baby nine months from then, since she was not having sex
with a man at the time, nor in the near future.

3 Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πικνὰ καὶ δείχεις πιο
ολούνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

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

4 Τί δέ με καλείτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ὁ λέγω;
46aAnd why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?

κἀγώ ἦμιν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ξητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ
ἀνοιγήσεται ὑμῖν.

9So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will
be opened to you.

πάς γὰρ ὁ αὐτὸν λαμβάνει, καὶ ὁ ξητῶν εὑρίσκει, καὶ τῷ κρόνοντι 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.

The moral of that story is the virtue of brash persistence.

1 21 καὶ ἐπιθυμῶν χορτασθήναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλούσιο
ν. ἄλλα καὶ οἱ κύνες ἐρχόμενοι ἐπέλειψαν τὰ ἐλκὴ αὐτοῦ.

21and he kept longing in vain to eat the scraps dropping from the table of that rich man.
In contrast, even the dogs at least would come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost
unless our translations show the linear aspect. The point is that the beggar kept on longing
to eat what was falling from the rich man's table, but never did. His longing never ceased, or
ended. In contrast, the dogs would at least come and lick his sores.

1 3 χῆρα δὲ ἦν ἐν τῇ πόλει ἑκείνη καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀ
πό τοῦ ἀντιδίκου μου.

3But there was a widow in that city, and she kept on coming to him, saying, 'Give me
redress from my adversary.'

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story.
There are not separate Greek words in the Greek text specifically corresponding to "kept on"
coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is,
the inflection.

1 7 ὦ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῶ
ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;
So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

This is the passage most dependent on the linear aspect. The passage does not make much sense without it. First, observe how various translations have rendered it. I have put them in groups according to how they rendered the Greek causal coordinating conjunction γαρ.

KJV      And the chief priests and scribes sought how they might kill him; for they feared the people.
ASV      And the chief priests and the scribes sought how they might put him to death; for they feared the people.
Darby    and the chief priests and the scribes sought how they might kill him; for they feared the people.
YLT      and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.
WEB      The chief priests and the scribes sought how they might put him to death, for they feared the people.
CBW      So the high priests and the scribes continued to seek how they might put Him to death, for they were afraid of the people.
Phillips Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus.
NASB     and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
JB       and the chief priests and the scribes were looking for some way of doing away with him, because they mistrusted the people.
RSV      And the chief priests and the scribes were seeking how to put him to death; for they feared the people.
NKJV     And the chief priests and the scribes sought how they might kill Him, for they feared the people.
NIV      and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
TNIV     and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
Recov.   And the chief priests and the scribes were seeking a way to do away with Him, for they feared the people.
NAB      and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people.
REB      and the chief priests and the scribes were trying to devise some means of doing away with him; for they were afraid of the people.
NRSV     The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.
and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.

The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

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.

and the High Priests and the Scribes were contriving how to destroy Him. But they feared the people.

The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks.

And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.

The leading priests and teachers of religious law were actively plotting Jesus' murder. But they wanted to kill him without starting a riot, a possibility they greatly feared.

The chief priests and the scribes were looking for some way to kill Jesus. However, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning for γαρ. The closest thing to an adversative use is said to be in one passage in Matthew where γαρ is used in combination with other conjunctions; but here in this passage it is used by itself. The Matthew passage:

Matt

2 ή δε εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιστῶν ὄν ἀπὸ τής τροπεῖς 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 γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the passage. Perhaps that is why they supply so many English words that are not indicated in the Greek. I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.
Bible Translations Abbreviation Keys and Copyright Information

Tynd. = William Tyndale, 1527, public domain
Douay = The Douay-Rheims, by Martin, Allen and Bristow, New Testament published in 1582; Roman Catholic, public domain
KJV = King James Version, 1611, as revised by Blayney, 1769, or the Scrivener 1873 revision; Anglican, public domain
YLT = Young's Literal Translation, Robert Young, 1862, public domain
Darby = John Nelson Darby's translation, 1871, Brethren denomination, public domain
ASV = American Standard Version, 1901, public domain
Wey = Richard Francis Weymouth, published 1903, revised by James A. Robertson, 1924? public domain?
CBW = Charles B. Williams' translation, 1937, Copyright© 1986, Homan Bible Publishers, All rights reserved.
BBE = The Bible in Basic English, 1949, 1964, Published by Cambridge Press, Now Public Domain in the USA, as far as I know.
Ampl. = Amplified Bible, 1954, Copyright © 1987 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved
NASB = New American Standard Bible, 1963, 1995 updated edition, Copyright © 1995 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved
JB = Jerusalem Bible, 1966, Copyright © 1968 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc. (Roman Catholic)