The Gospel of

LUKE

part of

The Holy Bible

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Chapter 1

Introduction

Lk 1:1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

1 Since many have undertaken to draw up an account of the things fully attested among us,

Lk 1:2 καθὼς παρέδοοι ήμῖν οἱ ἅρξες αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

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

Lk 1:3 ἐδοξεν καὶ ἀμοί, παρηκολουθηκότι ζωήν ἄκριβως, καθεξῆς σοι γράφαι, κράτιστο Θεόφιλε,

3 it seemed good to me also, having meticulously traced everything again from the top, to write it down in sequence for you, O most excellent

Theophilus,

Lk 1:4 ίνα ἐπιγνώσῃ περὶ δὲ κατηχήθης λόγων τῆς ἀσφάλειαν.

4 so 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 ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερέως τις ὁ νόματι Ζαχαρίας, ἔξ ἐφημερίας Ἀβίας καὶ γυνῆς αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

5 It came about in the days of Herod, king of Judea, that there was a priest, Zechariah by name, of the rotation of Abijah. And his wife was from the daughters of Aaron, and her name was Elizabeth.

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

2 15a ἄνω τοῦ βασιλέως NA28 // τοῦ βασιλέως TR RP

3 15b γυνὴ αὐτῆς NA28 // ἡ γυνὴ αὐτοῦ TR RP
Lk 1:6 Ἡσαν δὲ δίκαιοι ἀμφότεροι ἑναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἑντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοῖ.

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

Lk 1:7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθοτι ἦν ἡ Ὁλομάζετε στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

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

Lk 1:8 Ἔγενετο δὲ ἐν τῷ ιερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἑναντὶ 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 ιερατείας, ἔλαχε τοῦ θυμίασι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου.

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

Lk 1:10 καὶ πάν τὸ πλήθος ἦν τοῦ λαοῦ προσευχόμενον ἐξω τῇ ὥρα τοῦ θυμίαματος.

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

Lk 1:11 Ἡμὴ δὲ αὐτῷ ἄγγελος κυρίου, ἕστως ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμίαματος.

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

Lk 1:12 καὶ ἐπηράχθη Ζαχαρίας ἱδὼν, καὶ φόβος ἐπέπεσεν ἐπ᾽ αὐτόν.

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

Lk 1:13 Ἐπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μη φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δήσις σου, καὶ ἡ γυνὴ σου Ελισαβέτ γεννήσῃ γυνὸν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ιωάννην.

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

Lk 1:14 Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, 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, καὶ ὁ ὅνον καὶ σίκερα ὑπὸ μη πῆ, καὶ πνεῦματος ἄγιου πλησίσηται ἐτί ἐκ κοιλίας μητρὸς αὐτοῦ.

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

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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 Text Εναντίον NA28 || ἑναντίον TR RP
6 1:7 Text ἦν Ελισαβέτ NA28 || Ελισαβέτ ἦν 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 Text γενέσει NA28 || γεννήσει G Ψ f 133 33 pm TR RP || lac Φ 75 F H N Q T Ξ
10 1:15a Text τοῦ κυρίου B D K L M s U W Y Δ Θ Λ Π Ω pm NA28 || γεννήσει G Ψ f 133 33 pm TR RP || lac Φ 75 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, ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ with that in Judges 13:5: Ναζήθεν ἔσται 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 ἐμί απὸ κοιλίας μητρὸς μου. The big difference is that in Luke here about John, the word ἔτι is used, meaning something "while still." And we know from Luke 1:44 that he was in fact filled with the Holy Spirit while still in his mother’s womb. In Isaiah 44:2, 24, God said, "I am the one who formed you from the womb," ὁ πλάσας σε ἐκ κοιλίας, where even though it says "from" the womb, we know the forming began while still in the womb.
Lk 1:16 Kai polloüs tôn uión Ἰσραήλ épistréfiei épì kúrioν tôn theon autòn•
16He will turn many of the children of Israel toward the Lord their God.
Lk 1:17 kai autòs proeleúsetai enópion autòu en pneúmati kai dunámēi Ήλίου, épistréfiei karðiás pateúron épì tékna, kai àpeitheíēn en frownhíēi dikaíων, étoumásei kúriō laōn katêskexuameñōn.
17And he will proceed in front of Him, in the spirit and power of Elijah, such that the hearts of fathers will turn12 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 Kai eìpen Zaxhriàs pòs tôn ángelou, Katà tì gnñosomai touto; Ἔγω γάρ εἰμι πρεσβύτης, kai ἢ γυνή μου προβεβηκών ἐν ταῖς ημέραις 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 Kai àpokríthēs δ ἂν γελοῖς eìpen autò, Ἔγω εἰμι Γαβριήλ ὁ παρεστηκώς ἐνώπιον τοῦ θεοῦ• και ἀπεστάλην λαλῆσαι πρὸς σέ, καὶ εὐαγγελίσασθαι σοι ταύτα.
19And in answer the angel said to him, "I am Gabriel, one who stands in the presence of God, and I have been sent to speak to you and to tell you these glad announcements.
Lk 1:20 Kai idòu, ἐστὶ σωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἢ ημέρας γένηται ταύτα, ἀνθ' ὄν σὺ ἐπιστέψασας τοῖς λóγοις μου, οὕτως πληρωθοῦσαι εἰς τὸν καιρόν 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 Kai ἤν ὁ λαός προσδόκων τόν Zaxhriàn, καὶ έθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.15
21And the people were waiting for Zechariah, and wondering about his delay in the temple.

The addition of the word ἐὰ 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 - epistrepwh, is in the infinitive form, ἐπιστρέψαι - epistrepsei. This is an "indefinite 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 τεκνα - epi tekna (toward children.) There is no possessive pronoun "their" here in the Greek. But if we leave it out here, in English, if someone’s heart "turns toward children," that might be understood to mean, he decides he now wants to have children. This verse must be an allusion to Malachi 4:6 in the Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint says ὁς ἀποκαταστάσει καρδίαν πατέρος πρὸς uión, "who will turn the heart of the father to the son." Several translations make the word πατήρ (pater) generic here, and so translate it as "parents to their children." I can understand that. But so many people already have an understanding of this verse, based on what seems to be a reality in this world that there are more children and fathers estranged, than children from their mothers. For example, the Bible says "Who ever heard of such a thing as a mother killing her child and eating him?" Apparently, it is harder to believe that a mother would do that to her child, than a father. Note that Malachi in the Hebrew also says that He will turn the hearts of the sons to the fathers. The question is, what is broken? Is it more fathers estranged from their children, and children angry at their fathers? Or mothers to the same extent? I think it is the former. That is why I am leaving it fathers and children, because that is more what is broken in the absence of the power of the Spirit.
14 1:18 Zechariah may have felt his question justified because of the fact that Abraham asked the same thing- for a sign. See Genesis 15:8. But this shows a lack of belief in God’s statements. Jesus said later, "A wicked and adulterous generation asks for a miraculous sign, but none will be given it except the sign of Jonah." (Diaste. 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 ἐς ἐν τῷ ναῷ αὐτόν NA28 ἐν τῷ ναῷ TR RP
Lk 1:22 Ἐξελθὼν δὲ οὖκ ἐδύνατο16 λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὅπασαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύειν αὐτοῖς, καὶ διέμενεν κωφός.

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

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

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

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

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

Lk 1:25 ὅτι Οὐ̄τως μοι πεποίηκεν κύριος17 ἐν ἡμέραις αἷς ἐπείδειν ἀφελείν ὑνείδος18 μου ἐν ἀνθρώποις.

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

The Birth of Jesus Foretold

Lk 1:26 ¶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἡ ὄνομα Ναζαρέθ.19

26And in the sixth month, the angel Gabriel was sent out from20 God, to a town in Galilee named Nazareth,

Lk 1:27 πρὸς παρθένον μεμνηστευμένην ἐμνηστευμένην21 ἀνδρὶ ὁ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας.

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

Lk 1:28 Καὶ εἰσελθὼν ἄγγελος22 πρὸς αὐτὴν εἶπεν, Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ.

28And the angel went in to her, and said, "Hail, O favored one! The Lord is with you."23

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

29But24 she was very troubled by the utterance,25 and wondered what sort of greeting this might be. 

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16 1:22 txt ἐδύνατο NA28 || ήδύνατο TR RP
17 1:25a txt κύριος NA28 || ὁ κύριος TR RP
18 1:25b txt ὄνειδος NA28 || τὸ ὄνειδός TR RP
19 1:26a NAzareth NA28 || Ναζαρέτ TR RP
20 1:26b txt ἀπὸ NA28 || ὑπὸ TR RP
21 1:27 txt ἐμνηστευμένη NA28 || μεμνηστευμένη RP
22 1:28a txt ἄγγελος NA28 || ὁ ἄγγελος TR RP
24 1:29a txt omit NA28 || ἰδοῦσα TR RP
And the angel said to her, “Fear not, Mary, for you have found favor with God.

And behold, you shall conceive in your womb, and shall bear a son, and you shall call his name Jesus. And he will reign over the house of Jacob for ever; and of his kingdom there will be no end.”

Therefore with God, nothing will be impossible.”

And the angel left her.
Mary Stays With Elizabeth

Lk 1:39 Ἄναστάσα δὲ Μαρία ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὅρειν ὑπὲρ τὴν οὐκοῦν τῇ Ἠλιασβέτ.

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

Lk 1:40 καὶ εἰσήλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἤσπασατο τὴν Ἑλιασβέτ.

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

Lk 1:41 Καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἤ Ἑλιασβέτ, ἐσκύρτησαν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἁγίου ἤ Ἑλιασβέτ,

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

Lk 1:42 καὶ ἀνεφώνησεν φωνὴ μεγάλη, καὶ εἶπεν, Εὐλογημένη οὖ 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 μοι τοῦτο, ἵνα ἔλθη ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;

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

Lk 1:44 Ἐδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὄτα μου, ἐσκύρτησαν ἐν ἀγαλλίαις τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

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, ότι ἔσται τελείωσις τοῖς λευκαλήμενοις αὐτῇ παρὰ κυρίον.

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

Mary’s Song

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

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

Lk 1:47 καὶ ἐγείρετο πνεῦμά μου ἐπὶ τὸ θέρω τῷ σωτηρί μου.

And my spirit did rejoice in God my Savior,

Mary Stays With Elizabeth

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And my spirit did rejoice in God my Savior,
Lk 1:48 Ὅτι ἐπέβλεψεν ἐπὶ τήν ταπείνωσιν τῆς δοῦλης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσα αἱ γενεὰι.

48because 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 ὁ δυνατός, καὶ ἄγιον τὸ ἴδιον αὐτοῦ.

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

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

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

Lk 1:51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηψάνους διανοιά καρδίας αὐτῶν.

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

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

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

Lk 1:53 Πεινώντας ἐνέπλησεν ἄγαθον, καὶ πλούτον τότα ἐξαπέστειλεν κενούς.

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

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

54He helped his servant Israel, and remembered about mercy

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39 1:49a txt μεγάλα NA28 || μεγαλεία TR RP

40 1:49b ...ὁ δυνατός, καὶ ἄγιον τὸ ἴδιον αὐτοῦ, καὶ τὸ ἐλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτόν. Traditionally, this ὁ δυνατός, καὶ ἄγιον τὸ ἴδιον 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 ἴδιον αὐτοῦ, καὶ τὸ ἐλεος αὐτοῦ... tois phousoumenois, "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 phousoumenois, "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 oun of Rev. 2:5. We have examples of the ethical dative in English literature also. See Milton’s Paradise Lost, Book I, Lines 25-26: "I may assert Eternal Providence, And justify the ways of God to men." In other words, justify the ways of God in the eyes of men, in the sight of men.

41 1:50a txt γενεάς καὶ γενεάς NA28 || γενεάς γενεάν TR RP

42 1:50b Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεάς καὶ γενεάς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever," See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him."
The Birth of John the Baptist

Lk 1:57 Ἡ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτῆς, καὶ ἐγέννησεν υἱὸν.

58And the time was fulfilled for Elizabeth to give birth, and she produced a son.

Lk 1:58 Καὶ ἠκούσαν οἱ περιόικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυκνυν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχασιν αὐτὴ.

59And 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 οὐγόδῃ, ἤλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Ἰακαρίαν.

60And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah.

Lk 1:60 Καὶ ἀποκρίθησαν ἡ μήτηρ αὐτοῦ εἶπεν, ὦ χή, ἀλλὰ κληθήσεται Ἰωάννης.

61And his mother responded and said, "No! He shall be called John."

Lk 1:61 Καὶ εἶπεν πρὸς αὐτήν ὅτι ὢντες ἐστιν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὄνοματι τούτῳ.

62And they said to her, "There is no one among your relatives called by that name."

Lk 1:62 Ἔνενευον δὲ τῷ πατρί αὐτοῦ, τὸ τί ἄν θέλοι καλεῖσθαι αὐτῷ.  Ὑπεραναγοράσθησαν δὲ διὰ τὸ λαῦ

63Then 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 ἔθαυμασαν πάντες.

64And he asked for a tablet, and wrote as follows, "His name is John." Everyone was surprised.

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

65And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.

Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαμβάνεται πάντα τὰ ῥῆματα ταῦτα.

66And 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 ἔθετον πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τόθο ἔσται; Καὶ γὰρ χείρ κυρίου ἦν μετ’ αὐτοῦ.

67And 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 ἔτο ὡς NA28 ἐν Οὐδέ TR RP
45 1:59 ἡ ἡμέρα τῇ ὄνομα NA28 ἐν Οὐγόδῃ NA28 ἢ ν ἠμέρα TR RP
46 1:61 ἔν τῇ συγγενείᾳ TR RP ἐκ τῆς συγγενείας NA28
47 1:62 ἔτο αὐτοῦ NA28 ἐν Οὐγὸν TR RP
48 1:63 οἱ ἤν οἱ NA28 ἔτο οἱ NA28 ἐν Οὐγόδῃ TR RP
49 1:63b Literally, “he wrote, saying...” ἔγραψεν 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 *Ἐλογισμός κύριος ὁ θεός τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,*
Lk 1:69 *‘Blessed be the Lord, the God of Israel, because he has turned to concern himself and has accomplished redemption for his people.*
Lk 1:70 *He has raised up a horn of salvation for us in the house of David his servant*;
Lk 1:71 *as he has said through the mouths of his holy prophets since eons ago,*
Lk 1:72 *salvation from our enemies and from the hand of all who hate us—*
Lk 1:73 *to demonstrate mercy to our fathers to remember his holy covenant,*
Lk 1:74 *who swore to our father Abraham, to give us*;
Lk 1:75 *to give his people the knowledge of salvation through the forgiveness of their sins,*
Lk 1:76 *and you,*
Lk 1:77 *child, will be called a prophet of the Most High; for you will go on before the Lord to prepare his paths,*
Lk 1:78 *to give us knowledge of salvation through the forgiveness of our sins,*
Lk 1:79 *because of the tender feelings of our God with which the Sunrise from on high will look over us,*
Lk 1:80 *to appear to those sitting in darkness and in the shadow of death, to guide our feet along the path of peace."

Lk 1:81 *And the child grew and became strong in spirit; and he was in the deserts,*
Lk 1:82 *until the days of his being presented to Israel.*

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51 ἐποίησεν
52 Δαυίδ
53 οὐκ εἴρηται
54 ἐπεσκέψατο
55 οὐκ εἴρηται
56 τοῦ λαοῦ
57 "Τὸ δὲ παιδίον ἦδαν καὶ ἔκραταιουτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἐως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ."
58 ἐπαύτου
59 οὑ γὰρ
60 Τὸ δὲ παιδίον ἦδαν καὶ ἔκραταιουτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἐως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
Chapter 2

The Birth of Jesus

Lk 2:1 Εγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναις, ἔξηλθεν δόγμα παρὰ Καίσαρος Ἀὐγοῦστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

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

Lk 2:2 Αὕτη ἀπογράφη πρῶτη 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, ἕκαστος εἰς τὴν ἴδιαν ἐαυτὸν62 πόλιν.

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

Lk 2:4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλαλείας, ἐκ πόλεως Ναζαρέθ63 εἰς τὴν ἱουδαίαν, εἰς πόλιν Δαυὶδ, ἦτοι καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίας Δαυὶδ,

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 σὺν Μαρίαν τῇ ἐμνηστευμένῃ αὐτῷ, οὐδὲ ἐγκύῳ.

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

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

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

Lk 2:7 Καὶ ἔστηκεν τὸν ὦν αὐτῆς τὸν πρωτότοκον, καὶ ἑσπαργάσαντες αὐτὸν, καὶ ἀνεκλίνειν αὐτὸν ἐν φάτνῃ,65 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

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

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

61 22 txt ἀπογραφὴ NA28 ἢ ἀπογραφὴ TR RP

62 23 txt ἐαυτὸν NA28 ἢ ιδιὰν TR RP


64 25 txt ἐμνηστευμένη αὐτῶ NA28 / μεμνηστευμένη αὐτῷ γυναικί TR RP

65 27a txt φάτνῃ NA28 / τῇ φάτνῃ TR RP

66 27b Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =bands---ages, for reasons which may be reasonably guessed. The cloth would absorb any blood, amniotic fluid and was still present after cleaning; this would have both practical and ceremonial cleanliness ramifications, since the mother’s blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus’ case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the
The Shepherds and the Angels

Lk 2:8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἁγιασμοῖς καὶ φυλάσσουσας φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμὴν 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 ἔφωβησαν 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 ἔπεαν αὐτοῖς ὁ ἄγγελος, Μή φοβεῖσθε• ἵδον γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἵτις 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 ὅτι ἔτεκεν ὑμῖν σήμερον σωτήρν• 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 βέρομεν ἐσπαργασμοῦν, 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 ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος φερομένων, αἰνοῦτων τὸν θεόν, καὶ λεγόντων,

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

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

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

swaddling could have kept the infant out of trouble while mother's eye was not upon it. Many Mediterranean lands practiced swaddling well over a thousand years later. See also Job 38:8;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 ΝΑ28 // καὶ ιδιον ΤΡ RP
68 2:12 txt καὶ κείμενον ΝΑ28 // καὶ κείμενον ΤΡ RP
69 2:14 (D) txt ἐν ἀνθρώποις εὐδοκία Κ² B² E G H K L M P U Γ Δ Θ Λ Π Ψ Ω 053 0233vid f¹ f³ 2 28 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1195 1216 1241 1242 1243 1253 1292 1342 1346 1345 1424 1505 1546 1646 2148 2174 2882 Byz Lect (συρ sperma) εὐδοκία οὖν) copb arm eth geo slav Origen2/5 Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Constitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret ἐν ἀνθρώπων εὐδοκίας "to mortals of his good pleasure" Κ² A B² D W 23 itid vglivst copsa goth Ireneaus lat Origen87/5 lat Cyril-Jerusalem Gaudentius Jerome6/15 Augustine2/41 NA27 {A} hominibus bonae voluntatis (=ἀνθρώπων εὐδοκίας 372) copy.b.c.d.e.f.g.11,13 cops cespse. to frasms / and en anthropopo eudokia synphoi h. H Hilary Ambrosiaster Ambrose Chromatius Jerome11/12 Augustine39/41 msacc. to frasms / and en anthropopo eudokia synphoi h. H Origen11/3 lac C N III 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 οὐρανόν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἅλλης, Διέλθωμεν δὴ ἐώς Βηθλεέμ, καὶ ἴδωμεν τὸ ρήμα τούτο τὸ γεγονός, δ’ ὁ κύριος ἐγνώρισεν ἡμῖν.

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

Lk 2:16 Καὶ ἦλθαν σπεύσαντες, καὶ ἀνέυραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον εἰς τῇ φάτνῃ.

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

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

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

Lk 2:18 Καὶ πάντες οἱ ἀκούσαντες ἐδαυμάσαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτοὺς.

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

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

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

Lk 2:20 Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἠκούσαν καὶ εἶδον, καθὼς ἐκαλήθη 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 ἐπλήσθησαν ημέρας ὅτι τῶν περιτεμείν 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 ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσεως, ἀνήγαγον αὐτὸν εἰς Ἰεροοἶλμα, παραστήσαν τῷ κυρίῳ.

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

Lk 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἄγιον 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,"
Καὶ τὸ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, Ζεῦγος τρυγόνων ἢ δύο νοσσόντας περιστερῶν.  

καὶ ἄνδρος ἤ γὰρ ἔρευναλή, ὥς ὄνομα Συμεών, καὶ ὁ ἄνδρος ὁτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἱσραήλ, καὶ πνεῦμα ἦν ἄγιον ἐπὶ αὐτὸν.  

καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν• καὶ ἐν τῷ εἰσαγαγείν τοὺς γονέως τὸ παιδίον Ἰησοῦν, τοῦ ποιήσας αὐτοὺς κατὰ τὸ εὐθυμένον τοῦ νόμου περὶ αὐτοῦ,  

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

καὶ ἄνθισεν ἐπὶ αὐτὸ ἐκ τὰς ἀγκάλας, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν,  

καὶ τὸν ηποίμασα κατὰ πρόσωπον πάντων τῶν λαῶν•  

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

λαμβάνω τοῦ Ἰσραήλ.  

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

καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.  

And the child’s father and mother were marveling at the things being said about him.
Lk 2:34 Kai eulóghēsen autóu Sýmewón, kai eîpêν pròs Mαrîmá tîn mētēra autòu, Ἦδο, οὗτος kētai eis éis péswin kai ānâstasin pōllŏn en tò 'Iraζhî, kai eis òmeiôn antiléghmenōn.

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, and to be a sign that will be continually denounced—
Lk 2:35 kai os ðe autēs tîn psikhîn dieuleustai ro'miâia diwos autokalufðhōsin ek pōllŏn karidîn dialoignymi.

35yes a sword will be run through your own soul too— so that the thoughts of many hearts will be revealed."
Lk 2:36 Kāi ðîn 'Annâ profrētîs, thugârîn Fânuηhîl, ék phulîs 'Aζârî - autē proboβeθkùia ðîn òmeiôrâs pōllâiç, zîsasas metà àndròs ðîtî épîta êpô tôîs pαrhênias autēs, 
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 autê chîrâ ðwos étîon dýdoûkonta teesârîwâ - ðî oûk ârîstato tòî íreôu, nîstetâis kai deîseusôn lattetûusas nûkta kai òmeîrâ.
37and then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying. Lk 2:38 Kαi autê autê thî wûra epîstásâ anâvomulojêî tîw ðêwî kai élalî peri autou pâsan tôîs prôodoxhómeînûs lûtrwous ên òrêousalâmîm.
38And coming up at that very time, she gave thanks to God, and spoke about the child to all those expecting redemption in Jerusalem.
Lk 2:39 Kαi wûs êtêlêsan âpânta pânta tâ katâ tôn vûmôn kûrîou, épêstrepam eis tîn Gâlîlâiân, eis pûlin eautâw Naζarêth.
39And when they had completed everything required by the Law of the Lord, they returned to their own town of Nazareth. Lk 2:40 Tô ðe pâdion ðîzânêv, kai êkratîoîtô, pleruðmiênûn sôfia kai ðhîrîz ðeõ ðîn êpû autô.
40And the child grew and became strong, he was filled with wisdom, and the grace of God was upon him.
The Boy Jesus at the Temple

Lk 2:41 ἴνα γωνάκωι αὐτοῦ κατ᾽ ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ Πάσχα.
41 Now his parents would go every year to Jerusalem for the festival of Passover.

Lk 2:42 καὶ ὅτε ἐγένετο ἔτων δύοδεκα, ἀναβαίνοντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς,
42 And when he turned twelve years old, they went up, according to the custom of the Festival.

Lk 2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ἦπερτρέφειν αὐτούς, ὑπείμενεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ καὶ οὐκ ἔγνωσαν οἱ γονείς αὐτοῦ.
43 And the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and his parents were not aware of it.

Lk 2:44 νομίσαντες δὲ αὐτόν εἶναι ἐν τῇ συνοδίᾳ, ἤλθον ἡμέρας ὀδὸν, καὶ ἀνεξήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνώσοις.
44 Thinking he was in their company, they went a day's journey, and then began looking for him among their relatives and acquaintances.

Lk 2:45 καὶ μὴ εὑρόντες αὐτὸν, ὑπεστρέφαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτὸν.
45 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 says here that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (http://michaelmolnar.com/) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.

90 2:42b ΤΟΧ αναβαίνοντων αὐτῶν NA28 { } / αναβάντων αὐτῶν εἰς Ἱεροσόλυμα TR RP

91 2:43 ΤΟΧ

92 2:44 ΤΟΧ καὶ τοῖς γνωστοῖς Ν B C* L W NA28 { } / καὶ εν τοῖς γνωστοῖς A C* D TR RP

93 2:45a ΤΟΧ ευροντες NA28 { } / ευροντες αὐτῶν TR RP

94 2:45b ΤΟΧ αναζητουντες NA28 { } ζητουντες TR RP
Lk 2:46 Καὶ ἐγένετο, μετὰ ἡμέρας τριών αὐτόν ἐν τῷ ἱερῷ, καθεξόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτώντα αὐτούς.

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

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

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

Lk 2:48 Καὶ ἠδυνατον ἀυτόν ἐξεπλάγησαν· καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἤμιν αὐτῶς; Ἰδοὺ, ὅ πατήρ σου κἀγὼ ὄντος ἐξητούμεν σε.

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

Lk 2:49 Καὶ εἶπεν πρὸς αὐτοὺς, Τί ὤτι ἐξητείτε με; Ὁ δὲ ἦδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;

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

Lk 2:50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ρῆμα δὲ ἐλάλησαν αὐτοῖς.

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

Lk 2:51 Καὶ κατέθη μὲ τ’ αὐτῶν, καὶ ἠλθεν εἰς Ναζαρέθ καὶ ἤν υποσασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διέτησεν πάντα τὰ ρημάτα ἐν τῇ καρδίᾳ αὐτῆς.

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

Lk 2:52 ¶ Καὶ ἤσσοις πρὸςκόπτεν [ἐν τῇ] οὐφιαὶ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώπωι.

52 And 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 ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τεταραχοῦντος Τιᾶς Γαλιλαίας Ἰησοῦ, Φιλίππου δὲ τοῦ

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95 2:46 txt metα NA28 {ν} // μεθο TR RP
96 2:47 Literally, "were amazed at his understanding and his responses." This is probably an example of hendiadys, according to BDF §442(16), when used with the conjunction καί, accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiadys.
97 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 το ρηματα NA28 {ρ} // το ρηματα ταυτα TR RP
99 2:51b Compare Genesis 37:11.
100 2:52 txt [ἐν τῇ] οὐφια NA28 {ν} // οὐφι TR RP
101 3:1a txt τεταραχοῦντος Κ* A C NA28 {ν} // τεταραχοῦντος Κ E L N W Μ TR RP // omit D // lac Π Π75 Q P 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 Μ in the others. Though Codex D omits the first one, it reads with Μ in the others. The purpose for omitting one of the two adjacent vowels, in this case an alpha, is sometimes called "euphony." That is, it
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,

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1And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins,

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2during the high priesthood of Hananiah and Kayafas, the word of God came upon John the son of Zechariah in the desert.

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

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

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.”

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.”

5Πᾶσα φάραγξ πληρωθήσεται, καὶ πάν ὅρος καὶ βουνὸς ταπεινωθήσεται· καὶ έσται τὰ σκολιὰ εἰς εὐθείαν, καὶ οἱ τραχεῖαι εἰς δόους λεῖας·

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

6And all flesh shall see the salvation of God.”

6And all flesh shall see the salvation of God.”

7Ἀλεξεν οὖν τοῖς ἐκπορευομένοις δολοῖς βαπτίσθηναι ὑπ’ αὐτοῦ, Γεννήματα ἐχιδνῶν,

7Who warned you to flee from the coming wrath?

8Τοις ὑπέδειξεν ὡς φυγεῖν ἀπό τῆς μελλόντος ὁργῆς;

8So 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?

9Then 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.

9Then 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.

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

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

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

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

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

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

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

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

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107 3:11 τὸν ἐξομολογεῖν ἐπὶ ἐξομολογεῖν τῷ μὴ ἔχοντι, καὶ ὁ ἐχον βρώματα ὑπόκοιος ποιεῖτω.

108 3:12 ἠλθον δὲ καὶ τελῶναι βαπτισθήναι, καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν; αὐτὸς ἐπὶ ποιήσωμεν.

109 3:13 ὁ δὲ εἶπεν πρὸς αὐτοὺς, Μηδέν πλέον παρὰ τὸ διατεταγμένον υἱὸν πράσσετε.

110 3:14 Ἐπηρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, Ἔχον ὑδάτι βαπτίζω υἱὸν ἐρχεῖται δὲ ὁ ἱσχυρότερός μου, οὗ σῶκ εἰμὶ ἰκανός λύσαι τὸν ἑαυτοῦ τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ἐρχεῖται ἐν πνεύματι ἄγιοι καὶ πνεῦμα.

111 3:15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περί τοῦ ἱδρύμου, μήποτε αὐτῶς εἶπ ὁ χριστός.

112 3:16 ἀπεκρίνατο λέγων πάσιν ὁ ἱδρύμος, Ἐγὼ μὲν ύδατι βαπτίζω υἱὸν ἐρχεῖται δὲ ὁ ἱσχυρότερός μου, οὗ σῶκ εἰμὶ ἰκανός λύσαι τὸν ἑαυτοῦ τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ἐρχεῖται ἐν πνεύματι ἄγιοι καὶ πνεῦμα.

113 3:17 οὗ τὸ πτόν ἐν τῇ χειρὶ αὐτοῦ, διακαθάραται τὴν Ἰουνίαν αὐτοῦ, καὶ συναγαγεῖν τὸν ύποτάμων αὐτοῦ, τὸ δὲ ἄχρονον κατακαθαύσει πυρὶ ἀσβέστῳ.
Lk 3:18 ¶ Polllai men ouin kai etera para kalewv euaggelizevton ton laion

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

Lk 3:19 ὁ δὲ Ἡρῴδης ὁ τεταράρχης, ἑλεγχόμενος ὑπ᾽ αὐτοῦ περί Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἄδελφου αὐτοῦ, καὶ περὶ πάντων ὃν ἐποίησεν πονηρῶν ὁ Ἡρῴδης.

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 προσεθήκεν καὶ τοῦτο ἐπί πάσιν, ἵνα κατέλειπεν τὸν ἱωάννην ἐν φυλακῇ.

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

The Baptism of Jesus

Lk 3:21 Ἔγενετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνευχῆθη τὸν οὐρανόν,

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

Lk 3:22 καὶ κατηβήκεν τὸ πνεῦμα τὸ ἄγιον σωματικὸ εἴδει ὡς περιστεράν ἐπ᾽ αὐτόν, καὶ φωνὴν ἔχ οὐρανον γενέσθαι. 114 Ἔστω εἰ ὁ υἱός μου ὁ ἀγαπητός, ἐν όιι 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 ὥσει ἐτῶν τριάκοντα, ὃν υἱός, ὡς ἐνομίζετο, ἱωσὴν, τοῦ Ἡλί,

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

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113 3:20 txt paioi P75 K* B D Ξ itb.de cop TD TG SBL / paioi [και] NA28 {\} / paioi και K2 A C E L N W 070 \3 lat syr TR RP / lac P 46 F Q T. One theory for the cause of addition of και is that it was to avoid asyndeton.

114 3:22 txt gensechthei P* K B D I L N W NA28 {} / gensechthei A E N M TR RP / lac P 46 P75 C P Q T Ξ

115 3:23a καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσει ἐτῶν τριάκοντα. Most translations render this something like, "And Jesus himself was about thirty years old when he began his ministry." The trouble with that is that the words "his ministry" are not in the Greek. The usual reasoning for this rendering is that the word "began," ἀρχεῖν is reminiscent of Luke’s use of the same word, and in the same middle voice, in Acts 1:1, where he says he wrote about all that Jesus "began both to do and to teach." I find this an unacceptable leap. The KJV says, "And Jesus himself began to be about thirty years of age." The trouble with that is, how can you begin to be about thirty? The thirtieth year has a beginning, but "about thirty" does not. So what was it that was beginning? The lexical authorities on koine Greek tell us that the word ἀρχεῖν in the middle voice is often pleonastic or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JW/Hunkin on the Pleonastic ἀρχεῖν in the New Testament. Acts 1:1 is specifically given as an example of this; thus Acts 1:1 would be "everything he did and taught." Here in Luke 3:23, both ἐμι and ἀρχεῖν are in the continuous aspect. The word αὐτὸς could be its demonstrative use. Thus I translated this passage, "And this Jesus, being about thirty years old, was the son, so it was thought, of Joseph..."

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

117 3:23c Probably, son-in-law of Eili. (In Hebrew this name Eili starts with the consonant Ayin, a guttural stop. The NA27/UBS Greek text and the 1550 Textus Receptus have it spelled Eili, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli." In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided..."
Lk 3:24 τοῦ Μαθθαί, τοῦ Λευ, τοῦ Μελχ, τοῦ Ίαννα, τοῦ Ίωσήφ,

24the son of Matthath, the son of Levi, the son of Melki, the son of Yannai,118
the son of Joseph,
Lk 3:25 τοῦ Ματταθίου, τοῦ Αμώς, τοῦ Ναούμ, τοῦ Έσλί, τοῦ Ναγγαί,
25the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
Lk 3:26 τοῦ Μαδθ, τοῦ Ματταθίου, τοῦ Σεμείν, τοῦ Ίωσήχ, τοῦ Ίωάδα,
26the son of Maath, the son of Mattathias, the son of Semein, the son of Shealtiel, the son of Neri,
Lk 3:27 τοῦ Ἰωάννη τοῦ Ηρώτα τοῦ Ζωροβάβελ τοῦ Σαλαβήλ τοῦ Ἡρί, 119
27the son of Yoanan,120 the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,
Lk 3:28 τοῦ Μελχί, τοῦ Λαδί τοῦ Κωσάμ τοῦ Ελιμάδαμ τοῦ Ἡρ,
28the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam,121
the son of Er,
Lk 3:29 τοῦ Ἰσσοῦ τοῦ Ελιέζερ τοῦ Ἰωρίμ τοῦ Μαθθαί τοῦ Λευ, 122
29the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,
Lk 3:30 τοῦ Σεμείν τοῦ Ιωάδα τοῦ Ἰωσήχ τοῦ Ιωάν τοῦ Ἑλιακίμ,
30the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam,123 the son of Eliakim,
Lk 3:31 τοῦ Μελέα τοῦ Μεννᾶ τοῦ Ματταθα τοῦ Ναθαμ τοῦ Δανιᾶ, 124
31the son of Melea, the son of Menna,124 the son of Mattatha, the son of Nathan, the son of David,
Lk 3:32 τοῦ Ἰωσαφατ τοῦ Ἰβηρ τοῦ Βοζ τοῦ Σαλμων τοῦ Ναοσών, 125
32the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon,125
the son of Nahshon,

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

118 3:24  τοῦ Μαθθαί, τοῦ Λευ, τοῦ Μελχί, τοῦ Ἰαννα, τοῦ Ἰωσήφ,

119 3:27  τοῦ Ματταθίου, τοῦ Αμώς, τοῦ Ναούμ, τοῦ Έσλί, τοῦ Ναγγαί,

120 3:28  τοῦ Μαθ, τοῦ Ματταθίου, τοῦ Σεμείν, τοῦ Ἰωσήχ, τοῦ Ίωάδα,

121 3:29  τοῦ Ἰσσοῦ τοῦ Ελιέζερ τοῦ Ἰωρίμ τοῦ Μαθθαί τοῦ Λευ,

122 3:30  τοῦ Ματταθίου, τοῦ Σεμείν, τοῦ Ίωσήχ, τοῦ Ίωάν τοῦ Ελιακίμ,

123 3:31  τοῦ Μαθ, τοῦ Σεμείν, τοῦ Ίωσήχ, τοῦ Ίωάν τοῦ Ελιακίμ,

124 3:32  τοῦ Ματταθίου, τοῦ Σεμείν, τοῦ Ίωσήχ, τοῦ Ίωάν τοῦ Ελιακίμ,
Lk 3:33 τοῦ Ἀμιναδὲβ, τοῦ Ἀράμ, τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰουδα,  
the son of Amminadab, the son of Aram, the son of Perez, the son of Judah,

Lk 3:34 τοῦ Ιακώβ, τοῦ Ἰασάκ, τοῦ Ἀβραὰμ, τοῦ Θάρρα, τοῦ Ναχώρ,  
the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Lk 3:35 τοῦ Σερούχ, τοῦ Ῥαγαύ, τοῦ Φάλεκ, τοῦ Ἐβέρ, τοῦ Σαλά,  
the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

Lk 3:36 τοῦ Καϊνάμ, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νώε, τοῦ Λάμεχ,  
the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

Lk 3:37 τοῦ Μαθούσαλα, τοῦ Ἐνώχ, τοῦ Ἰάκετ, τοῦ Μαλαέληα, τοῦ Καϊνάμ,  
the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

Lk 3:38 τοῦ Ἐνώ, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.  
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 Ἰσοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ.

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

Lk 4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις• καὶ συνελθεὶσιν αὐτῶν, ἐπένασεν.

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

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

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

Lk 4:4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰσοῦς, Γέγραπται δι' οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται οἱ ἄνθρωποι.

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

Lk 4:5 καὶ ἀναγαγὼν αὐτὸν ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

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

Lk 4:6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἀπασαν καὶ τὴν δόξαν αὐτῶν• ὅτι ἐμοὶ παραδέδοται, καὶ ὃς ἔσται θεὸς διδώμι αὐτήν.

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

Lk 4:7 Σοὶ όὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάσα.

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

Lk 4:8 καὶ ἀποκρίθης ὁ Ἰσοῦς εἶπεν αὐτῷ, Γέγραπται, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

8In answer Jesus said to him, 132 "It is written: 'You shall worship Yahweh your God, and him only shall you serve.' 133"
Lk 4:9 "And when he had filled them with the Holy Spirit, he led them out into the desert, where the devil tested him for forty days. He was with the wild animals, and angels cared for him."

Lk 4:10 For it is written: 'You shall not test Yahweh your God, throw yourself down from here.

Lk 4:11 and they will bear you up in their hands, so you will not strike your foot against a stone."

Lk 4:12 Jesus answered and said to him, "It says: ‘You shall not test Yahweh your God.’"

Lk 4:13 And having carried out every sort of temptation, the devil left him until an opportune time.

Jesus Begins to Preach

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

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

Jesus Rejected at Nazareth

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

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

Jesus Begins to Preach

Lk 4:13 It says: ‘You shall not test Yahweh your God.’"
Lk 4:18 Πνεῦμα κυρίου ἑπ’ ἐμε, οὐ εἰνεκεν ἔχρισεν με εὐαγγελίσασθαι πτωχοῖς· ἀπέσταλκέν με κηρύξαι αἰχμαλώτων ἄφεσιν, καὶ τυφλῶν ἀνάβλεψιν, ἀποστείλα τεθραυσμένους ἐν ἄφεσει, 18The Spirit of Yahweh is upon me, because he has anointed me; He has sent me138 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 κηρύξαί ἐνιαυτόν κυρίου δεκτόν.

19to proclaim the year of Yahweh’s favor…”139
Lk 4:20 Καὶ πτόχας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἔκαθισεν· καὶ πάντων οἱ ὀρθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀπενιστότες αὐτῷ.

20And having closed the scroll, he gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him.
Lk 4:21 Ἡρέματο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὑσίν ύμων.

21And he began to speak to them: “Today this scripture is fulfilled in your hearing.”
Lk 4:22 Καὶ πάντες ἀμαρτόρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Ὁ υἱὸς τῆς ἱστιακῆς ἐστίν ίωσης αὐτός;

22All were speaking well of him and amazed at the gracious words coming from his mouth. And they were saying, “Isn’t this Joseph’s son?”
Lk 4:23 Καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρείτε μοι τὴν παραβολὴν ταύτην, ἵπτρε, θεράπευσον σαυτόν ὅσα ἥκουσας γενόμενα εἰς τὴν καρφωσιόν, ποίησον καὶ ὦδε ἐν τῇ πατρίδι σου.

23And he said to them, “No doubt you will quote to me this proverb: ‘Physician, heal yourself!’ The things we heard were happening in Capernaum, do here in your home town.”
Lk 4:24 Ἡμὴν ἐν τῇ πατρίδι σου ὑπακοὴν ὑμῶν ὅτι οὐδεὶς προφῆτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

24And he said, “Truly I tell you, no prophet is accepted in his home town.
Lk 4:25 Ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰςαϊλ, ὅτε ἐκλείσθη ὁ οὐρανός ἐπὶ ἔτη τριά καὶ μῆνας ξέ, ὡς ἐγένετο λιμοῦ μέγας ἐπὶ πᾶσαν τὴν γῆν•

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

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138 4:18 1 txt omit R B D L W Ξ f1 33 579* 700 892* lat syr5 copSa bo Or Eus Did NA28 {f1} include ἰάσασθαι τοὺς συντετριμμένους τῆς καρδίαν “to heal the broken-hearted” Λ F K M U Γ Δ Θ Λ Π Ψ 0102 f1 2 28 69 124 157 346 565 788 1071 1241 1424 2882 Μ it† vgcl syrP b pal copbo⁵²⁴ lac lat TR RP † lac P⁴⁵ ⁴⁸ ⁵⁷⁵ C N P Q T. The standard textual criticism arguments are: (1), lectio breviar lectio potior (“the shorter reading is the better reading”) - unless homoiooteleuton or otherwise explains omission, and (2), that the first reading best explains the other reading; that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap compared to the Isaiah passage - it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translations, including mine, end the quotation with an ellipsis…” Moreover, Jesus also adds a phrase from a totally different passage in Isaiah, 58:6, “to set at liberty those who are oppressed.” To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.

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

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

Lk 4:27 Καὶ πολλοὶ λεπτοὶ ἦσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαιοῦ τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν ὁ Ὅρος.

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

Lk 4:28 Καὶ ἔπληθσαν πάντες δύο ἐν τῇ συναγωγῇ, ἀκοῦσαν ταῦτα,

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

Lk 4:29 καὶ ἀναστάντες ἐξεβάλει αὐτὸν ἐξῶ τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἐως ὑφές τοῦ ὄρους ἀπ’ οὗ ἡ πόλις ὡκοδόμητο αὐτῶν ὡστε ἔκακη τοῦ κατακρημνίσαι αὐτόν.

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

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

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

Jesus' Teaching Has Authority

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

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

Lk 4:32 Καὶ ἔξεπλήσσοντο ἐπὶ τῇ 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 ἐχῶν 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 Ἑκτὸς τί ἦμεν καὶ σοί, Ἱσαὰκ Ναζαρηνε; Ἡθεῖς ἀπολέσαι ἡμᾶς· Οἶδας τε τίς εἶ, ὁ ἀγίος τοῦ θεοῦ.

35Ha! 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 ἐπέτιμησαν αὐτὸ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἀπ’ αὐτοῦ. Καὶ ῥίψαν αὐτόν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ, μηδὲν βλάφαν αὐτὸν.

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 ἔγενε θάμβος ἐπὶ πάντας, καὶ συνενελάλον πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος ἦσαν, 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 ἔξεπρεπέτο Ἰησοῦς περὶ αὐτοῦ εἰς πάντας τόπον τῆς περιχώρουν.

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

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

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

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

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

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

Lk 4:40 ¶ Δύοντος δὲ τοῦ ἡλίου, ἀπαντεὶς δοῦς ἔχον ἀσθενοῦντας γόοις ποικίλαις ἦγαγον αὐτοὺς πρὸς αὐτὸν• ὁ δὲ ἐν ἕκαστῳ αὐτῶν τὰς χεῖρας ἐπιτίθεις ἐθεράπευεν αὐτοὺς.

40 And as the setting was everyone who had anyone ill with various kinds of sickness brought them to him, and laying his hands on each one of them, he was healing141 them.

Lk 4:41 Ἐξῆρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ ὑιὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν ὅικ εἰς αὐτὰ λαλεῖν, ὅτι ἤδειον τὸν χριστὸν αὐτὸν εἶναι.

41 Moreover, demons were coming out from many, shouting and saying, "You are the Son of God!"142 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.eis ἔρημον τόπον, καὶ οἱ ὀχλοὶ ἐπεζήτησαν αὐτόν, καὶ ἦλθον ἐς αὐτοῦ, καὶ κατέχον αὐτὸν τῷ μὴ πορεύεσθαι απ' αὐτῶν.

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

Lk 4:43 Ὅ δὲ εἶπεν πρὸς αὐτούς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ ὅτι ἐπὶ τούτο ἀπεστάλην.

43 But he said to them, 'I must preach the kingdom of God to the other towns also, because on that basis I was sent.'143

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

44 And he kept on preaching in the synagogues of Jewdom.144

141 4:40 txt ἐπιτιθεὶς ἐθεράπευεν NA28 /\ ἐπιτιθεὶς ἐθεράπευεν TR RP
142 4:41 txt ὁ υἱὸς Π75 Ν B C D L W Ξ lat syr* bo cop* TR RP Marcion\ Or NA28 /\ ὁ χριστὸς ὁ υἱὸς Α Q 0102 M it* syr* bo cop* TR RP
143 4:43 txt ὅτι ἐπὶ τούτῳ ἀπεσταλὴν Π75 Ν B L W NA28 /\ ὅτι εἰς τούτῳ ἀπεσταλὴν Ω /\ εἰς τούτῳ γὰρ ἀπεσταλήν D /\ εἰς τούτῳ ἀπεσταλὰν Α 2211 M TR RP /\ lac Ξ
144 4:44 txt εἰς τὰς συναγωγὰς τῆς Ἰουδαίας Π75 Ν B Q\ lat syr* bo cop* TR RP Ν A B C D E Μ ΝP T Ξ lat syr* bo cop* Ν Α B C D E Μ ΝP T Ξ /\ εἰς τὰς συναγωγάς τῶν Ἰουδαίων Ω /\ εἰς τὰς συναγωγὰς τῆς Λαμπρᾶς υἱοῦ Μ /\ εἰς τὰς συναγωγᾶς τῆς Λαμπρᾶς Υ /\ γεο TR RP /\ lac Ν Π Τ Ξ. Where the earliest say was he 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.
Chapter 5

The Calling of Simon, Andrew, James, and John

Lk 5:1 'Εγένετο δὲ ἐν τῷ τόν ὄχλον ἐπικεφαλίζεται αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὶς παρὰ τὴν λίμνην Γεννησαρέτ•

1And it came about that as he was standing by the Lake of Gennesaret, with the crowd pressing urgently around him and listening to the word of God, Lk 5:2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην• οἱ δὲ ἄλλες πτ' αὐτῶν ἀποβάντες ἐπλυνον τὰ δίκτυα.

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

Lk 5:3 Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὥ ἦν Σίμωνος, ἤρωτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὅλιγον. Καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὁχλούς.

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

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

Lk 5:5 Καὶ ἀποκρίθησεν Σίμων εἶπεν, Ἐπιστάτα, δὲi ὀλίγης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν• ἐπὶ δὲ τῷ ρημάτι τοῦ χαλάσας 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 τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἵχθουν πολὺ• διερρήσατο δὲ τὰ δίκτυα αὐτῶν.

6And when they had done so, they had enclosed a great number of fish, and their nets147 were beginning to tear.

Lk 5:7 καὶ κατένευσαν τοὺς μετόχους ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἠλθὸν καὶ ἐπλύναν ἀμφότερα τὰ πλοία, ὡστε βυθίζεσθαι αὐτά.

7So they signaled to their partners in148 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 Ἅδων δὲ Σίμων Πέτρος προσέπεσεν τοὺς γόνασιν Ἰησοῦ, λέγων, Ἐξελθεῖν ἢπ' ἐμοῦ, ὅτι ἀνήρ ἀμαρτωλός εἰμι, 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 Θάμβωσεν γὰρ περιέχειν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἁγίᾳ τῶν ἱχθών ὑπὲρ ἑξελάβον•

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.

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145:5.2 Τέλος δὲ ἐπλύνον τὰ δίκτυα, ἐπλύνον τὰ δίκτυα. (B D Q W NA28) τέλος δὲ ἐπλύνον τὰ δίκτυα ἐπλύνον τὰ δίκτυα. (A C E) τέλος δὲ ἐπλύνον τὰ δίκτυα. (TR RP)

146:5.5 τέλος δὲ ἐπλύνον τὰ δίκτυα. (B D Q W NA28) τέλος δὲ ἐπλύνον τὰ δίκτυα. (A C E) τέλος δὲ ἐπλύνον τὰ δίκτυα. (TR RP)

147:5.6 τέλος δὲ ἐπλύνον τὰ δίκτυα. (B D Q W NA28) τέλος δὲ ἐπλύνον τὰ δίκτυα. (A C E) τέλος δὲ ἐπλύνον τὰ δίκτυα. (TR RP)

148:5.7 τέλος δὲ ἐπλύνον τὰ δίκτυα. (B D Q W NA28) τέλος δὲ ἐπλύνον τὰ δίκτυα. (A C E) τέλος δὲ ἐπλύνον τὰ δίκτυα. (TR RP)
Lk 5:10 ὃμοίως δὲ καὶ ἱάκωβον καὶ ἰωάννην, γυναῖκας Ζεβεδαίου, οί ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ ἐπένευ ρός τὸν Σίμωνα ὁ Ἰησοῦς, ἦ θεοφόροις ἀπὸ τοῦ νῦν ἀνθρώπους ἐπώνωρον.

10But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings."
Lk 5:11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα, ἵκολούθησαν αὐτῷ.

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

A Leper Healed Spreads the Word
Lk 5:12 Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· οὗ δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

12And it came about that he was in one of the towns, and behold, a man covered with leprosy. And when he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can cleanse me."
Lk 5:13 Καὶ ἐκείνης τῆς χείρα ἡμάτων αὐτοῦ, λέγων, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἦ λέπρα ἀπήλθεν ἀπ' 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 αὐτοῖς παρῆγγελεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεύτερον σεαυτὸν τῷ ἱερεῖ, 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."

15But word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed of their sicknesses.
Lk 5:16 Αὐτὸς δὲ ἦ ὡς ψωφημὼν ἐν ταῖς ἐρήμοις καὶ προαγχόμενος.

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

The Paralytic Lowered Through the Roof
Lk 5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθῆμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐξηλθόντες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ καὶ δύναμις κυρίου ἦν εἰς τὸ ἱάσθαι αὐτῶν.

17And it came about during one of the days that, as he was teaching, Pharisees and teachers of the Torah also were sitting there, who had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was present for him to heal.
Lk 5:18 Καὶ ἴδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὡς ἦν παραλυτικός, καὶ ἔξητον αὐτὸν εἰσενέγκειν καὶ θείαν [αὐτὸν].

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

Lk 5:19 καὶ μὴ εὐρέντες ποιας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δόμα, διὰ τῶν κεραίων καθήκαν αὐτὸν σύν τῷ κλινιδίῳ εἰς τὸ μέσον ἐξωπροθεν τοῦ Ἰησοῦ.

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

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

20 And when Jesus saw their faith, he said, 

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

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

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

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

Lk 5:23 Τί ἔστιν εὐκοπώτερον, εἶπεν, Ἀφέωνται σοι αἱ ἀμαρτίαι σου, ἢ εἶπεν, Ἐγείρε καὶ περιπάτεις;

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

Lk 5:24 ἵνα δὲ εἶδητε ὅτι ὁ υἱὸς τοῦ ἄνθρωπος ἔξουσιαν ἔχει ἐπὶ τῆς γῆς ἀφίειν ἀμαρτίας - εἶπεν τῷ παραλυτικῷ - Σοὶ λέγω, ἐγείρε, καὶ ἀρας τὸ κλινιδίον σου, πορεύου εἰς τὸν οἴκον σου.

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

Lk 5:25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἀρας ἐφ' ὁ κατέκειτο, ἀπῆλθεν εἰς τὸν οἴκον αὐτοῦ, δοξάζων τὸν θεόν.

25 And 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 Καὶ ἔκοστας ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήθησαν φόβου, λέγοντες ὅτι ἔδομεν παράδοσα σήμερον.

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

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

155 Lk 5:20 txt omit N B L Ξ [NA28] {/} || τῷ παραλυτικῷ C D syr D WH syr f' || τῷ ἄνθρωπῷ f' it bLa eth || αὐτῶν A E N W M it4 syr a arm TR RP

156 Lk 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 ἐθεάσατο τελώνην, ὀνόματι Λευί, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἄκολούθει μοι.

27 And 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 καταλίπων πάντα, ἀνάστας ἰδολούθει αὐτῷ.

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

Lk 5:29 Καὶ ἐποίησαν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ• καὶ ἦν ὁ χλὸς πολὺς τελωνῶν, καὶ ἄλλων οἱ ἤσαν μετ’ αὐτῶν κατακείμενοι.

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

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

30 And 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 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, ὦ χρείαν ἔχουσιν οἱ υγιαίνοντες ιάτροι, ἀλλὰ οἱ κακῶς ἔχοντες.

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

Lk 5:32 Οὐκ ἐλήφθα δικαίος δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

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

157 5:27 The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word 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 publican), but were subordinates (Latin, portitores) hired by the publican. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Hence the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

158 5:30a τῇ φαρισαίῳ καὶ οἱ γραμματεῖς αὐτῶν Β Ζ W Ρ Θ Λ Ὑ Π Q T. These are meaningfully different, since having the possessive pronoun first, as in "their Torah scholars and Pharisees" makes it sound like "theirs" 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 Ὅδε δὲ ἔπαιν πρὸς αὐτοῦ, ὁι μαθηταὶ Ἰωάννου νηστεύοντο πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοι ἐσθίουσιν 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 δὲ ἤσσος ἔπαιν πρὸς αὐτούς, ἡ δύνασθε τοὺς νῦν τοῦ νυμφῶν, ἐν ὕμνῳ νυμφίος μετ’ αὐτῶν ἐστιν, ποιήσαι νηστεύεις;

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 Ἐλεγον δὲ καὶ παραβιάζων πρὸς αὐτοὺς ὃ ὁ Οὐδεὶς ἐπιβλήμα ἀπὸ ἰματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἰματίον παλαιοῦ· εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχίσαι καὶ τῷ παλαιῷ ὤν συμφωνήσει τὸ ἐπιβλήμα τὸ ἀπὸ τοῦ καινοῦ.

36And he also spoke a parable to them: "No one tears 161 a patch from a new garment and places it onto an old garment. For then, he will both tear 162 the new, and the patch 163 from the new will not match 164 the old."

Lk 5:37 Καὶ οὐδεὶς βάλλει οἶνον νέον ἐις ἀσκοὺς παλαιοὺς· εἰ δὲ μὴ γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

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

Lk 5:38 Ἀλλὰ οἶνον νέον ἐις ἀσκοὺς καινοὺς βλητέον.

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

Lk 5:39 Καὶ οὐδεὶς πιόν παλαιὸν βελέει νέον· λέγει γὰρ, ὁ παλαιὸς χρηστὸς ἐστιν.

39And no one after drinking old wine wants 166 the new, for he says, 'The old is better.'" 167

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160 5:33 txt Oι ἡ B L W Ξ copᵃᵇᶜᵈᵉ φ ν Mss NA28 {B} / Διὰ τὰ τί οἱ ἡ B C E N 0233 ιᵃᵇᶜᵈᵉ νεφ λατ syrᵃᵇᶜᵈᵉ arm eth geo Aug TR RP

161 5:36a txt σχίσας ὧν B D L W Ξ it² (syrᵇᶜ) copᵃᵇᶜᵈᵉ φ ν Mss NA28 {B} / omit A C E M ιᵃᵇᶜᵈᵉ lat syrᵇᶜ TR RP

162 5:36b txt σχίσει ὧν B C D L W Ξ NA28 {B} / σχίζει Α E M ιᵃᵇᶜᵈᵉ 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 ἐπιβλήμα ὧν B C D ιᵃᵇᶜᵈᵉ L W lat syr copᵃᵇᶜᵈᵉ φ ν Mss NA28 {B} / ἐπιβλήμα TR / omit A E ιᵃᵇᶜᵈᵉ RP. I think the NA reading is a clarification, and the RP reading is original.

164 5:36d txt συμφωνήσει ὧν A B C D L W Ξ NA28 {B} / συμφωνεῖ Α E M RP

165 5:38 txt omit ὧν B C D L W copᵃᵇᶜᵈᵉ φ ν Mss NA28 {B} / καὶ ἀμφότεροι συντηροῦνται (Matt 9:17) A C D E lat syr copᵃᵇᶜᵈᵉ arm ιᵃᵇᶜᵈᵉ TR RP

166 5:39a txt βελέει ὧν ὧν B C D L W copᵃᵇᶜᵈᵉ φ ν Mss NA28 {B} / ἐνδέξεως βελέει Α E M ιᵃᵇᶜᵈᵉ lat syrᵇᶜ TR RP / omit v. 39 D ιᵃᵇᶜᵈᵉ λατ arm eth geo TR RP / omit v. 39 D ιᵃᵇᶜᵈᵉ λατ

167 5:39b txt χρηστὸς ὧν ὧν B L W syrᵇᶜ φ ν Mss NA28 {A} / χρηστότερος Α C E M itᵃᵇᶜᵈᵉ νεφ λατ arm eth geo TR RP / omit v. 39 D ιᵃᵇᶜᵈᵉ λατ
Chapter 6
Man Over the Sabbath
Lk 6:1 Εγένετο δὲ ἐν σαββάτῳ διαπερεύεσθαι αὐτὸν διὰ σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχνας, καὶ ἤσθιον, ψώχοντες ταῖς χερσίν.

1 And he happened during a Sabbath\(^{168}\) to be passing through grainfields, and his disciples were plucking and eating the heads, rubbing them in their hands.\(^{169}\)

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

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

Lk 6:3 Καὶ ἀποκριθεὶς πρὸς αὐτούς εἶπεν ὃ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὅ ἑποίησεν Δαυίδ, ὅτε ἐπέίνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες;

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

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\(^{168}\) 6:1a txt σαββάτῳ \(^{P} \) Ν K B L W 1 22 33 69 118 157 205 588 589 788 792 1005 1210 1241 1365 1582\(^{e}\) 2372 2542 2670 \(\text{ib,c,l,q,r}^{t}\) syr,hmg,pal \(\text{cop}^{sa,bopt}\) eth NA28 \(\text{c}\) \(\text{L}\) \(\text{tois sabbasaon Lect cop}^{bopt}\) (Mt 12:1; Mk 2:23) σαββάτῳ δευτεροπρώτῳ Α C D E Η Κ Μ U Υ Γ Δ Θ Α Π Ψ 0233 2\(\text{c}\) 124\(\text{c}\) 180 565 597 700 892 1006 1010 1292 1342 1424 1505 1582\(\text{c}\) \(\text{mt,a,aur,d,f,ff}^{t}\) \(\text{vg}^{sy,h}\) arm slav goth Epiph Chrys Isid Ambr TR RP σαββάτῳ δευτέρῳ πρώτῳ σπόρω 2\(\text{a}\) 13 28 124\(\text{c}\) 346 543 826 828 983 1071 1243 1709 σαββάτῳ δευτέρῳ Ω σαββάτῳ δευτέρῳ geo σαββατο mane it\(\text{e}\) \(\text{llac}^{P} \) F G N P Q T. \(\text{The UBS textual commentary:} \) "In the opinion of a majority of the Committee, although σαββάτῳ δευτεροπρώτῳ is certainly the more difficult reading, it must not for that reason be adopted. The word δευτεροπρώτος occurs nowhere else, and appears to be a vox nulla that arose accidentally through transcriptional blunder. (Perhaps some copyist introduced πρώτῳ as a correlative of ἐν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρῳ, deleting πρώτῳ by using dots over the letters—which was the customary way of cancelling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.)"

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

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

\(^{170}\) 6:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν - ἔστιν, which is derived from the same root as ἔξοισα - 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, is as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
Lk 6:4 'ίς εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὐδὲ ὁκ ἔξεστιν φαγεῖν εἰ μὴ μόνοις τοὺς ἱερεῖς;

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

Lk 6:5 Καὶ ἔληγαν αὐτοῖς, Κύριος ἐστίν τοῦ σαββάτου ὁ υἱός τοῦ ἀνθρώπου.

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

Lk 6:6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτόν εἰς τὴν συναγωγὴν καὶ διδάσκειν• καὶ ἦν ἀνθρώπος ἑκεί, καὶ ἢ χείρ αὐτοῦ ἢ δεξιά ἦν ἥπρα.

6 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.

Lk 6:7 Παρετρισμὸν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύει• ἵνα εὑρὼν κατηγορεῖν αὐτόν.

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

Lk 6:8 Αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ἥπραν ἔχοντι τὴν χεῖρα, Ἐγειρε καὶ στήθι εἰς τὸ μέσον. Καὶ ἀναστὰς ἤσθη.

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

Lk 6:9 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ υἱῆς, Εἴ ἔξεστιν τῷ σαββάτῳ ἁγαθοποιῆσαι ἡ κακοποιήσαι; Ψυχὴν σώσαι ἢ ἀπολέσαι;

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

Lk 6:10 Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ, Ἐκτεινον τὴν χειρὰ σου. Ὡ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χείρ αὐτοῦ.

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

Lk 6:11 Αὐτὸς δὲ ἐπάληθον ἄνοιας• καὶ διελάβον πρὸς ἄλληλους, τί ἀν ποίησαιν τῷ ἱησοῦ.

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

The Twelve Apostles

Lk 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξέλθειν αὐτόν εἰς τὸ ὅρος προσούξασθαι• καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

12 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 του σαββάτου ο ους του ανθρωπου K B W syrP,pal cop(sa),bost eth diatess NA28 {B} και του σαββάτου ο ους του ανθρωπου P-kul {ο ους του ανθρωπου και του σαββάτου A (D it⁴, but v. 5 placed after v. 10)} E 2441 M ita,xr,h,p,E¹, four syr coopt arm geo Marcion acc to epiph, Ambrosiaster TR RP lac C Σ syr

172 68 txt εἶπεν δὲ τῷ ἀνδρὶ P* Β L NA28 {}/ Ἐγείρε D εἶπεν δὲ τῷ ἀνθρώπῳ W καὶ εἶπεν τῷ ἀνθρώπῳ A E M TR RP lac F* C N P Q T Ξ

173 611 Greek ánoia - anoa, 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 anoa 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 Alpheus 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 ...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 6:19 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 6:20 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 6:21 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 6:22 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,

174 6:16a Or brother
175 6:16b This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words ישוריעג יש, ish Qeri'oth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Lk 6:23 Χάρητε ἐν ἑκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἵδο γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τάστα τὰ αὕτα γάρ ἐποίουν τοὺς προφήτας οἱ πατέρες αὐτῶν.

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

Lk 6:24 Πλὴν ὦσίν τοῖς πλουσίοις, ὅτι ἁπέχετε τὴν παράκλησιν ὑμῶν.

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

Lk 6:25 ὦσίν τοῖς, ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. ὦσίν, οἱ γελώντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

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

Lk 6:26 ὦσίν ὃταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἁνθρώποι· κατὰ τὰ αὕτα γάρ ἐποίουν τοὺς ψευδοπροφήτας οἱ πατέρες αὐτῶν.

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

**Love Your Enemies**

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

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

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

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

Lk 6:29 Τῷ τύπτοντι σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἅλλην· καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.

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

Lk 6:30 Πάντι ἀιτούντι σε δίδου· καὶ ἀπὸ τοῦ αἰροντός τὰ σα μὴ ἀπαίτε.

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

Lk 6:31 Καί καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἁνθρώποι, ὑμείς ποιεῖτε αὐτοῖς ὑμῖν ὑμιᾶς.

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

Lk 6:32 Καί εἰ ἀγαπάτε τοὺς ἁγαπώντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καί γὰρ οἱ ἀμαρτωλοί τοὺς ἁγαπώντας αὐτοὺς ἁγαπῶσιν.

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

Lk 6:33 Καί ἐὰν ἀγαθοποιήσει τοὺς ἁγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καί οἱ ἀμαρτωλοὶ τὸ αὕτω ποιῶσιν.

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

Lk 6:34 Καί ἐὰν δανίσητε παρ’ ὑμᾶς ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καί ἀμαρτωλοὶ ἀμαρτωλοὶ δανίζοσιν, ἵνα ἀπολάβωσιν τὰ ἱσοί.

34°And if you lend to the ones from whom you foresee repayment, what credit is that to you? Sinners also lend to sinners, in such a way they may receive the equal back.
The Law of Reciprocity

Lk 6:37 Μὴ κρίνετε, καὶ οὐ μὴ κριθήτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθήτε· ἀπολύτε, 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, πεπισεμένον σεσαλεμένον ὑπερεκκυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. Ὡς γὰρ μέτρῳ ὃ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

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 Εἴπεν δὲ καὶ παραβολὴν αὐτοῦ, Ἐνὶ δύναται τυφλὸς τυφλὸν ὅθεν; Ὀχὴ ἄμφοτεροι εἰς βοῦν ἔμπεσούνται;
39And he also spoke a parable to them: "Can a blind person lead a blind person? Will they not both fall into a ditch?
Lk 6:40 Οὐκ ἔστιν μαθήτης ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

A 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 ἀδελφοῦ σου, τὴν δὲ δοκῶν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

41Why do you look at the speck in your brother’s eye, but the log that is in your own eye you do not consider?
Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφε, ἄρες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκῶν οὐ βλέπων; Ὑποκριτα, ἐκβάλε πρῶτον τὴν δοκῶν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

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

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

Lk 6:43 Οὐ γὰρ ἔστιν δέντρον καλὸν ποιῶν καρπὸν σαπρὸν· οὐδὲ ὁ οὐδὲ πάλιν δέντρον σαπρὸν ποιῶν καρπὸν καλὸν.

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

Lk 6:44 Ἡκαστὸν γὰρ δέντρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ ἔξ ἀκανθῶν συλλέγουσιν σῶκα, οὐδὲ ἐκ βάτου σταφυλῆν τρυγώσιν.

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

Lk 6:45 Ὁ ἄγαθὸς ἄνθρωπος ἐκ τοῦ ἄγαθοῦ θησαυρὸς τῆς καρδίας προφέρει τὸ ἄγαθόν· καὶ ὁ πονηρός ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

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

The Two Kinds of Builders

Lk 6:46 Τί δὲ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἡ λέγω;

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

Lk 6:47 Πάς ὁ ἐρχόμενος πρὸς με καὶ ἀκοὺων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοίος·

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 Ὁ δὲ ἄκουσας καὶ μὴ ποιήσας ὁμοίος ἐστίν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης, προσέρχετο ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεύσαι αὐτήν· διὰ τὸ καλὸς οἰκοδομήθη αὐτήν.

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

Lk 6:49 Ὁ δὲ ἄκουσας καὶ μὴ ποιήσας ὁμοίος ἐστίν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ἐπὶ τὴν γῆν χωρίς θεμέλιον· ἡ προσέρχετο ὁ ποταμὸς· καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἑκείνης μέγα.

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

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

One Centurion’s Faith with Authority

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

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

Lk 7:2 Ἐκατοντάρχου δὲ τινὸς δούλος κακῶς ἔχων ἤμελλεν τελευτᾶν, δὲ ἦν αὐτῷ ἔντιμος.

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

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

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

Lk 7:4 Οἱ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἅξιός ἐστιν ὁ παρέξῃ τοῦτο•

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

Lk 7:5 Ἀγαπᾷ γὰρ τὸ ἐθνὸς ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ ὕποκινήσατο ἡμῖν.

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

Lk 7:6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἡδὲ δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμεῖνεν φίλους ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθης•

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

Lk 7:7 διὸ οὐδὲ ἐμαυτὸν ἥξισα πρὸς ἐλθεῖν ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.

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

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

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

181 77 The Greek verb for heal here, ἱάω, 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 here is an instance of Matthew making more palatable the Greek of a written Greek original Spruchquelle as compared to Luke's more conservative and word for word reproduction, rather than the scenario that Matthew translated the Aramaic of an Aramaic Spruchquelle into the future indicative in Greek, but Luke into the aorist imperative. As for the word 'and' here, καί, it is here used as an explicative καί and introducing a command in indirect quotation; in other words, to particularize the word to be spoken, as thus: "But say in a word, namely, that my slave be healed." This use of καί is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is precede here by εἴον, 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 For I too am a man stationed under authority, having soldiers under myself. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my slave, ‘Do this,’ and he does.”

Lk 7:9 And when Jesus heard these words, he was amazed at him, and turning to the crowd following him, he said, “I tell you, Not in Israel have I found such faith.”

Lk 7:10 And 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 And it came about that on the next day, he went into a town called Nain, and his disciples and a large crowd went along with him.

Lk 7:12 And there went out a large crowd with him, and with lamentation and mourning of many sorrowing ones, a young man who was dead was brought in, and they laid him in his father’s tomb which was in the same town.

Lk 7:13 When Jesus saw her, the Lord was moved with pity for her, and he said to her, “Don’t cry.”

Lk 7:14 And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!"

Lk 7:15 And he cried, and the dead man sat up, and he gave him back to his mother.

Lk 7:16 And when the news spread throughout the land of the Jews and the surrounding country.

Jesus and John the Baptist

Lk 7:17 And John’s disciples reported to him about all these things. And after calling two of his disciples to him, John

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

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

Lk 7:20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἡσάνης ὁ βαπτιστής ἀπέστειλεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἥ ἄλλον προσδοκῶμεν;

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

Lk 7:21 Ἐν ἑκείνῃ τῇ ὠρᾷ ἔθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοὶς πολλοῖς ἔχαριστα 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 Ἡσάνην ἃ εἶδετε καὶ ἱκούσατε· τυφλοὶ ἀναβλέποντες, χωλοὶ περιπατοῦσιν, λέπτοι καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ξείρονται, 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 dead are raised, and good news is preached to the poor.

Lk 7:23 καὶ μακάριός ἐστιν, ὦς ἂν μὴ σκανδαλίσῃ ἐν ἐμοί.

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

Lk 7:24 Ἀπελθόντων δὲ τῶν ἄγγελων Ἡσάνου, ἦρατο λέγειν τοῖς πρὸς τοὺς όχλους περὶ Ἡσάνου, Τί ἐξήλθατε εἰς τὴν ἐρήμον θεάσασθαι; Κάλαμον ὑπὸ ἄνεμον σαλεύομεν; Τί οὖν ἐξήλθατε εἰς τὴν ἐρήμον θεάσασθαι; Κάλαμον ὑπὸ ἄνεμον σαλεύομεν;

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

Lk 7:25 Ἀλλὰ τί ἐξήλθατε ἰδεῖν; Ἀνθρωπὸν ἐν μακάλιοις ἰματίοις ἡμιρεσμένον; Ἰδοὺ, οἱ ἐν ἰματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

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

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

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

182 7:23 Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus’ non-abstentious lifestyle, or even what in John the ascetic’s view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was apparently a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not fast, or at least did not teach his disciples to fast (Diatess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 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, ἵδιού, ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, δὲ κατασκευάσει τὴν ὅδον 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.' 183

Lk 7:28 Λέγω ὑμῖν, μείζον ἐν γεννητοῖς γυναικῶν ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν• ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζον αὐτοῦ ἐστιν.

28I tell you, among those born of women, no one is greater than John the Baptist. Yet the one who is least in the kingdom of God is greater than he."  
Lk 7:29 Καὶ πᾶς ὁ λαὸς ἄκουσας καὶ οἱ τελώναι ἐδικαίωσαν τὸν θεὸν, βαπτισθέντες τῷ βαπτισμῷ ἰωάννου•

29(And all the people who heard, even the revenue agents, vindicated God, having been baptized with the baptism of John. 
Lk 7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ’ αὐτοῦ. 

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

Lk 7:31 Τίνι οὖν ὁμοίως τοὺς ἀνθρώπους 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 Ὁμοίοι εἰσίν παιδίοι τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἡυλίσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε• ἐθνησάμεν, καὶ οὐκ ἐκλάωσατε.

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

Lk 7:33 Ἐλήλυθεν γὰρ ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων ὁινόν, καὶ λέγετε, Δαμόνιον ἐχεῖ•

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

Lk 7:34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, ἵδιοῦ, ἀνθρώπως φάγος καὶ οἶνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

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

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

35Regardless, vindicated by all her children." 184

A Prostitute Washes Jesus’ Feet with her Tears

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

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

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183 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

184 7:35 Greek: τέκνων; perhaps a misunderstanding of the Aramaic for "works." Which would make sense: emphasis on ALL. You have to look at ALL the works of a person, not judge on superficial things like eating and drinking, which in fact Paul says in Romans 14:17, but of righteousness, peace, and joy in the Holy Spirit.

185 7:36 In that time and culture, those eating a meal lay on a futon of sorts, on their sides and resting on an elbow, with their feet off the floor. That is how the woman could both stand behind him at his feet, and wipe his feet with her hair.
Lk 7:37 And behold, a woman who was being a sinner in that town came, who having learned that he is reclining in the Pharisee’s house, had brought an alabaster bottle of perfume, and appeared behind Jesus, weeping at his feet. And with the tears she began to bathe his feet. And with the hair of her head she was wiping off, and earnestly kissing his feet, and anointing them with the perfume.

Lk 7:38 and the other fifty.

Lk 7:39 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 7:40 And Jesus spoke, and said to him, "Simon, I have something to tell you." "Tell me, teacher," he says.

Lk 7:41 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 7:42 Two men were debtors to a certain moneylender. One owed five hundred denarii, and the other fifty.

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

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.
47 For which reason, I tell you, her many sins have been forgiven, that she loved much. But someone who has been forgiven little, loves little."\(^{187}\)

Lk 7:48 Ἐπεν δὲ αὐτῇ, Ἀφέωνταί σοι αἱ ἁμαρτίαι.

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

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

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

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

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

Chapter 8

Jesus' Financiers

Lk 8:1 Καὶ ἐγένετο ἐν τῷ καθεξής, καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ• καὶ οἱ δώδεκα σὺν αὐτῷ,

1 And it came about after this that he traveled about through one city and village after another, proclaiming the good news of the kingdom of God. The Twelve were with him,

Lk 8:2 καὶ γυναίκες τινες αἱ ἴσαι τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἁσθενεῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀρ’ ἣς δαιμόνια ἐπτά ἔξεληλύθει,

2 and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene,\(^{188}\) from whom seven demons had come out;

Lk 8:3 καὶ Ἰωάννα γυνὴ Χουζά ἐπιτρόπου Ἰωάννου, καὶ Σουαάννα, καὶ ἔτεραι πολλαὶ, αἰτίνες διηκόνουν αὐτοῖς ἀπὸ ἐκ τῶν υπαρχόντων αὐταῖς.

3 and Joanna the wife of Kuza, the manager of Herod's household; and Susanna; plus many others; these women were providing for them out of their own means.

The Parable of the Sower

Lk 8:4 Συνιόντος δὲ ὁχλοῦ πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, ἐπεν διὰ παραβολῆς.

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

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

188 8.2 A Magdalene is someone who is from the town of Magdala, just as a Seattleite is someone who is from the city of Seattle.
"The sower went out to sow his seed. And in the process of sowing, some seed fell beside the way and was trampled on, and the birds of the sky devoured it.

Lk 8:6 And other seed fell on rock, and after it grew, it withered, having no way to get moisture.

Lk 8:7 And other seed fell in the midst of thorns, and the thorns grew up and choked it.

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

The Parable of the Sower Explained

Lk 8:9 The disciples asked him the intent of this parable.

Lk 8:10 And his disciples asked him the intent of this parable, Luke 8:10 δὲ ἔδειξαν, ὃς μέν δείξαται, γνωρίζεται τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ: τοῖς δὲ λοιποῖς ἐν παραβολάσισιν, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν.

Lk 8:11 This, then, means the parable: The seed is the word of God.

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
Lk 8:12 Οἱ δὲ παρὰ τὴν ὄδὸν εἰσίν οἱ ἄκοισαντες, εἴτε ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

12And the ones beside the way are those who when they hear, next comes the devil, and takes away the word from their heart, so that they will not believe and be saved.

Lk 8:13 Οἱ δὲ ἐπὶ τῆς πέτρας οἱ, ὅταν ἄκοισασί τὸν λόγον, καὶ οὐτοὶ ῥίζαν οὐκ ἔχουσιν, ὦ πρὸς καιρὸν πιστεύσαντες, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

13And the ones on the rock are those who when they hear, receive the word with joy. They are also ones who have no root, and believe for a time, and in the time of trial shrink back.

Lk 8:14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὐτοὶ εἰσίν οἱ ἄκοισαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτον καὶ ἡδονῶν τοῦ βίου περευόμενοι συμπνίγονται, καὶ οὐ τελεφοροῦσιν.

14And the seed falling in the thorns, these are those who hear, and as they go, are choked by the worries and riches and pleasures of life, and do not bear fruit to the end.

Lk 8:15 Τὸ δὲ ἐν τῇ καλῇ γῆ, οὐτοὶ εἰσίν οἵτινες ἐν καρδίᾳ καλὴ καὶ ἀγαθῇ, ἄκοισαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὕπομονῇ.

15And the seed in good soil, these are those who when they hear the word, retain it in a good and worthy heart, and bear fruit with perseverance.

Lk 8:16 Οδείς δὲ λύχνων ἄφας καλύπτει αὐτῶν σκεῦες, ὡς ὑπόκατος κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

16Now no one after lighting a lamp covers it with a bucket, or puts it under a bed, but instead puts it on the lamp stand, so that those coming in may see the light.

Lk 8:17 Οὐ γὰρ ἐστιν κρυπτόν, ὦ οὐ καιρερὸν γενήσεται οὐδὲ ἀπόκρυφον, ὦ οὐ μὴ γνωσθῇ καὶ εἰς καιρερὸν ἔλθῃ.

17For there is nothing hidden that will not be made manifest, nor secret, that will not become clearly known, and come into illumination.

Lk 8:18 Βλέπετε οὖν πῶς ἁκούετε· ὡς ἂν γάρ ἔχη, δοθήσεται αὐτῷ· καὶ ὡς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἐχεῖν ἀφθησεται ἀπ' αὐτοῦ.

18Watch therefore how you listen, for whoever has, it will be granted him, and whoever has not, even what he seems to have will be taken away from him."

Jesus' Mother and Brothers

Lk 8:19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἁδελφοὶ αὐτοῦ, καὶ οὐκ ἡδύναντο συντυχεῖν αὐτῷ διὰ τὸν θόλον.

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

Lk 8:20 Ἀπηγιέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἁδελφοὶ σου ἑστῆκασιν ἔξω, ἵδειν θέλοντες σε.

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

Lk 8:21 Ὁ δὲ ἀποκρίθηκε εἰπεν πρὸς αὐτοὺς, Μήτηρ μου καὶ ἁδελφοὶ μου οὐτοὶ εἰσίν, οἳ τὸν λόγον τοῦ θεοῦ ἄκοισαντες καὶ ποιοῦντες.

21But he in answer said to them, "These are my mother and brothers, the ones hearing and doing the word of God."

Jesus Commands the Elements

Lk 8:22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηται αὐτοῦ, καὶ εἰπεν πρὸς αὐτοὺς, Ἀπελθωμεν εἰς τὸ πέραν τῆς λίμνης, Καὶ ἀνήχθησαν.

22And it came about during one of those days that he and his disciples had gotten into a boat, that he said to them, "Let's cross over to the other side of the lake." And they put out to sea.
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 when he saw Jesus, he fell down before him crying out, and in a loud voice he said: "What business is there between you and me, O Jesus, you son of the Most High God? I beg you, do not torture me!"

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.
Lk 8:31 Kαὶ παρεκάλουν αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

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

Lk 8:32 Ἡν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει καὶ παρεκάλεσαν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἑκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

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

Lk 8:33 Εξελθόντα δὲ τὰ δαίμονια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὠρμήσεν ἤ ἀγέλη κατὰ τὸ κρημνὸν εἰς τὴν λίμνην, καὶ ἀπενίγη.

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

Lk 8:34 Ἰδόντες δὲ οἱ βοσκόντες τὸ γεγονός ἑφυγον, καὶ ἀπῆγγελαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγροὺς.

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

Lk 8:35 Ἐξῆλθον δὲ ἵδειν τὸ γεγονός· καὶ ἤλθον πρὸς τὸν Ἰησοῦν, καὶ εὑρὼν καθήμενον τὸν ἀνθρώπον ἄφτι, τοὺς δαίμονας ἐξέλθεν, ἰματισμένοιν καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.

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

Lk 8:36 Ἀπῆγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς εὐθύς ὁ δαίμονισθεὶς.

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

Lk 8:37 Καὶ ἠρώτησαν αὐτὸν ἢπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ’ αὐτόν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβάς εἰς πλοῖον ὑπέστρεψεν.

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

Lk 8:38 Ἐδέστο δὲ αὐτῷ ὁ ἀνήρ ἄφτι, σὺ ἐξέληλυθε τὰ δαίμονα εἰναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,

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

Lk 8:39 Ὑπόστρεφε εἰς τὸν οἶκον σου, καὶ διηγοῦσα ὡς ἐποίησαν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ’ ὅψην τὴν πόλιν κηρύσσων ὡς ἐποίησαν αὐτῷ ὁ Ἰησοῦς.

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

A Dead Damsel and a Sick Woman

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

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

Lk 8:41 Καὶ ἴδοι, ἤλθεν ἄνηρ ὃ νομα Λάιρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπήρχεν, καὶ πέσων παρὰ τοὺς πόδας ὁ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

41And behold, a man had come whose name was Jairus, and this man was a synagogue ruler. And falling at Jesus’ feet, he begged him to come to his house,
Lk 8:42 ὃτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὐτή ἀπέθνησεν. Ἔν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπηγιν αὐτόν.

42Because he had an only daughter, about twelve years of age, and she was dying. And as he was on his way, the crowds were pinching him in.

Lk 8:43 καὶ γυνὴ ὁδὸν ἐν ῥόσει αἵματος ἀπὸ ἑτῶν δῶδεκα, ἡτὶς ἰατρὸς προσαναλώσασα δὸλον τὸν βίον οὐκ ἴσχυσεν ἀπ’ οὗ ἐδοξῆσε θεραπεύειν.

43And a woman suffering a flow of blood since twelve years, who had spent her whole life savings on doctors and not been able to get healing from anyone,

Lk 8:44 προσελθούσα ὀπίσω, ἥψατο τοῦ κρασπέδου τοῦ ἵματίου αὐτοῦ• καὶ παραχρήμα ἐστὶ ἡ ὄροι τοῦ αἵματος αὐτῆς.

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

Lk 8:45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνυμένων δὲ πάντων, ἐπίην ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσιν.

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

Lk 8:46 Ὅ δὲ Ἰησοῦς εἶπεν, Ἦψατό μού τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ’ ἐμοῦ.

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

Lk 8:47 Ἡδοὺσα δὲ ἡ γυνὴ ὑπὸ τῆς δολονοίας ἠλθεν, καὶ προσεπθοῦσα αὐτῷ, δι’ ἡν αἱτίαν ἥψατο αὐτὸς ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ἦν ἡμέρα παραχρήμα.

47Then the woman, seeing that she was not going unnoticed, came, trembling. And falling at his feet, she related before all the people the reason she had touched him, and how she had been instantly healed.

Lk 8:48 Ὅ δὲ εἶπεν αὐτῇ, θυγάτηρ ἡ πίστις σου σέσωκέν σε• ποιεύουσι εἰς εἰρήνην.

48And he said to her, “Daughter, your faith has healed you. Go with peace.”

Lk 8:49 Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἄρχισυναγώγου, λέγων ὅτι Θεόνηκεν ὁ θυγάτηρ σου μηκέτι σκύλλε τὸν διδάσκαλον.

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

Lk 8:50 Ὅ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ• μόνον πίστευσο, καὶ σωθήσεται.

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

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

51And when he went into the house, he did not allow anyone to enter with him except Peter and John and James, and the father of the maiden and the mother.

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

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

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

196 8:47 The reason for her fear was probably because she knew she had violated the Rabbi’s cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.
καὶ κατεγέλας αὐτοῦ, εἶδότες ὅτι ἀπέθανεν.

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

αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἤγειρε.

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

καὶ ἐπέστρηψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι αὐτῇ φαγεῖν.

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

καὶ ἔξεστιν οἱ γονεῖς αὐτῆς· οὗτος ἄνετος περὶ γενόσως.

56 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 ἔδωκεν αὐτοῖς δύναμιν καὶ ἔξοψιν 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 ἐπέστρεψαν αὐτοῖς ὑπόδειξεν τὴν βασιλείαν τοῦ θεοῦ καὶ ἱάσαται.

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

3 and said to them: 'Take nothing for the journey—neither staffs, nor knapsack, nor bread, nor silver, neither have two tunics each.'
καὶ εἰς ἐκατοκιά σαν εἰσέλθησε, ἐκεῖ μένετε καὶ ἐκείθεν ἐξέφρεσθε.

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

καὶ ὅσοι ἂν μὴ δέχωνται ὤμος, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κοινοτόν ἀπὸ τὸν ποδὸν ὦμος ἀποτυπώσετε εἰς μαρτύριον ἑπτὰ αὐτῶν.

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

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

Herod Hears of Jesus

7 Ἡκούσαν δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα πάντα, καὶ διητέρει διὰ τὸ λέγεως αὐτῷ τῶν ὀνόματων ἤγερθη ἕκ νεκρῶν.

8 Now Herod the tetrarch heard about all that was going on, and kept becoming perplexed, because it was said by some that John had been raised from the dead, and by some that Elijah had appeared, and still others that a prophet, one of the Ancients, had come back to life.

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

Jesus Feeds the Five Thousand

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

But 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."

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

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

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

And 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.

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

Peter's Confession of Messiah

And 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?"

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

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

Jesus Predicts His Death

But he, admonishing them, charged them to tell this to no one,
saying, "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."

Then 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."

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

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

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

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

The Transfiguration

And it came about, something like eight days after these words, that having taken Peter and John and James, he went up into the mountain, to pray.

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

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

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

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

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

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

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

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

The Disciples Accused of Impotence to Heal

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

And behold, a man in the crowd shouted out, saying, "Teacher, I beg of you to look at my son; because he is my only born, and behold, a spirit takes over him and he suddenly cries out, and it convulses him with foaming at the mouth. And it hardly goes away from him, wearing him out.

And I pleaded with your disciples that they cast it out, and they were not able to."
And in response Jesus said, "O unbelieving and perverted generation, how long must I be with you, and put up with you? Bring your son here."

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

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

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

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

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

Who Is the Greatest?

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

204 9:44 Turned over to, delivered into the custody or jurisdiction of.

205 9:45 The verb "to see" in the Greek is in the infinitive form, which DeBrunner [§391(5)] says is an "infinitive of result." This would mean that, instead of the meaning being hidden "with the intended purpose that they would not see it," the sense would be a little weaker, that it was hidden from them, "and the result was that they did not see it."

206 9:46a Verse 46 begins with the conjunctive or transitional particle δὲ - δὲ. The sense seems to be still connected to v. 45, in that there, Jesus admonished them to be sure to understand that he was soon going to be apparently defeated, but they did not understand this, and indeed, as illustration that they did not understand, a contention next arose in them as to who of them is greatest in Jesus' imminent (so they thought) rising to rule over Israel.

207 9:46b The Greek phrase is the verb εἰσέρχομαι - εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς - ἐν αὐτοῖς. Eisérchomai means "enter into," and the preposition "en" would usually mean "in," but speaking of a group, as here, could mean "among." The BAG lexicon gives two possibilities for eisérchomai, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Eis-" says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the "en" here in Luke 9:46 is an example of the "hyper-correct use of "en" (in) for "eis" (into), the most obvious and certain of which are Lk 9:46 'came into them, into their hearts' (cf. v. 47)... The thing for Blass that re-inforces in his mind that the debate "entered their hearts," is that in the next verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.
And Jesus, knowing the contention of their hearts, took a child by the hand, and stood him next to himself.

καὶ εἶπεν αὐτοῖς, "Ὡς ἔναν δέχεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὄνοματί μου ἐμὲ δέχεταί, καὶ ὡς ἂν ἐμὲ δέχεται δέχεται τὸν ἀποστειλαντά με· ὁ γὰρ μικρότερος ἐν πάσιν ὑψόθεν ὑμῖν ὑπάρχον ὑπὸς ἑστίν μέγας.

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

'Αποκριθεὶς δὲ Ἰωάννης εἶπεν, 'Επιστάτα, εἴδομέν τινα ἐν τῷ ὄνοματί σου ἐκβάλλειν, καὶ ἐκκυλοῦμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

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."

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε, δὲ γὰρ οὐκ ἔστιν καθ' ὑμᾶς ὑπὲρ ὑμᾶς ἐστίν.

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

Jesus Rejected by a Samaritan Village

'Εγένετο δὲ ἐν τῷ συμπληρώσατα τὸς ἡμέρας τῆς ἀναλήμφεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερούσαλημ.

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.

καὶ ἀπεστείλεν ἄγγελον πρὸ προσώπον αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κόμιν ἡν Σαμαριτῶν, ὡς ἐτοιμάσαν αὐτῶν.

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.

καὶ οὐκ ἐδέχαντο αὐτῶν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερούσαλημ.

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

ἤδοντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης ἔπαιναν, Κύριε, θέλεις ἐπιμενεῖν πῦρ καὶ ταβήναι ἀπὸ τοῦ σύμφωνον καὶ ἀναλώσαι αὐτοῖς;

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

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

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

210 9:49 According to DeBrunner, BDF §193(1), this is an "associative (commitative) dative," thus, not meaning "following us," but rather, "following [you] together with us."

211 9:54 The Greek verb "to be" here is in the optative mood, which DeBrunner says is an example of Luke's use of the optative when following a secondary tense, to introduce indirect discourse.
The Cost of Following Jesus

Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτῶν, Ἄκολουθήσω σοί ὅπου ἔναν ἀπέρχηκα.

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

καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς. Αἱ ἀλώσεις φωλεός ἠχούσαι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ὑπὸ κατασκευάσσεις, ὃ δὲ ὦς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

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."

Εἶπεν δὲ πρὸς ἐτερόν, ἀκολουθεῖ μοι. δὲ εἶπεν, [κύριε,] εἴπρεψον μοι ἀπελθῶντι ι πρῶτον θάψαι τὸν πατέρα μου.

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

ἐἶπεν δὲ αὐτῷ, ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, οὐ δὲ ἀπελθῶν διά γέγελη τὴν βαολείαν τοῦ θεοῦ.

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

55But when he turned to them, he rebuked them. And they moved on, to a different village.
Chapter 10

Jesus Sends Out the Seventy-Two

Lk 10:1 Metá de tά́τα ἀνέδειξεν ὁ κύριος ἑτέρους ἐβδομηκόντα δύο, καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο [δύο] πρὸς πρόσωπον αὐτοῦ εἰς πάσαν πόλιν καὶ τόπων οὐ ἠμελλέν αὐτὸς ἔρχοντα.

1And after these things, the Lord appointed another seventy-two,²¹⁵ and sent them out two by two before his face, into every town and place where he himself was about to go.

Lk 10:2 Ἐλεγεν δὲ πρὸς αὐτοὺς. Ὁ μὲν θερισμός πολύς, οἱ δὲ ἑργάται ὄλιγοι δεήθηε σῶν τοῦ κυρίου τοῦ θερισμοῦ, ὡς ἑργάται ἐκβάλῃ εἰς τὸν θερισμόν αὐτοῦ.

2And he was saying to them, "The crop is large, but the workers are few. Request therefore of the lord of the harvest, that he send out workers into his harvest.

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

μὴ βαστάζετε βαλλάντιον, μὴ πίραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὄδον ἀσπά σηθε.

4You must carry no moneybag, no knapsack, no sandals, and greet no one along the way.²¹⁶

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

καὶ ἐὰν ἔκει ἡ ὕδωρ εἰρήνης, ἑπαναθανατεῖται ἐπ' αὐτόν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμῖς ἀνακάψυει.

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

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, ἀξίως γὰρ ὁ ἔργον ἐπ' αὐτῶν, μὴ μεταβάειτε ἐξ οἰκίας εἰς οἰκίαν.

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

καὶ εἰς ἄν ἐν πόλιν εἰσέρχεσθε καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατίθεμενα ὑμῖν,
And into whatever town you enter that they welcome you, eat the things being set before you, 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.

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

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

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

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

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

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

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217 A Hebraism, the substituting of καί for ὅτι. Also in verse 10.

218 This sentence is quite different in the Majority Text, as also Matthew 11:23. It appears that what I have above, is the original reading. But various transcriptional factors involving the way Greek was written without spaces between words (see the UBS Textual Commentary) and also seemingly a better contextual sense, caused copyists to change the verbs from "will you be exalted" to "you who are exalted," and from "you will go down," to "you will be brought down." Regarding the "You Capernaum, you who are exalted to heaven," the context speaks of what chance each city had to see the light, and experience the kingdom of God having drawn near over them. It does make sense to me, as perhaps to some of the manuscript copyists, that the point Jesus is making is that Capernaum, having been Jesus' base of operations, and his "own town," had already been lifted up to heaven, compared to any other town, in terms of the kingdom of heaven having drawn near. But the UBS textual commentary says, "The unexpected expression, 'And you, Capernaum, will you be exalted to heaven?' is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language."
And he said to them, "I was watching as Satan fell from heaven like lightning.

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

Nevertheless, do not rejoice in this, that the spirits submit to you; but rejoice that your names are written down in heaven."

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

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

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

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

The Good Samaritan

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

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

Nevertheless, do not rejoice in this, that the spirits submit to you; but rejoice that your names are written down in heaven."
And he in answer said, "You shall love Yahweh your God from your whole heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself."

εἶπεν δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποιεὶ καὶ ζήσῃ.

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

ὁ δὲ θέλων δικαίωσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν. Καὶ τίς ἐστίν μου πλησίον;

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

ἀπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἀνθρωπόν τις κατέβαινεν ἀπὸ Ἰερουσαλήμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οὕτω καὶ έκδοσαντες αὐτὸν καὶ πληγάς ἐπιθέντες ἀπῆλθον ἀφ ἑντες ἤμυθον.

30In 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 συγκεκριμένα δὲ Ἰερεὺς τῆς κατέβαινεν ἐν τῇ ὁδῷ ἔκεινη, καὶ ιδὼν αὐτὸν ἀντιπαρῆλθεν:

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

ὁμιλῶς δὲ καὶ λευτέρης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ιδὼν ἀντιπαρῆλθεν.

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

Συμπαράστης δὲ τῇ ὁδεύον ἤμθεν κατ’ αὐτὸν καὶ ιδὼν ἐπιλαγχύνθη.

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

καὶ προσελθὼν κατέδησεν τά τραύματα αὐτοῦ ἐπιχέων ἑλαῖον καὶ ῥύμον, ἐπιμῆβας αὐτὸν ἐπὶ τὸ ἱδοὺ κήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπιμελήθη αὐτοῦ.

34And he approached and stopped up his wounds, after first applying olive oil and wine. And mounting him on his own animal, he took him to an inn and took care of him.

καὶ ἐπὶ τὴν αὕριον ἑκβάλων ἔδωκεν δύο δραχμά σὺν πανδοχείῳ καὶ εἶπεν, Ἐπιμελήθη θετί αὐτοῦ, καὶ ὁ τῷ ἐν προσδιαπανήσθης ἔγω ἐν τῷ ἐπανέρχεσθαι με ἀποδώσω σοι.

35And on the morrow, he took out two denarii, 221 gave them to the innkeeper, and said, 'Take care of him, and whatever you spend beyond this, I will reimburse you when I return.'

τις τούτων τῶν τριών πλησίον δοκεῖ σοι γεγονέναι τὸν ἐμπεσόντος εἰς τοὺς λῃστὰς;

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

ὁ δὲ εἶπεν, Ὄ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, πορεύου καὶ σὺ ποιεῖ ὁμοίως.

37And 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 τῆς ὄνοματι Μάρτα ὑπεδέχατο αὐτὸν.

Footnote:
221 10:35 One denarius was worth a day’s wage.
And when he moved on, he entered a certain village. And a woman by the name of Martha housed him.

καὶ τῇ ἡμέρᾳ καλοιμένη Μαριάμ, [ἡ] καὶ παρακαθέθεισα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουν 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.

Ἠ δὲ Μάρθα περιεστάτω περὶ πολλήν διακοινίαν: ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ γὰρ εἰς σοι ὑπὲρ ἡ ἀδελφὴ μου μόνην γιὰ τὸ κατέληφεν διακοινίαν; εἰτε οὖν αὐτῇ ἰνὰ μοι συναντήτω λόγιταν.

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."

ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα Μάρθα, μηριμνᾶς καὶ θορυβάζῃ περὶ π ὀλλά.

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

ἐνὸς δὲ ἐστὶν χρεία: Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἢτις οὖν ἀφαρεθή σεται αὐτῆς.

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

Chapter 11

Prayer

Καὶ ἐγένετο ἐν τῷ ἔδαφος τῶν μαθητῶν αὐτοῦ πρὸς αὐτῶν, Κύριε, δίδαξον ἡμᾶς προσευχῆσαι, καθὼς καὶ Ἡ ἀνήσυχος ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

1And it came about when he was praying in a certain place, that as he was finishing, one of his disciples said to him, "Lord, teach us to pray, even as John taught his disciples."

εἶπεν δὲ αὐτοῖς, "Ὅταν προσεύχησθε, λέγετε, Πάτερ [[ἡμῶν ὁ ἐν τοῖς οὐρανοῖς]], ὅ γεννήθη τῷ οὐρανῷ τῷ βασιλείᾳ σου [[γεννήθη τὸ βασιλεία σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς]]:

2And 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.

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

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

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

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

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

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 his being your friend, yet because of brash persistence on your part he will get up, and give you as much as you need.

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

Or again, if he asks for an egg, will hand him a scorpion?"
Lk 11:13 Ei ouv ùmeiz poneiroi upàrkhontes oïðate doûmatà ãgâthà didônai tois têknois ùmov, pous ìlalov o patirh o ìx oufranou dôsei pneûma ãgion tois aîtousin autòn;

13If you, then, though you are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?"

**Jesus and Baalzibbul**

Καὶ ἐκβάλλων δαιμόνιον [, καὶ αὐτὸ ἢν] κωφόν· ἐγένετο δὲ τοῦ δαιμόνιον ἐξελθόντος ἐκάθισεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι.

14And he was casting out a demon of muteness. And it came about that after the demon went out, the mute man spoke. The crowd was amazed.

15But some of them said, "It is by Baal-zibbul, the prince of demons, that he drives out the demons." And others, testing, wanted from him a sign out of heaven.

16But 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.

17Now if I drive out the demons by Baal-zibbul, by whom do your followers drive them out? So then, they will be your judges.

18But if I am driving out demons by the finger of God, then the kingdom of God has come upon you.

227 11:14 Greek: ἐκβάλλων δαιμόνιον κωφόν. Later manuscripts read, ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἢν 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.

228 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.
21"When a strong man, fully armed, guards his own castle, his possessions are safe.
Lk 11:22 ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπέλθῃ νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ἣ ἔπεσοθεὶ, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

22But 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.
οὶ μὴ ὅν μετ' ἐμοὶ κατ' ἐμοὶ ἔστιν, καὶ οἱ μὴ συνάγον μετ' ἐμοὶ σκορπίζει.

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

24When 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 εὐρίσκει σεσωρωμένον καὶ κεκοσμημένον.

25And when it arrives, it finds the house unoccupied, swept clean and put in order.
Then it goes and brings with it seven other spirits more wicked than itself, and they come inside and live there. And the final condition of that human is worse than the first.

26Then it goes and brings 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."

27And as the crowds were pressing together upon him, he began to say, "This generation is a wicked generation; it asks for a sign. And no sign will be given it except the sign of Jonah.

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

The Sign of Jonah

τὸν δὲ ὄχλον ἐπιθυμούμενον ἤρετο λέγειν, ὡς γενεὰ αὐτὴ γενεὰ πονηρὰ ἐστὶν: σήμειον ζητεῖ, καὶ σήμειον οὐ δοθήσεται αὐτῇ ἐν τοῖς σήμειοι Ἰωάν.

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

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229 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.

230 11:28 Or possibly, "Well yes, but blessed more are those who..."

231 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 Zebulon (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.
καθώς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ νῦς τοῦ ἀν
θρώπου τῇ γενεᾷ ταύτῃ.

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

LK 11:31 Βασίλισσα νότου ἔγγεισεν ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ
κατακρίνει αὐτούς· ὅτι ἠλθὲν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφιάν Σολομῶνος, καὶ
ιδοῦ, πλείον Σολομῶνος ὄδε.

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.

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

Six Woes

ἐν δὲ τῷ λαλῆσαι ἔρωτα αὐτῶν Φαρισαῖως ὅπως ἁριστήη 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.

οὔσις ἔτης οἴησα εἰς κρύπτην τίθησιν [οὔσις ὑπὸ τὸν μόδιον] ἀλλ᾿ ἐπὶ τὴν ἀρχήν αὐν, ἵνα οἱ εἰσπερνοῦμενό τοῖς φῶς βλέπωμεν.

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.

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.

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

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.”
And the Pharisee when he saw, was shocked that he did not first baptize before the meal.γ
εἶπεν δὲ ὁ κήρυξ πρὸς αὐτόν, νῦν ὡμεῖς οἱ Φαρισαῖοι τὸ ἐξωθὲν τοῦ ποιημένου καὶ ί τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐξωθὲν ὑμῶν γέμει ἄρταγής καὶ πονηρίας.

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.

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

Acquisitiveness means continuously acquiring things, always wanting more things. This is wickedness, both because it makes an idol of possessions over and above God, and also because there are so many people who have little. It has already been established earlier in Luke's gospel, 3:11, that one fruit characteristic of repentance was to give away your extra possessions to the poor. This latter play on words you ought to practice, without leaving the former undone.

οὐκ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡρώομον καὶ τὸ πήγανον καὶ πάντα λάχανον, καὶ παρέχεσθε τὴν κρίσιν καὶ τὴν ἁγάπην τοῦ θεοῦ· ταῦτα δὲ ἐδει π οὐδὲν καὶ ἔδει παρέιναι.

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.

οὐκ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδριάν ἐν ταῖς συναγωγαῖς καὶ τῶν ἁπασχομοίων ἐν ταῖς ἁγοραῖς.

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

οὐκ ὑμῖν, ὅτι ἐστέ ὡς τὰ μνημεῖα τά ὀδηγα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

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

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

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

A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρά ὑμῖν ἔστιν. Some translations say "for you," others "to you," and others leave it untranslated altogether. The rendering "clean for you" is easy enough to understand. Clean "to you" could be an "ethical dative," meaning "clean in your sight." For the N.T. teaches that some things are clean to some people, but unclean to others, depending on their conscience. Perhaps here, the giving to charity changes the evil conscience of the rich. When a rich person is rich selfishly, he has an evil conscience, and his wealth can be unclean in his own eyes, whereas if he is generous, he no longer feels guilty? Something to think about. Paul said in Romans 14:14, "to him that thinks any thing to be unclean, to him it is unclean."

Another garden herb, ruta graveolens. Deuteronomy 14:22 commands the Israelites to give God a tithe from all their crops. But according to the Mishna (Shebi'ith IX 1; cf. Billerb. II 189) it was not necessary to tithe the rue. Hence Jesus' words, "even" the rue.
Woe to you! For you are like graves that are not marked, and the people when walking over them do not know it."\(^{239}\)

And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."

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.

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

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

For this reason also the wisdom of God has said, ‘I am sending to them prophets and apostles; and some of them they will kill, and some of them they will persecute,’ with the result that the blood of all the prophets spilled since the founding of the world will be demanded of this generation.

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."\(^{241}\)
κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἔνεχεν καὶ ἀποστομάτιζεν αὐτὸν πέρι πλειόνων.

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

ενεδρεύοντες αὐτὸν θηρεύοντα τι ἐκ τοῦ στόματος αὐτοῦ.

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

Chapter 12

Warnings and Encouragements

1'Εν οἷς ἐπισυνάχθησαν τῶν μιράδων τοῦ ὀχλου, ὥσπερ καταπατεῖν ἄλληλους, ἦρχατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον. Προσέξετε έαυτοῖς ἀπὸ τῆς ἀρπής, ἤτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

When a vast multitude had gathered, such that they were trampling on one another, he began to say to his discip...
But in your case, even the hairs of your head, each is numbered. You should not be afraid. You matter more than many sparrows.

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

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

And when they deliver you over to the synagogues, and to the rulers and to the authorities, do not worry how or what you should defend, or what you should say. For the Holy Spirit will instruct you in that very hour what needs to be said.

False Financial Security

And someone in the crowd said, "Teacher, tell my brother to divide the inheritance with me." But he said to him, "Man, who appointed me judge or arbiter over you two?"

And he said to them, "Watch out, and be on your guard against every form of covetousness. For the life of one is not from the increase of one's possessions."
And he spoke a parable to them as follows: "The land of a certain rich man yielded abundantly, 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. And I will say to my soul, 'Soul, you have much goods sitting there into many years. Relax, eat, drink, be merry.'"

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

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247 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 Σὺ γὰρ πρὸ ἡμῶν ἀπαίτησεν, the same 3rd person, singular, passive inflection on ἀπαίτησις 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 τρέφωσιν 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?
Such is the person saving up for himself, and not becoming rich to God."

True Financial Security

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

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

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

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

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

Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφεται!

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

12:25 Literally, one cubit. There was an expression in classical Greek, πίθυνον ἐπί χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Mή φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναί ὑμῖν τὴν βασιλείαν.

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

Ποιμάσατε τὰ ἐπάρχοντα ὑμῶν καὶ δότε ἑλεμονήν· ποιμάσατε ἑαυτοὺς βαλλάντι α μὴ παλαιούσεαν, θησαυρύν ἀνέκλειπτον ἐν τοῖς ὑπάρχονσι, ὅπως κλέπτης ὦκ ἐγγίζῃ ἐν οὐδὲ σίς διαφθείρει·

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

ὁποῦ γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἢ καρδία ὑμῶν ἔσται.

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

Be Ready

"Εστῶσαι ὑμῶν αἱ ὀσφύες περιεξωσμέναι καὶ οἱ λύχνοι καιόμενοι,

35 "You must keep your waists girded and your lamps burning,

καὶ ὑμεῖς ἰδίοις ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν πότε ἀναλύῃ ἐκ τῶν γάμων, ἢν ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.

36 and you must be like people waiting for their own master, waiting for when he returns from the wedding celebrations, so that when he arrives and is knocking, they may immediately open for him.

μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὗς ἐλθὼν ὁ κύριος εὐρήσει γηγοροῦντας· ὑμὴν λέγω ὑμῖν ὅτι περιζώσαται καὶ ἀνακλίνει αὐτοὺς καὶ παρελθόν διακονήσει αὐτοῖς.

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

καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ καὶ εὐρής οὐ̃τος, μακάριοι εἰσίν ἐς εἰνοῖ.

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

τοῦτο δὲ γινώσκετε ὃτι εἰ ἤδει ὁ οἰκοδεσπότης ποία ὁρα ὁ κλέπτης ἐρχεται, οὐκ ἂν ἐφίζεθαι διαφθείρη τὸν οἶκον αὐτοῦ.

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

12:40 καὶ ὑμεῖς γίνεσθε ἐτοιμοὶ, ὅτι ἢ ὁρα ὦν δοκεῖτε ὁ νόος τοῦ ἀνθρώπου ἐρχεται.

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

12:41 Εἶπεν δὲ ο Πέτρος, Κύριε, πρὸς ἢμᾶς τὴν παραβολὴν ταῦτην λέγεις ἢ καὶ πρὸς πάντας;

41 And Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"

12:42 καὶ ἔπεμψεν ὁ κύριος. Τέτει σαμ ὅτι καταστή σε ὁ κύριος ἐπὶ τῆς ἑρατείας αὐτοῦ τοῦ διδάσκει ἐν καιρῷ [τῷ] αιτίμετρον;

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

12:43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃς ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως·

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

12:44 ἀλλὰ ἔγαγεν ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχονσι αὐτοῦ καταστήσει αὐτόν.

44 Truly I tell you, he will place him over all his possessions.
Lk 12:45 Ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐρχεσθαι, καὶ ἄρεσται τῦπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθείει τε καὶ πίνειν καὶ μεθύσκεσθαι.

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 ἤζει ὁ κύριός τοῦ δοῦλου ἐκεῖνου ἐν ἡμέρᾳ ἢ οὔ προοδοκᾷ καὶ ἐν ἧρᾳ ἢ οὔ γιν ὡσκεῖ, καὶ διψατομήσεις αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων ἦσει.

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 γνωκὸς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἡ π οιήσας πρὸς τὸ θέλημα αὐτοῦ δαρῆσεται πολλάς.

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 μὴ γνωκός, ποιήσας δὲ ἄξια πληγῶν, δαρῆσεται ὀλίγας. παντὶ δὲ ὁ ἐδόθη π ολὺ, πολύ ἔξηπνάσεται παρ’ αὐτοῦ, καὶ ὁ παρέθεντο πολὺ, περισσοτέρων αἰτήσονται αὐτῶν.

48Whereas the one not knowing, and having done things deserving of scourging, he will be lashed few times. So then, anyone to whom much has been given, much will be required of him, and from him to whom much has been entrusted, much more will be demanded.

Jesus Causes Division

12:49 Πῦρ ἤλθον βαλέιν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἡ ἡ ἀνήφθη.

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

12:50 βάπτισμα δὲ ἔχω βαπτισθήναι, καὶ πῶς συνέχωμαι ἐως ὅτου τελεσθῇ.

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

12:51 δοκεῖτε ὅτι εἰρήνην παρεγένομην δοῦνᾳ ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμὸν.

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

12:52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἶκῳ διαμερισμένοι, τρεῖς ἐπὶ δυοῖν καὶ ἀἱ δύο ἐπὶ τρισίν.

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

12:53 διαμερισθῆσονται πατὴρ ἐπὶ νῦν καὶ νῦς ἐπὶ πατρὶ, μήπερ ἐπὶ τὴν θυγατέρα καὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νυμφήν ἀυτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

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

Judge For Yourselves

"Ελεγεν δὲ καὶ τοῖς ὄχλοις, 'Ὅταν ἵσητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὡμορὸς ἔρχεται, καὶ γίνεται οὕτως.

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

12:55 καὶ ὅταν νῦτον πεῦχατα, λέγετε ὅτι Καυσὸν ἔσται, καὶ γίνεται.

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

12:56 ὑποκρίσαι, τὸ πρὸσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καί ὅν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;"
Hypocrites! The face of the earth and sky you know how to interpret, but this present time you do not know how to interpret?

And why also do you not judge for yourselves what is right?

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.

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

Chapter 13

Repent or Perish

And some who were present at that time, were reporting to him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices. And in response he said to them, "Do you think that because they suffered these things, those Galileans were sinners, more so than all the rest of the Galileans? Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish."

Or those eighteen, on whom the tower in Siloam fell and killed them, do you think they were debtors worse than all the rest of the people living in Jerusalem?

Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish." And he continued with this parable: "A man had a fig tree planted in his vineyard. And he came seeking fruit on it, and did not find any.

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250 **12:58** That is, by satisfying him, coming to a settlement with him.

251 **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.
And he said to the vine dresser, 'Look, it has been three years already I have been coming, seeking fruit on this fig tree and not finding it. Cut it down. Why is it still using up the soil?'

Lk 13:8

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

And behold, a woman having had a spirit of disability for eighteen years was there. And she was bent over double, and not a able to look up at all.

And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability."

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

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."

And he answered them, "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?"

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?"

A Crippled Woman Healed on the Sabbath

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 in the future it does produce fruit – but if not, then you would cut it down."

But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it; and if in the future it does produce fruit, so much the better. But if not, then you would cut it down.'

A Crippled Woman Healed on the Sabbath
But this woman, a daughter of Abraham, whom Satan has kept bound these eighteen years, she should not be freed from this bondage on the day of rest?"  

καὶ ταύτα λέγοντος αὐτοῦ κατηχοῦντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἐξαιρεῖ ἐπὶ πᾶσιν τοῖς ἐνδοξοῖς τοῖς γινομένοις ὑπ’ αὐτοῦ.

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

"Εἶλεγεν οὖν, Τίνι ὄμοια ἦστιν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὄμοιόςσω αὐτήν;  

Then he was saying, "What is the kingdom of God like? And to what may I compare it?"

It is like a mustard seed, which a man took and cast into his garden, and it grew and became a tree, and the birds of the sky nested in its branches."

καὶ πάλιν εἶπεν, Τίνι ὄμοιόσσω τὴν βασιλείαν τοῦ θεοῦ;  

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 Καὶ διεστρατεύετο κατὰ πόλεις καὶ κώμας διδάσκασεν καὶ πορεύαν ποιούμενος εἰς Ἱεροούλιμα.  

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

13:23 εἶπεν δὲ τις αὐτῷ, κύριε, εἰ ὅλοιοι οἱ αφεξόμενοι; ὃ δὲ εἶπεν πρὸς αὐτούς,  

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

And he said to him,

13:24 ἄγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ, λέγω ὑμῖν, ξητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.  

"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 ἄφ’ οὖν ἐν ἐξερήθῃ ὁ οἰκοδοτότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀφεξῆθε ἐξω ἐ στάναι καὶ κρούειν τὴν θύραν λέγοντες, κύριε, ἀνοιξόν ὑμῖν· καὶ ἀποκριθεὶς ἔρει ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

13:16 The number six signifies human effort, which falls short of seven, God’s perfection or completion. This woman was enslaved for eighteen years, three times six, three times the normal human effort. What better day than the seventh, the day of rest, for someone to be set free from the slavery of working six days three times? See Deuteronomy 15:1, "Every seventh year you must cancel debts." And 15:12, "If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free.” This woman was kept in bondage three sets of six years, and not being set free.

13:21 Greek: three sata, about 5 gallons, or 22 liters.
Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock on the door, saying, 'Lord, open to us,' and in answer he will say to you, 'I don’t know where you are from.'

At that time you will begin to say, "We ate and drank in your presence, and you taught in our streets." And then at that time he will say to you as follows: 'I don’t know where you are from. Get away from me, all you workers of unrighteousness.' In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside, and people will have come from the east and the west, and from the south and the north, and be reclined in the kingdom of God.

And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

εν αυτη τη ωρα προσφηλθην τινες Φαρισαιοι λεγοντες αυτω, ἐξελθε και πορευου εν τεθεν, ὑν Ἡρῴδης θέλει σε ἀποκτείνω ιν.

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

And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'

Regardless, I would have to be continuing on today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

256 The Greek for the last phrase, καὶ τῇ τρίτῃ τελεοῦμαι 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 τελεοῦμαι 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.
O 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.

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

Now behold, your house will be abandoned to you. I tell you, you will not see me, until the day when you say, ‘Blessed is he who comes in the name of the Lord.’

Chapter 14

Jesus at a Pharisee’s House

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.

And behold, a man with dropsy was right in front of him.

And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"
But they kept quiet. And after grasping him, he healed him, and dismissed him.

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?"

And they were not able to rebut these words.

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:

When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him, and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for the last seat.

Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited him 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.

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

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

Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind; and the man said to him, "Whoever breaks a sheep or an ox should fall into a pit during the Sabbath day, would not immediately pull him out?"
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

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."

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

And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out. I ask you, consider me excused.'

And another one said, 'I have married a wife, and for this reason I am not able to come.'

And when he came back, the slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town, and the poor, the crippled, the blind, the lame, lead them here.'

And the slave said, 'Master, what you have commanded has been done, and still there is room.'

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

Jesus Qualifies the Crowds

And great crowds were going along with him, and he turned around, and said to them,
14:26 εἰς τις ἔχεται πρὸς με καὶ οὐ μοιεῖ τὸν πατέρα ἐαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἄδελφους καὶ τὰς ἄδελφας, ἐτεὶ ταὶ καὶ τὴν ψυχὴν ἐαυτοῦ, οὐ δύναται εἶναι μου μαθητής.

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

14:27 Όστις οὖν βαστάζει τὸν σταυρὸν ἐαυτοῦ καὶ ἔχεται ὁπίσω μου οὐ δύναται εἶναι μου μαθητής.

27Anyone that does not take up his own cross and follow me, cannot be my disciple.

14:28 τίς γὰρ ἐξ ὑμῶν θέλει τὸν πόλεμον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν διαπάνην, εἰ ἐγεῖ εἰς ἀπαρτισμὸν;

28For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion?

14:29 ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἱσχύοντος ἐκτελέσαι πάντες οἱ θεωροὶ ὑπνοί αὐτῶν ἐμπαιζέναι;

29It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him.

14:30 λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἐξέτασε αὐτὸ ὑπολογίαν καὶ οὐκ ἤσχυνεν ἐκτελέσαι.

30 saying, 'This fellow began to build, and was not able to finish.'

14:31 ἡ τίς βασιλεύς πορεύετος ἐπὲρχε, βασιλεύς συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας ἵνα πρῶτον βουλεύσεται ἕνα δύνατον ἐστίν ἐν δέκα χιλίοις ὑπεντίθησαι τῷ μετὰ εἰκοσὶ χίλιοιν ἐργομένῳ ἐπ᾽ αὐτῷ;

31 Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand?

Lk 14:32 Εἰ δὲ μὴ γε, ἐτεὶ αὐτοῦ πόρρω δύνασθαι, προσβῆται ἀποστέλλει αὐτὸ πρὸς εἰρήνην.

32 For indeed if not, while he is still at a distance he sends out a servant, asking what are the conditions for peace.

14:33 οὗτος οὖν πᾶς ἐξ ὑμῶν δὲ οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχονσιν οὐ δύναται εἶναι μου μαθητῆς.

33 In the same way, then, any of you who does not say goodbye to everything that he has, cannot be my disciple.

14:34 καλὸν οὖν τὸ ἁλᾶς· ἐὰν δὲ καὶ τὸ ἁλᾶς μορφανθῇ, ἐν τίνι ἀρτιθησέται;

34 Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with?

14:35 οὔτε ἐγὼ γὰρ οὔτε ἐγὼ κατορθάν εὐθετὸν ἐστίν· ἐξω βάλλοντες αὐτὸ. ὁ ἐχὼν ὅτα ἀκολουθεῖν ἄκουτον.

35 It is fit neither for the soil, nor for the manure pile; they throw it out. Whoever has ears to hear, hear.'

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265 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 בוא אל שלום - סא"איל שלום, 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, Ἐρωτήσατε δὴ τὰ εἰς εἰρήνην Ἴερονσιλάμ, "Pray now for the things that lead to the peace of Jerusalem."

266 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...
Chapter 15

The Parable of the Lost Sheep

And all the revenue agents and the sinners were coming up next to him, to listen to him.

15:2 καὶ διεγγύθησον οὐ τὰ φαινομένα καὶ οἱ γραμματεῖς λέγοντες ὅτι οὐτός ἀμαρτωλὸς οὐχὶ προσδέχεται καὶ συνεδρίεται αὐτοῖς.

2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."

15:3 εἶπεν δὲ πρὸς αὐτούς τὴν παραβολὴν ταῦτην λέγων,

3But he spoke this parable to them, as follows:

15:4 τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἐν οὗ κατὰ λείπει τὰ ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ἐς εὕρη αὐτὸν ὁ;

"What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?

15:5 καὶ εὗρὼν ἐπιτίθησαν ἐπὶ τοὺς ὒμοιοὺς αὐτοῦ χαῖρον.

5And when he has found it, he places it on his shoulder, rejoicing.

15:6 καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς,

6And upon returning home he gathers his friends and neighbors together, saying to them, 'Rejoice with me; for I have found my sheep that was lost.'

15:7 ἢν ἐν τῷ οἴκῳ δύο δραχμαὶ ἐν τῷ κτήτῳ οὐκ ἐστάτωσαν εἰς ἡμέραν ἐπὶ τὸν ἀμαρτωλὸν μου τὸ ἀπολωλός.

7I tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin

15:8 ὁ δὲ ἀνθρώπος ἔχων δύο δραχμάς δέχονται δέκα, εἶναί ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπετείλησε λύγην καὶ οὐκ ὡς ὑμῖν ἐξ ὑμῶν ἐκεῖνος ἐς οὐκ ἐξέρχεται ἐκεῖνος αὐτὸς ἐς εὕρη;

8Or what woman having ten drachmas if she loses one drachma, does not light a lamp and sweep the house clean, and search diligently until such time she finds it?

15:9 καὶ εὗρὼν συγκαλεῖ τὰς φίλας καὶ γείτονας λέγοντας,

9And when she has found it, she gathers her friends and neighbors together, saying, 'Rejoice with me; for I have found the drachma that was lost.'

15:10 ὁ δὲ ἀνθρώπος, λέγω ἐμέν, γίνεται χαρὰ ἐν ἑκατέρας τῶν ἄγγελων τοῦ θεοῦ ἐπὶ ἑνὶ ἀμαρτωλῷ ὃ μετανοοῦντες.

10In just the same way, I tell you, rejoicing breaks out among the angels of God over one sinner repenting."

The Parable of the Lost Son

15:11 εἶπεν δὲ ἄνθρωπος τις εἶχεν δύο υἱοὺς.

11And he said, "A certain man had two sons.

267 15:8 A drachma was worth about a day's wage.
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. And he was craving to be fed of the carob pods that the swine were eating, and no one gave him any. And when he came to himself, he was saying, 'How many hired men of my father's have more than enough food, and here I am, perishing with hunger. I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you, I am no longer worthy to be called your son; make me as one of your hired men." And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him.

Some manuscripts, instead of "to be fed of," χορτασθήναι ἐκ, have "to fill his belly from," γεύσεται τὴν κολλάν οἰκιστικοῦ ἄπλο, and Codex Washingtonianus conflates the two readings and says "to fill his belly and be fed from." On the basis of age and diversity of text-type of witnesses, the Editorial Committee for the UBS Greek text preferred the reading χορτασθήναι ἐκ, and give it a B rating of certainty. Greek, κράτητον - keráttos, meaning "little horn," so named because of the shape of the pods of the species Ceratonia siliqua, Arabic "kharrubah," meaning bean pod; aka. Cods of Syria, aka. St. John's Bread, alluding to an erroneous notion, based on folk etymological comparisons of the Greek for "husk" and "locust," that the locusts John the Baptist lived on were instead carob pods; from a leguminous tree having pods 9 inches long and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, ii 146, 1858), and considered a food grain of lower grade; the pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lychophron, from 675 to 678, I-II BC. For further examples showing that "carob pod" was the meaning of the Greek word keráttos, see Aristotle, Polybius, 26, 1, 4, II BC; Dioscurides 1, 114, I AD; Aëtius, Treatment of Diseases of the Eye, 160, 3, VI AD; F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I-V, 131, 7, 1893-1917.

That is, "came to his senses." There was another expression as antonym, "he was beside himself," said of Jesus in Mark 3:21, that is, "he is out of his senses" or "out of his mind."
15:21 ἐἶπεν δὲ ὁ υἱὸς αὐτοῦ, Πάτερ, ἦμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέ τι εἰμὶ ἄξιος κληθῆναι υἱὸς σου.
22But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'
15:22 ἐἶπεν δὲ ὁ πατήρ πρὸς τοὺς δουλοὺς αὐτοῦ, Ταῦτα ἐξενέγκατε στολὴν τῆς πρώτης χείρας αὐτοῦ, καὶ δότε διακόσια εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τὸ πόδιος.
23But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and shoes to his feet,
15:23 καὶ φέρετε τὸν μόσχον τῶν οἰκτικῶν, θυσίας καὶ φαγοντές εὐφρανθόμεν,
24and bring the fattened calf, and slaughter it, and let us feast and celebrate;
15:24 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολολῶς καὶ εὑρέθη. καὶ ἦρα καλοῦσθαι.
25for this my son was dead and is alive again; was lost and has been found!' And they proceeded to celebrate.
15:25 Ἡν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ερχόμενος ἤργισεν τῇ οἰκίᾳ, ἵκουσεν συμφωνίας καὶ χορῶν.
26But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing.
15:26 καὶ προσκαλεσάμενος ἠνέπεσεν ἐπινιθάνετο τί ἐν εἴη ταύτα.
27And calling over one of the workboys, he was asking what it was all about.
15:27 οδὲ ἐἶπεν αὐτῷ ὅτι οὐδὲλφός σου ἤκει, καὶ ἔθουν ὁ πατήρ σου τὸν μόσχον τῶν οἰκτικῶν, ὅτι υγιαίνοντα αὐτόν ἀπέλαβεν.
28And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf; because he has him back safe and sound.'
15:28 ὄργιος δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτὸν ὅν.
29Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him.
15:29 οδὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδὲ ἔποτε ἐντολήν σου παρῆλθον. καὶ ἐμὸν οἰδέστωτε ἐδοκιμάζος ἔριφον ἴνα μετὰ τῶν φιλῶν μου εὐφρανθῶ.
20But in response he said to his father, 'All these years I have been serving you, and not once did I ever deviate from your instructions. Yet to me, you have never given so much as a baby goat so I could celebrate with my friends.
15:30 οὗτος δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἤθελεν, ἔθυσας αὐτῷ τῶν οἰκτικῶν μόσχον.
31But when this son of yours comes who ate up your life savings with prostitutes, you slaughtered for him the fattened calf!'
15:31 οδὲ ἐἶπεν αὐτῷ, Τέκνον, οὐ πάντοτε μετ’ ἐμοί ἐλ, καὶ πάντα τὰ ἐμὰ σά ἔστιν.
32But he said to him, 'Dear child, you are always with me, and everything that is mine is yours.
15:32 εὐφρανθήμαι δὲ καὶ χαρήναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ξησα, καὶ ἀπολολῶς καὶ εὑρέθη.
33But to celebrate, and be cheered up, is only right; for this your brother was dead and is alive again; was lost, and has been found!' "

Chapter 16

The Shrewd Money Manager

"Εἶλεγα δὲ καὶ πρὸς τοὺς μαθητάς, ἀνθρώπως τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεξάγειν αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ."
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.

16:2 καὶ φονήσας αὐτὸν ἔπειν αὐτῷ, τί τοῦτο ἄκουὼ περὶ σοῦ; ὃπόδος τὸν λόγον τῇ ὁ οἰκονομίᾳ σου, σὺ γὰρ δῦνῃ ἐν οἰκονομεῖν.

2So having summoned him, he said to him, 'What is this I am hearing about you? Surrender the records of your management; for you can no longer be manager.'

16:3 ἔπειν δὲ ἐν ἐαυτῷ ὁ οἰκονόμος, τί ποιήσα, ὅτι ὁ κυρίος μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὖν ἱερόν, ἐποιεῖν αἰσχύνηι.

3And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg.

16:4 ἔγνων τί ποιήσα, ἵνα ὅταν μεταστάθω ἐκ τῆς οἰκονομίας δέξονται με εἰς τοὺς ο ἄκουοι αὐτῶν.

4I know what I will do, so that after I am removed from my management, people will welcome me into their homes.'

16:5 καὶ προσκαλεσάμενος ἔνα ἐκαστὸν τῶν χρεοφελετῶν τὸν κυρίον ἐλεγεν τῷ πρῶτῳ, πόσον ὄφειλες τῷ κυρίῳ μου;

5And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

16:6 ὁ δὲ ἔπειν, ἐκατὸν βάτους ἐλαίου. ὁ δὲ ἔπειν αὐτῷ, δέξασθαι τὰ γράμματα καὶ καθίσας ταράξεις γράμμων πεντήκοντα.

6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."

16:7 ἔπειτα ἐτέρῳ ἔπειν, οὐ δὲ πόσον ὄφειλες; οὐ δὲ ἔπειν, ἐκατὸν κόρους σίτου. λέγει ἐν αὐτῷ, δέξασθαι τὰ γράμματα καὶ γράφεις ὄγδοκον.

7Then, to another one he said, 'And you, how much do you owe?'. And he said, 'A hundred kors of wheat.'

16:8 καὶ ἐπήρεσεν ὁ κυρίος τὴν οἰκονόμον τῆς ἁδικίας ὅτι φρονίμους ἐποίησεν· ὅτι οὐκ ἔστω τοῦ αἰῶνος τοῦ φρονιμωτέρου ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἔαυτῶν εἰσὶν.

8And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light.

16:9 καὶ ἐγὼ ὑμῖν λέγω, ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμονᾶ τῆς ἁδικίας, ἵνα ὅταν ἐκλήσῃ δέξονται ὑμᾶς εἰς τὰς αἰονίους σκηνὰς.

9And as for me, I say to you, make friends for yourselves by means of the undependable wealth, so that when it fails, they may welcome you into perpetual dwellings.

16:10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἔστιν, καὶ ὁ ἐν ἐλαχίστῳ ἁδικὸς καὶ ἐν πολλῷ ἁδικὸς ἔστιν.

271 16:9 The Greek word “adikos” here is usually rendered “unrighteous, but can also mean “untrustworthy, undependable,” as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for “dependable, reliable.” The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἁδικίας - 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."
The person who is faithful with little is also faithful with much, and the one who is un Dependable with little is also un Dependable with much.

16:11 εἰ οὖν ἐν τῷ ἄδικῳ μικρῶν πιστοῦ ὁ δὲ ἐν τῷ ἁγίῳ μεγάλων πιστεύει, τὸ ἁγίον ἐν τῷ ἑαυτῷ πιστεύει εἰ.

16:12 καὶ εἰ ἐν τῷ ἄλλοτρῳ πιστοῦ ὁ δὲ πιστεύεις, τὸ ὑμῖν δόσει.

16:13 ὁ ἅπαν χρήσιμος δύναται δυσύ κυρίος δουλεύειν· ἢ γὰρ τὸν ἐνα μισήσει καὶ τὸν ἄλλον ἱκανόν, ἢ ἕνας ἰσθανείς καὶ τὸν ἄλλον καταφρονήσει. οὐ δύνασθε θεῷ δοῦ λεῖν καὶ μαμώνα.

16:14 ἡκουσάτως τοῦτο ἡ Φαρισαίων φιλάργυροι ὑπάρχοντες, καὶ ἐξεμικρύπτον οὐκ αὐτῶν.

16:15 καὶ ἐπεν αὐτοῖς, ὑμεῖς ἐστε οἱ δικαιούντες ἐν αὐτοῖς ἐνώπιον τῶν ἀνθρώπων, ὃ δὲ θεὸς γνώσει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

16:16 ὁ νόμος καὶ οἱ προφῆται μέχρι Ἡλίαν· ἀπὸ τὸν ἤς διαλέγειν τοῦ θεοῦ εὐκάριο ἔλεξεν καὶ τίς εἰς αὐτὴν μικρείαν.

16:17 Εὐκρίνεσθε ἄντω τοῦ ἤς καὶ συναφείατο τοῦ θεοῦ εὐκάριο ἔλεξεν καὶ τίς εἰς αὐτὴν μικρείαν.

16:18 Τὸ δὲ νόμος τὴν νομικὴν αὐτοῦ καὶ νομικὴν καταφρονεῖ, καὶ οἱ προφῆται ἐνώπιον ἄνθρωποι λαμπροί.

16:19 Ἐκκοπήσεται ἡ γυναῖκα αὕτη καὶ μαθητήριον ἐνώπιον ἄνθρωποι λαμπροί.

16:20 Εἰ οὖν ἐν τῷ ἀδικωτῳ μικρῶν πιστοῦ ὁ δὲ πιστεύεις, τὸ ἑαυτῷ πιστεύει εἰ.

16:21 καὶ εἰ ἐν τῷ ἄλλοτρῳ πιστοῦ ὁ δὲ πιστεύεις, τὸ ὑμῖν δόσει.

16:22 καὶ οἱ προφῆται καὶ ἡ μεγαλότητα τοῦ θεοῦ εὐκάριο ἔλεξεν καὶ τίς εἰς αὐτὴν μικρείαν.

16:23 Τὸ δὲ νόμος τὴν νομικὴν αὐτοῦ καὶ νομικὴν καταφρονεῖ, καὶ οἱ προφῆται ἐνώπιον ἄνθρωποι λαμπροί.

16:24 Εἰ δὲ οὐκ οὐκ ἔχει τοῦτο πιστεύεις, τὸ ὑμῖν δίκαιον δόσει.

16:25 καὶ οἱ προφῆται καὶ ἡ μεγαλότητα τοῦ θεοῦ εὐκάριο ἔλεξεν καὶ τίς εἰς αὐτὴν μικρείαν.

16:26 Τὸ δὲ νόμος τὴν νομικὴν αὐτοῦ καὶ νομικὴν καταφρονεῖ, καὶ οἱ προφῆται ἐνώπιον ἄνθρωποι λαμπροί.

16:27 Εἰ δὲ οὐκ οὐκ ἔχει τοῦτο πιστεύεις, τὸ ὑμῖν δίκαιον δόσει.

16:28 καὶ οἱ προφῆται καὶ ἡ μεγαλότητα τοῦ θεοῦ εὐκάριο ἔλεξεν καὶ τίς εἰς αὐτὴν μικρείαν.

16:29 Τὸ δὲ νόμος τὴν νομικὴν αὐτοῦ καὶ νομικὴν καταφρονεῖ, καὶ οἱ προφῆται ἐνώπιον ἄνθρωποι λαμπροί.

The Rich Man and Lazarus

"Ἀνθρώπος δὲ ἦν πλούσιος, καὶ ἑνεδιδέοκετο πορφύραν καὶ βύσσον εὐφρανό μενος καθ᾽ ἡμέραν λαμπρός.

19Now a certain man was rich, and used to put on a purple robe and fine linen, and live it up splendidly every day.

272 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."

273 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.
πτωχὸς δὲ τις ὄνοματι Λάζαρος ἐβέβηλτο πρὸς τὸν πυλῶνα αὐτοῦ εἰλικριμένος
20But a beggar, Lazarus by name, was laid at his gate, covered with sores;
καὶ ἐπιθύμων χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου·
although, 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.
εὐγένετο δὲ ἀποθανόν τῶν πτωχῶν καὶ ἀπενεχθήναι αὐτῶν ἕπτὰ τῶν ἀγγέλων εἰς τὸν κόλπον Ἁβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐπέφυγεν.
22"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.
16:23 καὶ ἐν τῷ ᾄδῃ ἐπάφας τοὺς ὁφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὥσπερ Ἁβραάμ αὕτω ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.
And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.274
16:24 καὶ αὐτὸς φωνῆσας εἶπεν, πάτερ Ἁβραάμ, ἐλέησον μένει καὶ πέμψων Λάζαρον ἐν αὐτῷ αὐτοῦ ἱδότας καὶ καταψύξῃ τὴν γλώσσάς σου, ὅτι ὅλον ἦν ἐν τῇ φλογὶ ταύτῃ.
25"So after calling out to him, he said, 'Father Abraham, have pity on me, and send Lazarus to
tip the tip of his finger in water, to cool my tongue, because I am in agony in this fire.'
Lk 16:25 Ἐπεν δὲ Ἁβραάμ, Τέκνον, μνημονεύση ὅτι ἀπέλαφες τὰ ἄγαθά σου ἐν τῇ ζωῆ σου, καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὅδε παρακαλεῖται, σὺ δὲ ὄδυνασα.
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 πάσῃ τούτων ἡμέρᾳ καὶ ἡμῶν καὶ ἡμῶν χάρμα μέγα ἐστίμηκαι, ὡσπερ οἱ θεοὶ λοιπῶν διαβάλλειν ἐνυγθῆνα πρὸς ἡμᾶς, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαστέρωσαν.
And besides all this, between us and you a great chasm has been fixed, such that those
who want to go from here to you are not able to, neither can anyone cross over from there to us."
16:27 εἶπεν δὲ, ἔρωτός εἰς ὑμᾶς, πάτερ, ἵνα πέμψης αὐτοῦ εἰς τὸν οἶκον τοῦ πατρός μου.
"And he said, 'Then I beg you, father, please send him to my father’s house,
16:28 ἐν ὧν γίνεται ἄδελφοις, ὡς ἤποικοι ἀλληλούργησαν αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθοῦσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.
But if someone from the dead goes to them, they will repent.'
16:29 ὅτι δὲ ἐπὶ Ἁβραάμ, ἐπηρεάζεται ἡμίζων καὶ τοὺς προφητὰς ἀκούσατο τῶν αὐτῶν.
29"But Abraham says, ‘They have Moses and the Prophets; let them take heed to them.’
16:30 ὅτι δὲ ἐπηρεάζεται ὡς τῶν προφητῶν ὁ ἡμείς ἐν πρὸς τοῦτο ἀκούσατο τοῦτον τινὸς ἐν πρὸς τὸν αὐτόν ἐξαιτήσεως.
30"And he said, ‘Hardly, father Abraham; but if someone from the dead goes to them, they will repent.’
16:31 ἐπηρεάζεται ἡμῖν καὶ τῶν προφητῶν ὁ ἡμείς ἐν πρὸς τοῦτον τινὸς ἐχέται τῆς ἐκ
31"And he said to him, ‘If they are not taking heed to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"
Chapter 17

A Brother Who Sins

εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, ἀνένδεκτόν ἔστιν τοῦ τὰ σκάνδαλα μὴ ἠλθεῖν, πλὴν οὗτοι δι’ οὓς ἔρχεται:

1And he said to his disciples, "It is not possible for there not to come things that cause people to fall. Nevertheless, woe to that person by whom such comes!

λυσιτελεῖ αὐτῷ εἰ λύθος μυλικός περίκειται περὶ τὸν τρίχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἐν σκανδαλία τῶν μικρῶν τοιῶν ἕνα.

It would be better for him if a mill stone is lying around his neck and he is thrown into the sea,275 than that he cause one of these little ones to fall.

προσέχετε ἑαυτοῖς. ἐὰν ἀμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἕαν μετανοή σῇ ἀφεῖς αὐτῷ:

2Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

καὶ ἕαν ἐπτάκες τῆς ἁμαρτήσας ἀμαρτήσῃ εἰς σὲ καὶ ἐπτάκες ἐπιστρέψῃ πρὸς σὲ λέγων, μετανοῶ, ἀφίσσεις αὐτῷ.

3And if he sins against you seven times in a day,276 and seven times he turns toward you, saying, 'I repent,' forgive him."

Faith and Duty

καὶ ἐπήκοον οἱ ἀπόστολοι τῷ κυρίῳ, πρόσθες ἢμῖν πίστιν.

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

εἶπεν δὲ ὁ κύριος, εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἄν τῇ σικαμίῳ [τα ὑπί], ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσαν ἃν ὑμῖν.

6But the Lord said, "If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

τῶν δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὡς εἰσελθόντι ἐκ τοῦ ἄγρο ὑ ἔρει αὐτῷ, εἰδέθεσθαι παρελθὼν ἀνάπεσα.

7Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'? 

ἄλλας οὖν ἔρει αὐτῷ, ἐτοίμασον τῷ δειπνῷ, καὶ περιζωσάμενοι διακόνει μοι ἔσω φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ;

8Would he not instead say to him, 'Fix something I can eat, and after you have girded yourself, serve me while I eat and drink, and after these things, you shall eat and drink'? 

μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐτοίμασεν τὰ διατίθεντα;

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

οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διατίθεντα ὑμῖν, λέγετε ὃτι δοῦλοι ἡχεῖς ρεῖς ἔσμεν, ὁ ϕεύγειμεν ποιήσαι πεπουκαμεν.

275  17:2 Or possibly, "a mill stone is lying around his neck and he is lying in [the bottom of] the sea."

276  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.
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

Kai égéneto en to poréýōsathai eis Ἰερουσαλήμ kai autóς diýrχετο diá méson Sami aerías kai Galilaiás.

And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

17.12 kai eisēgloménon autóu eis tina kómyin ἀπήνησαν [aútō] déka leprou ἄνδρες, oí ἐστήσαν πόρρωθεν.

And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

17.13 kai autói ἤραν φωνήν λέγοντες, Ἰησοῦ έπιστάτα, ἐλέησον ἡμᾶς.

17.14 kai idón éstein autóis, poréveántes épisteikíaste éautous tois ierévnon. kai égén eis to úpángel autouk ékatharístēsan.

17.15 And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

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

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

Lk 17:17 Ἀποκρίθης δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ;

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

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

The Coming of the Kingdom of God

επεροτήθης δὲ ύπο τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ ἔστη, οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως.

20 And when he was questioned by the Pharisees as to when the kingdom of God was coming, he answered them as follows: "The kingdom of God does not show with careful observation,

17.21 οὐδὲ ἔρονσιν, ιδοὺ ὄδε· ἢ, ἐκεί· ιδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἀστιν.

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

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

It was just the same in the days of Lot. 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.

Along those lines will be the day in which the Son of Man is being revealed.

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.

Remember Lot’s wife.

Whoever tries to save his life will lose it, and whoever loses it will keep it alive.

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

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

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."

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277 The King James Version has verse 36, "Two men shall be in the field; the one shall be taken, and the other left." But if you read an original 1611 King James Version, you will find a marginal note that says that the verse 17:36 was absent from most of their Greek manuscripts. You can view an actual scan of this marginal note, from just such a KJV, at: http://www.bibletranslation.ws/gfx/luke17-36.jpg

278 Greek: ὁ αετός - ho aetos, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αετός is ἵεραξ - hiérax, a hawk,
Chapter 18

The Parable of the Persistent Widow

"Ελεγεν δὲ παραβολήν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοῖς καὶ μὴ ἐγκακεῖν,
1And he was speaking a parable to them, to the end that they ought always to pray, and not to lose heart,
λέγον. Κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεόν μὴ φοβοῦμενος καὶ ἀνθρωπον μὴ ἑντρεπόμενος.
2as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.
18:3 χῆρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, 'Εκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.
3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'
18:4 καὶ οὐκ ἦθελεν ἐπὶ χρόνον, μετὰ δὲ ταύτα ἔπεσεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεόν οὐ φοβοῦμαι οὐδὲ ἀνθρωπον ἑντρεπομαι,
4And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man,
Lk 18:5 διὰ γε τὸ παρέχειν μοι κάπον τὴν χήραν ταύτην, ἐκδίκησον αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.
5just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.'" 18:6 Ἐίπεν δὲ ὁ κύριος, Ἄκοινσε τί τὸ κριτῆς τῆς ἀδικίας λέγει.
6And the Lord said, 'Listen to what the unjust kind of judge was saying,
ὁ δὲ θεὸς οὐ μὴ πουήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωώντων αὐτῷ ἡμερας καὶ νυκτῶς, καὶ μακροθυμεῖ ἐπὶ αὐτοῖς;
7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?
λέγω ὑμῖν ὅτι πουῆσε τὴν ἐκδίκησιν αὐτῶν ἐν τάξει. πλὴν ὁ νύκτος τοῦ ἀνθρώπου ἐλθὸν ἢ ἐρήμου ἢ πίνακι ἢ αἰὼν ἢ πυθόν ἢ ὑπερήφανος τῆς γῆς;
8I tell you, he would bring about justice for them, in short order. However, when the Son of Man comes, will he find any faith on the earth at all?"279

The Parable of the Pharisee and the Revenue Agent

Εἶπεν δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἐφ‘ ἐαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦν ὑπόντας τοὺς λοιποὺς τῆς παραβολῆς ταύτην.
9And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:
18:10 Ἀνθρώποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύχεσθαι, ὁ εἰς Φαρισαίος καὶ ὁ ἐὰν ἐρωτεύεται τελώνης.

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 aerōs is eating carrion). Yet generally speaking, where ho aerōs is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the quickness 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 quickness. 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.
279 18:8 "any at all" is from the Greek ἀρα - ara, a particle not directly translatable, but which indicates irritatness or impatience or displeasure.
Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.  

"O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.  

But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating his breast, saying, 'O God, be merciful to me, a sinner.'  

I tell you, this latter went down to his house justified, rather than the former.  For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

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.  

And people were bringing little children to him, so that he would touch them.  But when the disciples saw this, they started rebuking them.  

And Jesus said to him, "Why are you calling me good?  No one is good, except God alone.  

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The Little Children and Jesus

And people were bringing little children to him, so that he would touch them.  But when the disciples saw this, they started rebuking them.  

And 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.  

The Rich Young Ruler

Kai ἐπηρώτησέν τις αὐτών ἄρχον λέγων, Διδάσκαλε ἡγαθέ, τί ποιήσας ξωήν αἰών Ἰησοῦς, ἵνα αὐτῶν ἀπέτην ἵδοντες δὲ οἱ μαθηται ἐπετίμων αὐτῶς.  

And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

And he said, "All these I have kept since childhood."

The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."

And he said, "All these I have kept since childhood."
18:22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, “Επὶ ἐν σοι λείπει πάντα ὃσα ἔχεις πώλησον
καὶ διάδος πτωχοῖς, καὶ ἔχεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

22 And when Jesus heard this, he said to him, "There is till one thing lacking with you.
Everything you have, sell and hand out to the poor, and you will have treasure in heaven, and
then come follow me."

18:23 ο δὲ ἀκούσας ταῦτα περιλήπτως ἐγένηθη, ἣν γὰρ πλοῦσιος οὐδόρος.
23 But hearing these words made him very sad, for he was extremely wealthy.

18:24 Ἦδον δὲ αὐτῶν ὁ Ἰησοῦς [περιλήψεως γενόμενον] εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἐξοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπράσσονται.
24 And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the
kingdom of God.

18:25 εὐκοπώτερον γὰρ ἔστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλοῦσιον εἰ
τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
25 Indeed, it is easier for a camel[281] to go through the eye of a needle, than for the rich to
enter into the kingdom of God.

18:26 εἶπαν δὲ οἱ ἀκούσαντες, καὶ τῖς δύνασαι σωθῆναι;
26 And those who heard said, "Who then CAN be saved?"

18:27 Ο δὲ εἶπεν, Τὰ ἄδυνατα παρὰ ἀνθρώπους δύναται παρὰ τῷ θεῷ ἔστιν.
27 And he said, "Things impossible with human beings are possible with God."

18:28 Εἶπεν δὲ ὁ Πέτρος, Ἦδον ἰμεῖς ἀφέντες τά ἱδία ἰκαλοῦθησαμέναν σοι.
28 And Peter said, "Behold, we have left behind our own things to follow you.

18:29 ὁ δὲ εἶπεν αὐτοῖς, Ἦμιν λέγω ὅτι οἱ ὑδάεις ἔστιν ὡς ἀφήσεθεν οίκιαν ἢ γυναῖκα ἢ
ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἔκεκεν τῆς βασιλείας τοῦ θεοῦ.
29 And he said to them, "Truly I say to you, there is no one who has left house or wife or
siblings or children, for the sake of the kingdom of God,

οἶχα γὰρ τὰ ἀνθρώπους πολλαπλασιώνα τῶν καιρῶν τούτων ἢ ἐν τῷ οἴκῳ τῷ ἀνθρώπῳ
30 who will not receive back many times as much in this present time; and in the coming
cage, eternal life."

Jesus Again Predicts His Death

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς, Ἦδον ἀναβαινομεν εἰς Ἱερουσαλήμ,
καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τοῦ υἱοῦ τοῦ θεοῦ.
31 And after having taken the twelve aside, he told them, "Behold, we are going up to
Jerusalem, and everything that is written by the prophets about the Son of Man will be
accomplished.

παραδοθήσεται γὰρ τοῖς θεόντις καὶ ἐμπαιχθήσεται καὶ ψυχροθήσεται καὶ ἐμπυνυθ
32 For he will be handed over to the Gentiles, and be made fun of and mistreated and spit
upon,
καὶ ἑστατίσαντες ἀποκατευνοῦντις αὐτῶν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

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281 18:25 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says
in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus
really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic
language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want
to invent a simile that was in line with his main point: "something impossible." His illustration must
demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so
at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
and after scourging him they will kill him, and on the third day he will rise again."
καὶ αὐτοὶ οὐδὲν τούτον συνήκαν, καὶ ἢ τὸ ὅμια τούτο κεκρυμμένον ὃ π’ αὐτῶν,
καὶ οὐκ ἐγίνοντοκ τά λεγόμενα.
34 And they understood none of these things. Indeed, this statement was hidden from
them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτῶν εἰς Ἰεριχῶ τυφλός τις ἐκάθετο παρὰ τὴν ὀδόν ἐπ
αὐτῶν.
35 And it came about that when he was drawing near to Jericho, a blind man was sitting
beside the road, begging.

And they understood none of these things. Indeed, this statement was hidden from
them, and they did not realize the things being said.

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And they understood none of these things. Indeed, this statement was hidden from
them, and they did not realize the things being said.

And it came about that when he was drawing near to Jericho, a blind man was sitting
beside the road, begging.

And when he heard the crowd going through, he was inquiring what this was all about.

And 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 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!"

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

And Jesus said to him, "See again; your faith has saved you."

And Jesus said to him, "See again; your faith has saved you."

34 Or, "your faith has healed you." As also in many other places in Luke.
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."

And he hurried down, and took him in gladly.

And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

And Zacchaeus stood up, and said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold."

And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham.

For the Son of Man came to seek and to save that which was lost."

The Parable of the Ten Servants

And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

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

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283 Some translators interpret ἴστημι 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.

284 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 ἀπολολοῦ, 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.
19:13 kaléas de déka doúloiv éantov édowen aútois déka mnás kai éipen prós aúto ús. Pragmatēsas the en ὦ ἔρχομαι.
19:14 ou de polítai aútoi émisona aúton, kai ãpòsteilane prebheian óptisw aútoi lé gontes. Oû thēloimen touton baiuleúson ef' ëmáx.
19:15 Kai égēveto en to ëpanelthein aúton labónta têv baiuleían kai éipen founithyn ai aúto toûs doúlous toutous ois dedêkei to ãrghión, ëna gnô ò diēprasmatéusas to.
19:16 kai elpèn aútw, ëgine, ãgathê doûle, òti ën ëlaxístew piostròs égènov, ëthi ëxouoì an ἐξων ἐπάνω δέκα πόλεων.
19:17 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.
19:18 ἐλαχιστω δὲ ἐγένετο ὁ δεύτερος, λέγων, 'Λέγων, Ἡ μνα σου κύριε ἐποίησεν πέντε μνάς.'
19:19 So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'
19:20 So he said to that one, 'And you, you shall be over five cities.'
19:21 And the second one came, saying, "Lord, here is your mina, which I have been keeping laid away in a napkin.

285 19:13 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.

286 19:15 "what they had earned" is the earlier Greek reading τί διεπραγματεύσαντο, whereas the Textus Receptus reads τίς τί διεπραγματεύσατο, "what each one had earned," which reading the UBS commentary says seems to be the result of scribal efforts to make the narrative more clear. The editorial Committee of the UBS 4th edition give the first reading, τί διεπραγματεύσαντο, a B rating of certainty, that is, "almost certain."

287 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."
For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.

He says to him, 'By your own mouth I judge you, you wicked servant. You knew, did you, that I am a demanding man, collecting what I did not deposit, and reaping what I did not sow?'

Why then did you not put my money on the table of the moneychangers, and I having returned would collect it with interest?'

And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

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

'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.

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 ἐπορεύετο ἐμπροσθέν ἄναβαινων εἰς Ἰεροσόλυμα.

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

And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples,

saying, "Go into the village ahead of you, in which as you are entering you will find a colt tethered, upon which no one has ever yet sat, and you are to untie it and bring it.

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

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

And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"

οἱ δὲ εἶπαν ὅτι 'Ὁ κύριος αὐτοῦ χρείαν ἔχει.'

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οἱ δὲ εἶπαν ὅτι 'Ὁ κύριος αὐτοῦ χρείαν ἔχει.'
And they said, "The Lord needs it."

19:35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρήματος αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπέββασαν τὸν Ἰησοῦν.

And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.

19:36 πορευομένου δὲ αὐτοῦ ὑπεστροφόνναν τὰ ἱμάτια αὐτῶν ἐν τῇ ὅδῷ.

And as he was proceeding along, people were spreading their cloaks in the road beneath.

19:37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τὸν Ἑλαιόν ἤρεσαν ἀπαντῶν πλήθους τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὦ ν εἶδον ὑψώμενον.

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.

λέγοντες. Ἐυλογημένος ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὀνόματι κυρίου ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ψυχοῖς.

They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

19:39 καὶ τίνες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου ἔπαν πρὸς αὐτῶν, Διδάσκαλε, ἐπιτίμησιν τοῖς μαθηταῖς σου.

And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

19:40 καὶ ἀποκριθεὶς ἔλεγεν. Λέγω ὑμῖν, ἕαν ὦτοι αὐστῆσωσιν, οἱ λίθοι κράζουσιν.

And he in answer said, "I tell you, if these go silent, the stones will cry out."

19:41 Καὶ ὡς ἤγγισεν, ἵδον τὴν πόλιν ἐκλαυσάνεν ἐπὶ αὐτὴν,

And as he drew near and saw the city, he wept over it,

19:42 λέγοντι ὅτι Εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτη καὶ ὦ τὰ πρὸς εἰρήνην - νῦν δὲ ἐκρήμη ἀπὸ ὄφραμον σου.

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.

ὁτι ἤξιοισιν ἡμέρας ἐπὶ σε καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακα σοι καὶ περὶ υκλώσουσιν σε καὶ συνέσσουσι σε πάντοθεν,

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,

καὶ ἐδαιμόνισαν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὅν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

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289 19:38 Psalm 118:26

290 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 BDAG §373, when the clause begins with ἐν, 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.

291 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.

292 19:42b This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."
and throw you to the ground, you and your children within you, and there will not be left within you a stone upon a stone, in retribution for the fact you did not recognize the time of your gracious visitation.

Jesus Clears the Temple

And when he had entered the temple, he proceeded to drive out the vendors, telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits.'

Yet they were not finding any way they could do it, because the entire crowd was hanging on him, listening to him.

Chapter 20

The Authorities Question Jesus' Authority

And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up, and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

And in answer Jesus said to them, "I will also ask you something, that you must tell me: And he was teaching daily in the temple. The chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him.

And in answer Jesus said to them, "I will also ask you something, that you must tell me:

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293 19:44a The Greek verb for "dash to the ground," ἐδοξάζω - edolphizó, 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.

294 19:44b The Greek words usually translated "because," here, "because you did not recognize," are the words, ἤτοι - anti followed by the relative pronoun. A literal translation of this would be, "in exchange for the fact that you did not recognize your gracious visitation." For the previously mentioned disasters were also a visitation. A visitation, rendered in Greek by the word ἐπισκόπημα - episkopé, could be both a negative one, or a positive one. A gracious visitation was predicted for them and offered many times in the Hebrew scriptures, and earlier in the gospel of Luke, in Zechariah's song in Luke 1:78, where he said "because of the tender feelings of our God with which he Sunrise from on high will look over - ἐπισκόπημαι - episképtomai - us. Since they forfeited their gracious episkopé, God would give them a calamitous one in exchange, in repayment, in retribution, instead.

295 19:46a 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 - ἐπισκόπημαι - episképtomai - us. Since they forfeited their gracious episkopé, God would give them a calamitous one in exchange, in repayment, in retribution, instead.

296 19:46b Isaiah 56:7

297 19:46b Jeremiah 7:11
John's baptism, was it from heaven, or from human beings?"

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

But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet.'

And they professed not to know where it was from.

And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

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 another servant; and that one also, after beating and insulting him, they sent away empty-handed.

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

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?

He will come, and he will kill those tenants, and he will give the vineyard to others." And those who heard this said, "May it never be!"

And Jesus said to them, "Neither am I telling you by what authority I do these things."
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.

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."

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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."

And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

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

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.’

Well, there were seven brothers. And the first one, who had taken a wife, died childless. And the second one took her, and the third one, and in fact all seven in the same way left behind no child, and died. Last of all, the woman also died.

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

And Jesus said to them, "The children of this age marry and are given in marriage; but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage, nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.

And that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob.
Now God is not the God of dead people, but of living, for to him all of those are alive."

Whose Son Is the Messiah

οὐκέτι γὰρ ἐτόλμων ἐπερωτάν αὐτὸν οὐδέν.

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

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

For David himself says in the scroll of the Psalms, "Yahweh said to my Lord: "Sit at my right hand

until such time I make your enemies a footstool for your feet.'

So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars

ἀκούόντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ],

And with the entire crowd listening, he said to the disciples,

προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούν ὧν ἀστασιμοῖς ἐν ταῖς ἄγοραῖς καὶ πρωτοκαθεδρίαις ἐν ταῖς συναγωγαῖς καὶ πρωτοκλησίαις ἐν τοῖς δείπνοις.

'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;

οἱ καταστημοῦσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὐτοὶ λήψονται περισσότερον κρίμα.

they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."

Chapter 21

The Widow's Offering

And when he looked up, he saw rich people putting their gifts into the donation chest.

Then he saw a penniless widow dropping there two lepta,

300 20:42 Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהֹוָָ֨הֹ-יְהוֹ (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: | , to make them be in separate phrases, and thus the Masoretic text reads: יְהֹוָָ֨הֹ-יְהוֹ. 

301 20:43 Psalm 110:1
21:3 καὶ εἶπεν, ἀληθῶς λέγω ὑμῖν ὅτι ἡ χῆρα αὕτη ἡ πτωχὴ πλείον πάντων ἔβαλεν·
3and he said, "Truly I tell you, this poor widow has put in more than all the rest.
21:4 πάντες γὰρ οὕτως ἔκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δόρα, αὕτη δὲ ἐκ τοῦ ὑπερήματος αὐτῆς πάντα τὸν βίον ὅν ἔχειν ἐβάλεν.
4For they all put in their gifts out of the extra they had, but she out of her lack put in all she had to live on."

Signs of the Times

Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται,
And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:
21:6 ταύτα ὁ θεωρεῖτε, ἐλέεσονται ἡμέρας ἐν αἷς οὗ ἄφεσθαι λίθος ἐπὶ λίθῳ ὃς οὐκ ἐκτίθηται.
6"These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down."
21:7 ἐπηρώτησαν δὲ αὐτῶν λέγοντες, διδάσκαλε, πότε οὖν ταύτα ἔσται, καὶ τί τὸ σημαίνει ὅταν μέλλῃ ταύτα γίνεσθαι;
7And they questioned him as follows, "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"
21:8 ὁ δὲ εἶπεν, βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλέεσονται ἐπὶ τῶν ὄνομάτων μου λέγοντες, ἐγὼ εἰμὶ καὶ ὁ καιρὸς ἠγιάζειν· μὴ πορευθῆτε ὁπόσῳ αὐτῶν.
8And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them.
21:9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστάσεως, μὴ πτολήσητε· δεῖ γὰρ ταύτα γενέσθαι πρῶτον, ἄλλοι δὲ εὐθέως τὸ τέλος.
9So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."
21:10 τότε ἔλεγεν αὐτοῖς, ἔγερθησαι ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
10Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,
21:11 καὶ τόπους λιμοῖ καὶ λοιμοῖ ἔσονται, φόβητρα τε καὶ ἀντί’ γύρων σεισμοί μεγάλα ἔσται.
11and there will be mega-Quakes, and famines and epidemics in various places, and frightful and awesome signs from heaven.
21:12 πρὸ δὲ τούτων πάντων ἐπιμεληθοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδοντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀποκρυμένους ἐπὶ βασιλείας καὶ ἢμιῶν ἀς ένεκεν τοῦ ὄνομάτος μου·
12But before all these things, they will lay their hands on you and will persecute you, handing you over to synagogues and prisons, being led all the way up to kings and governors for the sake of my name;
21:13 ἅπαξ ὑμῖν εἰς μαρτύριον.
13it will work out for you to be a testimony.
21:14 θέτε ὑμῖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετάν ἀπολογηθῆναι,
14Put it in your hearts therefore, not to be practicing how to answer in defense;
21:15 ἐγώ γὰρ δόξῳ ὑμῶν στόμα καὶ σωφρίαν ἐν δύνασθαι ἀντιτίθηναι ἢ ἀντιτιθῆτε ἢ αἰτοῦτεν ἢ αἴτωσον ἦμῖν.
15for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.
21:16 παραδοθήσετε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θ’ ἀνατίθεσθε εἰς ὕμιῶν.
16But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.

302 21:2 Two small, thin copper coins, totaling about one fourth of one cent.
Lk 21:17 Καὶ ἔσεσθε μισούμενοι ύπο πάντων διὰ τὸ ὄνομά μου.
17And indeed you will be hated by everyone because of my name.
21:18 καὶ θρίξ ἐκ τῆς κεφαλῆς ύμῶν οὐ μὴ ἀπόληται.
18Yet not a hair of your head will perish;
21:19 ἐν τῇ ὑπομονῇ ύμῶν κτήσασθε τάς ψυχάς ύμῶν.
19by your enduring, you shall gain your lives.
21:20 ὅταν δὲ ἔδοθε κυκλομέμενη ὑπὸ στρατοπεδίων Ἰερουσαλήμ, τότε γνώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
20But when you see Jerusalem surrounded by armies, then you will know304 that her desolation is near.
21:21 τότε οἱ ἐν τῇ Ιουδαίᾳ φευγέτωσιν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτω σαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσιν εἰς αὐτήν.
21Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her.
21:22 ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσίν τού πληθύναι πάντα τὰ γεγραμμένα.
22For those are days305 of vengeance, in fulfillment of all that is written.
οὐκαὶ ταῖς ἑγαστῖ ἑχούσαις καὶ ταῖς ἠθλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται
 iota ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ.

23Alas for the ones who are pregnant, and the ones giving milk during those days! For it
will be a great calamity upon the land, and wrath toward this people.

καὶ πεσοῦνται στόματι μαχαίρης καὶ σύμμακρωσθήσεται εἰς τὰ ἐθνή πάντα, καὶ ἢ
παρασκευή ἔσται παραμένη ὧτο ἐθνῶν, ἄρχοι οὐ πληρωθῶσιν καροὶ ἐθνῶν.

24And they will fall by the edge of the sword, and be taken captive to all the nations; and
Jerusalem will be trampled over by Gentiles, until the times of the Gentiles are played out.

καὶ ἔσονται σημεία ἐν ἡμέρᾳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν
ἐν ἄπορία ἥχους παλάσας καὶ σαλοῦ.

25And there will be signs in the sun, the moon and the stars, and on earth anxiety of the
nations, in uncertainty over the roar

and surge of the sea

וים אדרם ושם פומבי ו necessárioים וחיו עליה רעה וрог על всем

people holding their breath in fear and anticipation because of the things overtaking the
world; for the forces of space will be shaken.

καὶ τότε ὄροιον τὸν ἱόν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ συνάμες καὶ
δόξης πολλῆς.

27And then at that time they will see the Son of Man coming in a cloud, with power and
great glory.

28So when these things are beginning to take place, stand yourselves tall and lift up your
heads, because your redemption is drawing near.

οὕτως καὶ ἡμεῖς, οὕτας ταῦτα γινόμενα, γινώσκετε ὅτι ἑγγὺς τὸ θέρος ἐσ
τών·

30When they are now putting forth leaves, you see for yourselves and know that summer is
now near.

οὕτως καὶ ἡμεῖς, οὕτας ταῦτα γινόμενα, γινώσκετε ὅτι ἑγγὺς ἑστίν ἡ βασιλεία
tοῦ θεοῦ.

31So also you, when you see these things taking place, you know that the kingdom of God is
near.

αὕριον λέγω ὑμῖν ὅτι οὐ μὴ παρελθῇ ἡ γενεὰ αὕτη ἐως ἐν πάντα γένηται.

32True I tell you: this age will by no means pass away until this all has taken place.

ὁ οὐρανὸς καὶ ἡ γῆ παρεξελύνονται, οὐ δὲ λόγου μοι οὐ μὴ παρεξελύσωνται.

33Sky and earth will pass away, but my words will certainly not pass away.

προσέχετε ὑμῖν ἐστιν ἡ βασιλεία καὶ μέθη καὶ τοῖς μερέσι ποιεῖται, καὶ ἐπιστῆ ἐρ ὑμῶν οὐρανὸς ἡμέρα ἐκείνη.

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

306 21:23 Or, "upon the earth"
307 21:34 Or, "desensitized." The Greek word is βοριόω - αρεο, 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.
Lk 21:35 οὕς παγίς ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.
35like a trap. For it will come upon everyone who lives on the face of the whole earth.
Lk 21:36 Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι, ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθήσετε ἐξηρασθεὶς τοῦ νοῦ τοῦ ἄνθρωπον.
36So you must be watchful at all times, praying that you might manage to avoid all these things about to come to pass, and stand before the Son of Man."
Lk 21:37 ¶ Ἡν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ἐπιλίξετο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαίων.
37And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives.
καὶ πᾶς ὁ λαός ἀφθηριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
38And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

And the Festival of Unleavened Bread, called Passover, was approaching,
καὶ ἐξῆτον οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτὸν, ἐφοβοῦντο γὰρ τὸν λαόν.
and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.308
εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὡς ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.
3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.
καὶ ἀπελθὼν συνελάτησεν τοῖς ἀρχιερεύσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδώσῃ αὐτὸν.
4And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.
καὶ ἐξήρισαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.
5And they were delighted, and contracted to give him money.
καὶ ἐξωμολόγησεν, καὶ ἐξῆτε εὐκαρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὀχλοῦ αὐτοῖς.
6And he accepted, and was looking for the best time for handing him over to them, without the crowd.

308 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.
The Passover Supper

1 And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover. Lk 22:8 Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν.
2 And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it." 22:9 οἱ δὲ ἐίπαν αὐτῷ, Ποιῆσαν ἐτοιμάσωμεν;
3 And they said to him, "Where do you want us to prepare it?"
4 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.
5 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?"
6 And that person will show you a large upstairs room all furnished. You shall prepare it there."
7 When they went, they found things just as he had told them; and they prepared the Passover.
8 And when the hour had come, he reclined, and the disciples along with him. 22:16 λέγω γὰρ ἡμῖν ὅτι οὐ μὴ φάγω αὐτό ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 22:17 καὶ δεξαμενός ποτήριον εὐχαριστήσας ἐπέτευρεν, λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς
9 And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering. 22:16 λέγω γὰρ ἡμῖν ὅτι οὐ μὴ φάγω αὐτό ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
10 And that person will show you a large upstairs room all furnished. You shall prepare it there."
11 So when they went, they found things just as he had told them; and they prepared the Passover.
12 And when the hour had come, he reclined, and the disciples along with him. 22:16 λέγω γὰρ ἡμῖν ὅτι οὐ μὴ φάγω αὐτό ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
13 And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering. 22:16 λέγω γὰρ ἡμῖν ὅτι οὐ μὴ φάγω αὐτό ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
14 And when the hour had come, he reclined, and the disciples along with him. 22:17 καὶ δεξαμενός ποτήριον εὐχαριστήσας ἐπέτευρεν, λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς
15 And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;
16 For I tell you: I certainly not eat it again until such time it has been fulfilled in the kingdom of God."
17 And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;
18 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."
19 καὶ λαξάνῳ ἅρτων εὐχαριστήσας ἐκλάσατε καὶ ἐδώκεν αὐτοῖς λέγων, Τούτῳ ἔστιν τὸ σῶμά μου τὸ ὑπέρ ὑμῶν διδόμενον· τούτῳ ποιεῖτε εἰς τὴν ἡμέραν ἀνάμνησιν.

309 22:7 Greek: θύο - θῶ. 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.
310 22:16 txtlac. The word "again" is not in the Greek, but implied. Thus, later copyists apparently felt obliged to add the Greek word οὐκέτι - oukéti, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."
And after taking the bread and giving thanks, he broke it and gave it to them, saying, "This is my body, being given for you. This you should do as a commemoration of me." 311

Lk 22:20 Καὶ τὸ πότηριον ὄσα ἂν ἔχῃ τοῦ διεσπάρῃ, λέγων, Τούτῳ τὸ πότηριον ἡ καινὴ διαθήκη ἐν τῷ ἀείματί μου, τῷ ὑπὲρ ὑμῶν ἐκχυσθέντον.

20 And the cup after the meal 312 in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.

22:21 πλὴν Ἰησοῦς ἐξέτασεν τοὺς παρακλήτους μετὰ τὸ ἔπειτα, ἔφη τῇ τραπέζῃ:

21But lo, the hand of the one betraying me is with mine on the table.

22:22 οὖτε οὐκέτι συντρίβεται, πλὴν ὀφείλει τῷ ἀνθρώπῳ ἐκεῖνῳ δι' αὐτοῦ παραδίδοτα.

22Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!"

22:23 καὶ αὐτοί ἔρχοντο συζητοῦντες ἕως ἐκκένωσαν τὸ τέλος τοῦ ἑορτασμοῦ. Τούτῳ μέλλει πάντως τοῦ ἁγιασμοῦ τοῦ ἔλεγον πρόερχεσθαι.

23And they began to debate with each other which of them therefore might be the one about to do this.

22:24 Εἶπεν δὲ καὶ Φιλόνεικίῳ ἐν αὐτοῖς, τῷ τέλειον δοκεῖ εἶναι μεῖζον.

24Then there arose another dispute among them, as to which of them was considered to be greater.

22:25 οὗτος δὲ εἶπεν αὐτοῖς, ὅτι βασιλεύει τῶν ἑθῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσίας τεταρτεύονται καλοῦνται.

25And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'"

22:26 ἤσεί εἰς τούτων, ἀλλ' ἐν τούτῳ ἔνθα ἐστιν ὑπὸ γινεῖσθαι ὑπὸ τοῦ νεότεροῦ, καὶ ἐν ζυγῷ μείνῃ ὡς ὁ διακοσμός.

26But not so with you; rather, the greatest among you should be like the youngest, 313 and the leader as the one who serves.

22:27 τις γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακοσμός; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν με ὑμῶν εἰμί ὡς ὁ διακονός.

27For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.

22:28 ἴσος δὲ ἐστε ὁ διακοσμοῦντας μετ' ἑμοί σας πεισαρμοίς μου;

28But you are the ones who have stuck with me through my trials;

22:29 καὶ ὅπου ἡ διακονία ἐν ἑμῖν καθώς διεδέτο μοι ὁ πατὴρ μου βασιλεῖαν ἐγὼ δὲ ἐν σοί ἑαυτόν ἐκείνον εἰμι ὡς ὁ διακονός.

29and I am assigning to you a kingdom, just as my Father did to me,

22:30 ἵνα ἐσθήσητε καὶ πίνακες ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ χρόνους τῶν δώδεκα φυλῶν κρίνοντος τοῦ Ἰσραήλ.

30such that you will eat and drink at my table in my kingdom, 314 and sit upon thrones, judging the twelve tribes of Israel.

311 22:19 "This you should do" is referring to the Passover. From now on, they and we should do the Passover in commemoration of Jesus' death on our behalf. Both the unleavened bread and the Passover lamb or kid are His body figuratively. Note that Codex D has a much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. So no serious consideration should be given it when it is all alone.

312 22:20 Or possibly, "with" the meal.

313 22:26 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.

314 22:30 txt ἐν τῇ βασιλείᾳ μου ὡς ὑπὸ τοὺς τεθραπευτέοις μετ' ἑμοί σας πεισαρμοίς μου}.
Jesus Predicts the Disciples' Crisis of Faith

Lk 22:31 Σήμων, Σήμων, ἵδο, ὁ Σατανᾶς ἐξητίσατο ὑμᾶς, τοῦ σιναίσαι ὡς τὸν σίτον•

31"Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.315

22:32 ἐγὼ δὲ ἐδείχθην περὶ σοῦ ἵνα μὴ ἐκλήψῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας σὲ τίμισον τοὺς ἀδέλφους 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."

33But he said to him, "Lord, I am prepared to go with you both to prison and to death."

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.

37For 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."

Gethsemane

Καὶ ἔζηλθον ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιών· ἠκολούθησαν δὲ αὐτὸι καὶ οἱ μαθηταί.

39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.

γενόμενος δὲ ἐπὶ τοῦ τόπου ἐπέσαν αὐτοῖς, Προσεύχεσθε μὴ εἰσέλθετε εἰς πειρασμὸν.

40And coming upon the place he said to them, "Pray not to come into temptation." and αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθον βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο.

41And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying.

λέγων, Πάτερ, εἰ βούλεις παρένεγκε τούτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλήν μὴ τὸ θέλημα ἡμῶν ἀλλά τὸ σὸν γίνεσθω.

315 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.

316 22:37 Isaiah 53:12
as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

And an angel from heaven appeared to him, strengthening him.

And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.

And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.

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.

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."

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317 22:43-44 The words in these verses may be an extra-canonical tradition which got added to the gospel of Luke. They are absent in very early and geographically widespread manuscripts and witnesses. See Endnote #3 at the end of this document which discusses this.

318 22:47 The Greek literally says, "And he came up to him, to kiss him." But this is probably a Semitism, called "the infinitive of result."
Peter's Denials

Lk 22:54 Συλλαβόντες δὲ αὐτὸν ἱγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως• ὁ δὲ Πέτρος ηκολούθη Μακρόθεν.

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

περιαψάντων δὲ πέτρον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ηκολούθη μακρόθεν.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

57But he denied it, saying, "I don't know him, woman."

58And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

59And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

60But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

61And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the crowing of the rooster today, you will have denied me three times."

62And he went off outside, and bitterly wept.

Before the Sanhedrin

Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιξον αὐτῷ δέροντες,

63And the men guarding Jesus were making fun of him as they beat him up.

καὶ περικαλύπταντες αὐτὸν ἐπηρώταν τοὺς λέγοντες, Προφητεύων, τὸ τρίτον τὸ ἀνόητον.

64After blindfolding him, they were asking him, "Prophesy, who is it that hit you?"

καὶ θέντα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

65And they were saying many other insulting things against him.

καὶ ἔδωκεν Ἰησοῦς· συνέχθη τὸ πρεσβύτερον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,

66And 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.

λέγοντες, ἐις σὺ εἰ ὁ Χριστός, εἶπον ἤμεν. εἶπεν δὲ αὐτοῖς, 'Εὰν ὑμεῖς εἶπαν μὴ πιστεύσατε:

67saying, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe,

ἐὰν δὲ ἔρωτίσασθαί μοι ἄποκριθήτε.

68and 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."

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 ἔσαν τὸ πλήθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

And the whole assembly of them got up, and they took him before Pilate.

And they began to accuse him, as follows. "We found this man misleading our nation and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

So Pilate examined him, saying, "Are you the king of the Jews?" And he in answer to him was saying, "You are the one saying that."

And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."

319. 22:70 "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word "'amarta." It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of my translation of Mark's gospel. The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus. Thus the Sanhedrin's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἔφη, the imperfect form of φημί-φημι here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

320. 23:3 The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

321. 23:4 That is, basis for capital punishment. It was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.
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?"

And 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.

Now 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.

So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

Then 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.

Which caused Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).

And Pilate summoned the high priest, together with the rulers and the people,

And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

Therefore, having scourged him, I will release him."

And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

παιδεύσας ὁ Ἰησοῦς ἀπολύσας.  
Therefore, having scourged him, I will release him."
But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

But Pilate, wanting to release Jesus, called out to them again.

But they cried out, saying, "Crucify him, crucify him!"

But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed,

and Pilate decided to grant their request.

and they placed the cross on him, to carry it behind Jesus.

And as they led him away, they seized a Cyrenian who was returning from the country,

and Pilate released the man who had been t

The Crucifixion

And a great multitude of the people were following him, and women who were mourning

and lamenting him.

And Jesus turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.

For behold, days are coming in which they will say, 'Blessed are the barren, and the

And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

323 23:17 These words now called verse 17 are not found in \(D^{25} A B K L T P \Pi 070 892^k 1241 \textit{it}^{\textit{h}} \text{vg}^{\text{ms}} \text{cop}\text{as}^{\text{b}0}\text{rs}^{\text{a}0}^{\text{r}0}\text{ms}

and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: \(K\ E F G\ H\ (N\ \text{sovîsîan}^\text{iv}\ \text{for}^\text{iv} \text{avângkiv}^\text{iv})\ \Delta \ \Theta \ \text{f}^{\text{f}1} \textit{f}^{\textit{f}3} 28 157 (180 579 \text{e}^{\text{sv}}\text{ov} - \text{imperfect})\ 205 565 597 700 892c 1006 1010 1071 (1243 \texttt{\textit{v}n\ \textit{m}\text{ov}-\text{one prisoner})\ 1292 1342 1424 1505 2882 \text{Byz} \text{Le} \text{ct} \textit{it}^{\textit{ssur}, b, c, e, f, f^2, f^3, l, q, r1} \text{vg} \text{sy}^{\text{pr}, h} (\text{cop}^{\text{b}0}\text{ms})\ arm\ \text{eth} \text{geo} \text{slav Eusebian Canons}; \text{Augustine. And the following include these words in a different place- after verse 19: D \textit{it}^{\textit{h}} \text{sy}^{\text{rcs}} -5. There is over all a great variation in the additions, not detailed here, which is a sign of inauthenticity. The UBS editorial committee gives the omission an A rating of certainty.\)
At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

Now two others, criminals, were also being taken with him to be executed.

And when they came to the place called The Skull, there they crucified him, along with the criminals, one on his right and one on his left.

And Jesus said, "Father, forgive them, for they do not know what they are doing."

And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

They also were saying, "If you are the king of the Jews, save yourself and us."

But in response the other one was rebuking him, saying, "Don’t you fear God at all, considering that you yourself are in this same judgement?"

23:30 Hosea 10:8

23:31 This sentence employs the Greek preposition ἐν with a dative case object of the preposition. The ἐν could be an indicator of the circumstances in which something happens, or the time in which something happens, or the object to which something happens. So this could also possibly be translated, "...if they do these things to a green (healthy, sap-filled) tree, what will happen to the dry?" It could mean "if these things happen to a righteous, fruitful person, what will happen to the unfruitful?" And it could also mean, "if they do these things in good and prosperous times, what will they do in bad times?" Perhaps this is a proverb current at that time, but no one knows for sure.

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.

23:34 omit bracketed: Χ 75 Ω 67 D* W 0 70 314 38 435 579 597* 1241 1808* 2622t. 2633 it4 ifs.4e, d syr5 cop4 sa,bo 3s, mss NA27 {A} Include with minor variants: Χ 75 (A omit "Father") C D1 (E with *) F G H K L M N Q U Γ Δ Λ Π Ψ 0250 f (f3) 2 28 33 131 157 180 205 565 597c 700 828 892 1006 1010 1071 1243 1292 1342 1424 1505 2882 332 7 lect itaur, h, c, d, m, l, r, s, y, syr, r, p, slav, diatess, arm, diatess, slav, iren, cle, cy, tr, tr, rp, lac, f, t, y. See the Endnote about this verse at the end of this document.
καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὄν ἐπράξαμεν ἀπολαμβάνωμεν· οὕτος δὲ οὐδὲν ἄ 

toop ἐπράξαμεν.

41 And we indeed justly; for we have gotten back what was fitting to how we have lived. 
But this man, he has done nothing wrong.

καὶ ἔλεγεν, Ἡσυχ, μνήσθητί μου ὅταν ἐλθής εἰς τὴν βασιλείαν σου.

καὶ ἐπεί αὐτῷ, Ἄμην οὐ λέγω, σήμερον μετ’ ἐμοῖ ἔσῃ ἐν τῷ παραδείσῳ.

42 And then he was saying, "Jesus, remember me when you come into your kingdom."

καὶ οὐκ ἔλεγεν, Ἡσυχ, μνήσθητί μου ὅταν ἐλθής εἰς τὴν βασιλείαν σου.

καὶ ἐπεί αὐτῷ, Ἄμην οὐ λέγω, σήμερον μετ’ ἐμοῖ ἔσῃ ἐν τῷ παραδείσῳ.

43 And he said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus' Death

Καὶ ἤν ἦν ὡς ἐκεῖ ἢτι καὶ σκότος ἐγένετο ἕφ’ ὅλην τὴν γῆν ἐως ὡρας ἐνάτης,

καὶ ἰδοὺ ἡμᾶς ἔλαμπον ἐπὶ τὸν θεόν λέγων, Ὄντως ὁ ἄνθρω 

πὸς οὗτος δίκαιος ἦν.

44 It was now about noon,329 and darkness came across the whole land until 3:00 p.m., 

tοῦ ἡλίου ἐκλαμπόντος. ἐσχύθη δὲ τὸ ταπείνωμα του ναοῦ μέσον.

ἐκλαμμένης ἐς τὸν παραδείσος. τὸ στιγμὴν ὑπόστρεφον.

45 For the sun was darkened.330 And the curtain of the temple was torn in two.

καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἡσυχς ἔπει. Πάπας, εἰς τεχναὶ σου παρατίθεμαι τὸ 

πνεύμα μοι· τοῦτο δὲ εὐλόγησεν Εὐαγγελιστὴς.

καὶ πάντες οἱ συμπαραγενόμενοι ὁγὺς ἐπὶ τὴν θεωρίαν ταῦτης, θεωρήσαντες τὰ γ 

εὐώμενα, τύποντες τὰ στιγμὴν ὑπόστρεφον.

46 And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit."

καὶ πάντες οἱ συμπαραγενόμενοι ὁγὺς ἐπὶ τὴν θεωρίαν ταῦτης, θεωρήσαν 

τὰ γ 

47 Now the centurion when he saw what had happened, was giving glory to God, by saying, 

"This really must have been a righteous man."

καὶ πάντες οἱ συμπαραγενόμε 

τοὺς συμπαραγενόμενοι ὁγ 

τοὺς συμπαραγενόμενοι ὁ 

48 And all the crowds who had gathered around for this spectacle, when they observed what 

took place, they were turning away, beating their breasts.

καὶ πάντες οἱ συμπαραγενόμε 

τοὺς συμπαραγενόμε 

τοὺς συμπαραγενόμ 

49 And they cried out, "Blessed is the man who came down from heaven."
But all those who knew him, including the women who had followed with him from Galilee, stood off at a distance throughout, watching these things.

**Jesus’ Burial**

καὶ ἰδοὺ ἀνήρ ὄνόματι Ἰωσήφ βουλευτῆς ύπάρχων [καὶ] ἀνήρ ἄγαθος καὶ δίκαιος

And behold, there was a council member named Joseph, who was a good and righteous man.

- οὗτος οὖν ἦν συγκατατεθεμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν - ἀπὸ Ἄρμιαθα ἀς πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,

(he was not going along with their decision and actions), from Arimathea, a city in Judea, who was looking forward to the kingdom of God.

οὗτος προσελθὼν τῷ Πιλάτῳ ἠτίμαστο τὸ σῶμα τοῦ Ἰησοῦ,

This man went to Pilate and asked for the body of Jesus.

καὶ καθελὼν ἐντεύλησεν αὐτῷ συνόν, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐποι κείμενος.

καὶ ἔμερα ἦν παρασκευῆς, καὶ σαββάτου ἐπέφωσκεν.

And when he had taken it down he wrapped it in linen, and laid it in a hewn-out tomb, which no one was lying in yet.

καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολήν.

And it was the day of Preparation, and the Sabbath was coming.

Κατακολούθησαν δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθοῦσαί ἐκ τῆς Γαλιλαίας αὐτῶ, ἐθέασαν τὸ μνημεῖον καὶ ὡς ἔτηθ τὸ σῶμα αὐτοῦ,

Now some women had followed close behind, which were the ones who had come with him from Galilee; they observed the tomb, and how his body was interred.

προστρέψασα δὲ ἠτίμασαν ἁρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολήν.

Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

**Chapter 24**

**The Resurrection**

τῇ δὲ μηδὲ τῶν σαββάτων ὄρθοι βαθέως ἐπὶ τὸ μνήμα ἠλθον φέρουσαι ἡ ἠτίμασα ἡ ἁρώματα.

but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.

ἔφεσα δὲ τὸν λίθον ἀποκεκυλιομένον ἀπὸ τοῦ μνημείου,

But they found the stone had been rolled away from the tomb.

**Jesus Appears to the Women**

εἰσέλθοντοι δὲ οὗτοι καὶ ἠσύχασαν τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

And when they went inside, they did not find the body of the Lord Jesus.

καὶ ἔγενετο ἐν τῷ ἀπορεῖσθαι αὐτῶν περί τούτου καὶ ἵδον ἄνδρες δύο ἐπέστησαν αὐτῶς ἐν ἐσθήτῃ ἀστραπτοῦση.

331 23:49 Tatian’s Diatessaron: “the wives of those who had followed with him.” In Syriac the difference between “women” and “wives” was the letter dalath. With it meant “wives.”
And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

εἴρηκέν τοῖς ἀπό τούτος εἰς τὴν γῆν εἶπαν πρὸς αὐτάς, Τί ζητεῖτε τοῦ ζώντα μετά τῶν νεκρῶν;

And when terror came over them, such that they had bowed their faces down to the ground, the men said to them, "Why are you looking for the living among the dead?"

οίκεῖστε ἡγερθή, μνήσθητε ὡς ἔλαμψεν ὑμῖν ἐπὶ ἐν ἐν τῇ Γαλιλαίᾳ.

He is not here, but is risen! Recall how he spoke to you while still in Galilee, Lk 24:7 λέγων τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χείρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τρίτῃ ημέρᾳ ἀναστήσεται.

saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

καὶ εἰμήσθησθαι τῶν ἡμιματῶν αὐτοῦ,

And they did recall his statements.

καὶ ὑποστρέψασα ἀπὸ τοῦ μνημείου ἀπήγγειλαν τῷ τοίς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς.

And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

And when they returned from the tomb, they related all these things to the apostles;

καὶ ἐφάνησαν ἑνώπιον αὐτῶν ὡς ἦσεν ἐκρατησεῖται τὰ ῥήματα ταῦτα, καὶ ἠπίστοντο αὐταῖς.

and these statements appeared to them as nonsense, and they did not believe them.

Ὁ δὲ Πέτρος ἀναστάς ἐδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὸ θόνον μόνα· καὶ ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.

But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.

On the Road to Emmaus

Καὶ ἱδοῖ ὅτι ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἤσαν πορευόμενοι εἰς κόμην ἀπέκουσαν σταδίους ἐξήκοντα ἀπὸ Ἰερουσαλήμ, ἢ ὅνομα Ἰησοῦς.

And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles from Jerusalem.

καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

And these two were conversing with each other about the outcome of all these things.

καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτούς καὶ συζήτησαν καὶ αὐτὸς Ἰησοῦς ἐγγίαςα συνεπορεύετο αὐτοῖς,

And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

οἰ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τῷ μὴ ἐπιγνώναι αὐτῶν.

Their eyes, however, were being restrained, so as not to recognize him.

εἰπεν δὲ πρὸς αὐτοῖς, Τίνες οἱ λόγοι οὓς οὗ ἀντιβάλλετε πρὸς ἀλλήλους περὶ αὐτῶν τῶν; καὶ ἐστάθησαν σκυθρώσαν.

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.

332 24:13 Greek: sixty stadia, or about 11 kilometers.
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! Instead of seeing whether this is not the way things had to be done, how God fulfilled through him all the things he had said about himself; and how our rulers handed him over to be crucified, and killed him. And after three days he will rise up.""

333 _24:18_ Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..." But this is less likely, because in the Greek, the word for "living," _paroikēō_ - _paroikēō_, is in the present indicative, not a participle, neither a noun. It seems to be a transitive verb, expecting an object, such as "visiting Jerusalem," or, "living IN Jerusalem." And the phrase "who is not aware" would be a stretch. Moreover, the Greek does not say "in Jerusalem," but rather just "Jerusalem." The word _paroikēō_ - _paroikēō_ generally meant "living as a stranger, a pilgrim, living as a visitor," and only rarely meant just "live or inhabit next to" without the connotation of being an alien or stranger.

334 _24:21_ DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase means "he is already spending the third day" [in the tomb]. Bauer agrees with this as well. The Greek does not supply a subject here, but some third person singular subject is implied, and the verb _ēγεῖ_ in phrases about time, means "spend."
And beginning with Moses, and through all the prophets, he interpreted for them the things in all the writings that were about himself.

And they came near to the village to which they were going, and he pretended to go on farther.

And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them.

And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.

Then their eyes were opened, and they recognized him. And he disappeared from them.

And 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 not a spirit. Touch me, and know, because a ghost does not have flesh and bones as you see me having."

But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

So they handed him a piece of broiled fish.
καὶ λαβὼν ἐνώπιον αὐτῶν ἐφανεν.
43And he took it, and ate it in front of them.

The Ascension

Εἶπεν δὲ πρὸς αὐτούς. Οὗτοι οἱ λόγοι μου οὕς ἔλαλησα πρὸς ὑμᾶς ἐτὶ ὁν σὺν ὑμῖν, ὦ, ὦ, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.
44And 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."

τὸτε διήνυσεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.
45Then at that time he opened their minds to understand the scriptures.

καὶ εἶπεν αὐτοῖς ὅτι Οὗτος γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.
46And he said to them, "This is what is written: the Christ was to suffer, and to rise from the dead the third day,

καὶ ἂν ἐπὶ τῷ ὄνοματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ.
47and that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.

ὑμεῖς μάρτυρες τοῦτον.
48You are witnesses of these things.

καὶ [ἡμᾶς] ἐγὼ ἐποτίσατο τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐν ὑμῖν. ὑμεῖς δὲ καθιστήσετε ἐν τῇ πόλει ὑμῶν ἐνδυσάμενοι ἐς υἱοὺς 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 ἐπὶ τὴν ἁγίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτοῖς.
Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτῶν αὐτοὺς διέστη ἀπὸ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.
50And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

καὶ αὐτοὶ προσκυνήσαντες αὐτῶν ὑπέστρεψαν εἰς Ἰερουσαλήμ μετὰ χαρᾶς μεγάλης.
51And they, after worshiping him, returned back to Jerusalem with great rejoicing.

καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
52And 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.


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham</td>
<td>Abraham</td>
</tr>
<tr>
<td>Isaac</td>
<td>Isaac</td>
</tr>
<tr>
<td>Jacob</td>
<td>Jacob</td>
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<td>Judah</td>
<td>Judah</td>
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<td>Perez</td>
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<td>Hezron</td>
<td>Hezron</td>
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<tr>
<td>Aram</td>
<td>Aram</td>
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<tr>
<td>Amminadab</td>
<td>Amminadab</td>
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<tr>
<td>Nahshon</td>
<td>Nahshon</td>
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<tr>
<td>Salmon</td>
<td>Salmon</td>
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<tr>
<td>Boaz</td>
<td>Boaz</td>
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<td>Obed</td>
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<tr>
<td>Jesse</td>
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<td>David</td>
<td>David</td>
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<td></td>
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<tr>
<td>Solomon</td>
<td>Nathan</td>
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<tr>
<td>Rehoboam</td>
<td>Mattatha</td>
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<tr>
<td>Abijah</td>
<td>Menna</td>
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<tr>
<td>Asa</td>
<td>Melea</td>
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<tr>
<td>Jehoshaphat</td>
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<td>Joram</td>
<td>Jonam</td>
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<td>Simeon</td>
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<tr>
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<td>Levi</td>
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<tr>
<td>Manasseh</td>
<td>Matthat</td>
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<tr>
<td>Amos/Amon</td>
<td>Jorim</td>
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<td>Josiah</td>
<td>Eliezer</td>
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<td>Jeconiah</td>
<td>Joshua</td>
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<td></td>
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<tr>
<td>Shealtiel</td>
<td>Er</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Elmadam</td>
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<tr>
<td>Abiud</td>
<td>Cosam</td>
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<tr>
<td>Eliakim</td>
<td>Addi</td>
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<tr>
<td>Azor</td>
<td>Melki</td>
</tr>
</tbody>
</table>
Zadok | Neri
---|---
Achim | Shealtiel
Eliud | Zerubbabel
Eleazar | Rhesa
Matthan | Joanan
Jacob | Joda
Joseph | Josech
Jesus | Semein
Mattathias | Joseph
Jannai | Melki
Levi | Levi
Matthat | Heli
Joseph | Joseph
Jesus |

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](http://www.carm.org/diff/2geneologies.htm)

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

**First,** realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

**Second,** do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

**Third,** notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary
eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

Did Jesus send out seventy, or seventy-two? (ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient (𝔓⁴⁵ now is known to support 70 in 10:17) to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 28th Edition and the UBS 5th Edition of the Greek text put the δυο, 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 δυο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaitic Syriac. And on the other hand, Codex Sinaiticus, one of the primary Alexandrian manuscripts, reads "70."

The implication some interpreters make, is that by appointing 70, Jesus drew on the Jewish tradition of there being 70 nations in the world, to show that his message was intended for everyone in the whole world. And that that was intended to be in contrast to when he sent the Twelve out earlier, and forbade them to go into any Samaritan village; whereas here in the case of the 70 / 72, there is no such prohibition. Paul says, "the gospel is to the Jew first, and also to the Gentile." (Romans 1:16) The Lord himself said in John 10:16, "Other
sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd."

Regarding the above-mentioned decision by the Editorial Committee of the United Bible Societies' Greek New Testament to include the "two" in square brackets, one of the members of the committee disagreed with that decision, for he regarded "72" as undoubtedly the original reading. That member was the late Kurt Aland. His written dissent, as published in the book, *A Textual Commentary on the Greek New Testament*, Metzger, Bruce M., on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975), is worthy of being printed below, as follows.

The concept of "70" is an established entity in the Septuagint and in Christian tradition. The number of examples of "70" in the Old Testament is overwhelming: there are always 70 souls in the house of Jacob, 70 elders, sons, priests, and 70 years that are mentioned in chronological references to important events. The number 72 appears only once, where, amid many other numbers, 72 cattle are set aside for a sacrificial offering (Num 31:38). If 72 occurs in the Letter of Aristeas (as the number of translators of the Septuagint) as well as in III Enoch, these sporadic instances are not to be compared in significance with the tradition involving 70.

Consequently it is astonishing that the reading ἑβδομήκοντα δύο appears at all in [Luke] 10:1 and 17, and that it has such strong support. A reading that in the Gospels has in its support Ψς 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.

\[
\begin{align*}
\text{Μετὰ δὲ ταῦτα} & \quad \text{And after these things,} \\
\text{ἀνέδειξεν ὁ κύριος καὶ ἔτερος ἐβδομήκοντα [δύο]} & \quad \text{the Lord appointed another seventy-two,} \\
\text{καὶ ἤπεξετελεῖν αὐτοὺς ἄνα δύο [δύο]} & \quad \text{and sent them two by two} \\
\text{πρὸ προξύπου αὐτῶν} & \quad \text{before his face,} \\
\text{εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἡμέλλειν αὐτὸς ἔρχεσθαι} & \quad \text{into every town and place where he himself was about to go.}
\end{align*}
\]

(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 δῦο, or one could say "two by two" as just δῦο δῦο, 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 δῦο 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, AMP, CBW, CJB, ISV, HCSB, WEB, GW, EMTV, Phillips, Recovery, Darby, Weymouth. Those reading "72" are: CSB, DRP, DRB, GNB, JB, NIV, TNIV, REB, NLT, NCV, CEV, NET, ESV, MOUNCE, EHV; and the NAB reads "seventy-two", and says "seventy-two" in the section heading. Note that the HCSB which read 70 has changed to 72 in the CSB.

**Endnote #3**

**Luke 22:43-44**

43 And an angel from heaven appeared to him, strengthening him. 44 And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling down onto the ground.

*Omit vv 43,44: \(\varphi^{69} \ \varphi^{75} \ \kappa^{1} \ \text{A B N T W 124 579 788 1071* Lecit}^{15} \text{ if syr}^{8} \ \text{cop}^{sa},\text{bo}^{ms}\text{ arm geo some Greek mss}\text{ acc. to Anastasius-Sinaita; Greek and Latin mss acc to Hilary Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in} \varphi^{69} \text{ certain.*)}

*Transpose Lk 22:43-44 after Mt. 26:39* \(\text{f}^{13}\)

*Transpose Lk 22:43-45a (καἰ...προξύπου) after Mt. 26:39* \(\text{Lect}^{15}\)

*Include with minor variants: \(\text{N}^{*}, \text{D E F G H K L M N Q X Γ ΔΘ ΠΨ 0171 0223 f}^{3}\)

13c 28 157 180 205 346 565 597 700 828\(^{1/2}\) 892* 1006 1009 1010 1071c 1230 1241 1242
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.

**Endnote #4**

**Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?**

**Luke 23:34**

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.
Omit: \( \psi^{66}, \ \aleph^{2}, \ B \ D^{*} \ W \ \Theta \ 070 \ 0241 \ 31^{*} \ 38 \ 435 \ 579 \ 597^{*} \ 1241 \ 1808^{*} \ 2622 \ 1 \ 2633 \ it^{a,b,c,d} \ syr^{s} \ cop\, sa, bo \ mss \)

Include with minor variants: \( \aleph^{*}, \ \aleph^{3}, \ \text{(A omit “Father”) C} \ D^{2} \ (E \text{ with } ^{*}) \ F \ G \ H \ (K \ \epsilon\iota\pi\epsilon\nu \text{ for } \epsilon\lambda\iota\gamma\epsilon\nu) \ L \ M \ N \ Q \ U \ X \ \Gamma \ \Delta \ \Lambda \ \Pi \ \Psi \ 063 \ 0250= \ \tau \ 1561 \ f^{1} \ (f^{13}) \ 2 \ 28 \ 33 \ 131 \ 157 \ 180 \ 205 \ 565 \ 597^{c} \ 700 \ 828 \ 892 \ 1006 \ 1010 \ 1071 \ 1079 \ (1195 a \text{ for } t) \ 1216 \ (1230 \ 1253 \ \iota\rho\omega\zeta\iota\gamma\epsilon\nu) \ 1242 \ 1243 \ 1292 \ 1342 \ 1344 \ 1365 \ 1424 \ 1505 \ 1546 \ 1646 \ 2148 \ 2174 \ \text{in Lect i}^{\text{aur., b, c, ff2, lr1}} \ \text{vg syr, c, p, h, pal cop, bo, pt, arm, eth, geo, slav, Diatess, Irenaeus, lat} \ \\
Clement Origen, Eusebius, Chrystostom, Cyr.

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975:

"The absence of these words from such early and diverse witnesses as \( \psi^{75} \ B \ D^{*} \ W \ \Theta \ it^{a,d} \ syr^{s} \ cop\, sa, bo \ mss \) is most impressive and can scarcely be explained as a deliberate excision by copyists who, considering the fall of Jerusalem to be proof that God had not forgiven the Jews, could not allow it to appear that the prayer of Jesus had remained unanswered. At the same time, the logion, though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin, and was retained, within double square brackets, in its traditional place where it had been incorporated by unknown copyists relatively early in the transmission of the Third Gospel."

When I pondered what reasons could have possibly prompted copyists to add this passage to the gospel, it occurred to me that elements in the early church might not have wanted the Lord himself to be outshined by Stephen. For Stephen in Acts 7:60 said something similar. Yet Jesus himself predicted in John 14:12, "The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father." (DRP) On the other hand, Stephen may have done what he did because he was following Christ’s known example.

Endnote #5

The Linear Aspect in the Gospel of Luke

The primary semantic content of a New Testament Greek verb, other than its lexical definition, was its "aspect" or "kind of action." Of these, there were three primary categories: the punctiliar aspect, the linear aspect, and the combined aspect. See Sections 318 through 356, in the book entitled, "A Greek Grammar of the New Testament and Other Early Christian Literature," by Blass and DeBrunner, and translated and edited by Funk, the University of Chicago Press, Chicago and London (1961).

Luke used the linear aspect much more discriminately than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in
fact, this makes all the difference for a proper understanding of several passages, some of which are shown and discussed below.

1:34 εἶπεν δὲ Μαριάμ πρὸς τὸν ἀγγέλον, πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

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

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

3 Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηται Ἰωάννου νηστεύουσιν τυχανα καὶ δεήσεις π οιούνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοι ἐσθίουσιν καὶ πίνουσιν.

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

4 Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ὁ λέγω;

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

καγώ οὐκέν λέγω, αἰτεῖτε, καὶ δοθήσεται ύμῖν. ξητείτε, καὶ εὐρήσετε, καὶ ἀνοιχτήσεται ύμίν.

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.

πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ξητῶν εὑρίσκει, καὶ τῷ κρούὼντι ἀνοιχτῆσεται.

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 χορτασθῆναι ἀπὸ τῶν πιπτόντων ὑπὸ τῆς τραπέζης τοῦ πλούσιο

22 and he kept longing in vain to eat the scraps dropping from the table of that rich man. In contrast, even the dogs would at least come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man's table, but never did. His longing never ceased, or ended. In contrast, the dogs would at least come and lick his sores.

1 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, 'Εκδίκησόν 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 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτῶν τῶν βοώντων αὐτῶ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπὶ αὐτοῖς;
So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

2 καὶ έξήτουν οἱ ἀρχιμαχεῖς καὶ οἱ γραμματεῖς τὸ πώς ἀνέλοσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

2 and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

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.
JNT and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.

NCV The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

CEV The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

ISV So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.

NET The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.

ESV And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

HCSB The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.

Tyndl and the high Priests and Scribes sought how to kill him, but they feared the people.

Wey and the High Priests and the Scribes were contriving how to destroy Him. But they feared the people.

Mess The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks.

BBE And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.

NLT The leading priests and teachers of religious law were actively plotting Jesus' murder. But they wanted to kill him without starting a riot, a possibility they greatly feared.

GW The chief priests and the scribes were looking for some way to kill Jesus. However, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning for γαρ. The closest thing to an adversative use is said to be in one passage in Matthew where γαρ is used in combination with other conjunctions; but here in this passage it is used by itself. The Matthew passage:

Matt 27 But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

If there is any adversative meaning here at all, it would be contained in the conjunction καί, not in γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the passage. Perhaps that is why they supply so many English words that are not indicated in the Greek. I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.
Bible Translations Abbreviation Keys and Copyright Information

Tynd. = William Tyndale, 1527, public domain
Douay = The Douay-Rheims, by Martin, Allen and Bristow, New Testament published in 1582; Roman Catholic, public domain
KJV = King James Version, 1611, as revised by Blayney, 1769, or the Scrivener 1873 revision; Anglican, public domain
YLT = Young's Literal Translation, Robert Young, 1862, public domain
Darby = John Nelson Darby's translation, 1871, Brethren denomination, public domain
ASV = American Standard Version, 1901, public domain
Wey = Richard Francis Weymouth, published 1903, revised by James A. Robertson, 1924; public domain?
CBW = Charles B. Williams' translation, 1937, Copyright© 1986, Homan Bible Publishers, All rights reserved.
BBE = The Bible in Basic English, 1949, 1964, Published by Cambridge Press, Now Public Domain in the USA, as far as I know.
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)