The Gospel of

LUKE

part of

The Holy Bible

The ancient Greek text, alternating verse by verse with
A new translation from the Greek by David Robert Palmer

http://bibletranslation.ws/palmer-translation/
ipfs://bibletranslation.cryto
ipfs://bibletranslation.zil
ipfs://ebibles.cryptoo
ipfs://ebibles.zil

Printed Editions Available on Amazon:

http://bibletranslation.ws/printed-editions/

For a Christmas reading combining the pertinent parts of all four gospels:
Download by clicking here.

In Adobe Reader, you can navigate to topic headings or the beginning of chapters as follows:
click the “view” menu, then hold your mouse pointer over “Navigation Panels,” then choose
“Bookmarks.” Those bookmarks you then click like links on the Internet, and it takes you to
that location in the document.

July 30, 2020 Edition
(First Ed. was May 2000)

You do not need anyone's permission to quote from, store, or print this document.
Just do not change the text. If you quote it, you might put (DRP) after your quotation if you like.
This page intentionally blank for printing purposes
Chapter 1

Introduction

Lk 1:1 Ἐπειδὴ πολλοὶ ἔπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

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

Lk 1:2 καθὼς παρέδωκαν ἡμῖν οἱ ἀρχικὲς αὐτότπηκε καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

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

Lk 1:3 ἔδοξεν καὶ ἀμοί, παρηκολουθηκὸτι ἀνωθὲν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

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

Lk 1:4 ἵνα ἐπιγνώς περὶ ὧν κατηχήθης λόγων τὴν ἁσφάλειαν.

4so that you may know the reliability of things you have been told.

The Birth of John the Baptizer Foretold

Lk 1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἁρών Ἱουδαίας Ἰεροδότου ἰερεὺς τις ὀνομαζόμενος Ζαχαρίας ἐκ τῶν Ἰσραήλ

Zechariah by name, of the rotation of Abijah.

And his wife was from the daughters of Aaron, and her name was Elizabeth.

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

1:5a ἤ βασιλεῦς NA28 || τοῦ βασιλέως TR RP

1:5b ἡ γυνὴ ἀυτῶ NA28 || ἡ γυνὴ αὐτοῦ TR RP
Lk 1:6 Ἡσαν δὲ δίκαιοι ἅμορφοται ἐναντίον τοῦ θεοῦ, πορεύόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι.

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, καθότι ἦν ἡ Ἑλισάβετ στεῖρα, καὶ ἅμορφοται προβηκότες 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 Ἡ γένετο δὲ ἐν τῷ ιερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντίον 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 θέσι τῆς ιερατείας, ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναόν τοῦ κυρίου.

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

Lk 1:10 Καὶ πᾶν τὸ πλήθος ἦν τοῦ λαοῦ προσευχόμενον ἐξω τῇ ὥρᾳ τοῦ θυμιάματος.

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

Lk 1:11 Ἡμὴ δὲ αὐτῷ ἄγγελος κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

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

Lk 1:12 Καὶ ἔτραχθη Ζαχαρίας ἵδών, καὶ φόβος ἐπέπεσεν ἐπὶ αὐτόν.

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

Lk 1:13 Ἐπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μή φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέσις σου, καὶ ἡ γυνή σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

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

Lk 1:14 Καὶ ἔσται χαρά 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 ἄγας ῶν γένος ἐνώπιον τοῦ κυρίου, καὶ υἱὸν καὶ σικερά ὡς μὴ πίη, καὶ πνεύματος ἄγιου πλησθήσεται ἐτὶ 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.

---

4 1:5c The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
5 1:6 Τὸν ἐναντίον τοῦ θεοῦ, πορεύόμενοι, ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι.
6 1:7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἑλισάβετ στεῖρα, καὶ ἅμορφοται προβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
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 Τὸν ἐναντίον τοῦ θεοῦ, πορεύόμενοι, ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασιν τοῦ κυρίου ἄμεμπτοι.
10 1:15a The word used is "ζητεῖται," like Samson was, so it would be natural to compare the Greek phrase here, ἤτι ἐκ κοιλίας μητρὸς αὐτοῦ with that in Judges 13:5: Ναζιρ θεοῦ ἦτοι τὸ παιδάριον ἀπὸ τῆς κοιλίας (and v. 7, where his mother changes Nazirite to holy, and κοιλίας το γαστήρ) and 16:17: ἄγιος θεοῦ ἔγει ἐμύ ἐκ κοιλίας μητρὸς αὐτοῦ. The big difference is that in Luke here about John, the word ἤτι 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 Καὶ πολλοὺς τῶν υἱῶν Ἰσραήλ ἐπιστρέψει ἐπὶ κύριον τὸν θεόν αὐτῶν

16 He will turn many of the children of Israel toward the Lord their God.

Lk 1:17 καὶ αὐτῶς προελθόντος ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαται καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖσς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

17 And he will proceed in front of Him, in the spirit and power of Elijah, such that the hearts of fathers will turn toward their children, and the disobedient toward the outlook of the righteous: a prepared people will be arranged for the Lord."

Lk 1:18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τούτο; Ἑγὼ γὰρ εἰμι πρεσβύτερος, καὶ ἡ γυνὴ μου προβεβηκύν ἐν ταῖς ἡμέραις αὐτῆς.

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

Lk 1:19 Καὶ ἀποκρίθησεν ὁ ἄγγελος εἶπεν αὐτῷ, Ἑγὼ εἰμι Γαβριήλ ὁ παρασημόων τοῦ θεοῦ καὶ ἀπεστάλη λαλῆσαι πρὸς σε, καὶ εὐαγγελίσομαι σοι ταῦτα.

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

Lk 1:20 Καὶ ἵστηκεν ἐπὶ σωφρόνων καὶ μὴ δυνάμενοις λαλῆσαι, ἀχρί ἡ ἡμέρας γένηται ταῦτα, ἀνθ' ὅν ὑμᾶς ἐπιστέψατο τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

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

Lk 1:21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτῶν.

21 And the people were waiting for Zechariah, and wondering about his delay in the temple.
Lk 1:22 Ἐξελθὼν δὲ οὐκ ἐδύνατο16 λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὑπάσκειν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων 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 Ἑλισάβετ 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 Οὐσίως μοι πεποίηκεν κύριος17 ἐν ἡμέραις αἷς ἐπείδεν ἁφελεῖν 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 ¶ Ἑν τῷ μηνὶ τῷ ἑκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣν όνομα 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 όνομα Ἰωσήφ, ἐξ οἰκοῦ Δαυίδ· καὶ τὸ όνομα τῆς παρθένου Μαρία.

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 διεταράξθη ἐπί τῷ λόγῳ διεταράξθη, καὶ διελογίζετο ποταπός εἰ ὁ ἄσπασμός οὗτος.

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

---

16 1:22 txt ἐδύνατο NA28 // ἐδύνατο TR RP
17 1:25α txt κύριος NA28 // ὁ κύριος TR RP
18 1:25β txt ὑνείδος NA28 // τὸ ὑνείδος TR RP
19 1:26α Naζαρέθ NA28 // Naζαρέθ TR RP
20 1:26β txt ἀπὸ NA28 // ὑπὸ TR RP
21 1:27 txt ἐμνηστευμένη NA28 // ἐμνηστευμένη RP
22 1:28α txt ἄγγελος NA28 // ὁ ἄγγελος TR RP
23 1:28β txt σοῦ K B L W // ὁ 565 579 700 1241 syρpαl cop85 bo arm geo Origenlem Ps-Gregory-Thaumaturgus Peter-Alexandria acc. to Cyril Serapion Gregory-Nysaidd Epiphanius Hesychius John-Damascus; Jerome Quadvultdeus NA28 (A) // σοῦ. εὐλογημένη σοῦ εὖ γυναιξίν. "…you. Blessed are you among women." A C D E G H K M U Γ Δ Θ Λ Π 0233 F 1 2 8 82 892 1006 1010 1071 1243 1292 1424 1505 2542 Lect ita,aur,boe,de,el,fl,fip,lvq,r, vg syrp,b cop60ms eth slav Diatessaron Eusebius Ps-Athanasius Theodotus-Ancyraidd;
Tertullian Ambrose Augustine TR RP // lac P15 P75 FYNP Q Τ Ω.
24 1:29α txt omit NA28 // ἰδοὺ δὲ TR RP
Lk 1:30 Kai eipen o ággelos autê, Mê phobou, Mariam• eîres gaz chârin para tò theô.
30And the angel said to her, "Fear not, Mary, for you have found favor with God.
Lk 1:31 Kai idou, sullîmpsi26 en gastri, kai teêz uîon, kai kalêseis to ònome autou Íhosou.
31And behold, you shall conceive in your womb, and shall bear a son, and you are to call his name Jesus.
Lk 1:32 Óutos êstai megas, kai uîos òpisostou kllîthsetai • kai ðôsei autw kýrios o theô tòn òronon David tòu patrôs autou,
32This man will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David,
Lk 1:33 kai basileussei èpi tòn òikon Íakwî eis touc aîwâncac, kai tìs basileias autou òuk êstai telos.
33and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."
Lk 1:34 Eîpen de Mariam proç tòn ággelon, Pîos êstai touto, ëpfi ãndra òu gînôskow;
34And Mary said to the angel, "How will this happen, since I am not knowing a man?"27
Lk 1:35 Kai áppokriîseis ò oûgelos eîpen autê, Pneûma ògion ëpalexossetai èpi oè, kai ðûnamic òpisostou ëppiskiasèi sou ðiò kai tò gennômnon ògion kllîthsetai uîos theô.
35And in answer the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. For this reason also, the one to be born will be called holy,28 the Son of God.
Lk 1:36 Kai idou, Éliasaî ëh suggenegís29 sou, kai autê suneîlîfenei30 uîon èn gîrhei autis; kai ðûtos mên éktos êstîn autê tì kaloymênc stîfâ.
36And behold, Elizabeth your relative, even she in her old age, has conceived a son, and this is the sixth month with her, who was called barren.
Lk 1:37 Ôsti oûk ádunatîseis para tò theô pàn rîma.
37Therefore with God,31 nothing32 will be impossible."
Lk 1:38 Eîpen de Mariam, Êidou, ë h souliq kuriou gênôto moi kata tò rîma sou. Kai ápîlæven ãt' autis ò oûgelos.
38"Here am I, the slave girl of the Lord," Mary said. "May it be to me according to your statement." And the angel left her.

25 1:29b txt ëpi tîw lôgos dietaráxhê NA28 // dietaráxhê ëpi tîw lôgos autou TR RP
26 1:31 txt sullîmpsi NA28 // sullîmpsi TR RP
27 1:34 "I am not knowing a man," with the verb for know in the continuous aspect, is a euphemism meaning, "I am not being intimate- having sex with a man, now or in the near future."
28 1:35 The one to be born would already have been called holy, in that it would be a firstborn male; see Exodus 13:2, 14-16.
29 1:36a txt suggenegis NA28 // suggenegis RP
30 1:36b txt suneîlfenei NA28 // suneîlîfera RP
31 1:37a txt tîw theô NA28 // tîw theô RP. A more correct rendering of tîw theô would be, "Therefore for God..." But I did not write that because I did not want 2 "for"s in a row, auditorially.
32 1:37b Literally, "Because with God every saying will not be impossible," òsti oûk ádunatîseis para tò theô pâv rîma. The BDF grammar states that rîma - hrêma here is Hebraistic in use: "thing, matter, event," and that oûk pâv is also a Semitism, resulting in the whole to mean, "nothing will be impossible with God." But I can't help but feel that Mary's response, "Let it be to me according to your rîma," harks back to the use of hrêma by the angel, and that the angel told of Elizabeth's case as assurance that "therefore, in view of this, as for my statements to you also, not one statement will be impossible." Still, this is reminiscent of Genesis 18:14 in the Septuagint: Mê ádunatîseis para tò theô rîma? "Is anything too hard for the LORD?" That was when the angel of the LORD had announced to the aged Sarah that she would bear a son. Therefore, the word rîma - hrêma is used as meaning "anything."
Mary Stays With Elizabeth

Lk 1:39 Ἄναστάσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὅρεινην μετὰ σπουδῆς, εἰς πόλιν Ἰουδα,  

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

Lk 1:40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρία, καὶ ἤσπασα τὴν Ἐλισάβετ.  

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

Lk 1:41 Καὶ ἐγένετο ὡς ἦκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκόρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,  

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 φωνῇ μεγάλῃ, καὶ εἶπεν, Ἐυλογημένη σὺ ἐν γυναιξίν, καὶ ἐυλογημένος ὁ καρπός 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 τότο, ἵνα ἐλθῇ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ, ἐν γυναιξίν, καὶ ἐυλογημένος ὁ καρπός τῆς κοιλίας σου.  

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

Lk 1:44 Ἡδον γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὄτα μου, ἐσκόρτησεν ἐν ἀγαλλίασι 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, ὅτι ἔσται τελείως τοῖς λελαλημένοις αὐτή 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 Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  

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

Lk 1:47 καὶ ἡγαλλάσσει τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου.  

and my spirit did rejoice in God my Savior,  

---

33 1:41 txt τὸν ἄσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ NA28 ἡ Ἐλισάβετ τὸν ἄσπασμὸν τῆς Μαρίας  
34 1:42 βλαβάζων ὑπὸ τοῦ Α ΤΡ Ρ ἄνεφωνησεν κραυγῆς Β NA28 ἅνεβοσεν φωνῆς Ν  
35 1:43 εἶμι το ΤΕ ἑμέ NA28 ἐμὲ με TR RP  
36 1:44a txt ἐν ἀγαλλίασι τῷ βρέφος TR NA28 ἡ Χρύσος ἐν ἀγαλλίασι RP  
37 1:44b Leapt in ἀγαλλίασις. This word is found only in Biblical and ecclesiastical literature. It refers primarily to messianic exultation. Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:46, the church fellowshiped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.  
38 1:46 Mary probably had in mind Psalm 34:3, "O magnify the Lord with me, and let us exalt his name together," and "My soul shall make its boast in the Lord," Psalm 34:2. And so she says, "My soul does magnify the Lord." It is reminiscent also of the "Bless the Lord, O my soul...bless his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary's, only that the imperative mood of the verb 'magnify' is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., "Magnify the Lord, O my soul." The songs of Mary and Zechariah are the most Semitic parts of Luke.
because he looked toward the lowly station of his servant. So behold: all the generations after now will consider me blessed,

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

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

Power he wrought with his arm. He scattered those who were proud in

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," eis geneács kai geneács, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him."
Lk 1:55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

55“to Abraham and his seed for ever,’ as he said to our fathers.”
Lk 1:56 Ἐμεινεν δὲ Μαρίᾷ σὺν αὐτῇ ὡς43 μήνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

56And Mary remained with her about three months, and then returned to her home.

The Birth of John the Baptist

Lk 1:57 Τῇ δὲ Ἐλισάβετ ἐπλήθη ο χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

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

58And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.
Lk 1:59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὑγία,45 ἠλθον περιτέμειν τὸ παιδίον• καὶ ἐκάλουν αὐτὸ ἐπὶ τὸ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

59And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah,
Lk 1:60 Καὶ ἀποκρίθησα ἡ μήτηρ αὐτοῦ εἶπεν, ὡριά, ἄλλα κληθήσεται Ἰωάννης.

60and his mother responded and said, “No! He shall be called John.”
Lk 1:61 Καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδεὶς ἐστιν ἐν τῇ συγγενείᾳ46 σου ὡς καλεῖται τῷ ὀνόματι τούτῳ.

61And they said to her, “There is no one among your relatives called by that name.”
Lk 1:62 Ἐνενευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἄν θέλοι καλεῖσθαι αὐτό,47

62Then they signaled to his father, to find out what he wanted him to be called.
Lk 1:63 Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστιν ὄνομα48 αὐτοῦ• καὶ ἐθαύμασαν πάντες.

63And he asked for a tablet, and wrote as follows,49 “His name is John.” Everyone was surprised.
Lk 1:64 Ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλώσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.
Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς• καὶ ἐν ὅλῃ τῇ ὄρειν τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.

65And an awe came over everyone who lived around them. And all through the hill country of Judea, these things were being discussed.
Lk 1:66 Καὶ ἐθέτον πάντες οἱ ἄκουσαν τῶν ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἁρ χο τὸ παιδίον τότε ἐσται; Καὶ γαρ χεῖρ κυρίου ἠν μετ’ αὐτοῦ.

66And everyone who heard, kept thinking about it, saying, “What then will this child be?” For the hand of the Lord was certainly50 with him.

45 Τῇ δὲ ἡμέρᾳ τῇ ὑγίᾳ ἤλθον περιτέμειν τὸ παιδίον. This is an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah’s song.
43 "he wrote, saying..." έγραψεν λέγειν, 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 Ἐλλογητός κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,

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

Lk 1:69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαβίδ παιδὸς αὐτοῦ—

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

Lk 1:70 καθὼς ἔλαλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ—

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

Lk 1:71 σωτηρίαν ἐξ ἐξήρων ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισοῦντων ἡμᾶς•

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

Lk 1:72 ποιήσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθήτω διάθηκης ἁγίας αὐτοῦ,

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

Lk 1:73 ὁρκὸν ὑμῖν ἐν οἴκῳ Λαβαδίου τοῦ πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν

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

Lk 1:74 ἀφόβος ἐκ χειρὸς ἐχθρῶν ἡμῶν ὑμῖν ὑστηρέντας, λατρεὺσιν αὐτῷ

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

Lk 1:75 ἐν ὀσιότητι καὶ δικαιοσύνη ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

75 in holiness and righteousness before him all our days.56

Lk 1:76 Καὶ σὺ δέ, παιδίν, προφήτης ψήσαις κλήθησαι προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὅδοις αὐτοῦ•

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

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

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

Lk 1:78 διὰ σπλάγχνα ἔλεους θεοῦ ἡμῶν, ἐν οίς ἡμᾶς ἀνατολῆ ἐξ ὑψος,

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

Lk 1:79 ἐπιφάνεια τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τούτου κατευθύνει τοὺς πόδας ἡμῶν εἰς ὀδὸν εἰρήνης.

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

Lk 1:80 Τὸ δὲ παιδίν ἦν πάντας, καὶ ἐκράταις πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἔως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

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

50 1:66 txt γαρ Π4 Β NA28 / omitt A TR RP
51 1:67 txt εὑρεσίτευσεν ΝΑ28 / εὑρεσίτευσεν TR RP
52 1:69a txt οἰκῷ Δαβίδ NA28 / τῷ οἰκῷ Δαβίδ τοῦ TR RP
53 1:69b Horn in the Old Testament symbolizes strength.
54 1:70 txt ἀπ’ NA28 / τῶν ἀπ’ TR RP
55 1:74 txt ἐχθρῶν NA28 / τῶν ἐχθρῶν Ημῶν TR RP
56 1:75 txt πάσαις ταῖς ἡμέραις Ημῶν NA28 / πάσαις τὰς ἡμέρας τῆς ζωῆς Ημῶν TR RP
57 1:76a txt καὶ σὺ δὲ NA28 / καὶ σὺ ΤRP
58 1:76b txt ἐνώπιον NA28 / πρὸ προσώπου ΤRP
59 1:78 txt ἐπισκέψεται ΝΑ28 / ἐπισκέψατο TR RP
Chapter 2

The Birth of Jesus

Lk 2:1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγοῦστου, 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 Αὐτῇ ἀπογραφῇ61 πρώτῃ ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.
2This was the first registration that took place while Quirinius was governor of Syria.

Lk 2:3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἐκαστὸς εἰς τὴν οἶκον ἐαυτοῦ62 πόλιν.
3And all were making their way to be registered, each to his own town.

Lk 2:4 Ἀνεβή δὲ καὶ ἦσον ὁ πόλεως Ναζαρέθ, ὡς πόλεως Ναζαρέθ63 εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαοῦ, ἦτοι καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἔξι οἴκου καὶ πατριάς Δαοῦ,
4Thus Joseph also went up, from the town of Nazareth in Galilee, to Judea, to the town of David, which is called Bethlehem, because he was from the house and line of David;

Lk 2:5 ἀπογράφασθαι οὖν Μαριάμ τῇ ἐμνηστευμένη αὐτῷ, οὐδὲ ἐγκύω.
5to be registered along with Mary, the one pledged to him,64 who was pregnant.

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτῷ ἐκεί, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.
6And it came about that while they were there, the days for her to give birth were completed,

Lk 2:7 Καὶ ἤτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνέκλινεν αὐτόν ἐν φάτνῃ.65 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.
7and she bore her firstborn son. And she swaddled him66 and placed him in a feeding trough, because there was no room for them in the inn.

60 2:1 The whole inhabited earth... This is hype on the part of Rome, commonly used in order to magnify the emperors. The meaning is the whole empire. The registration here is the recording of the names for the purpose of adding everyone to the tax rolls. The phrase could also be translated that a census should be taken of all the inhabited earth. The tax is a poll tax, or head tax, or a capitation, as forbidden in the constitution for the U.S.A. This was a form of tribute forced upon the conquered by the conqueror.
61 2:2 txt ἀπογραφῇ NA28 ἢ ἀπογραφῇ TR RP
62 2:3 txt ἐαυτοῦ NA28 ἢ ἐαυτοῦ TR RP
64 2:5 txt ἐμνηστευμένη αὐτῷ NA28 ἢ μεμνηστευμένη αὐτῷ γυναικὶ TR RP
65 2:6 txt φάτνῃ NA28 ἢ τῇ φάτνῃ TR RP
66 2:7b Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =bands- ages, for reasons which may be reasonably guessed. The cloth would absorb any blood, amniotic fluid and wax still present after cleaning; this would have both practical and ceremonial cleanliness ramifications, since the mother’s blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus’ case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the
The Shepherds and the Angels

Łk 2:8 ¶ Kai poiménes ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἄγραυλουντες καὶ φυλάσσοντες φυλακᾶς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.

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

Łk 2:9 Kai ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτοὺς· καὶ ἐροθήσαν φόβον μέγαν.

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

Łk 2:10 Kai ἔπεν αὐτοῖς ὁ ἄγγελος, Μη φοβεῖσθε· ἵδον γάρ, ἐναγκαλίζομαι ὑμῖν χαρὰν μεγάλην, ἢτις ἔσται πάντι τῷ λαῷ.

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

Łk 2:11 ὅτι ἔτεχθη ὑμῖν σήμερον σωτήρ, δς ἐστιν χριστός κύριος, ἐν πόλει Δαυίδ.

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

Łk 2:12 Kai τούτῳ ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον, καὶ κείμενον ἐν φάτνῃ.

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

Łk 2:13 Καὶ ἐξαίρθησις ἐγένετο σὺν τῷ ἄγγελῳ πλῆθος στρατιῶν οὐρανίων, αἰνοῦτων τὸν θεόν, καὶ λεγόντων,

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

Łk 2:14 Δόξα ἐν ψυσίσι σιῶ· καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

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

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

67 29 txt καὶ NA28 // καὶ idōν TR RP
68 2:12 txt καὶ κείμενον NA28 // κείμενον TR RP
69 2:24 (D) txt ἐν ἀνθρώποις εὐδοκία // ἐν ἀνθρώποις εὐδοκία K 7 B* E GE H K LM F G Δ Θ Σ W 053 0233 vid f¹ f¹3 2 28 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1546 1546 1648 1574 2882 Byz Lect (syriānms εὐδοκία oou) copb5 arm eth geo slav Origen2/5 Ps-Gregory-Thaumaturgus Eusebius P 575 Athanasius Apostolic Constitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret TR RP ἐν ἀνθρώποις εὐδοκίας ἄνθρωποις of his good pleasure." K* A B* D* W 23 lvd vgww 360 copb 394 goth IrenaeusLat Origen67/5,sLat Cyril-Jerusalem Gaudentius Jerome4/5 Augustine2/41 SBL TH NA28 {A} hominibus bonae voluntatis (=ἀνθρώποις εὐδοκίας 372) διὰ τάξιν οὗτος εὐδοκίας IrenaeusLat Origen4/5AthanasiusLat; Hilary Ambrosiaster Ambrose Chroniatis Jerome11/15 Augustine29/41 msacc. to Erasmus // καὶ ἐν ἀνθρώποις εὐδοκίας syn(1)psb5 Origen1/5 // lcs C N ΠΠΠ 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 Semitizing construction characteristic of Luke chapters 1 and 2. This Semitic expression is found in Hebrew in the Dead Sea Scrolls in several Qumran Hymns: "the sons of his (God's) good pleasure," 1 QH iv.32 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 NA28 text in Luke 2:14 where instead of "peace, good will toward men," it limits the blessing to "men of his good pleasure," yet in Revelation 22:21
Lk 2:15 Kai ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλησαν πρὸς ἅλληνς, διέλθαμεν δὲ ἐν τῇ διδασκαλίᾳ, καὶ ἤδειξεν τὸ ἱμάτιο τοῦ τὸ γεγονός, ὁ κύριος ἐγνώρισεν ἡμῖν.

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

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

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

Lk 2:17 Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

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

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

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

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

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

Lk 2:20 Καὶ ὑπεστρέφαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτοὺς.

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

Jesus Presented in the Temple

Lk 2:21 Καὶ ὅτε ἐπλήσθησαν ἡμέρα ὅτι τὸ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἄγγελου 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 Μωυσέως, ἀνήγαγαν αὐτὸν εἰς ἱεροσόλυμα, παραστῆσαί 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, 23καθὼς γέγραπται ἐν νόμῳ κυρίῳ ὅτι Πᾶν ἄρσεν διανοίγει μήτραν ἀγίων τῷ κυρίῳ κληρονομεῖται -

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

where the NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that that blessing be only to the saints.

70 2:15a txt Οἱ ποιμένες Ν B L W ¹ 556 700 1071 1582* Ἰ t e a s u r b c e l l l r s s u p p p a l c o p s bo arm geo or-lat Eus NA28 || καὶ οἱ ἄνθρωποι οἱ ποιμένες A D E F G H K M P S U Y Γ Α Λ Ψ Ω 053 F 2 28 33 118 157 892 1009 1010 1079 1195 1216 1230 1241 1424 1544 1562c 2148 2174 l Lect m it ε l s e l s e s y r v d D i a t e s s aсп TR RP || καὶ οἱ ποιμένες 579 1365 || lac Φ 45 Φ 79 C N Q T P 71 2:15b txt ἐλάλησαν ΝΑ28 || εἶπον TR RP 72 2:17 txt διεγνώρισαν TR RP || εξηγοῦσαν NA28 73 2:22 Leviticus 12:1-8 74 2:23a Or, “every male to inaugurate a womb,” or “every offspring first to open a womb, if it is male.” 75 2:23b Exodus 13:2,12-16
Lk 2:24 καὶ τοῦ δούναι θυσίαν κατὰ τὸ εἰρήμενον ἐν τῷ νόμῳ κυρίου, Ζεῦγος τρυγόνων ἢ δύο νισσούς περιστερῶν.

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

Lk 2:25 Καὶ ἵδον, ἄνθρωπος ἦν ἐν ἱερουσαλήμ, ὃ ὄνομα Σιμεών, καὶ ο άνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεύμα ἦν ἄγιον ἐπὶ αὐτόν.

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

Lk 2:26 Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἀγίου, μὴ ἰδεῖν θάνατον πρὶν [ἡ] ἦν ἰδεῖν τὸν χριστὸν αὐτόν.

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

Lk 2:27 Καὶ ἤλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν• καὶ ἐν τῷ εἰσαγαγείν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποίησαι αὐτούς κατὰ τὸ εἰθοσμένον τοῦ νόμου περὶ αὐτοῦ,

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

Lk 2:28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγάλας, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν,

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

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

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

Lk 2:30 ὃ ἐδοθεὶν ὑμῖν ὡθήσεσθαι καὶ ἐκκαθίσθαι ἐν φωτίσμαι σε, ἵνα ἔχῃς ἀποκαλύψειν πάντα τοῖς ἐθνοῖς, ἵνα ὁ λόγος τῆς οἴκου σου, ὁ ἄγιος τοῦ ἐν πνεύματι σου, ἵνα διαδοθῇ ἐκεῖνος ἐν πάσῃ Ῥωμασίᾳ καὶ Ἰουδασίᾳ.

30 For my eyes have seen your salvation,

Lk 2:31 ὃ ἐποίμασας κατὰ πρόσωπον πάντων τῶν λαῶν•

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

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

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

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

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

---

⁷⁶ 2:24 Leviticus 12:8
⁷⁷ 2:26 txt πρὶν [ἡ] ἦν ἰδεί TR RP
⁷⁸ 2:28 txt τὰς ἀγάλας NA28 // τὰς ἀγάλας αὐτοῦ TR RP
⁷⁹ 2:32 In a physical sense, as is intended here, a Gentile is any person or nation that is not Israelite; that is, not a blood descendant of Jacob. (God had changed Jacob’s name to Israel).
⁸⁰ 2:33 txt ὁ πατὴρ αὐτοῦ Κ Β Δ L W 131 700 1241 F vg it ch cop syr pal Cyril-Jerusalem Jerome Aug NA28 {B} // ὁ ἱεροσόλυμος αὐτοῦ 157 165 176 et al // ὁ ἱεροσόλυμος A Ν Ψ 579 // ὁ ἱεροσόλυμος E Γ Κ Μ Υ Λ Σ Θ Π Ἐ 13 2 28 33 180 205 565 597 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 CGF H in T μa aur b d e f g h i j k l m n o p q r s t u v w x y z // ὁ λόγος τῆς οἴκου τοῖς ἐθνοῖς τῆς Ῥωμασίας καὶ τῆς Ἰουδασίας. Erasmus has πατὴρ “father” in all 5 of his editions. Said he, “In some Greek manuscript I read ‘Joseph’ instead of ‘father’; in my opinion it has been changed by someone who feared that Joseph be called Jesus’ father” (“In Graecis aliquot codicibus lego pro pater, Joseph; quod arbitror immutatum a quopiam, qui vereretur Joseph vocare patrem Iesu...”); ‘aliquot’ added in 1519—ASD VI–5, p. 484 ll. 42–44; similarly in Resp. ad annot. Ed. Lei, ASD IX–4, p. 126 ll. 506–509. So we see that Erasmus figured that copyists changed the original “father” to Joseph, for the very same reasons that KJV onlyists prefer the reading “Joseph.” But they forget that the KJV calls Joseph Jesus’ father in several other passages. Erasmus was correct, but the KJV does not follow him here.
And Simeon blessed them, and said to Mary, his mother: "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, and to be a sign that will be continually denounced—

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

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

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

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

234 "I lay in Zion for a foundation a stone. "..."A stone of stumbling, a rock of offense..."  "The person who trips over that stone, will be turned to powder..." On the other hand, many new Israelites will rise or stand up, as a result of Gentiles being grafted into the Olive Tree. This is the same word as used for resurrection, and also for some brand new thing or person coming into existence. See Isaiah 56:6—

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

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

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

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

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

Lk 2:42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαίνοντων αὐτῶν κατὰ τὸ ἔτος τῆς ἐορτῆς,
42And when he turned twelve years old, they went up, according to the custom of the Festival.

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

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

Lk 2:45 καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἰερούσαλημ ἀναζητοῦντες αὐτὸν.
45And when they did not find him, they went back to Jerusalem to look for him.

89 2:42a Greek, καὶ ὅτε ἐγένετο, "and when he became" twelve... Luke does not use καὶ ὅτε ἐγένετο as a transitional phrase. Never once in his gospel or in Acts did Luke use even just the word "hote" in a transitional phrase, but rather, he always used it to indicate precisely the timing of something. Here Jesus, the Lamb of God, is just turning twelve shortly before the Passover festival. This may mean that Jesus' birthday was in our late March or early April. The Magi that knew of Jesus' birth and came from the east, were astrologers. For them, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter, the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke says 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 TR ἀναβαίνοντων αὐτῶν NA28 {} // ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα TR RP
91 2:43 TR

Interesting that most translations of the Byzantine text, or of the Textus Receptus, do not show that the verb εγνώσαν is singular. For example, the KJV says "Joseph and his mother knew not of it." In contrast, the Geneva Bible shows that the verb is singular, by rendering it as follows: "Joseph knew not, nor his mother.

What is really potentially informative here is the word coming before the more famous variant. Which form of the verb γνωσκω came first and led to the other, and why?

92 2:44 TR καὶ τοῖς γνωστοῖς Κ B Δ L W Θ 33 157 579 1241 lat syr[] RobinsonTR NA28 {}
93 2:45 TR εὐφόρτης ΝΑ28 {} // εὐφόρτης αὐτῶν TR RP
94 2:45b TR ἀναζητοῦντες ΝΑ28 {} // ζητοῦντες TR RP
Lk 2:46 Kai ἐγένετο, μετά95 ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεξῆς ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτοῦντα αὐτοῦ.

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

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

47And all those who heard him were amazed at the understanding of his responses.96

Lk 2:48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγασαν· καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν αὐτῶς; ᾽Ιδοὺ, ὁ πατήρ σου κἀγὼ ὁ δυνάμενοι ἐξήτοιμεν σε.

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

Lk 2:49 Καὶ εἶπεν πρὸς αὐτοὺς, Τί ὅτι ἐξήτειτε με; Ὅσον ἤδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;

49And he said to them, “Why would you be searching for me? Shouldn’t you have known that I would have to be among my Father’s things?”97

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

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

Lk 2:51 Καὶ κατέβη μετ’ αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διέτησεν πάντα τὰ ῥημάτα98 ἐν τῇ καρδίᾳ αὐτῆς.

51Then he went down with them, and arrived in Nazareth, and continued to subordinate himself to them. But his mother was recording all these words in her heart.99

Lk 2:52 ¶ Καὶ ἦσαος πρὸςκοπτεν [ἐν τῇ] σοφία 100 καὶ ἡλικία, καὶ χάριτο παρὰ θεῷ καὶ ἀνθρώποις.

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

Chapter 3

John the Baptist Prepares the Way

Lk 3:1 Ἐν ἔτει δὲ πεντεκαϊδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ ἑτερορροίοντος101 τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ
In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene,

LK 3:2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καίλαφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

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

LK 3:3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρων τοῦ ἱορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἀφεσιν ἀμαρτιῶν.

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

LK 3:4 ὡς γέγραπται ἐν βιβλίῳ λόγων Ἡσαΐου τοῦ προφήτου. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν οὐδὸν κυρίον εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

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

LK 3:5 Πᾶσα φάραγξ πληρώθησεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἐσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖα εἰς ὀδοὺς λεῖας.

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

LK 3:6 καὶ δύνεται πᾶσα σάρξ τὸ σωτήριον τοῦ θεοῦ.

And all flesh shall see the salvation of God.

LK 3:7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις δύο ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ. Γεννήματα ἔχοντων, τίς ὑπέδειξεν ὡς φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

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

LK 3:8 Ποιήσατε σὺν καρπῶς ἡμείς τῆς μετανοίας καὶ μὴ ἀράξοντες λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τοῦ Ἀβραὰμ ὄνομα γὰρ ὑμῖν ὅτι δύναται ν ο θεός ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραὰμ.

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

LK 3:9 Ἡν ἡ δὲ καὶ ἡ ἀξία πρὸς τὴν ζῆσαν τῶν δενδρῶν κεῖται πάν ἐν δενδρον μὴ ποιοῦν καρπὸν καλὸν εἰκόπτεται καὶ εἰς πῦρ βάλλεται.

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

LK 3:10 καὶ ἐπηρρότων αὐτῶν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν? And the crowds would ask him, "What should we do then?"

...
Lk 3:11 Ἀποκριθεὶς δὲ ἔλεγεν· ἢ ἔχων δύο χιτώνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιεῖτω.

11And in answer he would say to them, "The person who has two tunic
should give away to the one who has none, and the person who has foodstuffs
should do the same."

Lk 3:12 Ἡλθόν δὲ καὶ τελώναι βαπτίσθηναι, καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν;

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

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

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

Lk 3:14 Ἐπηρωτόμενοι δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἱμαῖς; Καὶ εἶπεν αὐτοῖς, Μηδὲν διαπεταμέγενον παρὰ τὸ διαπεταμέγενον ὑμῖν πράσσετε.

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

Lk 3:15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ ἱωάννου, μήποτε αὐτοῖς εἶπ ὁ χριστός,

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

Lk 3:16 ἀπεκρίνατο λέγων πάσιν τῷ ἱωάννῃ, Ἐγὼ μὲν ὢδατί βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἵσυρπότερός μου, οὗ ὅσοι εἰμὶ ἱκανοί λύσαι τὸν ἰμαντό τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ παρακλήσει.

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

Lk 3:17 οὗ τὸ πτὸν ἐν τῇ χειρὶ αὐτοῦ, διακαθάρισε· τὸν ἐλαναν αὐτοῦ, καὶ συναγαγεῖν tōn στόν εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ δεσμέως.

17his winnowing fork is in his hand to clear out his threshing floor, gathering the wheat into the barn. But the chaff he will burn up in
unquenchable fire."
And with many and varied other exhortations John was preaching the good news to the people.

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

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

The Baptism of Jesus

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

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

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

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

The Genealogy of Jesus

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

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

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

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

The Baptism of Jesus

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

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

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

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

The Genealogy of Jesus

And this Jesus, being about thirty years old, was the son, so it was thought, of Joseph, the son of Eili,
Lk 3:24 τοῦ Μαθατ, τοῦ Λευ, τοῦ Μελχί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
24 the son of Mattha, the son of Levi, the son of Melki, the son of Yannai,\(^{118}\) the son of Joseph,
Lk 3:25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἑσλί, τοῦ Ναγγαί,
25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
Lk 3:26 τοῦ Ματθαίου, τοῦ Σεμείν, τοῦ Ἰωσήφ, τοῦ Ἰωάνα
26 the son of Maath, the son of Mattathias, the son of Semein, the son of Ioana,
Lk 3:27 τοῦ Ἰωάναν, τοῦ Ἰησοῦ, τοῦ Ζωροβάβελ, τοῦ Σαλαβηλ, τοῦ Νερί,
27 the son of Yoanan,\(^{120}\) the son of Rhasa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,
Lk 3:28 τοῦ Μελχί, τοῦ Λαδί, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ,
28 the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam,\(^{121}\) the son of Er,
Lk 3:29 τοῦ Ἰησοῦ, τοῦ Ἐλίζερ, τοῦ Ἰωρίμ, τοῦ Μαθατ, τοῦ Λευ,
29 the son of Joshua,\(^{122}\) the son of Eliezer, the son of Jorim, the son of Joseph, the son of Jonam,\(^{123}\) the son of Eliakim,
Lk 3:30 τοῦ Συμεών, τοῦ Ἰωάνα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἐλιακίμ,
30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam,\(^{123}\) the son of Eliakim,
Lk 3:31 τοῦ Μελεά, τοῦ Μέννα, τοῦ Ματταβά, τοῦ Ναβάμ, τοῦ Ναυσών,
31 the son of Melea, the son of Menna,\(^{124}\) the son of Mattatha, the son of Nathan, the son of David,
Lk 3:32 τοῦ Ἰανναί, τοῦ Βοζ, τοῦ Σαλμών, τοῦ Ναασσών,
32 the 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.

\(^{118}\) Lk 3:24 txt ἰανναί NR B L NA28 {\} // ἰαννα NR TR RP // ἰωνα NR N // alt genealogy D // omit entire genealogy W // lac G5 C P Q T Ξ

\(^{119}\) Lk 3:25 txt ἰωάνα C P Q T Ξ

\(^{120}\) Lk 3:27 txt ἰωανά NT A B M RP NA28 {\} // ἰωανά L // ἰωνά N // alt genealogy D // omit entire genealogy W // lac G5 C P Q T Ξ

\(^{121}\) Lk 3:29 txt ἰησοῦ C P Q T Ξ

\(^{122}\) Lk 3:30 txt ἰαν Ν B NA28 {\} // ἰωνα A E L M RP // ἰωνα A E N // alt genealogy D // omit entire genealogy W // lac G5 G5 C P Q T Ξ

\(^{123}\) Lk 3:32 txt ωβηδ του βοου του σαλμων NT M lait syr\(^{38}\) TR RP
ωβηδ του σαλμων NT
ωβηδ του βοου του σαλμων D² 2211
ωβηδ του βοου του σαλμων Ν A
ωβηδ του βοου του σαλμων L
ωβηδ του βοου του σαλμων cor\(^{8}\)
ωβηδ του βοου του σαλμων D*
ωβηδ του βοου του σαλμων cor\(^{6}\) NA28 {\}
ωβηδ του βοου του σαλα G
ωβηδ του βοου του σαλα B syr\(^{5}\)
Lk 3:33 τοῦ Ἀμμιναδὰβ, τοῦ Ἄραμ, τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰούδα,
the son of Amminadab, the son of Aram, the son of Perez, the son of Judah,
Lk 3:34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Ὥρρα, 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 Ἀρφαζάδ, τοῦ Σῆμ, τοῦ Νῶε, 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 Μαθουδάλα, τοῦ Ἐνώχ, τοῦ Ἰάρετ, τοῦ Μαλελεήμ, 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 Ἐνώς, τοῦ Σήθ, τοῦ Ἄδμη, τοῦ θεοῦ.
the son of Seth, the son of Enos, the son of Adam, the son of God.

lac Π55 Π75 C P Q T Ξ 070 (0102 except σαλμων)

126 3:33 txt τοῦ Ἀμμιναδὰβ τοῦ Ἄραμ (Matt 1:3,4) A D Ε G H N C Υ U 565 1079 1230 1253 Byz syrP Goth geo TR P H Αμμιναδὰβ τοῦ Ἄραμ Π Ω 2 33 118 1424 τό τοῦ Ἐσρώμ τοῦ Ἰακώβ τοῦ Ἀβραάμ τοῦ Ἰσαάκ τοῦ Ἡρρα τοῦ Ναχώρ, τοῦ Φαρές τοῦ Ἰούδα τοῦ Ἀμμιναδὰβ τοῦ Ἄραμ τοῦ Ἰακώβ τοῦ Ἱσαάκ τοῦ Ἀβραάμ τοῦ Ἡρρα τοῦ Ναχώρ τοῦ Φαρές τοῦ Ἰούδα. 

33 the son of Amminadab, the son of Aram, the son of Perez, the son of Judah,
34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
38 the son of Enos, the son of Seth, the son of Enos, the son of Adam, the son of God.

lac Π55 Π75 C P Q T Ξ 070 (0102 except σαλμων)

126 3:33 txt τοῦ Ἀμμιναδὰβ τοῦ Ἄραμ (Matt 1:3,4) A D Ε G H N C Υ U 565 1079 1230 1253 Byz syrP Goth geo TR P H Αμμιναδὰβ τοῦ Ἄραμ Π Ω 2 33 118 1424 τό τοῦ Ἐσρώμ τοῦ Ἰακώβ τοῦ Ἀβραάμ τοῦ Ἰσαάκ τοῦ Ἡρρα τοῦ Ναχώρ, τοῦ Φαρές τοῦ Ἰούδα τοῦ Ἀμμιναδὰβ τοῦ Ἄραμ τοῦ Ἰακώβ τοῦ Ἱσαάκ τοῦ Ἀβραάμ τοῦ Ἡρρα τοῦ Ναχώρ τοῦ Φαρές τοῦ Ἰούδα. 

33 the son of Amminadab, the son of Aram, the son of Perez, the son of Judah,
34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
38 the son of Enos, the son of Seth, the son of Enos, the son of Adam, the son of God.
Chapter 4

The Temptation of Jesus

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

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 ἑκείναις καὶ συντελεσθεὶσον αὐτῶν, ἐπένατα.

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 Ἐπεν δὲ αὐτῷ ὁ διαβόλος, Ἐι ὦς εἰ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἃνα γένηται ἄρτος.

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

Lk 4:4 Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται δι θεοῦ ἔρτω μόνως ζήσηται ὁ ἄνθρωπος.

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

Lk 4:5 Καὶ ἀναγαγόν 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 ἐπέν αὐτῷ ὁ διαβόλος. Σοι δώσω τὴν ἐξουσίαν ταύτην ἀπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὦ ἐάν τῆς δίδωμι αὐτήν.

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

Lk 4:7 Σῦ οὖν ἐάν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάσα.

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

Lk 4:8 Καὶ ἀποκρίθησις ὁ Ἰησοῦς ἔπειν αὐτῷ, γέγραπται, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνω λατρεύσεις.

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

---

129 4:2 ἐπένασεν NA28 {[]} || ὑπεκαυν ἐπένασεν TR RP

130 4:4 ἀνθρωπος NA28 {[]} || ἀνθρωπος, ἀλλ' ἐπὶ πάντι ῥήματι θεοῦ A E 0233 34 syr 327 θεος TR RP || ἀνθρωπος, ἀλλ' ἐπὶ πάντι ῥήματι θεοῦ D 0102 latt || ἀνθρωπος, ἀλλ' ἐπὶ πάντι ῥήματι ἑκατονταμενων διὰ στόματος θεοῦ corda eth Diatess. Deuteronomy 8:3 The Editorial Committee for the United Bible Societies' Greek text says, "The shortest reading, which has good and early support, must be original; the longer forms of text have been assimilated by copyists to the Matthaean parallel (Mt 4:4) or to the Septuagint of Dt 8:3, either verbatim or according to the general sense. If any of the longer forms of text had been original, its omission from NA B L W 1241 syr arm would be unaccountable."

131 4:5 ἐπέστρεψεν NA28 {[]} || αὐτὸν ὁ διαβόλος εἰς δρος υψηλὸν TR RP

132 4:8a ὑπεκαυν ἐπένασεν NA28 {[]} || ὑπακούσων σου Σατανᾶ Ἰ. E. 0102 TR RP

133 4:8b Deuteronomy 6:13
Lk 4:9 *"He taught in their synagogues, being praised by everyone.

10And Jesus returned to Galilee in the power of the Spirit, and a rumor about him spread throughout the whole region.

11And he taught in their synagogues, being praised by everyone.

Jesus Rejected at Nazareth

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

Jesus Begins to Preach

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

Lk 4:16 *And he taught in their synagogues, being praised by everyone.

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:
The Spirit of Yahweh is upon me, because he has anointed me; He has sent me to proclaim the year of Yahweh’s favor...”

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

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

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

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

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

And he said, "Truly I tell you, no prophet is accepted in his home town."
Jesus' Teaching Has Authority

Lk 4:31 Καὶ κατήλθεν εἰς Καφαρναοῦμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων ἀυτοῦς ἐν τοῖς ὀσββασιν.

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

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

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

Lk 4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἐχὼν πνεῦμα 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 Ἡα, τί ἡμῖν καὶ σοί, Ἱησοῦ Ναζαρην.; Ἡλθες ἀπολέσαι ἡμᾶς; Οἶδα σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ.

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

Lk 4:35 Καὶ ἐπέτιμησαν αὐτὸ ὁ Ἱησοῦς, λέγων, Φιμώθητι, καὶ ἐξέλθει ἀπ' αὐτοῦ. Καὶ ῥίψαν αὐτὸν 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 ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλοι πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἔξερχονται;

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

Lk 4:37 Καὶ ἐξεπρεπεῖτο ἡχὸς περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

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

Lk 4:38 ¶ Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶν μεγάλῳ καὶ πρότησαν αὐτὸν περὶ αὐτῆς.

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

Lk 4:39 Καὶ ἔπιστας ἐπάνω αὐτῆς. ἐπέτιμησαν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρήμα δὲ ἀναστὰσ διηκόνει αὐτοῖς.

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

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

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

Lk 4:41 Ἐξῆρξεν δὲ καὶ διαμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σῦ εἶ ὃ ὤν τοῦ θεοῦ. Καὶ ἐπιτιμῶν ὑμᾶς εἶδε αὐτὰ λαλεῖν, ὅτι ἠδεισαν τὸν χριστὸν αὐτὸν εἶναι.

41Moreover, 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, ἠξέλθων ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ άγγει έπεζήτουν αὐτόν, καὶ ἡλίον ἑώς αὐτοῦ, καὶ κατεύχουν αὐτὸν τῷ μὴ πορεύεσθαι ἀπ' αὐτῶν.

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

Lk 4:43 Ὅ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι ἐπὶ τούτῳ ἀπεστάλην.

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

Lk 4:44 Καὶ ἤν τηροῦσαν εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

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

---

141 4:40 txt ἐπιτιθεὶς ἐθέράπευεν NA28 /| ἐπιτιθεὶς ἐθέράπευενocr TR RP
142 4:41 txt ὁ ύπος Pο N B C D L W 𝑋 latt syri cor6, bo the Marcion7 Or NA28 /| ὁ χριστὸς ὁ ύπος A Q 0102 114, 153 cor6, cor5 TR RP
143 4:43 txt ὅτι ἐπὶ τούτῳ ἀπεστάλην Pο N B L W NA28 /| ὅτι εἰς τούτῳ ἀπεστάλην C /| εἰς τούτῳ γὰρ ἀπεστάλην D /| ὅτι εἰς τούτῳ ἀπεστάλην A (2221 M) TR RP /| lac Ξ
144 4:44 txt εἰς τὰς συναγωγὰς τῆς Ἰουδαίας Pο N B lat syri cor6, bo NA28 (B) /| ἐν ταῖς συναγωγάς τῆς Ἰουδαίας C L /| εἰς τὰς συναγωγὰς τῶν Ἰουδαίων W /| εἰς τὰς συναγωγὰς τῆς Ἰουδαίας D arm /| ἐν ταῖς συναγωγάς τῆς Ἰουδαίας A E M gusaur, b, d, e, f, P, Λαρντα, vg syrP, h, m, g cor6, cor5 eth arm? geo TR RP /| lac N P T Ξ. Where the earliest say he was preaching in the synagogues "of Judea," some manuscripts say, "of the Jews," others say, "to the Jews," others (most) say, "of Galilee," and others "their synagogues." It is apparent that the copyists responsible for the reading "of Galilee" were trying to correct the seeming difficulty of the words "of Judea," when the context before and after indicates that Jesus was traveling in Galilee; and other copyists were motivated by the desire to harmonize Luke with the accounts of Matthew and Mark. The
Chapter 5

The Calling of Simon, Andrew, James, and John

Lk 5:1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικείμενος αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτῶς ἦν ἐστώς 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 ἀλεικὲς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

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

Lk 5:3 Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὦ ἦν Σίμωνος, ἤρωτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. Καθὼς δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὀχλοὺς.

3And getting on board one of the boats, which was Simon's, he asked him to put out a little from shore. And sitting down, he taught the people from the boat.

Lk 5:4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπαναγαγεῖ εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγας.

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, δεῖ δὴ λαθαῖς κοπιάσαντες οὐδὲν ἔλαβομεν• ἐπὶ δὲ τῷ ῥῆματι σου χαλάσαμεν 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."146

Lk 5:6 Καὶ τούτῳ ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων 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, τὸ ἐλθόντας, συλλαβέσατο αὐτοῖς• καὶ ἠλόθν καὶ ἐπλήσαν 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 Ἰδὼν δὲ Σίμων πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ, λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἂν ἀμαρτέλω λίμνη, 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 Θάμος γὰρ περιέχειν αὐτὸν καὶ πάντας τοὺς σύν αὐτῷ, ἔπὶ τῇ ἀγας τῶν ἰχθύων ὄν149 συνέλαβον•

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

---

145 Ἐπιλύον (NA28) τὰ δίκτυα (ms) vs ἐπέλυσαν (NA28)
146 Χαλάζεσαν τὰ δίκτυα (NA28) vs Χαλάζαμεν τὰ δίκτυα (NA28)
147 Ἀπελέπνοσαν (NA28) τὰ δίκτυα (ms) vs Ἀπελέπνυσαν (NA28)
148 Παρά συνελήφθησαν τὰ δίκτυα (ms) vs Παρά συνελήφθησαν τὰ δίκτυα (NA28)
149 Συνέλαβον (ms) vs Συνέλαβον (NA28)
Lk 5:10 ὁ δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, ὦν ἦν Ἱερουσαλήμ. Καὶ εἶπεν πρὸς τὸν Ισραήλ ὁ Ισραήλ, Μὴ φοβοῦ ἀπό τού τόῦ ἀνθρώπου ἐσῃ ᾽Ιωρών.
10But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings."
Lk 5:11 Καὶ καταγγέλλεις ταῖς πλοίοις ἐπὶ τῆς γῆς, ἀφέντες πάντα, ἀκολουθῆσαι 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, ἀνήρ πλήρης λέπρας ἤδην δὲ τὸν Ἱσσαῦ, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κῦριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.
12And it came about that he was in one of the towns, and behold, a man covered with leprosy.150 And when he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can cleanse me."
Lk 5:13 Καὶ ἐκτείνας τὴν χειρὰ ἥζατο αὐτοῦ, λέγων, Ἐδέλα, καθαρίσθητί. Καὶ ἐὑθέως ἡ λέπρα ἀπῆλθεν ἀπὸ αὐτοῦ.
13And reaching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately the leprosy left him.
Lk 5:14 Καὶ αὐτὸς παρῆγγελεν αὐτῷ μηδενε ἐπειτεν ἀλλὰ ἄπελθων δείξων σεαυτὸν τῷ ἱερεῖ, καὶ προσέγγεικεν 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."151
Lk 5:15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ καὶ συνήχοντο ὁχλοὶ πολλοὶ ἀκούειν, καὶ θεραπεύονται ἀπὸ τῶν ἁσθενεῖν αὐτῶν.
15But word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed152 of their sicknesses.
Lk 5:16 Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
16And he would take retreat in deserted places, and pray.

The Paralytic Lowered Through the Roof
Lk 5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, ὁ ἦσαν ἐλπισθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ καὶ δύνασις 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.153

---

150 5:12. The Greek word was used for various diseases of the skin— not necessarily leprosy.
151 5:13. Jesus is following the Law, Leviticus 14, as to what to do regarding healing of leprosy. In all the history of Israel subsequent to the giving of the Law and Leviticus 14, no Jew had ever been verified as healed of leprosy.
152 5:15. "ἀπ᾿ αὐτοῦ" is omitted in TR.
153 5:17. "αὐτόν" is a variant in the Greek text. Some manuscripts have "αὐτοῦ" instead.
Lk 5:18 Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἀνθρώπων ὡς ἦν παραλελυμένος, καὶ ἐξῆτον αὐτῶν εἰσενεγκείν καὶ θείαν [αὐτὸν] 154 ἐνώπιον αὐτοῦ.

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

Lk 5:19 καὶ μὴ εὐρόντες ποίας ἐισενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δώμα, διὰ τῶν κεραφῶν καθήκαν αὐτὸν σύν τῷ κλινίδιῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ.

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

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

20And when Jesus saw their faith, he said, 155 “Friend, your sins are forgiven you.”

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

21And the Torah scholars and Pharisees began to reason as follows: “Who is this fellow who speaks blasphemy? 156 Who can forgive sins but God alone?”

Lk 5:22 Ἐπίγνοντες δὲ ὁ Ἰησοῦς τοὺς διαλογίσομοις αὐτῶν ἀποκρίθησις εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

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

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

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

Lk 5:24 Ἰνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσιάν ἐχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - εἶπεν τῷ παραλελυμένῳ - Σοι λέγω, ἐγείρε, καὶ ἀρας τὸ κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου.

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

Lk 5:25 Καὶ παραχρῆμα ἀναστάς ἐνώπιον αὐτῶν, ἀρας ἑφ’ ὁ κατέκειτο, ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν.

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

Lk 5:26 Καὶ ἔκστασις ἔλαβεν ἄπαντας, καὶ ἐδοξάζων τὸν θεόν, καὶ ἐπλησθησαν φόβου, λέγοντες ὅτι Εἴδομεν παράδοξα σήμερον.

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

---

155 5:20 txt omit K B L ᾿ Λ ᾿ Ἱ ᾿ Φ vg cop NA28 / τῷ παραλυτικῷ C D 124 syrṣ cop bho Cyr / τῷ ἀνθρώπῳ ἑ 184 ᾿ Λ Α Ε Ν ᾿ Λ ά N T ᾿ Λ ᾿ Φ syr l arm TR RP
156 5:21 The Greek for blasphemy is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. Here it would mean something more like "words of blasphemy," referring to the one incident of blasphemy in verse 20. Other examples of this kind of plural are Matthew 14:9, 15:19.
A Revenue Agent Joins Jesus

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

27 And after these things he went out, and he saw a revenue agent\(^{157}\) by the name of Levi, sitting at the taxes post, and he said to him, "Follow me."

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

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

Lk 5:29 Καὶ ἐποίησαν δοχήν μεγάλην Λευ ἀπὸ ς ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὁ χλὸς πολὺς τελωνῶν, καὶ ἄλλων οἱ ἦσαν 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 έγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τούς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτουλῶν ἔσβητε καὶ πίνετε;

30 And the Pharisees and their Torah scholars\(^{158}\) grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"

Lk 5:31 Καὶ ἀποκρίθησεν ο ό Ιησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ υγιαίνοντες ιατροῦ, 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 ἐλήλυθα καλέσαι δικάς, ἀλλὰ ἀμαρτουλῶς εἰς μετάνοιαν.

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

Jesus Questioned About Fasting

Lk 5:33 Οἰ δὲ εἶπαν πρὸς αὐτῶν, Οἱ μαθηταὶ ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων ο οἱ δὲ οἱ ἐξαιτοῦν 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."

---

\(^{157}\) The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word ὄνομα which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by something like collection agencies. According to Bauer, the τελώναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Hence the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

\(^{158}\) The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)
Lk 5:34 'O de ἢρσος εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ὧ̣̄ νυμφίος μετ' αὐτῶν ἔστιν, ποίησαι 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 Ἐλεύثονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφιός, τότε νηστεύσουσιν ἐν ἑκείναις ταῖς ἡμέραις.

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

Lk 5:36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς ὅτι οὐδὲς ἐπίβλημα ἀπὸ ἰματίου καὶνού σχίσας ἐπιβάλλει ἐπὶ ἰματίον παλαιόν• εἰ δὲ μὴ γε, καὶ τὸ καῖνον σχίει καὶ τῷ παλαιῷ οὐ συμφωνήσῃ τὸ ἐπίβλημα τὸ ἀπὸ τού καινοῦ.

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

Lk 5:37 Καὶ οὐδὲς βάλλει ὦνον νεόν εἰς ἁκοὺς παλαιοὺς• εἰ δὲ μὴ γε, ῥήξει ο ὦνος ὃ νέος τοὺς ἁκοὺς, καὶ αὐτός ἐκχυθήσεται, καὶ οἱ ἁκοὶ 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 ὦνον νεόν εἰς ἁκοὺς καινοὺς βλήτων.

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

Lk 5:39 Καὶ οὐδὲς πιῶν παλαιῶν ἥλει νέον• Ἅγιο, ὁ παλαιὸς χρηστός ἔστιν.

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

Chapter 6

Man Over the Sabbath

Lk 6:1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων• καὶ ἐπιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἡσθιαν τοὺς στάχυς, καὶ ἡσθιαν, ψυχοντες ταῖς χεροῖς.

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

---

160 5:33 txt Οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
161 5:33a txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
162 5:33a txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
163 5:34 txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
164 5:34a txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
165 5:34b txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
166 5:34c txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
167 5:34d txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
168 5:34e txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
169 5:34f txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
170 5:34g txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
171 5:34h txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
172 5:34i txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
173 5:34j txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
174 5:34k txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
175 5:34l txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
176 5:34m txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
177 5:34n txt οι ε ᾴ Μ B L W ξ θ ἔ ν ναι Κα Ν Α Β Δ Ε Ν 0233 Μ Ι [κ a, b, d, e, f, ι, η, τ, v] sa, bo, arm eth geo aug TR RP
But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?"

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

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

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

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

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.

adopted. The word δευτεροπρώτος occurs nowhere else, and appears to be a vex nulla that arose accidentally through a transcriptional blunder. (Perhaps some copyist introduced πρώτως as a correlative of εν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρως, deleting πρώτως by using dots over the letters—which was the customary way of cancelling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.)

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

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

The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξούσιος, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbits to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

169 6:1b This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." But, the Mishnah and Traditions of the Elders forbade: MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, preparing two threads (in the warp), tying a knot, uniting a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

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

The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξούσιος, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbits to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

170 6:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξούσιος, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbits to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
<p>Lk 6:9 Ἐπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς, Εἴ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἤ κακοποιῆσαι; Ψυχὴν σῶσαι ἢ ἀπολέσαι;</p>

<sup>9</sup> 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 αὐτούς, ἐπεν αὐτῷ, Ἐκτείνων τὴν χείρα σου. Ὡ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χείρ αὐτοῦ.

<sup>10</sup> 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 Αὐτοὶ δὲ ἐπλήρθησαν ἀνοίας• καὶ διελάβουν πρὸς ἅλλας τύχας, τί ἂν ποιήσασιν τῷ Ἰησοῦ.

<sup>11</sup> And they were filled with rage,<sup>173</sup> and discussed with each other what they should do to Jesus.

<p>The Twelve Apostles</p>

Lk 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὅρος προσεύχασθαι• καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

<sup>12</sup> And it came about in those days that he went out into the hills to pray, and spent the whole night praying to God.

Lk 6:13 Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησαν τοὺς μαθητὰς αὐτοῦ• καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ἀνόμασεν,

<sup>13</sup> 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 Σήμων δὲ καὶ ἀνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φίλιππον καὶ Βαρθολομαίον,

<sup>14</sup> Simon, whom he also named Peter, and his brother Andrew; James and John; Philip and Bartholomew;

Lk 6:15 καὶ Μαϑαίον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ Σήμων τὸν καλούμενον Ζηλωτήν,

<sup>15</sup> Matthew and Thomas; James son of Alphæus and Simon the Zealot; and Judas son<sup>174</sup> of James;

Lk 6:16 καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσακράτου τοῦ Ἰσακράτου, ὃς ἐγένετο προδότης.

<sup>16</sup> and Judas of Kerioth,<sup>175</sup> who became a betrayer.

<p>Blessings and Woes</p>

Lk 6:17 Καὶ καταβὰς μετ’ αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὁχλὸς πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολύ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ τῆς ἑρευνούσης τῆς παραλύου τοῦ Τύρου καὶ Σιδώνους,

<sup>17</sup> 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,

---

<sup>172</sup> 6:11 Greek ἀνοία - anoia, a word much like our English word 'mad,' in that it can mean both anger and insanity. You could say Jesus’ opponents went out of their minds with rage. Anger often overcomes better judgment. Thus anoia is often translated as 'folly.'

<sup>174</sup> 6:16 Greek ἄδελφος

<sup>175</sup> 6:16b This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words ישרקי, ish Qerioth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Lk 6:18 οἱ ἥλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθήναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων, ἐθεραπεύοντο.

18who had come to hear him and to be healed of their diseases. And those oppressed by unclean spirits were being cured.

Lk 6:19 Καὶ πᾶς ὁ ὄχλος ἔζητον ἀπεσταλμένοι αὐτοῦ· ὅτι δύναμις παρ᾽ αὐτοῦ ἐξῆρχετο καὶ ἰάτο πάντας.

19And the entire crowd was trying to touch him, because power was going out from him, and curing everyone.

Lk 6:20 Καὶ αὐτὸς ἐπάρας τοὺς ὀρθαλμούς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἔστιν ἡ βασιλεία τοῦ θεοῦ.

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

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

21Blessed are you who go hungry now, for you will be satisfied. Blessed are you who weep now, for you will laugh.

Lk 6:22 Μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ως πονηρὸν, ἑνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

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

Lk 6:23 Χάρητε ἐν ἑκείνη τῇ ἡμέρᾳ καὶ σκεπτήσατε· ἵδιον γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταῦτα τά αὐτὰ γὰρ ἐποίουσιν τοῖς προφήταις 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 οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

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

Lk 6:25 Οὐαὶ ὑμῖν, ἐμπεπλησμένοι νῦν, ὅτι πεινάσατε. Οὐαὶ, οἱ γελώντες νῦν, ὅτι πενθήσετε καὶ κλάσετε.

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

Lk 6:26 Οὐαὶ ὑμῖν καλῶς ἐπωσιν πάντες οἱ ἄνθρωποι κατὰ τά αὐτά γὰρ ἐποίουσιν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

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

Love Your Enemies

Lk 6:27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούσασιν, Ἀγαπᾶτε τοὺς ἑξήροις ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.

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

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

28bless the ones cursing you, pray for the ones insulting you.
Lk 6:29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην• καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἵματον, καὶ τὸν χιτῶνα μὴ καλώσῃς.

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 Παντὶ αἰτοῦντι σε δίδου• καὶ ἀπὸ τοῦ αἰροντος τὰ σὰ μὴ ἀπαίτει.

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

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

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

Lk 6:32 Καὶ εἰ ἀγαπάτε τοὺς ἀγαπώντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἀμαρτωλοί τοὺς ἀγαπῶντας αὐτοὺς ἄγαπώσιν.

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

Lk 6:33 Καὶ ἐὰν ἀγαθοποιήτε τοὺς ἄγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ οἱ ἀμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

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

Lk 6:34 Καὶ ἐὰν δανίσητε παρ’ ὅν ἔλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ ἀμαρτωλοὶ ἀμαρτωλοῖς δανίζουσιν, ἵνα ἀπολάβωσιν τὰ ἰσα.

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

Lk 6:35 Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιήτε, καὶ δανίζετε, μηδὲν ἀπελπίζοντες• καὶ ἐσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἐξεσθε νῦι ὕψιστος• ὃτι αὐτὸς χριστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

35 But love your enemies, and do good and lend, expecting nothing, and great will be your reward, and you will be children of the Most High, for he is kind to the unthankful and evil.

Lk 6:36 Γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμον ἐστίν.

36 Be compassionate, just as your Father is compassionate.177

The Law of Reciprocity

Lk 6:37 Μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε• ἀπολύετε, καὶ ἀπολυθήσεσθε•

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

Lk 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν• μέτρον καλὸν, πεπισκόμενον σεβαλευμένον ὑπερεκχυννόμενον δόσοσιν εἰς τὸν κόλπον ὑμῶν. Ὡς γὰρ μέτρῳ ἦς μετρεῖτε ἀντιμετρήθησατε ὑμῖν.

38 Be giving, and it will be given to you. A generous container: compacted, shaken178 and running over they will hand into your arms. For with the standard you measure out, it will be measured back to you.”

177 6:36 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11
178 6:38 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.
Correcting Others

Lk 6:39 Ἔπεν δὲ καὶ παραβολὴν αὐτοὶς, Ἔχεις δύνασαι τυφλὸς τυφλὸν ἰατρεῖν; ὃ ὥσπερ ἀμφοτεροὶ εἰς βόθυνον ἐμπεσοῦνται;

And 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 μαθητής ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἐστι ως 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 δοκοῦν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

Why do you look at the speck in your brother’s eye, but the log that is in your own eye do you not consider?

Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἂρες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκοῦν οὐ βλέπων; Ὑποκρίτα, ἐκβαλε πρῶτον τὴν δοκοῦν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλείν.

How are you able to say to your brother, ‘Brother, allow me to take out the speck that is in your eye,’ while you are not seeing the log that is in your own eye? You hypocrite, first get the log out of your own eye, and then you will see clearly the speck that is in your brother’s eye, to remove it.179

A Tree and its Fruit

Lk 6:43 Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν• οὐδὲ ἕν οὐδὲ πάλιν ἐν δένδρον σαπρὸν ποιοῦν καρπὸν καλὸν.

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

Lk 6:44 Ἐκατον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γυνώσκεται. Οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σύκα, οὐδὲ ἐκ βάτου σταφυλῆς τρυγῶσιν.

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 ἀγαθὸς ἀνθρώπως ἐκ τοῦ ἀγαθοῦ θεσσαῦρου τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν• ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

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; 179

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

179 642 Note that Jesus is not forbidding the correcting of others, nor telling us not to remove a speck from someone else's eye. But strangely enough, that is how many people interpret this passage. Rather, what this passage is saying is that we should examine ourselves before we correct others. And then do correct others. See Luke 17:3, and several other passages in the New Testament.
Lk 6:47 Πάς ὁ ἔρχομενος πρὸς με καὶ ἄκοιμων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὡμίν τίνι ἐστὶν ὃμιος.

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

Lk 6:48 ὃς ἐπιβουλευόμενος ὄρθισεν ὁ ἦλθεν, καὶ ἔδρασεν αὐτὸν θεμέλιον ἐπὶ τὴν πέτραν• πλημμύρης δὲ γενομένης, προσέρχετο ὁ ποταμὸς τῆς οἰκίας ἑκείνης, καὶ σύν ίσχυσεν σαλέονσα αὐτὴν• διὰ τὸ καλὸς οἰκοδομήθη αὐτὴν.

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 ἄκοιμας καὶ μὴ ποιήσας ὃμιος ἐστὶν ἄνθρωπος οἰκοδομῆσαι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμέλιον• ἢ προσέρχετο ὁ ποταμὸς, καὶ εὐθὺς συνεβίαινε, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἑκείνης μέγα.

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

Chapter 7

One Centurion’s Faith with Authority

Lk 7:1 Ἐπειδὴ δὲ ἐπήλυσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἁγίας τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

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

Lk 7:2 Εἰκαστόντα ἁρχόν δὲ τίνος δοῦλος κακῶς ἔχων ἠμέλλεν τελευτάν, ὃς ἦν αὐτῷ ἐντιμὸς.

2 And the slave of a certain centurion,180 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 ἠλθῶν διασώσῃ τὸν δοῦλον αὐτοῦ.

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

Lk 7:4 Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ὃ παράξενό τούτῳ.

4 So when they came to Jesus, they were pleading earnestly with him, saying, ‘He is worthy that181 you confer this upon him,

Lk 7:5 ἅγαπα γὰρ τὸ θένος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὑποδημησάν ἡμῖν.

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

Lk 7:6 Οἱ δὲ Ἰησοῦς ἔπετρεετο σὺν αὐτοῖς, ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψεν φίλους ὁ ἐκατοντάρχης, λέγον αὐτῷ, Κύριε, μὴ σκύλλου• οὐ γὰρ ἰκανός εἰμι ᾧ ὑπὸ τὴν στέγην μου εἰσέλθῃς.

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

180 7:2 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men, would have ten centurions, each commanding 100 of the men.

181 7:4 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἄξιός ἐστιν ὃ παράξενό τούτῳ, the use of the relative pronoun instead of the customary ἣν (hina) is a Latinism: dignus qui with the subjunctive.
So also neither did I consider myself worthy to come to you. But say with a word that my slave must be healed.\footnote{77 The Greek verb for heal here, \textit{iáòμαι}, is in the 3rd person, singular, aorist, imperative, passive form, \textit{iáθητω}. This is difficult to construe, and that is why later copyists changed it to the simple future indicative passive form \textit{iáθηται} 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 \textit{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 \textit{Spruchquelle} into the future indicative in Greek, but Luke into the aorist imperative. As for the word ‘and’ here, καὶ, it is here used as an explicative καὶ and introducing a command in indirect quotation; in other words, to particularize the word to be spoken, as thus: “But say in a word, namely, that my slave be healed.” This use of καὶ is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is preceded here by εἰςον, which regularly precedes discourse. As for the centurion’s peremptory tone, how remarkable is it that a soldier, and a commanding officer at that, would have that kind of personality? He was a bold man, but he humbled his tone well enough by twice stating that he was not worthy. It is commendable to be bold in this way, as indeed the Lord commended him for it. But how bold really was it? For after all, he had heard that Jesus was already doing such things as he was requesting, and was doing it for everybody who asked, and also some who did not ask. So it wasn’t so bold and demanding after all, with the exception of expecting the same for a Gentile, which he covered by admitting his unfitness.}

7 and he said to her, “Behold, a dead person was being carried out, the only son of his mother, and she was a widow. And a crowd went along with him. When he saw her, the Lord was moved with pity for her, and he said to the crowd following him, "I tell you, Not in Israel have I found such faith." And when the ones who had been sent returned to the house, they found the slave well.

\textit{Jesus RAISES A DEAD MAN AT NAZAN}

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.”

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."

10 And when the ones who had been sent returned to the house, they found the slave well.
It is more likely that what John would be offended by was Jesus' abstentious lifestyle, or at least did not teach his disciples to fast (Diatess 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank about ceremonial washing (Diatess 5:45, 14:1, 23; 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

Jesus and John the Baptizer

And John's disciples reported to him about all these things. And after calling two of his disciples to him, John sent word to the Lord, as follows: "Are you the one who was to come, or should we expect another?"

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

In that same hour he healed many people of diseases and sicknesses and evil spirits, and gave sight to many who were blind.

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

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

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
24 And 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 *Alla* ti *exelhlate* idein; ‘Anthrwpon en malakois iamatios *hmyriasmenos*; ’Idoú, oi en iamatismw evndoxw kai trwpw *uparxontes* en tois basileiois eisín.

25 On the contrary, what did you go out to see? A man dressed in delicate clothes? Behold, those in expensive clothes and living in luxury are in royal palaces. Lk 7:26 *Alla* ti *exelhlate* idein; *Propheti*; *Na*í, *legw* *umw*, kai *periosoteron* *prophi*.

26 On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet. Lk 7:27 *Ou*toi *eisin* peri ou *gegrapta*; ’Idoú, *apostellw* ton *aggelw* mou pro *proswpon* sou, de *katakeuvasei* tin *ndon* sou *exprosithen* sou.

27 This is the one about whom it is written: ’Behold, I am sending my messenger before your face, who will prepare your way before you.’ Lk 7:28 *Lego* *umw*, meizw *en* gennhtioi *gyvanikw* ’Iwannw mou *baptisw* oudeis *estein*; de * mikrosteros* en *t* basileia tou theou meizw autw *estein*.

28 I 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 Kai *pa* ò *laos* *akousas* kai oi *telw* ev* dikaiw*an ton *theon*, *baptisw*ntes to *baptisma* ’Iwannwou.

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

Lk 7:30 oi de *pharoiaioi* kai oi *noukoi* tin *boulh* tou theou *hbetaisa* eis *eautous*, mi *baptisw*ntes upo autou.

30 But the Pharisees and the lawyers, not baptized by him, rejected the purpose of God for themselves.) Lk 7:31 Ti *ni* ouw *omwsw* tou *nthrw*ptos ths *geneas* *tawts*, kai *ti* *eiv* ouw *omwos*;

31 ‘What, then, shall I compare the people of this generation? And what are they like?’ Lk 7:32 *Omwos* eisw *paidei*ous tois *en* *agora* *katimwnon*, kai *prosfwsw* *allhluos*, kai *leugouwt*, *Huliasamw* *umw*, kai ouk *oriskwso* en *ebrhni*amw, kai ouk *eklauso*.

32 They are like children sitting in the marketplace and calling out to one another and saying: ‘We played the flute for you, and you didn’t dance; we sang a dirge, and you didn’t cry.’ Lk 7:33 *Elhlyw*en yar *Iwannw* ou *baptisw*thi *m* *ethw* *w* *rion* *m* *twn* *hion* *kai* *legete* *Dumovion* *eixe*.

33 For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ Lk 7:34 *Elhlyw*en *w* *w* *nthrw* w *ethw* kai *twn* kai *legete* *Idou* *nthrw* *fagos* kai *oionoptis* *fagos* *telw* *kai* *amartalw*.

---

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

184 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
The Son of Man came eating and drinking, and you say, 'Behold a glutton and a drunkard, a friend of revenue agents and sinners.'

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

Regardless, wisdom is vindicated by all her children.”

A Prostitute Washes Jesus' Feet with Her Tears

Lk 7:36 Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ καὶ εἰσελθῶν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλῆθη.

36 But one of the Pharisees asked him to eat with him, and he went to the Pharisee's house and reclined. Lk 7:37 Καὶ ἴδοι, γυνὴ ἦτης ἐν τῇ πόλει ἄμαρτωλός, καὶ ἐπιγνώσασα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μῦρον,

37 And behold, a woman who was being a sinner in that town came, who having learned that he is reclining at the Pharisee's house, had brought an alabaster bottle of perfume, Lk 7:38 καὶ στὰσα ὑπίσθῳ παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς βριζον τῆς κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἠλειφών τῷ μῦρῳ.

38 And appeared behind Jesus, weeping at his feet. And with the tears she began to bathe his feet. And with the hairs of her head she was wiping off, and earnestly kissing his feet, and anointing them with the perfume. Lk 7:39 Ἰδὼν δὲ ὁ Φαρίσιας ὁ καλέσας αὐτὸν εἶπεν ἐν ἐαυτῷ λέγον, ὢντος, εἰ ἦν προφήτης, ἐγνώσκεν ἃν τις καὶ ποταπὴ ἡ γυνὴ ἦτης ἐπτεταὶ αὐτοῦ, ὅτι ἄμαρτωλός ἐστίν.

39 When the Pharisee who had invited him saw this, he thought to himself as follows, "If this man were a prophet, he would know who and of what sort is the woman touching him— that she is a sinner."

Lk 7:40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοὶ τι εἰπεῖν. Ὄ δέ, Διδασκάλε, εἰπέ, φησίν.

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

Lk 7:41 Δύο χρεοφυλάττεται ἦσαν δανιστὴ τινι· ὁ εἰς ὁφειλεν διηναρία πεντακόσια, ὁ δὲ ἐτέρως πεντηκόσια.

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

Lk 7:42 Μὴ ἔχοντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέρους ἐχαρίσατο. Τίς οὖν αὐτῶν πλείον ἀγαπήσει αὐτῶν;

42 And as they did not have the money to pay him back, he freely forgave them both. Now which of them will love him more?"

Lk 7:43 Ἀποκριθεὶς Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ὦ τὸ πλείον ἐχαρίσατο. Ὅ δὲ εἶπεν αὐτῷ, Ὄρθως ἐκρίνας.

---

185 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.

186 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.

187 7:41 A denarius was a coin worth about a day's wages.
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 Kai στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; Εἰοθῆλὼν σου εἰς τὴν οἰκίαν, ὦδωρ μοι ἐπὶ πόδας σου ἐδώκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας, καὶ ταῖς θριήσιν αὕτης ἐξέμαζεν.

And turning toward the woman, he was saying to Simon, "Do you see this woman? Your house I entered. Water you did not give me for my feet, but this woman bathed my feet with her tears, and wiped them off with her hair. Lk 7:45 Φθινόμενοι μοι ἐδόκας· αὕτη δὲ, ἀφ' ἢς εἰοθῆλὼν, οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

A kiss you did not give me, but this woman, from the time I entered, has stopped earnestly kissing my feet.
Lk 7:46 Ελαῖῳ τὴν κεφαλήν μου ὄφει· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου.

With oil you did not anoint my head, but this woman with perfume anointed my feet.
Lk 7:47 Οὗ ἔχεις, λέγω σοι, ἄφεσαν αἱ ἰαρότηται αὕτης αἱ πολλαί, ὅτι ἤγαπησαν πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγάπη.

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." 188
Lk 7:48 Εἶπεν δὲ αὐτῇ, ἄφενται σου αἱ ἰαρότηται.

And he said to her, "Your sins have been forgiven."
Lk 7:49 Καὶ ἠρέσαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὖν ἔστιν ὁς καὶ ἰαρότητας ἀφίησιν;

And those reclining with him began to themselves, "Who is this who even forgives sins?"
Lk 7:50 Εἶπεν δὲ πρὸς τὴν γυναῖκα, 'Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

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

Chapter 8

Jesus' Financiers

Lk 8:1 Καὶ ἐγένετο ἐν τῷ καθεδρίας, καὶ αὐτὸς διώδειν κατὰ πόλιν καὶ κώμην, κηρύσσειν καὶ εὐαγγελιζόμενος τῆς βασιλείας τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ,

And it came about after this that he traveled about through one city and village after another, proclaiming the good news of the kingdom of God. The Twelve were with him,
Lk 8:2 καὶ γυναῖκες τίνες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενεῖων, Ἔρα Καλουμένην Μαγδαληνήν, ἀφ' ἦς δαιμόνια ἐπτα ἐξελήλυθεν,

and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene, 189 from whom seven demons had come out;

---

188 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.
Lk 8:3 and Joanna the wife of Cuza, the manager of Herod’s household; and Susanna; plus many others; these women were providing for them out of their own means.

The Parable of the Sower

Lk 8:4 And when a great crowd was coming together, people from every one of those towns coming toward him, he spoke by means of a parable:

Lk 8:5 “The sower went out to sow his seed. And in the process of sowing, some

And other seed fell into good soil, and the thorns grew up and choked it.

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

Lk 8:9 And his disciples asked him the intent of this parable,

Lk 8:10 “You see then why you speak in parables. The reason why you speak in parables, 

The Parable of the Sower Explained

Lk 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 'thel' 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 Baptistizer might possibly be the Messiah.

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
Lk 8:11 "Then, this, means the parable: The seed is the word of God.
Lk 8:12 And the ones beside the way are those who when they hear, and as they hear, next go, are choked by the worries and riches and pleasures of life, and do not bear fruit to the end.
Lk 8:13 Oi δὲ εἰς τὰς ἀκάνθας πεσόν, οὕτωι εἰσίν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσιν.
Lk 8:14 And the seed in good soil, these are those who when they hear the word, retain it in good and worthy heart, and bear fruit with perseverance.
Lk 8:15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὕτωι εἰσίν οὓτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.
Lk 8:16 Oüdeis de lúkhoun ἄφας kalúppete autón skuevéi, ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπερεύόμενοι βλέπωσιν τὸ φῶς.
Lk 8:17 Où γάρ ἐστιν κρυπτόν, δὲ οὐ φανερὸν γενήσεται; οὗδε ἀπόκρυφον, δὲ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.
Lk 8:18 Blépete oun pws ákoúete δὲ ἂν γὰρ ἔχη, δοθήσεται αὐτῷ καὶ δὲ ἂν μὴ ἔχη, καὶ δοκεῖ ἔχειν αρθήσεται ἀπ' αὐτοῦ.
Lk 8:19 Οὗ δὲ ἀποκρίθησις εἰπεν πρὸς αὐτοὺς, Μῆτηρ μου καὶ ἀδελφοί μου οὕτωι εἰσίν, οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
Lk 8:20 And it was reported to him, "Your mother and brothers are standing outside, wanting to see you."
Lk 8:21 But he in answer said to them, "These are my mother and brothers, the ones hearing and doing the word of God."

Jesus' Mother and Brothers

Lk 8:19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἡδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὅχλον.
Lk 8:20 Ἀπηγέλη δὲ αὐτῷ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν εξω, ἵδειν θέλοντες σε.
Lk 8:21 Οὗ δὲ ἀποκρίθησις εἰπεν πρὸς αὐτοὺς, Μῆτηρ μου καὶ ἀδελφοί μου οὕτωι εἰσίν, οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
Lk 8:22 But he in answer said to them, "These are my mother and brothers, the ones hearing and doing the word of God."

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."
Jesus Commands the Elements

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

22And it came about during one of those days that he and his disciples had gotten into a boat, that he said to them, "Let’s cross over to the other side of the lake." And they put out to sea.

Lk 8:23 Πλέοντων δὲ αὐτῶν ἀφόρπισαν• καὶ κατέβη λαίαφ ἄνεμοι εἰς τὴν λίμνην, καὶ συνεπλήρωσαν, καὶ ἐκινδύνευσαν.

23And as they sailed, he fell asleep. And a storm of wind came down onto the lake, and they were being swamped, and in great danger.

Lk 8:24 Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτη, Ἐπιστάτα, ἀπολλύμεθα. 'Ο δὲ διεγερθεὶς ἐπετίμησεν τῷ ἄνεμῳ καὶ τῷ κλύδωνι τοῦ ὦδατος• καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

24And after approaching him, they roused him, saying, "Master, we are going to die!" And when he was awake, he rebuked the wind, and the roughness of the water, and they stopped, and it was calm.

Lk 8:25 Εἶπεν δὲ αὐτοῖς, Ποῦ ἢ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτος ἐστιν, ὅτι καὶ τοῖς ἄνεμοις ἐπιτάσσει καὶ τῷ ὦδατι, καὶ ὑπάκουοις αὐτῷ;

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

The Legion of Demons Near Gadara

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

26And they sailed down into the territory of the Gadarenes,193 which is opposite Galilee.

Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησαν ἀνήρ τις ἐκ τῆς πόλεως, ἔχων δαιμόνια • καὶ χρόνῳ ἱκανῷ, καὶ οὐκ ἐνεδύσατο ἰμάτιον, καὶ ἐν οἷς οὐκ ἔμενεν, ἀλλ’ ἐν τοῖς μνήμαις.

27And as he was going on shore, a man from the town met him, demon-possessed, and not having put clothes on for quite some time, and who was living not in a house but in the tombs.

Lk 8:28 Ἰδὼν δὲ τὸν Ἰησοῦν, ἀνακράζας, προσῆλθε αὐτῷ, καὶ φωνὴ μεγάλη εἶπεν, Τί ἐμοὶ καὶ σοι, Ἰησοῦ, ὦ τοῦ θεοῦ τοῦ ψίθυσος; Δέωμαι σοι, μὴ με βασανίσῃς.

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

Lk 8:29 Παρῆκαίλειν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου πολλοῖς γάρ χρόνοις συνηπάκει αὐτῶν, καὶ ἐξεσεμενεῖ καὶ πέδαις φυλασσόμενος, καὶ διαρρήσασιν τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.

29For he was commanding the evil spirit to come out of the man. For many times it had possessed him, and he would be bound with chains and leg irons and guarded, but tearing the bonds apart, he would be driven by the demon into solitary places.

193 Some manuscripts say Gerasenes, some Gadarenes, some Gergesenes. Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of..."), and culturally (the raising of pigs), Gadarenes is the most likely, which is the reading of Matthew 8:28. For Luke 8:26, both the UBS5 and NA28 read Γερασηνῶν, and the UBS5 gives that a {C} rating of certainty.
Lk 8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι δομά ἔστιν; Ὅ δὲ εἶπεν, Λεγεῖν, ὅτι εἰσῆλθεν δαμόνια πολλὰ εἰς αὐτὸν.

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

Lk 8:31 Καὶ παρεκάλεσαν αὐτὸν ἵνα μὴ ἐπιταχῇ αὐτοῖς εἰς τὴν ἄμυνον ἀπελθεῖν.

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

Lk 8:32 Ἡν δὲ ἐκεῖ ἄγελη χοίρων ἰκανῶν βοσκομένων ἐν τῷ ὕφε, καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἑκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

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

Lk 8:33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ἅρμησαν ἡ ἄγελη κατὰ τὸν κρημνὸν εἰς τὴν λίμνην, καὶ ἀπεπνίη.

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

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

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

Lk 8:35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἤλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ᾽ οὗ τὰ δαιμόνia ἔξηλθον, ἰματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἠφοβήθησαν.

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

Lk 8:36 Ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς έσώθη ὁ δαμασκηνιοθεὶς.

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

Lk 8:37 Καὶ ἤρθον αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπὶ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβάς εἰς πλοῖον ὑπέστρεψεν.

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

Lk 8:38 Ἐξῆλθεν δὲ αὐτὸς ὁ ἄνηρ ἀφ᾽ οὗ ἐξηλθήσει τὰ δαιμόνια εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,

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

Lk 8:39 Ὕποτρέφει εἰς τὸν οἴκον σου, καὶ δηηοῦ ὅσα ἐποίησαν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ᾽ ὅλην τὴν πόλιν κηρύσσων ὅσα 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.

194 830 Among the Romans a legion was a select body of soldiers—a complete army of cavalry and infantry, numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus totaling about 10,000. The legion was divided into ten cohorts of 1,000 each. In this case, a more general meaning of the word legion probably applies: a very large number.
A Dead Damsel and a Sick Woman

Lk 8:40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὅχλος· ἦσαν γὰρ πάντες προοδοκώντες αὐτὸν.

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

Lk 8:41 Καὶ ἵδεν ὁ Ἰαῖρος ὃς ἦν ἱησοῦν, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπήρχεν, καὶ πεσὼν παρὰ τοὺς πόδας Άρσου 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 ὁ δὲ θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὐτὴ ἀπέθησεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὅχλοι συνέπνιγον 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 οὐδεὶς ἐν ῥόσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἤτις ιατρὸς προσαναλώσασα ὁλὸν τὸν βίον οὐκ ἴσχυεν ἀπ’ οὖν θεραπεύεται.

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

Lk 8:44 προσελθοῦσα διήθεν, ἠματίῳ τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἐστή ἡ ῥύσι τοῦ αἵματος αὐτῆς.

44came up behind and touched the tassel196 of his cloak, and immediately her flow of blood stopped.

Lk 8:45 Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ἦν ἀφάμενος μου; Ἀρνομένων δὲ πάντων, εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὅχλοι συνέχουσιν σε καὶ ἀποθλῆσον.

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 Ο δὲ Ἰησοῦς εἶπεν, Ἡμάτῳ μου τις· ἐγὼ γὰρ ἔγνων ὅτι ἐξελθοῦσαν ἄπ’ ἐμοῦ.

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

Lk 8:47 Ἰδοὺς δὲ ἦν γυνή ὧν ᾗν ἔλαβεν, τρέμοντας ἠμᾶθεν, καὶ προσελθοῦσα αὐτῷ, δι’ ἴνα αἰτίαν ἠματίῳ αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ιαθή παραχρῆμα.

47Then the woman, seeing that she was not going unnoticed, came, trembling.197 And falling at his feet, she related before all the people the reason she had touched him, and how she had been instantly healed.

Lk 8:48 ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

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

Lk 8:49 Ἐτι αὐτῶν λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἁρχισυναγωγοῦ· λέγων ὅτι Ἑβέθηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν δινάκαλον.

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

---

195 8:43 ἀπ’ οὖν ὅλος θεραπεύεται - literally, from anyone to receive to heal. For the verb ἰατρεύω – ἰατρεύω 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.

196 8:44 See Numbers 15:38, Deut. 22:12

197 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.
But having heard, Jesus responded to him, "Don't be afraid. Only believe, and she will be healed." Lk 8:51 Ο δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ· μόνον πίστευον, καὶ σωθῆται.

And when he went into the house, he did not allow anyone to enter with him except Peter and John and James, and the father of the maiden and the mother. Lk 8:52 Ἐκλαῖον δὲ πάντες, καὶ ἐκόπτοντο αὐτὴν. ὁ δὲ εἶπεν, Μὴ ἰαλίζετε· οὖν ἀπέθανεν, ἀλλὰ καθεύδει.

And all were weeping and wailing for her. But he said, "Do not weep. She is not dead but sleeping." Lk 8:53 Καὶ κατεγέλων αὐτὸν, εἰδότες ὅτι ἀπέθανεν.

And they laughed scornfully at him, knowing that she had died. Lk 8:54 Αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε.

Then, holding her hand, he called out, as follows: "Damsel, wake up!" Lk 8:55 Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

And her spirit returned, and she stood up at once, and he ordered that she be given something to eat. Lk 8:56 Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὅ δὲ παρῆγγελεν αὐτοῖς μηδενὶ εἶπεν τὸ γεγονός.

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

Chapter 9

Jesus Sends Out the Twelve

And having called the Twelve together, he gave them power and authority over all the demons and diseases, in order to heal. Lk 9:1 Συγκαλέσαμεν δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

And having called the Twelve together, he gave them power and authority over all the demons and diseases, in order to heal. Lk 9:2 Καὶ ἀπέστειλεν αὐτοὺς ἐκείνους τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰάσαται.

And having called the Twelve together, he gave them power and authority over all the demons and diseases, in order to heal. Lk 9:3 Καὶ εἶπεν πρὸς αὐτοὺς, Μηδὲν αἴρετε εἰς τὴν ὀδόν· μήτε ράβδους, μήτε πίραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτώνας ἔχειν.

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

198 8:54 The Greek verb ἐγείρω would generally mean "rouse yourself; wake up; get up." In figurative use it means, "wake up from death," or in the passive, "be raised from the dead." So also with the Greek word ἀνάστημι, which means "stand up," but which spiritually means "rise from the dead." 199 9:2 Καὶ ἰάσαται B 2206 syr c ε WH NA25 || ἰάσαται τούς ἀσθενεῖς 1424 || ιάσαθη τούς ἀσθενεῖς Ν Γ Δ L Ξ Ψ ∂ 33 38 157 205 579 1071 1241 1612 2786 b,aur,b,c,d,e,f,G,L,q,r v g arm (eth) geo SBL TH [NA28] {C} || ἰάσαθη τούς ἀσθενεῖς 070 || ἰάσαθη τούς ἀσθενεῖς F W || ἰάσαθη τούς ἀσθενεῖς C E H K M U X Γ Δ Θ Π 0211 f 28 69 180 565 597 700 892 1006 1009 1010 1079 1195 1216 1230 1242 1243 1253 1292 1342 1344 1345 1365 1505 1546 1646 2148 2174 v 2882 M Lect slav TR RP || ἰάσαθη πάντας τούς ἀσθενεῖς 407 435 it l P46 Ψ 25 G N P Q T. I think the additions were only natural and that the variety of them betrays their spuriousness. 200 9:3 τοῦ ἀσθενείας A C K U Γ Δ Θ Π 28 565 700 2882 M TR RP || μὴ ράβδος 2 || μὴ πίρας μήτε ράβδον 579 || μήτε ράβδον K B C D E F L M W Ψ ∂ f v 28 33 157 1071 1424 TH NA28 {C} || l P46 Ψ 25 G N P Q T. The
Lk 9:4 Kai eis ἵνα οἶκαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξερχεσθε.

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

Lk 9:5 Καὶ ὅσοι ἐν μὴ δέξωνται υμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τῶν κοινοτῶν ἀπὸ τῶν ποδῶν υμῶν ἀποτίνασσετε εἰς μαρτύριον ἑπ' αὐτούς.

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

Lk 9:6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

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

Herod Hears of Jesus

Lk 9:7 Ἡκουσαν δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα πάντα· καὶ διηρύθει, διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἦγερθη ἐκ νεκρῶν.

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

Lk 9:8 ὅπο τινῶν δὲ ὅτι Ἡλίας ἐφάνη· άλλων δὲ ὅτι Προφήτης τις τῶν ἀρχαίων ἀνέστη.

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

Lk 9:9 Εἶπεν δὲ Ἡρῴδης, Ἰωάννην ἔγω ἀπεκεφάλισα· τις δὲ ἔστιν οὗτος, περί οὗ ἀκούω τοιαύτα; Καὶ ἐξήτη ἰδεῖν αὐτόν.

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

Lk 9:10 Καὶ ὑποστρέφαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ δοκιμαστήσαντες ἐπείσδευσαν. Καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησεν κατ' ἴδιαν εἰς πόλιν καλουμένην Βηθσαϊδά.

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

Lk 9:11 Οἱ δὲ ὄχλοι γνώντες ἠκολουθήσαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς, ἐλάλησεν αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τούς χρείαν ἔχοντας ἐρημεύσας ἵστατο.

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

Lk 9:12 Ἡ δὲ ἡμέρα ἠρέματο κλίνειν· προσελδόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθῶντες εἰς τὰς κύκλους κώμας καὶ ἀγροὺς καταλύσωσιν, καὶ εὔρωσιν ἐπιστομούν· ὅτι ὥδε ἐν ἐρήμῳ τόπος ἐσμέν.

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

Lk 9:13 Εἶπεν δὲ πρὸς αὐτούς, Λότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπαν, Οὐκ εἰσίν οἱ πλεῖον ἥ ἄρτοι πέντε καὶ ἱδνθείς δύο, εἰ μήτε πορευθήντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον ἐρήμῳ.

14And he said to them, "You give them something to eat." But they said, "We have no more than five loaves and two fish, unless we were to go and buy food for all this crowd."

Lk 9:14 Οἱ δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλίσιας [ὡς] ἀνά πεντήκοντα.

15For there were about five thousand men. And he said to his disciples, "Get them to recline in groups of about fifty each."

Lk 9:15 Καὶ ἐποίησαν οὕτως, καὶ κατέκλιναν ἄνωντας.

16And they did so, and got them all to recline.

I think the great variety of readings in the Greek manuscripts here arose from many scribes' simplistic understanding of the preposition eis having to mean "into Bethsaida," or "in Bethsaida," and then changing the text in order to eliminate a perceived contradiction. But Luke in his gospel and Acts often uses the preposition eis to mean "toward," "in the direction of." There is no contradiction here in the UBS/NA28 text with other gospels, since the rendering, "retreated toward Bethsaida" allows them to have stopped before reaching Bethsaida, stopped in a deserted place. The reading in the UBS text best explains the rise of all the other readings, and is original. The usual renderings of the Majority Text, such as "retreated into a deserted place belonging to the city of Bethsaida" sound concocted and unnatural do they not?
Lk 9:16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλάβησαν αὐτοῖς, καὶ κατέκλασεν, καὶ ἔδιδον τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

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

Lk 9:17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἤρθη τὸ περισσέον ἀπὸ τῶν μαθητῶν, κόψοντο δώδεκα.

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

Peter's Confession of Messiah

Lk 9:18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτῶν προσευχόμενον κατὰ μόνας, συνήσαν αὐτῷ οἱ μαθηταῖς καὶ ἔπρωτσαν αὐτοὺς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

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

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

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

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

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

Jesus Predicts His Death

Lk 9:21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τούτῳ,

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

Lk 9:22 εἰπὼν ὅτι Δεῖ τὸν νῦν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

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

Lk 9:23 Ἐλεγεν δὲ πρὸς πάντας, Ἐὰν τις θέλῃ ἑαυτῷ ὑπὸ τῆς ἀρχῆς ἐρχεσθαι, ἀρνησάσθω ἑαυτόν, καὶ ἀφαίρεται τοῦ καθὼν ἡμέρας, καὶ ἀκολουθεῖται μοι.

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

Lk 9:24 Ὡς γὰρ ἂν θέλῃ τὴν φυσικὴν αὐτοῦ σώσει, ἀπολέσει αὐτὴν· ὡς δὲ ἂν ἀπολέσῃ τὴν φυσικὴν αὐτοῦ ἐνεκεν ἐμοῦ, οὗτος σώσει αὐτὴν.

24For whoever wants to save his life will lose it; but whoever loses his life for my sake, this one will save it.
Lk 9:25 To yap ὥφελεται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἕαυτόν δὲ ἀπολέσας ἢ ἐμμεθεῖς?

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

Lk 9:26 Ὅς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἔμοις λόγους, τούτον ὁ υἱός τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλη ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων.

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

Lk 9:27 Λέγω δὲ υἱόν ἀληθινῷ, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων ὡς οὐ μὴ γεύσωνται θανάτου, ἐώς ἂν ἰδωσιν τὴν βασιλείαν τοῦ θεοῦ.

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

The Transfiguration

Lk 9:28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὅσι ἡμέρας ὅκτω, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰὰκωβόν, ἀνέβη εἰς τὸ ὅρος προσεύχεσθαι.

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

Lk 9:29 Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἴματισμὸς αὐτοῦ λευκὸς ἐξαστράτησαν.

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

Lk 9:30 Καὶ ἴδοιν, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας.

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

Lk 9:31 οἱ ὄφθεντες εἰς δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἢν ἠμελλεν πληροῦν ἐν ἱερουσαλήμ.

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

Lk 9:32 Ὅ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὡσπρὶ διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστώτας αὐτῷ.

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

Lk 9:33 Καὶ ἐγένετο, ἐν τῷ διαχωρίσθησαν αὐτοῦ ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἱησοῦν, Ἐπιστάτα, καλὸν ἐστίν ἡμᾶς ὧδε εἶναι• καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν οὐ, καὶ μίαν Μωϋσεί καὶ μίαν Ἡλία• μη εἰδὼς ὃ λέγει.

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

Lk 9:34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκάζει αὐτοῦ• ἐρωθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

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

[^204]: 9:31 A euphemism for death, like our phrase, "passing on."
Lk 9:35 Καὶ φωνὴ ἔγενετο ἐκ τῆς νεφέλης, λέγουσα, ὦ θεός ἐστίν ὁ υἱὸς μου ὁ ἐκλελεγμένος-αὐτοῦ ἀκούετε.

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

Lk 9:36 Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, ἐφέρθη ἤσσος μόνος. Καὶ αὐτοὶ ἐσήγησαν, καὶ οὐδὲνι ἀπήγαγαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὄν εὐώρακαν.

36 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**

Lk 9:37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησαν αὐτῷ ὄχλος πολύς.

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

Lk 9:38 Καὶ ἰδοὺ, ἀνήρ ἀπὸ τοῦ ὄχλου ἐβόησεν, λέγων, Διδάσκαλε, δέομαι σου, ἐπιβλέψαι ἐπὶ τὸν ὦν μου, ὅτι μυογενής μοι ἐστίν.

38 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,

Lk 9:39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξειρήνη τοῦ κραξεῖ, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόνης ἀποχωρεῖ ἀπ’ αὐτοῦ, συνερίθη τοῦ αὐτοῦ.

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

Lk 9:40 Καὶ ἐδεδήμησαν τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἦδυνήθησαν.

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

Lk 9:41 Ἀποκριθεὶς δὲ ὁ ἤσσος εἶπεν, ὁ γενεὰ ἀπιστος καὶ διεστραμμένη, ἔως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξωμαι ὑμῶν; Προσάγαγε ὦδὲ τὸν ὦν σου.

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

Lk 9:42 Ἐπὶ δὲ προσερχομένου αὐτοῦ, ἔρχησαν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξαν· ἐπέτιμησαν δὲ ὁ ἤσσος τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴδιοι τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

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

---

205 9:35 ἐκλελεγμένος Πتحويل c ἐκλελεγμένος ΠMontserrat ΠEd 892 1241 1342 itaaur,fr2,l vgst sys hحسب copsa,bo arm (eth) TH NA28 (B) ἐκλελεγμένος 579 ἐκλελεγμένος Θ 1 1582* Ε Thayer ἄγαθος (Mk 9:7) Α C* Ε Γ Δ Λ Π ΡΞ 2 28 33 69 118 124 135 180 346 565 579 597 700 788 892 1010 1071 1243 1292 1424 1582 1505 2582 2933 2952 4555 M mbc,ce,f,g vgclvw sys(b),(p) τοῦ Παλαιολόγου Ν Υ τοῦ Παλαιολόγου, ἐν ὑπόθεσις C Mont lect tbd (copysms) ΛLuke Q T 13. It is much easier to explain why copyists would change it to "beloved," than why they would change it to "chosen." This is an example of "scribal assimilation," where the copyists, whether deliberately, or merely because they were more familiar with the other gospels, changed the reading to harmonize it with Matthew's gospel, or even Luke's account of the baptism of Jesus, where God says, "My beloved Son." Or perhaps the concept of "chosen son," since God had only one son, was too difficult, leading copyists to change it to agree with Matthew.
Lk 9:43 Ἠξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειώτητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πάσιν οἷς ἑποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,

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

Lk 9:44 Θέσθη ὡμείς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, ὅ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ανθρώπων.

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

Lk 9:45 Οἱ δὲ ἤγνωσαν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνταί αὐτὸ καὶ ἐφοβούντο ἐρωτησία αὐτὸν περὶ τοῦ ῥήματος τούτου.

45 But they were not understanding this statement, and the meaning was being kept hidden from them, with the result that they did not see it.207 And they were afraid to ask him about this statement.

Who Is the Greatest?

Lk 9:46 Εἰσήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἄν εἶη μεῖζον αὐτῶν.

46 So contention came into them, as to who of them was greatest.210 Lk 9:47 'Ο δὲ ἤρωσεν εἰδώς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἑαυτῷ.

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

---

206 9:44 Turned over to, delivered into the custody or jurisdiction of.
207 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."
208 9:46a Verse 46 begins with the conjunctive or transitional particle δε. 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.
209 9:46b The Greek phrase is the verb εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς. Εἰσέρχομαι means "enter into," and the preposition ἐν would usually mean "in," but speaking of a group, here as, could mean "among." The BAG lexicon gives two possibilities for εἰσέρχομαι, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Eis," says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the εν here in Luke 9:46 is an example of the "hyper-correct use of "en" (in) for "eis" (into), the most obvious and certain of which are Lk 9:46 'came into them, into their hearts' (cf. v. 47)... The thing for Blass that reinforces in his mind that the debate "entered their hearts," is that in the next verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.
210 9:46c The Greek verb "to be" here is in the optative mood, which DeBrunner says is an example of Luke's use of the optative when following a secondary tense, to introduce indirect discourse.
Lk 9:48 καὶ εἶπεν αὐτοῖς, ὡς ἦν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματι μου ἐμὲ δέχεται· καὶ ὡς ἦν ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με· ὦ γὰρ μικρότερος ἐν πάσιν ὑμῖν ὑπάρχων ἄντως ἐστίν μέγας.

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

Do Not Hinder Other Camps of God’s People

Lk 9:49 Ἀποκρίθηκες δὲ ἱωάννης εἶπεν, Ἐπιστάτη, εἰδομέν τινα ἐπὶ ἐν τῷ ὀνόματι σου ἑκβάλλοντα δαιμόνια· καὶ ἐκολούθησεν αὐτόν, ὅτι οὐκ ἀκολουθεὶ μεθ’ ἡμῶν.

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

Lk 9:50 Ἐπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἐστίν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

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

Jesus Rejected by a Samaritan Village

Lk 9:51 Ἐγένετο δὲ ἐν τῷ συμπληρώσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον ἑστηρίσας τοῦ πορεύοντα εἰς ἱεροσολύμων.

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

Lk 9:52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευόμενοι εἰσῆλθον εἰς κόμην Σαμαρίτων ὡς ἑτοιμάζατο αὐτῷ.

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

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

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

Lk 9:54 Ἰδοντες δὲ οἱ μαθηταὶ ἰάκωβος καὶ ἱωάννης εἶπαν, Κύριε, θέλεις εἴπωμεν πῦρ κατάβαται ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλώσει αὐτούς;

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

Lk 9:55 Ἐπίστευσας δὲ ἐπέτιμησαν αὐτοῖς.

55But when he turned to them, he rebuked them.

---

212 9:49a The Greek verb for "stop" or "bar," κωλύω, 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.

213 9:49b According to DeBrunner, BDF §193(1), this is an "associative (commitative) dative," thus, not meaning "following us," but rather, "following [you] together with us."

214 9:54 ὧς ἦν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματι μου ἐμὲ δέχεται· καὶ ὡς ἦν ἐμὲ δέχεται δέχεται τὸν ἀποστείλαντά με· ὦ γὰρ μικρότερος ἐν πάσιν ὑμῖν ὑπάρχων ἄντως ἐστίν μέγας.

215 9:51 Ἐγένετο δὲ ἐν τῷ συμπληρώσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον ἑστηρίσας τοῦ πορεύοντα εἰς ἱεροσολύμων.

216 9:50 Ἐπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἐστίν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

The Greek verb for "stop" or "bar," ποστίζω, 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.

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

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

The Cost of Following Jesus

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

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

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

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

And another also said, "I will follow you, Lord. But first give me leave to say farewell to my household."
Lk 9:62 Εἶπεν δὲ ὁ Ἰησοῦς Ὑιοί, ἐπιβαλών τὴν χεῖρά ἐπ’ ἄρτονν, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετῶς ἔστιν τῇ βασιλείᾳ τοῦ θεοῦ.

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

Chapter 10

Jesus Sends Out the Seventy-Two

Lk 10:1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἐκδομήκοντα δύο, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πάσαν πόλιν καὶ τόπον οὗ ἦμελλεν αὐτὸς ἔρχεσθαι.

1 And after these things, the Lord appointed another seventy-two,218 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, Ὡ μὲν θερισμὸς πολὺς, οί δὲ ἐργάται ὑλίγοι διέβολες σὺν τῷ κύριῳ τοῦ θερισμοῦ, ὡς ἐργάταις ἑκβάλη εἰς τὸν θερισμόν αὐτοῦ.

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

Lk 10:3 Ὑπάγετε· ἵδοι, ἀποστέλλω ὑμᾶς ὡς ἃρνας ἐν μέσῳ λύκων.

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

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

4 You must carry no moneybag, no knapsack, no sandals, and greet no one along the way.219

Lk 10:5 Εἰς ἓν δὲ ἐν εἰσέλθητε οἰκίαν, πρώτον λέγετε, Εἰρήνη τῷ οίκῳ τούτῳ.

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

Lk 10:6 Καὶ ἐὰν ἐκεῖ ἦν οὐδὸς εἰρήνης, ἐπαναπαθεῖται ἑπτα αὐτῶν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἔργα ὑμῶν ἀνακαίμψει.

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

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

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

Lk 10:8 Καὶ εἰς ἓν ἄν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,

8 And into whatever town you enter that220 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.'

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

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.

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

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."

---

221 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 manuscripts "you will go down," to "you will be brought down." 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.

222 10:17 text ἐξελθοῦντα δύο Ὑψ. B D R 0181 372 Itaaur.c.;d;f; vg syr; hq cop; sa; homs arm geo Diass Adam ApostCon (Ambrosiaster) Aug SBL (joined) [c] // ἐξελθοῦντα Ὑψ. C 400 N A C E F G K L M N S X G Δ Θ Π Ψ 0115 f1 f 3 28 33 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1292 1342 1424 1505 h; l, n syr; c, p, hq, pal cop; bo eth slav Ir-lat HippArb Clem Or Eus Chrys TR RP TH // ἐξελθοῦντα μαθηταὶ 1243 // lac H P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.
And he said to them, "I was watching as Satan fell from heaven like lightning."

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

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

In that same hour, he exulted in the Holy Spirit, and said, "I praise you, Father, O Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to babes. Yes, O Father, for that is what was pleasing in your sight."  

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

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

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

The Good Samaritan

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

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

---

223 10:26 The Greek says literally, "How do you read it?"  The BDAG lexicon says this means "What does it say."
Lk 10:27 'O de ἀποκριθεὶς εἶπεν, ἀγαπήσεις κύριον τὸν θεόν σου εξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ισχείν σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

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

Lk 10:28 Εἶπεν δὲ αὐτῷ, ὅρθως ἀπεκρίθης• τοῦτο ποίει, καὶ ζήσῃ.

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

Lk 10:29 'O de θέλων δικαίωσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τις ἐστίν μου πλησίον;

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

Lk 10:30 Ὑπολαβὼν ο Ἰησοῦς εἶπεν, “Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἰερουσαλήμ εἰς Ἰεριχώ, καὶ ημεταίριοι περιέπεσεν, οἱ καὶ εικόδομοι αὐτὸν καὶ πληγαὶ ἐπιθέντες ἀφῆλθον, ἀφέντες ἡμιθανή.

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

Lk 10:31 Κατὰ συγκύρων δὲ ἰέριος τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνη καὶ ἱδὼν αὐτὸν ἀντιπαρῆλθεν.

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

Lk 10:32 Ὅμως δὲ καὶ Λευίτης κατὰ τὸν τόπον ἠλθῶν καὶ ἱδὼν ἀντιπαρῆλθεν.

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

Lk 10:33 Συμψυχή δὲ τὶς ὀδευόν ἠλθεν κατ' αὐτὸν, καὶ ἵδα ἐσπλαγχνίσθη.

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

Lk 10:34 καὶ προσέλθων κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάζας δὲ αὐτὸν ἐπὶ τὸ ἱδών κεφάλος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμέληθη αὐτοῦ.

34 And he approached and stopped up his wounds, after first applying olive oil and wine. And mounting him on his own animal, he took him to an inn and took care of him.
Lk 10:35 Καὶ ἔπει τὴν αὐριον, ἐκβαλὼν ἐδωκεν δύο δηνάρια τῷ πανδοχεῖ, καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἐν προσδοκανήσῃ, ἔγω ἐν τῷ ἐπανέρχεσθαι με ἀποδώσω σοι.

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

Lk 10:36 Τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ εἴμεσόντος εἰς τοὺς λῃστάς;

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

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

Lk 10:38 Ἐν δὲ τῷ πορεύεσθαι αὐτῶς αὐτὸς εἰσήλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὑποματίαν ἡ Μάρθα ὑπεδέξατο αὐτοῦ.

38And when he moved on, he entered a certain village. And a woman by the name of Martha hosted him for dinner.

Lk 10:39 Καὶ τῇ δὲ ἡ ἀδελφὴ καλουμένη Μαριᾶ, καὶ παρακαθεσθείσα πρὸς τοὺς πόδας τοῦ κυρίου ἐκκοσiese τὸν λόγον αὐτοῦ.

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

Lk 10:40 Ἡ δὲ Μάρθα περιηπάτησεν περὶ πολλῆς διακοινίας· ἐπιστάσατο δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλεπεν διακοινίαν; Εἶπεν δὲ αὐτῇ ἵνα μοι συναντιλάβηται.

40But Martha was being drawn away by many chores of hospitality. But when she did come over, she said, "Lord, doesn't it concern you that my sister has left me to serve alone? Tell her therefore that she should help carry the load with me."

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

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

Lk 10:42 ἕνος δὲ ἔστιν χρεία: Μαριάμ γὰρ δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἦτες οὐκ ἄρα ἀφανεῖσθαι αὐτῆς.

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

Chapter 11

Prayer

Lk 11:1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτῶν ἐν τῷ προσευχῆμεν, ὡς ἐπαύσατο, εἰπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

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

226 10:35 One denarius was worth a day's wage.
And he said to them, "When you pray, say: "'Father,"227 hallowed be your name. May your kingdom come.228

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 want to give him at midnight and say to him, 'Friend, lend me three loaves, and a little fish. I will make a big feast for him who has shown me up.' But he will answer from inside, '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 anything.'

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 anything.'

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.

227 11:2a txt P75 B L (arm ἡμῶν) f1 700 1342 itaur vg syr5 Marcion Tert Or Cyr SBL TH NA28 [A] add ἡμῶν ὑμεῖς to εἰς τοὺς οὖνανοὺς (harmonization to Mt 6:9) A C D K M P U W Γ Δ Θ Λ Π Ψ f13 2 28 118 157 156 345 565sup 579 700 788 892 1009 1010 1071 1079 1195 1216 1230 1264 1311 1242 1253 1344 1365 1424 (1546) 1582c 1646 2148 2174 2488 2882 31 lect itaur,b,c,d,ef,ff1,l q,r sup cospa bo enth geo Diatess Orig TR RP lac 75 85 33 N 7 T 565.

228 11:2b txt oui P75 B L 1 1342 vg syr5 arn Diatess5ry (Marcion acc. to Tertullian) Or; Tertullian vid Aug vid SBL TH NA28 [A] add Ω Υ Τ Σ Α Μ Π Λ Ω Σ Τ Ο Γ Δ Θ Λ Π Ψ f13 2 28 118 157 180 205 579 597 700 1006 1009 1010 1071 1241 1242 1243 1252 1292 1344 1365 1424 1505 1546 1646 2148 2174 2882 31 lect itaur,b,c,d,ef,ff1,l q,r sup cospa bo enth slav (Titus-Bostra) Cyril TR RP lac 75 85 33 N 7 T 565.

229 11:7 κάκεινος ἐσωθὲν ἀποκριθεὶς ἑπὶ, Μῆ μοι κόπους πάρεξε• ἡ ἡ θύρα κέκλεισται, καὶ τὰ παίδα μου μετ′ ἐμοῦ εἰς τὴν κοίτην εἰσὶν σῶν ὃν ἀνασάς δοῦναι οἱ.

230 11:8 Λέγω ἡμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀνασάς, δια τὸ εἰναι φιλόν αὐτοῦ, διὰ γε τὴν ἀνασάν τοὺς ἂγερθεὶς δώσει αὐτῷ ὑδῶν χρήζει.
Lk 11:9 Κάγω ύμιν λέγω, αίτείτε, καὶ δοθήσεται ύμίν• ζητείτε, καὶ εὑρήσετε• κρούετε, καὶ ἀνοιγήσεται ύμῖν.

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

Lk 11:10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει• καὶ ὁ ζητῶν εὑρίσκει• καὶ τῷ κρούοντι ἀνοιγήσεται.

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

231 11:10 The "continuous" aspect of the Greek verbs here is a part of their meaning that is essential to this passage. In fact, the whole point of the parable is persistence, verse 8. So to translate verse 9 as, "Ask, and it will be given to you," would be incorrect and misleading. Someone might interpret it to mean that you will only have to ask once. See my endnote at the end of this document, entitled, "Continuous Aspect," which discusses this and other pertinent passages more fully.
Lk 11:11 Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἵχθυν, καὶ ἀντὶ ἵχθυος ὑφίν αὐτῷ ἐπιδόσει; 11 "And which father among you, if his child will ask for a fish, will hand him a snake instead? 232

Lk 11:12 Ἡ καὶ αἰτήσει ψόν, μὴ ἐπιδόσει αὐτῷ σκόρπιον; 12 Or, again, if he asks for an egg, will hand him a scorpion?

Lk 11:13 Εἶ σον ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ υἱῶν ὑδέως πνεύμα ἁγίον τοῖς αἰτοῦσιν αὐτῶν; 13 If you, then, though you are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?"

Jesus and Baalzibbul

Lk 11:14 Καὶ ἦν ἔκβαλλον δαίμονιον κωφόν. Ἐγένετο δὲ, τοῦ δαίμονιος ἐξελθόντος, ἐλάλησεν ὁ κωφὸς· καὶ ἐθαύμασαν οἱ δῆλοι. 14 And he was casting out a demon of muteness, 233 And it came about that after the demon went out, the mute man spoke. And the crowd was amazed.

Lk 11:15 Τίνες δὲ ἔξι σωμάτων εἶπον, Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαίμονῶν ἔκβαλλε τὰ δαίμονα. 15 But some of them said, "It is by Ba'al-zibbul, 234 the prince of demons, that he drives out demons."

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

Lk 11:17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοημάτα εἶπεν αὐτοῖς, Πάσα βασιλεία ἕρ' ἐαυτὴν διαμερισθείσα ἐρημοῦται· καὶ σῖκος ἐπὶ σῖκον, πῖπτει. 17 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls.

232 11:11

11:11

| ιχθυν | καὶ ἀντὶ ιχθυος οφιν | Π54 P52c B it†,†1,†1 syr5 cop5a arm Marc6F Or TH NA28 {B} |
| ιχθυν | καὶ ἀντὶ ιχθυος οφιν | Π570 |
| αρτον μὴ λιθον επιδοσει αυτω η | ιχθυν | η L haur,bc,(d),zr, vg Aug |
| αρτον μὴ λιθον επιδοσει αυτω η και | ιχθυν | η A E R W III it5 syr(c),h (cop5b) eth (geo) (Adam) (Sev) RP |
| αρτον μὴ λιθον επιδοσει αυτω και | ιχθυν | αυτω μη αντι ιχθυος οφιν |
| αρτον μὴ λιθον επιδοσει αυτω ει και | ιχθυν | μη αντι ιχθυος οφιν |
| αρτον μὴ λιθον επιδοσει αυτω και εαν αιτησι ωον μη επιδοσι αυτω σκορπιον η και ιχθυν μη αντι ιχθυος οφιν |
| lac | N P Q T |

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

233 11:14 ΤΤ δαίμονιον κωφόν Π48 P75 K A* B (D) L syr-c5 cop5a,b0 arm SBL TH / δαίμονιον [καὶ αὐτὸ ἡν] κωφόν NA28 {C} / κωφόν δαίμονιον και αὐτὸ ἡν κωφὸν Λ* C E R W III lat syr(c),h eth geo Cy2lem TR RP / lac N P Q T Ξ

234 11:15 The Greek manuscripts say Beelzeboul. The Textus Receptus, KJV and NKJV say Beelzebub, even though there is not one Greek manuscript that says that; only a few Latin and Syriac. Beelzeboul comes from the Hebrew Ba'al-zibbul. "Ba'al" means Lord or Prince. Ba'al was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Ba'alzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Ba'alzibub 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.

lac

N P Q T
Lk 11:18 Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἐαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Ὄτι λέγετε, Ἄν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια.

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

Lk 11:19 Εἰ δὲ εὖν ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οὐ οἱ ὑμοὶ ἐν τίνι ἐκβάλλουσιν; Διὰ τούτο αὐτοὶ ὑμῖν κριταὶ ἐσονται.

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

Lk 11:20 Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ὥρα ἐφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

Lk 11:21 Ὅταν ὁ ἴσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ.

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

Lk 11:22 ἐπάν δὲ ἴσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ’ ἥ ἐπεποίθη, καὶ τὰ σκῦλα αὐτοῦ διαδίδοσιν.

22"But when a stronger one than he comes and overpowers him, he takes away the armor upon which his confidence was based, and divides out the spoils.

Lk 11:23 Ὅ μὴ ἦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστιν καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

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

Lk 11:24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων, ζητοῦν αὖπασονον καὶ μὴ ἐφρίκον τὸτε λέγει, Ὕποστρέψω εἰς τὸν οἴκον μου ὅθεν ἐξῆλθον.

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

Lk 11:25 Καὶ ἐλθὸν ἐφρίκοις σεσαρμομένον καὶ κεκοσμημένον.

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

Lk 11:26 Τότε πορεύεται καὶ παραλαμβάνει ἑτερα πνεῦμα πονηρότερα ἑαυτοῦ ἐπτά, καὶ ἐλθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἐσχάτα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρῶτων.

20"Then it goes and brings with it seven other spirits more wicked than itself, and they come inside and live there. And the final condition of that human is worse than the first."

Lk 11:27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασα τις φωνή γυνῆ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἢ κοιλία ἢ βαστάσασα σε, καὶ μαστοὶ οὐς ἐθήλασας.

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

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

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

Lk 11:29 Τὸν δὲ ὁλὸν ἐπαθροιζομένων ἦρξατο λέγειν, Ἡ γενεὰ αὐτῆς γενεὰ πονηρὰ ἐστὶν• σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

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

Lk 11:30 Καὶ ὁ Ἰωνᾶς τὸ σημεῖον τοῦ σημείου, οὕτως ἐστι καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῆς γενεᾶς ταύτης.

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 Βασιλείας ἡ αὐτὰ, ἐγερθῇ ἐν τῇ κρίσει μετὰ τῶν ἄνδρών τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ τοὺς αὐτούς• δι’ ἑκάτην ἐκ τῶν περάτων τῆς γῆς ἀκούσας τὴν σοφίαν Σολομώνος, καὶ ἤδη, πλεῖον Σολομώνων ὤδε.

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.

Lk 11:32 Ἄνδρες Ἕβρων ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτούς• διὰ μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἤδη, πλεῖον Ἰωνᾶ ὤδε.

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

The Light of the Body

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

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

Lk 11:34 ὁ λύχνος τοῦ σωματός ἐστιν ὁ ὀρθαλμός σου• ἐν αὐτῷ ἄνθρωπος ἐστιν, καὶ ἄνθρωπος ἐστιν, ἡ καὶ τὸ σώμα σου φωτιζότων ὁ ὤδε• ἐπὶ δὲ πονηρὸς ἡ καὶ τὸ σώμα σου σκοτεινόν.

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

---

237 11:29 Matthew 12:40 (DRP) says, “For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth.” And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Jesus Christ.

238 11:33 The reading that includes the words “or under a basket” is that of N A B C D W Δ Θ Ψ f¹ 13 28 33 it³ syrx cop bo al. However, those words are absent from F45, L Ξ 070 f¹ 205 syr ε cop 58 arm geo al. The UBS textual commentary says, “Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets.”
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 meaning "clean in your sight." For the rendering "clean for you" or "for your" 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.

Six Woes

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

And the Pharisees were shocked that he did not first baptize before the meal.

And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness. O foolish ones! Did not the one who made the outside, is evil in itself; but if they give what is lying inside to the poor, 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 platter, was to give away your extra possessions to the poor.

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.

Six Woes

"And as he was speaking, a Pharisee asks him to have lunch with him; so having gone inside, he reclined. But the things lying within give to the poor, and behold, all things are now clean for you."

240 The Greek word μπατιζω 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.

241 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.

242 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.

243 A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρά υμῖν 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."
But these latter things you ought to practice, without leaving the former undone. Lk 11:43 Οὐάι ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀπασιμοῦς ἐν ταῖς ἁγοραῖς.

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

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

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

46But he said, 'And to you lawyers also, woe! For you make people carry loads oppressive to bear, and you yourselves, not one of your fingers do you touch to such loads. Lk 11:47 Οὐάι ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

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

48So then, approving witnesses you are, to the deeds of your forefathers; for they do the killing of them, and you do the building. Lk 11:49 Γιὰ τὸ τοῦτο καὶ ή σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώκοντον•

49For this reason also the wisdom of God has said, 'I am sending to them prophets and apostles; and some of them they will kill, and some of them they will persecute,' Lk 11:50 Ἡ αἰών ἐκζητήθη τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμοι ἀπὸ τῆς γενεᾶς ταύτης,

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

51from the blood of Abel, up until the blood of Zechariah, who perished between the altar and the sanctuary; yes, I tell you, all will be demanded of this generation. Lk 11:52 Οὐάι ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλέιδα τῆς γνώσεως• αὐτοὶ οὐκ εἰσῆλθατε, καὶ τοὺς εἰσερχομένους ἐκκόλουσατε.

52Woe to you, lawyers! For you have taken away the key to the door of knowledge. You yourselves have not gone in, and the ones going in you have barred.”

244 11:42 Another garden herb, ruta graveolens. Deuteronomy 14:22 commands the Israelites to give God a tithe from all their crops. But according to the Mishna (Shebi’ith IX 1; cf. Billerb. II 189) it was not necessary to tithe the rue. Hence Jesus’ words, "even" the rue.

245 11:44a omit Æ Ἐθινοπ. Ἐθινοπ. B C L [Itaugen, E, H, J] vg syr P. capsa, bopš arm geo TH NA28 [I] || γράμματες καὶ φαρισαῖοι D It, d, l || γραμματεῖς καὶ φαρισαῖοι υποκρίτης A E W M [It, b, g, syr, P, capsa, bopš TR RP lac N P Q T]

246 11:44b Jesus is bringing up an analogy much more grave than is apparent, unless one is familiar with Numbers 19:16-22. At stake is whether someone remained an Israelite, or was cut off from Israel. If an Israelite touched a grave, he was unclean for seven days. If after he touched a grave, he did not do the prescribed cleansing process, he was to be cut off from Israel.
Chapter 12

Warnings and Encouragements

Lk 12:1 'Εν οίς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὡς τε καταπατεῖν ἄλληλος, ἦρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοίς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστίν ὑπόκρισις.

2When a vast multitude had gathered, such that they were trampling on one another, he began to say to his disciples first, "Be on your guard against the yeast of the Pharisees, which is hypocrisy.

Lk 12:2 Ἐὰν δῶσῃ τῇ σκοτειναί ἕκπατε, ἐν τῷ φωτί ἀκουσθῆσαι καὶ δὲ πρὸς τὸ ὄχλον ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθῆσαι ἐπὶ τῶν δωμάτων.

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

Lk 12:4 Λέγω δὲ ὑμῖν τοὺς φίλους μου, Ἔχετε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετά ταύτα μὴ ἐχόντων περισσότερον τι ποιήσατε.

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

Lk 12:5 Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἐξονταὶ ἐξουσίαν ἐμβαλείν εἰς τὴν γένεσιν· καί, λέγω ὑμῖν, τοῦτον φοβηθῆτε.

5But I will suggest to you whom you should fear. Fear the one who after the killing, has the power to cast into Gehenna. Yes, I tell you, fear him.

247 11:52 The Greek verb I translated "barred" is κωλύω, which is related to the word for "limb" of the body, κώλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "layit" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that.

248 11:53a τοῦ κακειθεν εξελθόντος αὐτοῦ. The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστομάτιζω, of which we do not have a large sampling in Greek literature. You will find a great variety of renderings of it in the English translations. I have stuck with the most ancient and traditional interpretation.

250 11:54 extremity and traditional interpretation.

251 12:2 The particle δὲ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one's true inner motives, a pretention. A hypocrite has a secret life.
Blass, §220(2), and Bauer, IV 5, say it means "whoever acknowledges me before men, him also I will advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." It is a Semitic principle of, "You do something in my pittance, a trifle, a doit." We say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point.

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

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

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?"

---

\[\text{LK 12:6} \] Οὐχὶ πέντε στροβία πωλοῦνται ἀσαρίων δύο; Καὶ ἐν ἑξι αὐτῶν οὐκ ἔστιν ἐπιλεξιμένον ἐνώπιον τοῦ θεοῦ.

\[\text{LK 12:7} \] Άλλα καὶ αἱ τρίχαι τῆς κεφαλῆς ὑμῶν πᾶσαι ἥρθιμηται. Μὴ φοβεῖσθε· πολλῶν στροβίων διαφέρετε.

\[\text{LK 12:8} \] Ἐγὼ δὲ ὑμῖν, Πάσας δὲ ἐν ὁμολογίᾳ ἐν ἑμοί ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.

\[\text{LK 12:9} \] Ὑδὲ ἀρνηταςίν με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθησεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

\[\text{LK 12:10} \] Καὶ πᾶς οἱ ἐρεί λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλαφημήσαντι οὐκ ἀφεθήσεται.

\[\text{LK 12:11} \] Ὑδὲ ἐσφέρων υμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἁγιασμάς, μὴ μεμνησθῇς πῶς ἢ τί ᾑτολογήσατε, ή τί εἴπητε·

\[\text{LK 12:12} \] Ὑδὲ ἐκαθαρίζει υμᾶς ἐν αὐτῇ τῇ ὕψῳ, ὅ δὲ εἶπεν ὑμῖν.

\[\text{LK 12:13} \] Ἐπεν δὲ τὶς ἐκ τοῦ ὀχλοῦ αὐτῶ, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν.

\[\text{LK 12:14} \] Ὠ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν κρίτην ἢ μεριστήν ἐφ᾽ ὑμᾶς;

---

\[252\] 12:6 Literally, "two assarion," which were little fragments of brass coin. It means, practically, "a pittance, a trifle, a doit." We say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point.

\[253\] 12:8 This is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." Blass, §220(2), and Bauer, IV 5, say it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."
Lk 12:15 Εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ἐκ τῶν ὑπαρχόντων αὐτῶν.

15And he said to them, "Watch out, and be on your guard against every form of covetousness." 254 For the life of one is not in the abundance of one's possessions. 255

Lk 12:16 Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου τινὸς πλουσίου εὑρόρησεν ἤ χώρα·

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

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

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

Lk 12:18 Καὶ εἶπεν, Τοῦτο ποιήσω· καθελὼν μου τὰς ἀποθήκες, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεί πάντα τὸν σίτον καὶ τὰ ἁγάθα μου.

18And he said, 'This is what I will do. I will pull down my warehouses, and build bigger ones, and there I will stack all my wheat, and all my goods.

Lk 12:19 Καὶ ἔρω τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἁγάθα κείμενα εἰς ἔτη πολλά· ἀναπαύον, φάγε, πίε, εὐφραίνοιν.

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

Lk 12:20 Εἶπεν δὲ αὐτῷ ὁ θεός, Ἀφρων, ταῦτα τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἢ δὲ ἦτοιμασας, τίνι ἔσται;

20But God said to him, 'You fool, this very night they are demanding your soul back from you, 256 and the provisions you have made, whose will they be?'

---

254 12:15a Lk ἔστιν ἂν εἰς τῶν ὑπαρχόντων αὐτῶν. The preposition ἂν (from) is the word posing some difficulty. Bauer, 3 f, says this means, "He does not live because of..." For the whole 3 f section he gives the meaning, "of the reason which is a presupposition for something; by reason of, as a result of, because of. This calls to my mind the verse in Proverbs where it says, "Guard your heart, for out of it are the issues of life."

256 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," ἀπαιτεῖναι, 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 ἐν γὰρ πρὸ ἡμερῶν ἀπαιτηθῆσαι, the same 3rd person, singular, passive inflection on ἀπαιτεῖναι as on the verb ἐκτίθεναι in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding." Apart from Bauer's explanation, this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind..." It implies in v. 17 that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council
Lk 12:21 ὃς θησαυρίζων ἐαυτῷ, καὶ μὴ εἰς θεόν πλουτῶν.

21Such is the person saving up for himself, and not becoming rich to God. 22

True Financial Security

Lk 12:22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ, τί φάγητε· μήδε τῷ σώματι, τί εὐδοκοῦσθε.

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

Lk 12:23 γὰρ ψυχή πλεῖον ἢ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.

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

Lk 12:24 Κατανοήσατε τοὺς κόρακας, διὰ οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οίς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεός τρέφει αὐτοὺς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τοῖς πετεινῶν;

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

Lk 12:25 Τίς δὲ εξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ; πώς δὲ ἔστιν θεός τρέφει αὐτοὺς; πόσῳ μᾶλλον ὑμεῖς διαφέρετε τοῖς πετεινῶν;

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

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

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

Lk 12:27 Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπάς, οὐδὲ νηθεὶς λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

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

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 "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: ἕνα ἑκεί τρέφοντον αὐτῆς is rendered in the KJV as "that they should feed her there." Though most do, such as the NASB: "so that there she would be nourished." But why should Greek do that, when it has the common passive verb forms? In Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφονται!

257 12:21 Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς, used with the accusative form of the word God. Luke also uses this preposition with the accusativus as meaning "in." Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.

258 12:25 Literally, one cubit. There was an expression in classical Greek, πήχυιον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Lk 12:28 Elī de ἐν ἀγρῷ τὸν χόρτον δντα σήμερον, και αὐριον εἶς κλίβανον βαλλόμενον, ὁ θεός οὖτος ἀμφιεξεί, πόω μᾶλλον ύμας, ὄλγοπτοι;
28Now if God thus clothes the wild grass, which is here this day and the next is thrown into the stove, how much more would he rather clothe you, O you of little faith?
Lk 12:29 Kαὶ ύμεις μὴ ζητείτε τι φάγητε καὶ τι πίπτε• καὶ μὴ μετεωρίζεσθε.
29And you also should not seek after how you will eat and how you will drink; that is, do not be anxious.
Lk 12:30 Ταῦτα γὰρ πάντα τὰ ἑθνη τοῦ κόσμου ἐπιζητοῦσιν• ύμων δὲ ὁ πατὴρ οἶδεν ὅτι χρῆσετε τούτων.
30Because all these things, the nations of the world are striving for. But your Father knows that you have need of these things.
Lk 12:31 Πλὴν ζητεῖ τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ύμιν.
31Only seek instead his kingdom, and these things will be included for you.
Lk 12:32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον• ὅτι εὐδόκησαν ὁ πατὴρ ύμων δοῦναι ύμῖν τὴν βασιλείαν.
32Do not be afraid, little flock; for it has given your Father pleasure to give you the kingdom.
Lk 12:33 Πωλήσατε τὰ ὑπάρχοντα ύμων καὶ δότε ἔλεημοσύνην. Πωλήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρόν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σής διαφθείρει•
33Sell your possessions, and give to the poor: make for yourselves money bags unfailing, a stockpile not shrinking; in the heavens, where neither a thief ever gets close, nor a moth ever destroys.
Lk 12:34 ὅπου γὰρ ἐστιν ὁ θησαυρός ύμων, ἐκεῖ καὶ ἡ καρδία ύμων ἔσται.
34For where your treasure is, there your heart will be also.

Be Ready

Lk 12:35 Ἐστωσαν ύμών αἱ ὀσφύες περιεξομέναι, καὶ οἱ λύχνοι καίομενοι•
35You must keep your waists girded and your lamps burning,
Lk 12:36 καὶ ύμεις ὁμοίοι ἀνθρώποι προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα, ἐλθόντος και κρούσαντος, εὐθέως ἀνοιξίωσιν αὐτῷ.
36and you must be like people waiting for their own master, waiting for when he returns from the wedding celebrations, so that when he arrives and is knocking, they may immediately open for him.
Lk 12:37 Μακάριοι οἱ δοῦλοι ἑκείνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γηγοροῦντας• ἀμὴν λέγω ύμῖν ὅτι περιζωτεται καὶ ἀνακληνείται αὐτοῖς, καὶ παρελθὼν διακονήσει αὐτοῖς.
37Happy are those slaves who when the master arrives, he finds watching. Truly I tell you, he will gird himself and bid them recline, and after coming in, he will serve them.
Lk 12:38 Καὶ ἐν τῇ δευτέρᾳ κάν ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθη, καὶ εὐρή οὖτως, μακάριοι εἰσιν οἱ δοῦλοι ἑκείνοι.
38Those slaves are happy, whether he arrives and finds them so in the second, or even in the third watch.
Lk 12:39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποιή ὥρα ὁ κλέπτης ἔρχεται, καὶ οὐκ ἂν ἀρίθμηκεν διορυξῆαι τὸν οἶκον αὐτοῦ.
39And this you know, that if the manager of the household knew what hour the thief was coming, he would not have allowed his house to be broken into.
Lk 12:40 Kαὶ ύμεις γίνεσθε ἐτοιμοὶ• ὅτι ἦ ὥρα οὐ δοκεῖτε ὁ οἶκος τοῦ ἀνθρώπου ἔρχεται.
40You also must be the same, because the Son of Man is coming at an hour you would not think he would.
Lk 12:41 Ἐπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;
41Then Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"
Lk 12:42 Καὶ ἐπεν ὁ κύριος, Τίς ἀρα ἐστίν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος; 259 οὐ καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ σιωπήρων;  

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

Lk 12:43 Μακάριος ὁ δοῦλος ἐκείνος, οὐ ἔλθων ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.  

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

Lk 12:44 Ἀλήθως λέγω ὑμῖν ὅτι ἐπὶ πάσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.  

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

Lk 12:45 Ἔὰν δὲ ἐπῆρε ὁ δοῦλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐρχόμενος, καὶ ἀρξήσεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίει 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,

Lk 12:46 ἤζει ὁ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἣν οὐ προοδοκεῖ, καὶ ὃ ἐν ὡρᾳ ἤ ὃ γινόμει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπόστολων θήσει.

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

Lk 12:47 Ἐκείνος δὲ ὁ δοῦλος ὁ γνών τὸ θέλημα τοῦ κυρίου αὐτοῦ, καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλά;  

47And that slave, knowing the will of his master, and not having prepared or done in accordance with his will, he will be lashed many times.

Lk 12:48 ὁ δὲ μὴ γνώσας, ποιήσας δὲ αὖσα πληγῶν, δαρήσεται ολίγας. Παντὶ δὲ ὃ ἐδοθή πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.  

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

Jesus Causes Division

Lk 12:49 Πῦρ ἢλθον βαλείν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἡδη ἄνηφθη;  

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

Lk 12:50 Βάπτισμα δὲ ἔχω βαπτίσθηναι, καὶ πῶς συνέχομαι ἡ ὁ ποταμὸς ἐὰν τελεσθῇ.  

50But I have a baptism to be baptized, and by whom I was anointed until that was accomplished.

Lk 12:51 Δοκεῖτε ὃτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχὶ, λέγω ὑμῖν, ἀλλὰ ἡ διαμερίσματος.  

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

Lk 12:52 Ἐσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἶκῳ διαμερισμοῖν, τρεῖς ἐπὶ δυσὶν, καὶ δύο ἐπὶ τρισὶν.  

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

---

259 12:42 txt οἰκονόμος ο φρόνιμος Ψ75 Β Ε Γ Η Κ Ν Ρ Θ Σ W Δ Α Ψ Ω 28 565 579 1424 TH NA28 {ο} // οἰκονόμος ο φρόνιμος αγαθὸς D 157 // δοῦλος καὶ φρόνιμος Ν* // οἰκονόμος καὶ φρόνιμος Ν* A L M U Y Π Θ j f 3 2 33 700 1071 TR RP // οἰκονόμος καὶ ο φρόνιμος Θ // lac Ψ45 C F G T
Lk 12:53 Διαμερισθήσονται πατήρ ἐπὶ υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ· μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέραν πενθερά ἐπὶ τὴν νύφην αὐτῆς, καὶ νύφη ἐπὶ τὴν πενθερᾶν.

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

Judge For Yourselves

Lk 12:54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὄταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὁμίρρος ἔχεται καὶ γίνεται ὁ ὑδάτως.

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

Lk 12:55 Καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καῦσων ἢσται καὶ γίνεται.

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

Lk 12:56 Ὡποκρίται, τὸ πρόσωπον τῆς γῆς καὶ τοῦ ὀφρανοῦ ὀἴδατε δοκίμαζεν· τὸν καιρὸν δὲ τοῦτον πῶς ὦκ ὀἴδατε δοκίμαζεν;

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

Lk 12:57 Τί δὲ καὶ ἄρ' ἐστιν όν κρίνετε τὸ δίκαιον;

57 And why also do you not judge equity yourselves?

Lk 12:58 Ὑς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἔπ' ἄρχοντα, ἐν τῇ ὅδῷ δός ἔργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μὴποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσῃ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεί εἰς φυλακήν.

58 For as you are going with your adversary to court, on the way make every effort to be free of him, lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison.

Lk 12:59 Λέγω σοι, οὐ μὴ ἐξελθῃς ἐκείθεν, ἐως καὶ τὸ ἔσχατον λεπτὸν ἀποδώς.

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

Chapter 13

Repent or Perish

Lk 13:1 Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὅν τὸ αἷμα Πιλάτος ἐμίζεν μετά τῶν θυσιῶν αὐτῶν.

1 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.

Lk 13:2 Καὶ ἀποκριθεὶς ἐπέν τοῖς ἀντιδίκοις, Δοκεῖτε ὅτι οἱ Γαλιλαίοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθησαν;

2 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?

---

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

261 13:1 Bauer says this means, "whom Pilate ordered to be slain even as they were sacrificing." And so, their own blood would mingle on the ground with the blood of the animal they were sacrificing. A literal rendering of this is a vivid and grabbing figure of speech, and it is a shame to turn this into a bland dynamic equivalent in English.
Lk 13:3 Οὐχί, λέγω ύμῖν· ἄλλ' ἔαν μὴ μετανοήτε, πάντες ὑμῶν ἀπολείποντε.

3Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

Lk 13:4 Ἡ ἑκέινοι οἱ δεκαοκτώ, ἐρ' οὐκ ἐπεσεν ὁ πῦργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὑφελέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ;

4Or those eighteen, on whom the tower in Siloam fell and killed them, do you think they were debtors worse than all the rest of the people living in Jerusalem?

Lk 13:5 Οὐχί, λέγω ύμῖν· ἄλλ' ἔαν μὴ μετανοήτε, πάντες ὑσιατῶς ἀπολείποντε.

5Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

Lk 13:6 Ἐλεγεν δὲ ταύτῃ τὴν παραβολήν· Συκὴν εἶχεν τις περιτεμεῦμην ἐν τῷ ἀμπελώνι αὐτοῦ περιτεμεῦμην· καὶ ἠλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐκ εὑρεν.

6And he continued with this parable: "A man had a fig tree planted in his vineyard. And he came seeking fruit on it, and did not find any.

Lk 13:7 Εἶπεν δὲ πρὸς τὸν ἀμπελουργὸν, Ἰδοὺ, τρία ἐτή ἂρ' οὐ ἔχει δεκαοκτὼν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐκ εὐρίσκω ταύτιν· ἔκκοψαν αὐτὴν· ἵνα καὶ τὴν γῆν καταργῇ;

7And he said to the vine dresser, 'Look, it has been three years already I have been coming, seeking fruit on this fig tree and not finding it. Cut it down. Why is it still using up the soil?'

Lk 13:8 Ὅ δὲ ἀποκρίθησεν λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τούτῳ τὸ ἔτος, ἐὼς ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κόπρια.

8"But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it;

Lk 13:9 καὶ μὲν ποιήσω καρπὸν εἰς τὸ μέλλον· εἶ δὲ μὴ γε, ἐκκόψεις αὐτήν.

9and if in the future it does produce fruit, so much the better.262 But if not, then you would cut it down."

A Crippled Woman Healed on the Sabbath

Lk 13:10 Ἡν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν·

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

Lk 13:11 καὶ Ἰδοὺ, γυνὴ πνεύμα ἔχουσα ἀσθενείας ἐτή δεκαοκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελὲς.

11And behold, a woman having had a spirit of disability for eighteen years was there. And she was bent over double, and not able to look up at all.

Lk 13:12 Ἰδοὺ δὲ αὐτὴν ὁ Ἰησοῦς προσέφωνεν καὶ εἰπεν αὐτῇ, Γῦνα, ἀπολέλυσαι τῆς ἀσθενείας σου.

12And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability."

Lk 13:13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἔδόξαζεν τὸν θεόν.

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

262 13:9 The words "so much the better" are not in the Greek text, but we have to put something there. This is a legitimate ellipsis. The Greek says only, "And if indeed in the future it does produce fruit— but if not, then you would cut it down."
Lk 13:14 Ἀποκριθεὶς δὲ ὁ ἄρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἱησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι "Ἐξ ἥμερα εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν αὐταῖς οὖν ἐρχόμενοι ἑπερεύσεθαι, καὶ μὴ τῇ ἥμερᾳ τοῦ σαββάτου.

15But in response, the synagogue ruler, being indignant that Jesus had healed during the Sabbath, was saying to the crowd, "There are six days in which you are supposed to work; you should therefore be coming during those to be healed, and not during the day of rest."

Lk 13:15 Ἐπεκρίθη δὲ αὐτῷ ὁ κύριος, καὶ ἐπέδωκεν, Ὕποκριτα, ἔκαστος ὡμόν τῷ σαββάτῳ οὐ λάει τὸν βοῦν αὐτοῦ ἢ τὸν ἄγαν ἀπὸ τῆς φάτνης, καὶ ἀπαγαγόντων ποτεὶς;

16But the Lord answered him, and said, "You hypocrites! Who among you on the Sabbath does not free his ox or his donkey from its stall, and after leading it out, give it drink?"

Lk 13:16 Ταῦτα δὲ, θυγατέρα Ἀβραὰμ οὐδείς, ἦν ἐδήμην ὁ Σατανᾶς, ἰδού, δέκα καὶ ὡκτὼ ἐτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἥμερᾳ τοῦ σαββάτου;

17And with his saying these things, all his opponents were being humiliated, and the whole crowd was cheering, for all the glorious things being accomplished by him.

The Parables of the Mustard Seed and the Yeast

Lk 13:18 Ἐλεγεν οὖν, Τίνι ὡμία ἐστίν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὡμιώσω αὐτῇ;

19Then he was saying, "What is the kingdom of God like? And to what may I compare it?"

Lk 13:19 Ὡμία ἐστίν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐβάλεν εἰς κήπον ἣπεροῦ· καὶ ἠκύρωσεν, καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

20It is like a mustard seed, which a man took and cast into his garden, and it grew and became a tree, and the birds of the sky nested in its branches."

Lk 13:20 Καὶ πάλιν ἐπέδωκεν, Τίνι ὡμιώσω τὴν βασιλείαν τοῦ θεοῦ;

21And again he said, "To what may I compare the kingdom of God?"

Lk 13:21 Ὡμία ἐστίν ζῳμή, ἦν λαβόνα γυνῆ ἐνέκρυψεν εἰς ἀλέυρον σάτα τρία, ἐξ οὗ ἐξυμίασα ἄλοιν.

22It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened."
The Narrow Door

Lk 13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἰεροσόλυμα.

Lk 13:23 Εἶπεν δὲ τις αὐτῷ, Κύριε, εἰ ὄλγοι οἱ σωζόμενοι; Ὅ δὲ εἶπεν πρὸς αὐτούς,

Lk 13:24 Ἄγωνιζονε τὸν καφές τῆς σταθμοῦ· ὁι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

Lk 13:25 Ἀριστοκράτη, ὅ τινες γίνονται αὐτοῖς ἐν τοῖς αὐτοῖς, εἰς τὸν αὐτό τοῦ ταύτας σώματάς της, ἡ ἡμείς θαλάσσομεν ὑπὸ τῆς ἀχύρως τῆς ἀρχῆς τοῦ πατρὸς ἡμῶν· ἀλλὰ τῶν δικαίων χριστορέων ἐν τῇ ἐκκλησίᾳ τοῦ τελευταίου ἡμῶν, ὁ πλοίος, ἐν τῷ μνημόνιον τῆς ἀγάπης ἡμῶν προστάτην ἔχειν εἰς τὴν κοινωνίαν τῆς ἐκκλησίας

Lk 13:26 Καὶ ἔρχονταί τινες αὐτοῖς σὺν ὑμῖν, καὶ ἐν τῷ καθαραίᾳ καὶ ἀκάθαρτα ἡμῶν, καὶ ἐν τῇ ἐκκλησίᾳ τοῦ τελευταίου ἡμῶν

Jesus Laments Jerusalem

Lk 13:30 Ἐν αὐτῇ τῇ ὁμοίωσιν τινὲς Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐνετείθην, ὅτι Ἦρμηνις θέλει σε ἀποκτέναι.

Lk 13:31 Εἶναι αὐτῇ τῇ ὁμοίωσιν τινὲς Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐνετείθην, ὅτι Ἦρμηνις θέλει σε ἀποκτέναι.
Lk 13:32 Many manuscripts add the word

32And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'"

Lk 13:33 Plugh dezi me siyeron kai avron kai ti ekomene poreusathai• ot os evdecheta proforh tin apoleisthai exe 8erousalami.

33Regardless, I would have to be continuing on today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

Lk 13:34 'Ierousalami, 8erousalami, h apokteinousa tis proforhitas kai ludobolousa tous apestalmenous pros aughtin, posakis hbelisa epinuvazai tais tekna sou, de trapon orfis tin evauteis vosian upo tais peturugas, kai ouk hbelisate.

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

Lk 13:35 'Idou, aristes 8ym in oikios 8ymow. Agow 8ymin, ou m h idite me eow hzei oste eipethe, Eulogethmenos 8e erchomenos en onomati kuryio.

35Behold, your house is now abandoned to you. I tell you, you will not see me, until the day when you say, 'Blessed is he who comes in the name of the Lord.'"
Chapter 14

Jesus at a Pharisee’s House

Lk 14:1 Kai ἐγένετο ἐν τῷ ἐλθεῖν αὐτῶν εἰς ὁικὸν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτω φαγεῖν ἄρτον, καὶ αὐτοῖς ἦσαν παρατηροῦμενοι αὐτῶν.

1And 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.

Lk 14:2 Kai ἰδοὺ, ἀνθρώπος τις ἦν ὀδηγοῦσαν αὐτοῦ.

2And behold, a man with dropsy was right in front of him.²⁷¹

Lk 14:3 Kai ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Ἔξεστίν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ;

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"

Lk 14:4 Οὗ δὲ ἦσαν καὶ ἐπιλαβόμενος ἰσάτον αὐτῶν, καὶ ἀπέλυσεν.

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

Lk 14:5 Καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν οὗ ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασάναι αὐτῶν ἐν ἡμέρᾳ τοῦ σαββάτου;

5And he said to them, "Who among you whose son²⁷² or ox should fall into a pit during the Sabbath day, would not immediately pull him out?"

Lk 14:6 Καὶ οὐκ ἦσαν ἀνταποκριθήναι αὐτῷ πρὸς ταῦτα.

6And they were not able to rebut these words.

Lk 14:7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλίσιας ἐξελέγοντο, λέγων πρὸς αὐτούς,

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows:

Lk 14:8 Ὁταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλίσιαν μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ’ αὐτοῦ,

8"When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him,

Lk 14:9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δῶς τούτῳ τόπον καὶ τότε ἀρξή μετὰ αἰσχύνης τὸν ἑξάχοντον κατέχειν.

9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for²⁷³ the last seat.

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

¹⁴:5 txt νικὸς η βοῦς ψυχή B E G H M N W Γ Δ Λ Α Ω 2 28 180 565 1009 1010 1195 1216 1242 1243 1342 1365 1424 1505 2148 M Lect [e] SyrTarg cop T cop3 geo RP SBL NA28 [B] η η νικὸς η βοῦς ψυχή [B] η νικὸς η βοῦς K L X Y Ψ f3 33 157 205 579 892 898 1071 1079 1230 1241 1253 1292 1546 1646 1524 1547 457 458 459 460 461 462 463 464 465 466 v g s r y ο s y m p τ σ ρ α l c o p b θ o f a y arm (eth) slav TR η η νικὸς η βοῦς Α Σ Ο 700 1006 η νικὸς ψυχή θ βοῦς η νικὸς ψυχή Γ η νικὸς D it V arg s r y η νικὸς η βοῦς 69 II lac C F Q T. TCGNT: John Mill conjectured that νικός is a corruption of the old Greek word δίκα ("a sheep"); see John Mill, Novum Testamentum Graecum, 2nd ed. (Leipzig, 1723), p. 44, § 423.

¹⁴:9 The Greek verb κατέχω - κατέχω, which I translated "make your way toward," generally means to take, to occupy. But the verb also was a nautical term meaning "head for, make for, steer toward." I chose that shade of meaning here, because the emphasis seems to be the embarrassment you would feel the whole time you are picking your way, in front of everyone, toward the back seat all the way from the front one. The emphasis seems to be on the long, embarrassing process, rather than on the point of taking the seat.
Lk 14:10 ἈΛΛ᾽ ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἑσαχατόν τόπον· ἤνα, ὅταν ἐλθῇ ὁ κεκληκτὸς σε, ἐρέϊ σοι, Φίλε, προσανάβηθι ἀνότερον· τότε ἦσται σοι δόξα ἐνώπιον πάντων τῶν συνανακιμένων σοι.

10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of all your fellow dinner guests.

Lk 14:11 'Ότι πᾶς ὁ ψυχῶν ἐαυτὸν ταπεινώθησαι, καὶ ὁ ταπεινῶν ἐαυτὸν ψυφώθησαι.

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

Lk 14:12 Ἐλεγεν δὲ καὶ τῷ κεκληκτῷ αὐτῶν, ὅταν ποιῇς ἄριστον ἡ δείπνοι, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἄδελφους σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε, καὶ γένηται ἀνταπόδομα σοι.

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

Lk 14:13 ἈΛΛ᾽ ὅταν δοξῆς ποιῆς, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλούς·

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

Lk 14:14 καὶ μακάριος ἦση, διὶ οὐκ ἔχουσιν ἀνταποδοῦναι σοι· ἀνταποδοθῆσαι γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

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

The Parable of the Great Banquet

Lk 14:15 Ἀκούσας δὲ τις τῶν συνανακιμένων ταῦτα ἐπέβαλεν αὐτῷ, Μακάριος, ὡς φᾶγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

15And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat bread in the kingdom of God."

Lk 14:16 Ὁ δὲ ἐπέβαλεν αὐτῷ, Ἰσαίας σιν, τις ἐποίει δείπνοι μέγα, καὶ ἐκάλεσεν πολλούς·

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

Lk 14:17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἡ ἡτοιμά ἐστιν.

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

Lk 14:18 Καὶ ἤρξαντο ἀπὸ μίας πάντες παραπείπεσον. Ὁ πρῶτος ἐπέβαλεν αὐτῷ, Ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτούς· ἐρωτῶ σε, ἔχε με παρητημένον.

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

Lk 14:19 Καὶ ἐτέρος ἐπέβαλεν, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

19And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out. I ask you, consider me excused.'

Lk 14:20 Καὶ ἐτέρος ἐπέβαλεν, Γυναῖκα ἡγόμη, καὶ διὰ τοῦτο ὡς δύναμαι ἐλθεῖν.

20And another one said, 'I have married a wife, and for this reason I am not able to come.'

Lk 14:21 Καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὄργισθεὶς ὁ ὁικοδοτότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθη ταχέως εἰς τὰς πλατεῖας καὶ ῥύμας τῆς πόλεως, καὶ τούς πτωχοὺς καὶ ἀναπείρους καὶ τυφλούς καὶ χωλόους εἰσάγαγε ὡδε.

21And when he came back, the slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town. And the poor, the crippled, the blind, the lame, lead them here.'

Lk 14:22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἕτε τόπος ἐστίν.

22And the slave said, 'Master, what you have commanded has been done, and still there is room.'

Lk 14:23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξέλθη εἰς τὰς ὀδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασαν εἰσελθεῖν, ἵνα γεμισθή μου ὁ οἶκος.

23And the master said to the slave, 'Go out into the trails and the fence lines, and urgently invite them to come in, so that my house will be filled.

Lk 14:24 Λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων γεύσεται μου τοῦ δειπνου. 276

24You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!'"
Lk 14:32 Ἐὰν δὲ μὴ γε, ἔτι αὐτοῦ πάρρῳ ὅντος, προσβείναι ἀποστείλας ἑρωτᾷ τὰ πρὸς εἰρήνην.
32For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.277
Lk 14:33 Οὕτως οὖν πᾶς ἐξ ὑμῶν δὲ οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται εἶναι μου μαθητής.
33In the same way, then, any of you who does not say goodbye to everything that he has, cannot be my disciple.
Lk 14:34 Καλὸν οὖν τὸ ἄλας· εὰν δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;
34Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with?
Lk 14:35 Οὕτε εἰς γῆν οὕτε εἰς κοπρίαν εὐθετῶν ἑστιν· ἔξω βάλλουσιν αὐτῷ. Ὅ ἔχων ὡς ἀκοῦειν ἀκουέτω.
35It is fit neither for the soil, nor for the manure pile;278 they throw it out. Whoever has ears to hear, hear."

Chapter 15

The Parable of the Lost Sheep

Lk 15:1 Ἡσαν δὲ αὐτῶ ἐγγίζοντες πάντες οἱ τελώναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.
1And all the revenue agents and the sinners were coming up next to him, to listen to him.
Lk 15:2 Καὶ διεγάγουσιν οὶ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὕτως ἁμαρτωλοῦς προσδέχεται, καὶ συνεσθείει αὐτοῖς.
2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."
Lk 15:3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,
3But he spoke this parable to them, as follows:
Lk 15:4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἐκατὸν πρόβατα, καὶ ἀπόλεσας ἐξ αὐτῶν ἐν οὐ καταλείπει τὰ ἐνενήκοντα ἐνέκει ἐν τῇ ἑρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολολός, ἐξεύρη αὐτῷ;
4What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?
Lk 15:5 Καὶ εὐφών ἐπιτίθησαν ἐπί τοὺς ὑμοὺς αὐτοῦ χαῖρον.
5And when he has found it, he places it on his shoulders, rejoicing.

277 14:32 De Brunner, §155(2), regarding double accusatives, says this phrase ἑρωτᾷ τὰ πρὸς εἰρήνην, with both τὰ and εἰρήνην being accusative case, is equivalent to the Hebrew ירצך ישר - ἡρωτᾷ τὰ πρὸς εἰρήνην, 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 De Brunner, 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 ἱεροσαλήμ. "Pray now for the things that lead to the peace of Jerusalem."
278 14:35 For salt at that time, do not picture purely refined, white, fine-grained sodium chloride like we use now. There are many speculations as to what this verse implies about the salt of that day. Bauer says that salt was sometimes used as fertilizer. Another scholar says that salt was sometimes used to make the soil of one's enemies infertile! And why would someone put salt on a dung heap? To preserve it? Or was it to amend it, stretch it? The best explanation I have heard is that the word salt would have been understood to mean any substance that tasted salty, including, say, potassium nitrate, which could be used for fertilizer. And Ben Crick of England says that the word salt would have been used of any chemical salt, which would include a whole range of substances called "halides" (the Greek word for salt here is "halas"), such as fluorine, chlorine, bromine, iodine and astatine. Fortunately, the moral of the parable remains clear: unless you give up all your possessions, and take up your cross and follow like Jesus, you are salt that is not salty, so is not useful for anything.
Lk 15:6 Kai ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, 
Συναγάγετε μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπόλολος.

6And upon returning home he calls his friends and neighbors together, saying to them,
"Rejoice with me; for I have found my sheep that was lost.'
Lk 15:7 Λέγω όμων ὅτι οὗτος χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἕνι ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις, οὕτως οὐ χρείαν ἔχουσιν μετανοίας.

7I tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin
Lk 15:8 Ἦ τις γυνὴ δραχμᾶς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἢπει λύχνον, καὶ 
σαρῶν ἑτοὶ τοῖς ἁμαρτημάσιν, καὶ ἦσαν ἡμῖν ἑπεμβλῆσιν ὡς οὐ εὐρή;

8Or what woman having ten drachmas,279 if she loses one drachma, does not light a lamp and 
sweep the house clean, and search diligently until such time she finds it?
Lk 15:9 Καὶ εὐρύσκει συγκαλεῖ τὰς φίλας καὶ γείτονας, λέγουσα, Συγχάρησέ μοι, ὅτι εὗρον τὴν 
δραχμὴν ἑν ἀπώλεσα.

9And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice 
with me; for I have found the drachma that was lost.'
Lk 15:10 Οὕτως, λέγω όμω, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἕνι ἀμαρτωλῷ 
μετανοοῦντι.

10In just the same way, I tell you, rejoicing breaks out among the angels of God over one 
sinner repenting.9

The Parable of the Lost Son
Lk 15:11 Εἶπεν δὲ, Ἀνθρωπός τις εἶχεν δύο υἱοί•

11And he said, "A certain man had two sons.
Lk 15:12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπίβαλλον μέρος τῆς οὐσίας. 
'Ο δὲ διέλευ ἄυτοῖς τὸν βιόν.

12And the younger of them said to the father, 'Father, pay out to me the applicable share of 
the holdings.' So he divided to them the life savings.
Lk 15:13 Καὶ μετ' οὗ πολλὰς ἡμέρας συναγαγόντα ἄνωτα τὸ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν 
μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

13And not many days later, having gathered everything together, the younger son 
journeyed off, to a far away country, and there he wasted his estate, living indulgently.
Lk 15:14 Διαπερνάσαντος δὲ αὐτοῦ πάντα, ἔγενετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἑκείνην, καὶ 
αὐτὸς ἔρξατο ὑπερείσθαι.

14And after he had spent everything he had, a severe famine took place over that whole 
country, and he himself began to be without.
Lk 15:15 Καὶ πορεύεσθαι ἑκαλληθέν τῷ ως πολίτῶν τῆς χώρας ἑκείνης• καὶ ἔπεμψεν αὐτὸν εἰς 
τοὺς ἁγρόους αὐτοῦ βόσκειν χοίρους.

15And so going forth, he joined on with one of the citizens of that country, who sent him 
into his fields to tend swine.
Lk 15:16 Καὶ ἐπεθύμησεν χορτασθῆναι ἐκ τῆς κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἦσθον οἱ 
χοῖροι• καὶ οὐδεὶς ἑδίδοι αὐτῷ.

16And he was craving to be fed of280 the carob pods281 that the swine were eating, and no 
one gave him any.

279 15:8 A drachma was worth about a day’s wage.
Lk 15:17 Eic ἐαυτὸν δὲ ἐλλών ἔφη, Πόσοι μισθοὶ τού πατρὸς μου περισσοῦνται ἁρτων, ἐγὼ δὲ λυμῷ ὄδε ἀπόλλυμι.

17 And when he came to himself,282 he was saying, 'How many hired men of my father's have more than enough food, and here I am,283 perishing with hunger.

Lk 15:18 ἀναστάς πορεύομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σου•

18 will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you."

Lk 15:19 οὐκέτι εἰμὶ θηλίσκοι δοῦς σου· ποιήσον με ως ἕνα τῶν μισθῶν σου.

19 I am no longer worthy to be called your son; make me as one of your hired men.”

Lk 15:20 Καὶ ἀναστάς ἤλθεν πρὸς τὸν πατέρα αὐτοῦ. "Ετί δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐπλαγιεύση, καὶ δραμὼν ἐκέφες ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφώβησαν αὐτόν.

20 And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him.

Lk 15:21 Εἶπεν δὲ ὁ ιούς αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σου, οὐκέτι εἰμὶ θηλίσκοι δοῦς σου.

21 But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

Lk 15:22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δοῦλους αὐτοῦ, Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χείρα αὐτοῦ, καὶ υπόδημα εἰς τοὺς πόδας•

22 But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and shoes to his feet,

Lk 15:23 καὶ φέρετε τὸν μόχον τὸν στευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν•

23 and bring the fattened calf, and slaughter it, and let us feast and celebrate;

Lk 15:24 δι' οὗτος ὁ ιούς μου νεκρός ἦν, καὶ ἀνέξησαν ἦν ἀπολωλὼς, καὶ εὑρέθη. Καὶ ἠρπάστο εὐφραίνεσθαι.

24 For this my son was dead and is alive again; was lost and has been found!' And they proceeded to celebrate.

Lk 15:25 Ὅν δὲ ὁ ιούς αὐτοῦ ὁ πρεσβύτερος ἐν ἄγρῳ καὶ ὡς ἐρχόμενος ἤγιγνε τῇ οἰκίᾳ, ἦκουσεν συμφωνίας καὶ χορῶν.

25 But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing.

Lk 15:26 Καὶ προσκαλεσάμενος ἐνα τῶν παίδων, ἐπινύθανε τί ἄν εἰς ταῦτα.

26 And calling over one of the workboys, he was asking what it was all about.

---

280 15:16a txt γραφαίνει εκ Ῥ Β Δ Λ Ρ itc,f syr(c),pal copsa eth (Cyr) Aug TH NA28 {B} || γραφαίνει τὴν κοιλίαν αὐτοῦ απὸ Α Ν Ρ Ψ itc(a),aur,h,ř,f1,q,r, d vg syr(b,p,h) cop arm {geo} Čyrlem Ambrose Chrom Jer TR RP || γραφαίνει τὴν κοιλίαν καὶ γραφαίνεσθαι απὸ W || lac Ῥ C E T. Some people think the NA28 reading is a harmonization to Lk 16:21. Some major translations that are usually based on the NA text follow the BYZ here instead, such as the NASB and the NIV.

281 15:16b Greek, κέρατον, meaning "little horn," so named because of the shape of the pods of the species Ceratonia siliqua, Arabic "kharrubah," meaning bean pod; aka. Cods of Syria, aka. St. John's Bread, alluding to 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. Lycochron, from 675 to 678. III BC. For further examples showing that "carob pod" was the meaning of the Greek word keratón, see Aristotle, Polibius, 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.

282 15:17a That is, "came to his senses." There was another expression as antonym, "he was beside himself," said of Jesus in Mark 3:21, that is, "he is out of his senses" or "out of his right mind."

283 15:17b txt λιμω δι' οὗ B L itc,f syr(c,p,h) NA28 {I} || δι' οὗ δι' Λ N R lat syr(c,p,h) cop arm geo || λιμω A Ῥ Q W III cop arm TR RP || lac Ῥ C E T
Chapter 16

The Shrewd Money Manager

Lk 16:1 'Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἀνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

1And he said to his disciples, 'There was a rich man, who had a business manager. And accusations were brought to him against this man, that he was wasting his property.

Lk 16:2 Καὶ φωνῆσας αὐτοῦ εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου ὑπὲρ γár δῦνη ἐτι 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.'

Lk 16:3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιῆσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τήν οἰκονομίαν ἀπ’ ἐμοῦ; Ῥιππάνειν οὐκ ἵσθω, ἐπαίτειν αἰσχύνομαι.

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.

Lk 16:4 Ἐγνων τί ποιῆσω, ὅταν ἔταν μεταστάθω ἐκ τῆς οἰκονομίας, δέξωνται σὺς τοὺς οἴκους αὐτῶν.

4I know what I will do, so that after I am removed from my management, people will welcome me into their homes.'

Lk 16:5 Καὶ προσκλαδεῦσαν ἐνα ἑκατόν τῶν χρεοφελείων τοῦ κύριοῦ ἐαυτοῦ, ἔλεγεν τῷ πρώτῳ, Πῶσον σφέλεις τῷ κύριῷ 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?'

Lk 16:6 Ὡ δὲ εἶπεν, Ἐκατόν βάτους ἐλαίου. Ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα, καὶ καθόσας ταχέως γράψων πεντήκοντα.

6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."'

27And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and sound.'

Lk 15:28 Ὡργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν ὁ δὲ πατὴρ αὐτοῦ ἐξαλῆλθον παρεκάλει αὐτοῦ.

28Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him.

Lk 15:29 Ο οὐκ ἄποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, Ἰδοὺ τοσαῦτα ἐτὴ δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἔμοι οὐδέποτε ἔδωκας ἔριφον, Ἰνα μετὰ τῶν φίλων μου ἔφρανθω.

29But 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.

Lk 15:30 Ὡτε δὲ ὁ νιός σου οὗτος ὁ καταφαγῶν σου τὸν βίον μετὰ πορνῶν ἠλθεν, ἐθυσας αὐτῷ τὸν σπευτὸν μόσχον.

30But when this son of yours comes who ate up your life savings with prostitutes, you slaughter for him the fattened calf!'

Lk 15:31 Ὡ δὲ εἶπεν αὐτῷ, Ἐκμν, σῷ πάντωτε μετ’ ἐμοῦ εἶ, καὶ πάντα τά ἐμά σα ἐστίν.

31But he said to him, 'Dear child, when you are always with me, and everything that is mine is yours.

Lk 15:32 Ἐφρανθήσεται δὲ καὶ χαρήναι ἔδει τι ὁ ἄδελφος σου οὗτος νεκρός ἢ καὶ ἐζησεν, καὶ ἀπολωλὼς καὶ εὐφρέθη.

32But 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!'"
Lk 16:7 ἔπειτα ἐτέρῳ εἶπεν, Σὺ δὲ πόσον ὀρφείλεις; ὦ δὲ εἶπεν, ἐκατὸν κόρους σῖτου. Λέγει αὐτῷ, ἄξαι σου τὰ γράμματα, καὶ γράφον ὄγδοικοντα.

7 Then, to another one he said, 'And you, how much do you owe?' And he said, 'A hundred kors of wheat.' He says to him, 'Take your bill and write "eighty."'

Lk 16:8 Καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰώνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενέαν τὴν ἑαυτῶν ἐἰσοῦν.

8 And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light.

Lk 16:9 Καὶ ἐγὼ ὅμων λέγω, Ἠσαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰώνιους σκηνὰς.

9 And as for me, I say to you, make friends for yourselves by means of the undependable284 wealth, so that when it fails, they may welcome you into perpetual dwellings.

Lk 16:10 Ο πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἔστιν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἔστιν.

10 The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

Lk 16:11 Εἰ οὖν ἐν τῷ ἀδικῳ μαμωνᾷ πιστοὶ ὑμῖν ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύεις;

11 If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

Lk 16:12 Καὶ ἐὰ ἐν τῷ ἀλλοτρίῳ πιστοὶ ὑμῖν ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

12 And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

Lk 16:13 Οὐδεὶς οἰκετής δύναται δύον κυρίοις δουλεύειν· εἰ γὰρ τὸν ἕνα μισήσῃ, καὶ τὸν έτέρον ἀγαπήσῃ, καὶ τὸν έτέρον ἀνθέξεται, καὶ τοῦ έτέρου καταφρονήσῃ. Οὐ δύνασθε βεβελεύειν καὶ μαμωνᾷ.

13 No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth."

Lk 16:14 Ἡκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμμυκτήριζον αὐτῶν.

14 And the Pharisees had been listening to all this and, being moneylovers, were sneering at him.

Lk 16:15 Καὶ ἐξεπεί αὐτοῖς, Ἰμείς ἐστε οἱ δικαιούντες Εαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεός γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώπων ὑψιλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

15 And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God's sight.

284 169 The Greek word "adikos" here is usually rendered "unrighteous, but can also mean "untrustworthy, undependable," as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for "dependable, reliable." The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἀδικίας, which means "unrighteous, unreliable, fraudulent, false, untrustworthy." When Jesus says "unrighteous Mammon," he is saying something like "insecure security." And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the "true" or "real" property. Wherever I have the word "undependable," you can substitute the word "false, dishonest" as in whoever is false with little, is also false with much;" and, "false wealth."
The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

But it is easier for sky and earth to pass away, than for one serif of the law to fall.

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."

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.

Also in v. 22, εἰς τὸν κόλπον Ἀβραὰμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was ἐν τῷ κόλπῳ τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."

The Rich Man and Lazarus

Now a certain man was rich, and used to put on a purple robe and fine linen, and live it splendidly every day.

But a beggar, Lazarus by name, was laid at his gate, covered with sores; and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, the dogs would at least come and lick his sores.

Now the beggar came to die, and was carried off by the angels to Abraham's bosom. And the rich man also died, and was buried.

And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.

Kai ἀπὸ τοῦ Λᾶζαρος ἐξελήφθη πρὸς τὸν πυλῶνα αὐτοῦ εἰκομιμένος

But a beggar, Lazarus by name, was laid at his gate, covered with sores;

καὶ εἰς τὸ δέκτημα Ἀβραὰμ ἐπέθεσεν δὲ καὶ ὁ πλοῦτος, καὶ ἐτάφη.

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.

285 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."

286 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.

287 16:23 Also in v. 22, εἰς τὸν κόλπον Ἀβραὰμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was ἐν τῷ κόλπῳ τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."
Chapter 17

A Brother Who Sins

Lk 17:1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνενδεκτόν ἑστιν τοῦ τῶν σκάνδαλα μὴ ἐλθεῖν πλὴν οὐαὶ δἐ οὐ ἔρχεται.

1And he said to his disciples, "It is not possible for there not to come things that cause people to fall. Nevertheless, woe to that person by whom such comes!

Lk 17:2 Λουσιτελι αὐτῷ εἰ λίθος μυλικὸς περιείσθη περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἑνα σκανδάλισε τῶν μικρῶν τούτων ἑνά.

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

Lk 17:3 Προσέχετε ἑαυτοῖς. Ἐάν ἀμαρτήσῃ ὁ ἄδελφός σου, ἐπίτιμησον αὐτῷ καὶ ἑάν μετανοήσῃ, ἄφησε αὐτῷ.

Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

Lk 17:4 Καὶ ἐάν ἐπίτακις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ, καὶ ἐπίτακις ἐπιστρέψῃ πρὸς σὲ, λέγων, Μετανοῶ, ἀφίησις αὐτῷ.

And if he sins against you seven times in a day, and seven times he turns toward you, saying, 'I repent,' you must forgive him."

---

288 173 txt ἀμαρτήσῃ N A B L W itaurh,1JF,1 vgwws,1 syrc,1p,h,pal copsa,1go arm geo1 Clem Bas SBL TH NA28 {A} ἀμαρτήσῃ εἰς σὲ E N Μ itde,1e,1r1 vg1 copbom3s eth geo2 Ambrose Aug TR RP ἀμαρτήσῃ εἰς σὲ D lac P75 C P Q T Ξ. See also Matt 18:15.
Faith and Duty

Lk 17:5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.
5And the apostles said to the Lord, "Give us more faith."

Lk 17:6 Εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἔλεγετε ἄν τῇ συκαμίνῳ ταύτῃ, ἕκριζόθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ καὶ υπῆκουσέν ἄν υμῖν.
6But the Lord said, "If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Lk 17:7 Τίς δὲ ἔξι υἱῶν δοῦλον ἔχων ἀφορίστων ἢ ποιμαίνοντα, ὡς ἐσελθόντι ἐκ τοῦ ἄγρου ἐρεί αὐτῷ, Ἕπειρος παρελθὼν ἀνάπεσεν•
7Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'?

Lk 17:8 ἀλλ' οὖν ἐρεῖ αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ περιζώσαμεν διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πέσαι 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'?

Lk 17:9 Μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα. 9Neither does he thank the servant, that he has done what he has been told.

Lk 17:10 Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δούλοι ἄχρειοί ἐσμεν• ὃ ὡφείλομεν ποιήσαι πεποίηκαμεν.
10In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; we have done what we are supposed to have done.'

Ten Healed of Leprosy

Lk 17:11 Καὶ ἔγενετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ αὐτός διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.
11And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

Lk 17:12 Καὶ εἰσέρχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροί ἄνδρες, οἱ ἔστησαν πόρρωθεν•
12And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

Lk 17:13 καὶ αὐτοὶ ἤραν φωνῆν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέξον ἡμᾶς.
13And they called out loudly, saying, "Jesus, Master, have pity on us!"

Lk 17:14 Καὶ ἤδον εἶπεν αὐτοῖς, Πορευθέντες ἐπίδειξατέ ἐαυτούς τοῖς ἱερείσιν. Καὶ ἔγενετο ἐν τῷ ὑπάγειν αὐτοῖς, ἐκαθαρίσθησαν.
14And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

289 174a 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.

290 174b txt

εἰπτερφεη προσ σε Ν Β Δ Λ S 892 1241 it syr sc pal cop bostill arm geo Clem SBL TH NA28 {f}
εἰπτερφ επι σε 2542
εἰπτερφ επι Ε

τῆς ἡμέρας εἰπτερφ προσ σε Α Λ 157 579 1071 itaur e vg syr d cop p bostill
τῆς ἡμέρας εἰπτερφ επι σε TR

lac F G H K M N S U W Y Γ Δ Ω Π Ω J 2 28 565 700 1424 it R P

φ 75 C P Q T E
Lk 17:15 Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν•
15And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.
Lk 17:16 καὶ ἐπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστών αὐτῷ• καὶ αὐτὸς ἦν Σαμαρίτης.
16And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.
Lk 17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὡς γὰρ ἐδέξασθέν με; ἐκεῖ οὐκ ἔκδοξα ἐκάθαρσίσθησα; Οἶ δέ ἔννεα ποῦ;
17So in response Jesus said, "Were there not ten cleansed? Where then are the other nine?
Lk 17:18 Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναί δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλογενής ὅτος;
18Were none found to have come back to give glory to God, except this foreigner?"
Lk 17:19 Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου ἡ πίστις σου σώσει σέ.
19And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God
Lk 17:20 Ἐπερωτηθεὶς δὲ ὁ ὄρκος τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτῶι καὶ εἶπεν, ὦκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως;
20And when he was questioned by the Pharisees as to when the kingdom of God was coming, he answered them as follows: "The kingdom of God does not show with careful observation,
Lk 17:21 οὐδὲ ἐρώσωσιν, ἵδ' ὀδὴ ἢ, ἤκει. ἵδ' γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὕμων ἐστίν.
21neither will people say, 'Behold, here;' or 'Behold, there.' For behold, the kingdom of God is within you."
Lk 17:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, ἔλευσον ἦμεραι διε τὴν νεφελήν τῶν ἡμερῶν τοῦ οὐρανοῦ ἁρπάξων ἰδεῖν, καὶ οὐκ ὄψονε.
22And he said to the disciples, "Days are coming, when it is one of the days of the Son of Man you will long to see, and you will not have that experience.
Lk 17:23 Καὶ ἐρώσουσιν υἱῶν, ἵδ' ἤκει ἢ, ἵδ' ὀδὴ μὴ ἄπλησθε, μηδὲ διώξητε.
23And people will say to you, 'Behold, here!' or 'Behold, there!' Do not go, neither follow after them.
Lk 17:24 Ἡμεῖς γάρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τοῦ οὐρανοῦ εἰς τὴν υπ' οὐρανοῦ λάμπει, οὕτως ἔσται ὁ οὐρανὸς τοῦ ἁνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
24For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man in his day.
Lk 17:25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
25But first he must suffer much at the hands of this generation and be rejected.
Lk 17:26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Ναοῦ, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ οὐρανοῦ τοῦ ἁνθρώπου.
26And just as it was in the days of Noah, so shall it be also in the days of the Son of Man.
Lk 17:27 Ὅσιοι, ἐπινοοῦν, ἐγάμουσιν, ἐγαμιζόμεθαν, ἀχρῆς ἡ ἡμέρας εἰσῆλθεν Ναοῦ εἰς τὴν κηδεμόνα, καὶ ἠλθεν ο昆仑 κατακλυσμος, καὶ ἀπώλεσαν πάντας.
27People were eating, drinking, marrying, being given in marriage, up until the day that Noah entered into the ark, and the flood came, and destroyed them all.
Lk 17:28 Ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λωτ ἡθοι, ἐπινοοοῦν, ἡγόραζον, ἐπώλουν, ἐρύπτευον, ἐκκόμισαν•
28It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building,
Lk 17:29 καὶ ἡ ἡμέρα ἐξῆλθεν Λωτ ἀπὸ Σωδόμων, ἐβρέαζεν πῦρ καὶ θείον ἀπ' οὐρανοῦ, καὶ ἀπώλεσαν πάντας•
29but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.
Lk 17:30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ οὐρανοῦ τοῦ ἁνθρώπου ἀποκαλύπτεται.
30Along those lines will be the day in which the Son of Man is being revealed.
Lk 17:31 Ἐν ἑκείνῃ τῇ ἡμέρᾳ, δς ἐσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεῦα αὐτοῦ ἐν τῇ οἰκίᾳ, μή καταβάτω ἄρα αὐτά· καὶ ἐν ἄγρῳ ὄμοιοι μὴ ἐπιστεφάτω ἐς τὰ ὁπίσω.

In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around.

Lk 17:32 Μνημονεύετε τῆς γονακίδος Λώτ.

Remember Lot’s wife.

Lk 17:33 Ὅς εὰν ζητήσῃ τὴν ψυχήν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν· δς δ’ ἂν ἀπολέσῃ ζωογόνησε αὐτήν.

33 Whoever tries to save his life will lose it, and whoever loses it will keep it alive.

Lk 17:34 Ὁ Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραλημφθηται, καὶ ὁ άλλος ἀφεθήσεται.

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

Lk 17:35 Ἐσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραλημφθηται, ἡ δὲ ἐτέρα ἀφεθήσεται.

35 There will be two women together grinding grain; one will be taken, and the other left."

Lk 17:36 291

Lk 17:37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε· Ὅ δε εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἄρετοι ἐπισυναχθήσονται.

37 And they in response are saying to him, "Where, Lord?" And he said to them, "Where the body is, there also the eagles 292 will be gathered."

Chapter 18

The Parable of the Persistent Widow

Lk 18:1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοῦς καὶ μή ἐγκακεῖν.

1 And he was speaking a parable to them, to the end that they ought always to pray, and not to lose heart.

Lk 18:2 λέγων, Κριτὴς τις ἦν ἐν τινι πόλει, τὸν θεὸν μὴ φοβοῦμεν, καὶ ἄνθρωπον μὴ ἐντρεπόμενον·

2 as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.

291 17:36 The King James Version has verse 36, "Two men shall be in the field; the one shall be taken, and the other left." But if you read an original 1611 King James Version, you will find a marginal note that says that the verse 17:36 was absent from most of their Greek manuscripts. You can view an actual scan of this marginal note, from just such a KJV, at: http://www.bibletranslation.ws/gfx/luke17-36.jpg

292 17:37 Greek: ὁ αετός - ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αετός is ἀετας - hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetos is eating carrion). Yet generally speaking, where ho aetos is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
Lk 18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικοῦ μου.

3 But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

Lk 18:4 Καὶ οὐκ ἤθελεν ἐπὶ χρόνον• μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, οὐδὲ ἄνθρωπον ἐντρέπομαι•

4 And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man, Lk 18:5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδίκησον αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη υπωπιαξίζῃ με.

5 just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.'

Lk 18:6 Ἐπεν δὲ ὁ κύριος, Ἀκοῦσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

6 And the Lord said, 'Listen to what the unjust kind of judge was saying,

Lk 18:7 Ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτὸς, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

7 So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Lk 18:8 Λέγω ύμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἄνθρωπου ἔλθων ἄρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

8 I tell you, he would bring about justice for them, in short order. However, when the Son of Man comes, will he find any faith on the earth at all?

The Parable of the Pharisee and the Revenue Agent

Lk 18:9 Εἴπεν δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἔφεαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην•

9 And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:

Lk 18:10 Ἀνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαίος, καὶ ὁ ἔτερος τελώνης.

10 Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

Lk 18:11 Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταυτὰ προσηχῆτο, Ὁ θεός, εὐχαριστοῦ ὁ δὲ συκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἄνθρωπων, ἀρπαγεῖς, ἄδικοι, μοιχοί, ἡ καὶ ὡς ὦτος ὁ τελώνης.

11 When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.

Lk 18:12 Ποιμνίῳ δὲ τοῦ σαβράτου, ἀποδεκατῶ πάντα ὡς κτώμαι.

12 I fast twice a week, I tithe of everything I get.'

Lk 18:13 Ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάρῃ εἰς τὸν ὀφρανόν, ἀλλὰ ἐτυπωμένον τὸ στήθος αὐτοῦ, λέγων, ὁ θεός, ἱλασθεὶ τιμὸ τῷ ἀμαρτωλῷ.

13 But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating his chest, saying, 'O God, be merciful to me, a sinner.'

Lk 18:14 Λέγων ὡς ἦν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν ὦκον αὐτοῦ παρ' ἐκείνον• ὁ δὲ ταπεινῶν ἐαυτὸν ψυχῆται, ὁ δὲ ταπεινῶν ἐαυτὸν ψυχῆται.

14 I tell you, this latter went down to his house justified, rather than the former. For all who exalt themselves will be humbled, and those who humble themselves will be exalted.'

293 Lk 18:8 "any at all" is from the Greek ἀρα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.
The Little Children and Jesus

Lk 18:15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπέτιμον αὐτοῖς.

18And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they started rebuking them.

Lk 18:16 Ὁ δὲ Ἰησοῦς προσεκάλεσατο αὐτὰ λέγων, Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μή κωλύετε αὐτὰ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

18But Jesus called them over to him, saying, "Allow the children to come to me and stop preventing them, for of such is the kingdom of God.

Lk 18:17 Ἀμήν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

17Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it.

The Rich Young Ruler

Lk 18:18 Καὶ ἐπιρρώτησεν τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἄγαθε, τί ποιήσας ζωὴν αἰώνιον κληρονομοῦσιν;

18And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

Lk 18:19 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἄγαθόν; Οὕδεις ἄγαθός, εἰ μὴ εἰς, ὁ θεός.

19And Jesus said to him, "Why are you calling me good? No one is good, except God alone.

Lk 18:20 Τὰς ἐντολὰς ὁδίς, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother.

Lk 18:21 Ὁ δὲ εἶπεν, Ταῦτα πάντα ἔφυλαξα ἐκ νεότητός.

21And he said, "All these I have kept since childhood."

Lk 18:22 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἐν σοὶ λείπει· πάντα ὡσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις ἥψασαρον ἐν οὐρανοῖς· καὶ δεῦρο, ἀκολούθε μοι.

22And when Jesus heard this, he said to him, "There is till one thing lacking with you.

Everything you have, sell and hand out to the poor, and then will have treasure in heaven, and then come follow me."

Lk 18:23 Ὁ δὲ ἀκούσας ταῦτα περιλύμπος ἐγένηθη ἢν γὰρ πλοῦσιος σφόδρα.

23But hearing these words made him very sad, for he was extremely wealthy.

Lk 18:24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἐχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσερχοῦνται.

24And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God.

Lk 18:25 Εὐκοπώτερον γὰρ ἐστίν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

25Indeed, it is easier for a camel295 to go through the eye of a needle, than for the rich to enter into the kingdom of God."

294 18:14 Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - pās, which means "all" or "everyone." This is a general and plural subject.

295 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.
Jesus Again Predicts His Death

Lk 18:31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτούς, Ἰδοὺ, ἀναβαίνομεν εἰς Ἰερούσαλημ, καὶ τελεσθῆσαι πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῶν ὕψος τοῦ ἄνθρωπος.

And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out.

Lk 18:32 Παραδοθῆσαι γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαιχθῆσαι, καὶ ὑβρισθῆσαι, καὶ ἐμπυθθῆσαι,

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

Lk 18:33 καὶ μαστιγώσασις ἀποκτενοῦσιν αὐτὸν• καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστῆσαι.

And after scourging him they will kill him, and on the third day he will rise again."

Lk 18:34 Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τούτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἔγνωσκόν τὰ λεγόμενα.

And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

Lk 18:35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ, τυφλὸς τις ἐκάθετο παρὰ τὴν ὁδὸν ἐπαιτῶν•

And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging,

Lk 18:36 ἀκοῦσας δὲ ὄχλου διαπερευμένου, ἐπυνθάνετο τί εἶ τούτῳ.

And when he heard the crowd going through, he was inquiring what this was all about.

Lk 18:37 Ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζαρεὺς παρέρχεται.

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

Lk 18:38 Καὶ ἐβόησαν, λέγων, Ἰησοῦς, ὦ Δαυίδ, ἐλέησόν με.

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

Lk 18:39 Καὶ οἱ προδόταις ἐπετίμησαν αὐτὸν ὅνα κινήσῃ αὐτὸς δὲ πολλῶν μᾶλλον ἐκραζεν, ὦ Δαυίδ, ἐλέησόν με.

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!"

Lk 18:40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτὸν• ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν,

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

Lk 18:41 Τί οι δὲ θέλεις ποιήσω; Ὁ δὲ εἶπεν, Ἐρενή, ἤνα ἀναβλέψω.

"What do you want me to do for you?" And he said, "Lord, that I could see again."
Lk 18:42 Kai ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον ἡ πίστις σου σέσωκέν σε.
42 And Jesus said to him, "See again; your faith has saved you." 296

Lk 18:43 Kai παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθης αὐτῷ, δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς ἰδὼν ἐδωκεν αἰνῶν τῷ θεῷ.
43 And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Chapter 19

Zacchaeus the Revenue Officer

Lk 19:1 Kai εἰσελθὼν διήρχετο τὴν Ἰεριχώ.
1 And he entered, passing on through Jericho.

Lk 19:2 Kai ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἄρχιτελώνης, καὶ αὐτὸς πλοῦσιος.
2 And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich.

Lk 19:3 Kai ἐξῆτε ἰδεὶν τὸν Ἰησοῦν τίς ἔστιν, καὶ οὐκ ἠδοναίον ἀπὸ τοῦ ὀχλου, ὅτι τῇ ἥλικίᾳ μικρώς ἦν.
3 And he was trying to see who Jesus was, but being prevented by the crowd, since he was short in stature.

Lk 19:4 Kai προδραμών εἰς τὸ ἔμφρωσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἦμελεν διέρχεσθαι.
4 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.

Lk 19:5 Kai ὡς ἠθέλην ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύδας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.
5 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."

Lk 19:6 Kai σπεύδας κατέβη, καὶ ὑπεδέχατο αὐτὸν χαῖρων.
6 And he hurried down, and took him in gladly.

Lk 19:7 Kai ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι Παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι.
7 And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

Lk 19:8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, ἵδοὺ, τὰ ἡμίσια μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι· καὶ εἰ τίνος τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.
8 And Zacchaeus stood up, 297 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.

296 18:42 Or, "your faith has healed you." As also in many other places in Luke.
297 19:8 Some translators interpret ἵστημι here as "stopped," seeing the situation as the grumblers grumbling while Zacchaeus and Jesus were still in their presence. So then Zacchaeus would have stopped and said the things he said in response to those complaining. I do not see it that way. I think that Jesus and Zacchaeus had already gone into Zack’s house and were reclined, when Zack stood up to say what he says in verse eight. I could be wrong.
The Parable of the Ten Servants

Lk 19:9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς οὐδέ Ἀβραὰμ ἔστιν.

9And 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.

Lk 19:10 Ἡλθεν γὰρ ο οὐδὲν τοῦ ἀνθρώπου ζητήσαι καὶ σώσαι τὸ ἀπολολοῦ.

10For the Son of Man came to seek and to save that which was lost." 298

Lk 19:11 Ἀκούσαντοι δὲ αὐτῶν ταῦτα, προσθείς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι Ἰεροσολύμων αὐτῶν, καὶ δοκεῖν αὐτοῖς ὅτι παραχρήμα μέλλει ἤ βασιλεία τοῦ θεοῦ ἀναφίνεσθαι.

11And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

Lk 19:12 Εἶπεν οὖν, Ἀνθρωπός τις εὐγενείας ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἐαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

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

Lk 19:13 Καλέσας δὲ δέκα δούλους ἐαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτοὺς, Πραγματεύσασθε ἐν ὧν ἔχεις.

13Now after calling ten of his servants, he had given them ten minas, 299 and said to them, 'Do business, until such time I return.'

Lk 19:14 Οἱ δὲ πολίται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν προφετεῖα ὑπὸ αὐτοῦ, λέγοντες, ὃς θέλειν τὸν τοῦτον βασιλεύσαι ἔρῃ ἡμᾶς.

14But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

Lk 19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθείν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνήθηκαι αὐτῷ τοὺς δούλους τούτους, ὡς δεδώκει τὸ ἀργύριον, ἵνα γνωτι τὶ διεπραγματεύσωτον.

15And it came about that when he returned, he had received the kingship. And he ordered his servants to be summoned to him, those to whom he had given the money, in order to find out what they had earned.

Lk 19:16 Παραγένετο δὲ ο ὄρῳς, λέγων, Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.

16So the first one came, reporting as follows: 'Lord, your minas has grown to ten minas.'

Lk 19:17 Καὶ εἶπεν αὐτῷ, Εὖγε, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένεω, ἵσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

17And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

Lk 19:18 Καὶ Ἡλθεν ὁ δεύτερος, λέγων, Ἡ μνᾶ σου κύριε ἐποίησεν πέντε μνᾶς.

18And the second one came, saying, 'Your mina, Lord, has become five minas.'

298 19:10 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.

299 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.
Lk 19:19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

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

Lk 19:20 Καὶ ὃ ἐτέρως ἦλθεν, λέγων, Κύριε, ἰδού, ἢ μνᾶς σου, ἢν εἰχόν ἀποκειμένην ἐν συνώρῳ.

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

Lk 19:21 ἔφυκεν γὰρ σε, ὅτι ἄνθρωπος αὐτηρος εἶπ σε μὴ ἐδίδος σου ἢ εἰχον ἐκείνον ἀνθρωπος αὐτηρος ἐλέησαι.

21 For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.

Lk 19:22 Λέγει αὐτῷ, ἕκ τοῦ στόματός σου κρινόν σε, πονηρῇ δοῦλε. Ἡδεις ὅτι ἔγει ἄνθρωπος αὐτηρος εἶμι, αἴρων ἢ σὺ ἐκείνον ἀνθρωπος αὐτηρος ἐλέησαι.

22 He says to him, 'By your own mouth I judge you, you wicked servant. You knew, did you, that I am a demanding man, collecting what I did not deposit, and reaping what I did not sow?

Lk 19:23 καὶ διὰ τὸ συγκεκριμένον σου τὸ ἄργυριον ἐπὶ τράπεζαν, κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἐπρᾶξα.

23 Why then did you not put my money in the bank, and I having returned would collect it with interest?"

Lk 19:24 Καὶ τοῖς παρεστώσιν εἶπεν, Ἀρατε ἀπ' αὐτοῦ τὴν μνὰν, καὶ δότε τῷ τάς δέκα μνὰς ἔχοντι.

24 And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

Lk 19:25 Καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνὰς.

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

Lk 19:26 Λέγω ὃν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἃπ' ἀπὸ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἃπ' αὐτοῦ.

26 'I tell you, to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him.

Lk 19:27 Πλὴν τῶν ἔχοντων μου, παντῶν, τοὺς μὴ θελήσαντας με βασιλεύσαντας ἐπ' αὐτοῦ, ἀγάγετε ὧδε, καὶ κατασφάξαντε αὐτοὺς ἐμπροσθέν μου.

27 'But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me.'"

300 19:20 Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talants of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas." Note also that the "western text" omits v. 25.

301 19:26 τὰ δὲ λεγοντων Ε Λ Ἰταλικά synp. copaebo arm TH NA28 \{\} ἔν τοι λεγοντων Α Δ Ε Ν W Ρ Σ Ἐ Π Ξ. There seems to be confusion as to whether the lord speaking is the lord character within the parable, or the Lord himself outside the parable.
The Triumphal Entry

Lk 19:28 Καὶ εἰπὼν τάδε, ἐπορεύετο ἐξμεσσυφέν, ἀναβαίνων εἰς Ἰεροσόλυμα.

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

Lk 19:29 Καὶ ἔγενετο ὡς ἤγγισεν εἰς Βηθαφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλοῦμενον Έλαιων, ἀπέστειλεν δύο τῶν μαθητῶν,

29And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples,

Lk 19:30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην• ἐν ἧνε εἰσπροούμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πόστοτε ἀνθρώπων ἑκάθευσε• καὶ λύσαντες αὐτὸν ἄγαγετε.

30saying, "Go into the village ahead of you, in which as you are entering you will find a colt tethered, upon which no one has ever yet sat, and you are to untie it and bring it.

Lk 19:31 ὡς ἐν τοῖς ὕμμασ ἐρωτή, Διὰ τὴν τί λύσετε; οὕτως ἐρεῖτε ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.

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

Lk 19:32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὑρον καθός εἶπεν αὐτοῖς,

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

Lk 19:33 Λυόντων τὸν πῶλον, εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύσετε τὸν πῶλον;

33And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"

Lk 19:34 Οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.

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

Lk 19:35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν• καὶ ἐπερίψαντες αὐτὸν τὰ ἱματία ἐπὶ τὸν πῶλον, ἐπέβιβασαν τὸν Ἰησοῦν.

35And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.

Lk 19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυν τὰ ἱματία αὐτῶν ἐν τῇ ὄδῷ.

36And as he was proceeding along, people were spreading their cloaks in the road beneath.

Lk 19:37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσιν τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλη περὶ πασῶν ὧν εἶδον δυνάμεων,

37And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.

Lk 19:38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὑμνάμαι κυρίου• ἐν υἱονῷ εἰρήνη, καὶ δόξα ἐν υφίστοις.

38They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

Lk 19:39 Καὶ τίνες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν, Διδάσκαλε, ἐπιτίθησον τοῖς μαθηταῖς σου.

39And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

Lk 19:40 Καὶ ἀποκριθεὶς εἶπεν, Λέγω ὡμὴν ἐὰν οὐτοὶ σωπήσουσιν, οἱ λίθοι κράζουσιν.

40And he in answer said, "I tell you, if these go silent, the stones will cry out." 304

302 1930 πῶλος, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

303 1938 Psalm 118:26

304 1940 A few manuscripts (I 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
Lk 19:41 Καὶ ὦ ήγισεν, ἵδων τὴν πόλιν, ἔκλαυσεν ἵπτ' αὐτῆν,
41And as he drew near and saw the city, he wept over it,
Lk 19:42 λέγων ὅτι Εἰ ἔγνως ἔν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τά πρός εἰρήνην• νῦν δὲ ἐκρύβη ἀπὸ ἀφθαρσίων σου.
42saying, "If you, yes ironically you, 305 306 had only known what would bring you peace\textsuperscript{307} on this very day\textsuperscript{308} But now it is hidden from your eyes.
Lk 19:43 Ὄτι ήξουσιν ἡμέραι ἐπὶ σέ, καὶ παρεμβαλοῦσιν οἱ ἑρῴοι σου χάρακά σου, καὶ περικυκλώσουσιν σέ, καὶ συνέξουσι σε πάντοθεν,
43For the days will come upon you that your enemies will throw a palisade up against you, and encircle you, and press in upon you from every side,
Lk 19:44 καὶ ἐδαφισσοῦσιν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφῆσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὄν οὐκ ἔγνως τὸν καιρόν τῆς ἐπισκοπῆς σου.
44and throw you to the ground,\textsuperscript{309} 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,\textsuperscript{310}

Jesus Clears the Temple

Lk 19:45 Καὶ εἰσῆλθον εἰς τὸ ἱερόν, ἥρατο ἐκβάλλειν τοὺς πωλοῦντας,
45And when he had entered the temple, he proceeded to drive out the vendors,\textsuperscript{311}

gospels long enough to have seen a trend, that copyists sometimes thought the future awkward, and changed it to the subjunctive. Because indeed the rule was, according to BDF §373, when the clause begins with ἐὰν as here, a subjunctive verb is expected. Thus, it is far more likely that copyists would have corrected an original future reading to a subjunctive one, than the other way around. But the future indicative here makes Jesus' statement that much more emphatic.

305 19:42a txt

en τῇ ἡμέρᾳ ταύτῃ καὶ σὺ: N B L ethp Or TH NA28 [8]
καὶ σὺ: D it\textsuperscript{4}e\textsuperscript{4}l\textsuperscript{4}cop\textsuperscript{a} eth\textsuperscript{3}th (geo) (Marcus Ir\textsuperscript{2}lat) Or\textsuperscript{la}t
καὶ σὺ καὶ γε: en τῇ ἡμέρᾳ ταύτῃ: A it\textsuperscript{4}t\textsuperscript{4}l\textsuperscript{4}l\textsuperscript{4} arm Basil
σὺ καὶ γε: en τῇ ἡμέρᾳ σου ταύτῃ: it\textsuperscript{4}a\textsuperscript{4}t\textsuperscript{4}l\textsuperscript{4}l\textsuperscript{4}
lac
306 19:42b 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.
307 19:42c txt εἰρήνην Ν B L cop\textsuperscript{a},boms (Diатess\textsuperscript{a}y\textsuperscript{3}r) Marcus Ir\textsuperscript{2}lat Or\textsuperscript{2} Did TH NA28 [8] // εἰρήνην σου A E N W M it\textsuperscript{4}t\textsuperscript{4}a syr\textsuperscript{a},c,p,lh, pal\textsuperscript{a}m cop\textsuperscript{2b} arm eth geo (Diатess\textsuperscript{a}y\textsuperscript{3}r) Or\textsuperscript{2} Eus\textsuperscript{2} Bas\textsuperscript{2}l Cyr TR RP // εἰρήνην σου A D it\textsuperscript{4}aur\textsuperscript{a},d,e,ff,lj,la,e\textsuperscript{2} vg Or\textsuperscript{la}t Eus\textsuperscript{2}½ Jer // lac \textsuperscript{p75} C P Q T
308 19:42d This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."
309 19:44a The Greek verb for "dash to the ground," ἐδαφίζω, in reference to a city, means both "raze to the ground," as in the Septuagint in Isaiah 3:26, and also "dash to the ground," as in Psalm 136:9, Hosea 10:14, 14:1 and others. Here both meanings have to apply for the one instance of the word: you, referring to Jerusalem, the city, will be razed to the ground, and her children will be dashed to the ground.
310 19:44b The Greek words usually translated "because," here, "because you did not recognize," are the words ἀπειροῖο followed by the relative pronoun. A literal translation of this phrase 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 ἐπίσκοπη, 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 - ἐπισκέπτεσθαι μας. Since they forfeited their gracious ἐπίσκοπη, God would give them a calamitous one in exchange, in repayment, in retribution, instead.
311 19:45 txt οὓς πωλοῦντας Ν B L syr\textsuperscript{a},d cop geo TH NA28 [8] // οὓς πωλοῦντας Ν // οὓς πωλοῦντας καὶ αγοράζοντας Α E N W M it\textsuperscript{4}t\textsuperscript{4}a syr\textsuperscript{a},c,p,lh, pal\textsuperscript{a}m TR RP // οὓς πωλοῦντας εἰς αὐτώς καὶ αγοράζοντας Α E R W M it\textsuperscript{4}t\textsuperscript{4}a syr\textsuperscript{a},c,p,lh, pal\textsuperscript{a}m TR RP // οὓς πωλοῦντας εἰς αὐτώς καὶ αγοράζοντας καὶ τὰς τραπέζας τῶν κολυμβήσων εἴξεχεν καὶ τὰς καθήδρας D // lac \textsuperscript{p75} C P Q T
Chapter 20

The Authorities Question Jesus' Authority

Lk 20:1 Kai ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτὸς τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζόμενον, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις.

1And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up,

Lk 20:2 καὶ εἶπαν λέγοντες πρὸς αὐτὸν, Ἐιπόν ἡμῖν, ἐν ποίᾳ ἦξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δοῦς σοι τὴν ἔξουσίαν ταύτην;

2and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

Lk 20:3 Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἶπατέ μοι•

3And in answer Jesus said to them, "I will also ask you something, that you must tell me:

Lk 20:4 Τὸ βάπτισμα Ἰησοῦν έξ οὐρανοῦ ἦν, ἢ έξ ἀνθρώπων;

4John's baptism, was it from heaven, or from human beings?"

Lk 20:5 Οἱ δὲ συνελεύσαντο πρὸς ἐαυτούς, λέγοντες ὅτι Ἐὰν εἰπόμεν, 'Εξ οὐρανοῦ, ἡρεί, Διὰ τί οὐκ ἔπιστευσάτε αὐτὸ;

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

Lk 20:6 Ἐὰν δὲ εἴπωμεν, 'Εξ ἀνθρώπων, ὁ λαὸς ἄπας καταλιθάσει ἡμᾶς• πεπεισμένος γὰρ ἐστὶν Ἰησοῦν προφήτην εἶναι.

6But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet."

Lk 20:7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

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

Lk 20:8 Καὶ ὁ Ἰησοῦς ἐπέμνεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἦξουσίᾳ ταῦτα ποιῶ.

8And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

Lk 20:9 "Ἡρέσατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην• Ἀνθρωπος ἔφυτεσσεν ἀμπελόνα, καὶ ἐξέδεξε αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἰκανοῦς•

9And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

312 19:46a Isaiah 56:7
312 19:46b Jeremiah 7:11
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 a second 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 him, 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!'

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.

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

Lk 20:20 Καὶ παραπερίσσαντες ἀπέστειλαν ἕγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωσιν αὐτοῦ λόγου, ὥστε τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καί τῇ ἔξουσίᾳ τοῦ ἡγεμόνος.

20And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.

Lk 20:21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις· καὶ οὐ λαμβάνεις πρόσωπον, ἀλλὰ ἐπὶ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.

21And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God.

Lk 20:22 Ἐξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι, ἢ οὐ;

22Is it permissible for us to pay the tribute tax316 to Caesar, or not?"

Lk 20:23 Κατανοοῦσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς,317

"But he perceived their trickery, and said to them,"317

Lk 20:24 Δειξάτε μοι δὴνάριον τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Οἱ δὲ εἶπαν, Καίσαρος.

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

Lk 20:25 Ὡ δὲ εἶπεν πρὸς αὐτούς, Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

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

Lk 20:26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῤήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ὑποκρίσει αὐτοῦ, ἐσώθησαν.

26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

Lk 20:27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν.

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

316 2022 The Greek word translated "tribute" is φόρος. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is cap. Thus, this tax was a per capita tax, or a capitation. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an income tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called 'tributum,' by which taxes on persons are distinguished from taxes on merchandise, called 'vectigalia.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 25, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver—shekels, or even drachmas, but not in Roman coins.

317 2023 ἐκ αυτῶς 9 B L 0266nd It Eph arm TH NA28 || διαφορά ἡ λατ συρ TR RP || αὐτῶς τι με πιστεύετε Α Δ Ε Ν Π W 牂 lat syr TR Q T
Lk 20:28 λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, Ἐάν τίνος ἀδελφός ἀποθάνη ἔχων γυναίκα, καὶ οὗτος ἀτεκνός ἦ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα, καὶ ἔξαναστῆσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

As follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that deceased is childless, that the man should take the wife of his brother, and raise up descendants for his brother.' Lk 20:29 Ἐπὰ ὁ ἀδελφὸς ἤγαγεν καὶ ὁ πρῶτος λαβὼν γυναίκα, ἀπῆδεν ἀτεκνὸς.

Well, there were seven brothers. And the first one, who had taken a wife, died childless. Lk 20:30 καὶ ὁ δεύτερος καὶ ὁ τρίτος ἐλαβεν αὐτήν, ὡσαυτῶς δὲ καὶ οἱ ἔπα τοῦ ὁτέλιπον τέκνα, καὶ ἀπῆδεν.

31took her, and the third one, and in fact all seven in the same way left behind no child, and died. Lk 20:32 Ὑστερον καὶ ἡ γυνὴ ἀπῆδεν.

32Last of all, the woman also died. Lk 20:33 Ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει, τίνος αὐτῶν γίνεται γυνὴ; Οἱ γὰρ ἔπα τὰ ἔχον αὐτὴν γυναίκα.

33So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife." Lk 20:34 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱὸι τοῦ ἀιώνος τούτου γαμοῦσιν καὶ γαμίζονται,

34And Jesus said to them, "The children of this age marry and are given in marriage; Lk 20:35 οἱ δὲ κατατωσophobic τοῦ ἀιώνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὕτε γαμοῦσιν οὕτε γαμίζονται.

35But those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage, Lk 20:36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται ἵνα γάγειν, καὶ οὐδὲ εἰσίν τοιαῦτα, τῆς ἀναστάσεως εἰς οὕτως ἄντεκε.

36Nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection. Lk 20:37 Ὁτι δὲ ἐγέρθησαν οἱ νεκροὶ, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει, Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.

38But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob. Lk 20:38 Θεὸς δὲ οὐκ ἦσαν νεκρῶν, ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν.

39Now God is not the God of dead people, but of living, for to him all of those are alive." Lk 20:39 Ἀποκριθέντες δὲ τίνες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.

3And one of the Torah scholars said in response, "Teacher, well said."

### Whose Son Is the Messiah

Lk 20:40 Οὐκέτι ἐτύλικον ἐπερωτῶν αὐτοῦ οὐδέν.

40Indeed, no longer did any of them dare to question him. Lk 20:41 Ἐπεν δὲ πρὸς αὐτοὺς, Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυίδ υἱόν;

41So he said in reference to them, "How do they maintain the Messiah to be the son of David?"
Lk 20:42 Αὐτὸς γὰρ Δαυὶδ λέγει ἐν βιβλίῳ φαλμὼν, Εἴπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
   42For David himself says in the scroll of the Psalms, "Yahweh" said to my Lord: "Sit at my right hand
Lk 20:43 ἐὰς ἀν θω τοὺς ἐχθρόους σου ὑποπόδιον τῶν ποδῶν σου.
   43until such time I make your enemies a footstool for your feet."[321]
Lk 20:44 Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἔστιν;
   44So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars

Lk 20:45 Ἀκούσαντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς,
   45And with the entire crowd listening, he said to the disciples,
Lk 20:46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ
φιλούντων ἀσπασμοὺς ἐν ταῖς ἁγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
πρωτοκλησίαις ἐν τοῖς δείπνοις•
   46"Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings
in the marketplaces, and chief seats in the synagogues, and places of honor at banquets;
Lk 20:47 οἱ κατεσθοῦσαν τὰς οἰκίας τῶν χρηῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὗτοι
λήμφονται περισσότερον κρίμα.
   47they devour the houses of widows, and for a front, make lengthy prayers. These will
receive greater condemnation."

Chapter 21

The Widow's Offering

Lk 21:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δώρα αὐτῶν πλουσίους•
   1And when he looked up, he saw rich people putting their gifts into the donation chest.
Lk 21:2 εἶδεν δὲ τίνα καὶ χήραν πενηχράν βάλλουσαν ἕκει λεπτά δύο,
   2Then he saw a penniless widow dropping there two lepta,[322]
Lk 21:3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἐβαλεν•
   3and he said, "Truly I tell you, this poor widow has put in more than all the rest.
Lk 21:4 πάντες γὰρ οὗτοί ἐκ τοῦ περισσεύοντος αὐτοῦ ἐβαλον εἰς τὰ δώρα• αὕτη δὲ ἐκ τοῦ
ὑπερήματος αὐτῆς πάντα τὸν βίον ὅν εἰχεν ἐβαλεν.
   4For they all put in their gifts out of the extra they had, but she out of her lack put in all she
had to live on."

---

320 20:42 Εἴπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהֹוָה לָאדֹנִי - na'um Yahweh la'Adonai of Psalm 110:1. In this verse, both the Tetragrammaton ה' (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: יְהֹוָה | לָאדֹנִי.
321 20:43 Psalm 110:1
322 21:2 Two small, thin copper coins, totaling about one fourth of one cent.
Signs of the Times

Lk 21:5 Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκοσμηταί, εἶπεν,
5 And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:
Lk 21:6 Ἐκεῖθεν δὲ θεωρεῖτε, ἑλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὡς οὖν καταλυθήσεται.
6 "These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down."
Lk 21:7 Ἐπερώτησαν δὲ αὐτόν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἐσται; Ἐπὶ τι τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;
7 And they questioned him as follows, "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"
Lk 21:8 Ὅ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε; πολλοὶ γὰρ ἑλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες 'Ἐγώ εἰμί· καὶ Ὅ καίρος ἦγγικεν, μὴ πορευθῆτε ὑπὸ οὐκ αὐτῶν.
8 And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them.
Lk 21:9 Ὄταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστάσεις, μὴ ποηθῆτε· δεί γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλὰ οὐκ εὐθὺς τὸ τέλος.
9 So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."
Lk 21:10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθῆσαι ἐδώνος ἐπ’ ἐδώνος, καὶ βασιλείᾳ ἐπὶ βασιλείᾳ·
10 Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,
Lk 21:11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λίμνηι καὶ λυμαί ἑσονται, φόβητρα τε καὶ σημεία ἀπ’ οὐρανοῦ μεγάλα ἐσται.
11 and there will be mega-quakes, and famines and epidemics in various places, and frightful and awesome signs from heaven.
Lk 21:12 Πρὸ δὲ τοῦτων πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδοντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ βασιλείᾳ καὶ ἡγεμόνας, ἐνεκὼ τοῦ ὀνόματός μου.
12 But before all these things, they will lay their hands on you and will persecute you, handing you over to synagogues and prisons, being led all the way up to kings and governors for the sake of my name;
Lk 21:13 Ἀποβήσεται ὑμῖν εἰς μαρτύριον.
13 it will work out for you to be a testimony.
Lk 21:14 Θέτε οὖν ἐν ταῖς καρδίας ὑμῶν μὴ προμελετῶν ἄπολυτος ἔσεσθαι;
14 Put it in your hearts therefore, not to be practicing how to answer in defense;
Lk 21:15 ἄγω γὰρ δόξα ὑμῶν στόμα καὶ σοφίαν, ἢ οὐ δυνήσονται ἀντιστῆσθαι ἢ ἀντεπεῖν πάντες οἱ ἀντικείμενοι ὑμῖν.
15 for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.
Lk 21:16 Παραδοθήσοντες δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ ἀθανατώσουσιν εξ ὑμῶν.
16 But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.
Lk 21:17 Καὶ ἔσθε μοιοῦντες ὑπὸ πάντων διὰ τοῦ ὄνομά μου.
17 And indeed you will be hated by everyone because of my name.
Lk 21:18 Καὶ θρίς έκ τῆς κεφαλῆς ύμών οὐ μὴ ἀπόληται.

18Yet not a hair of your head will perish;

Lk 21:19 Ἐν τῇ ὑπομονῇ ύμῶν κτήσασθε τὰς ψυχὰς ύμῶν.

19by your enduring, you shall gain your lives.323

Lk 21:20 Ὡσταν δὲ ἰδοὺ κυκλουμένην ὑπὸ στρατοπέδων ἱερουσαλήμ, τότε γνώτε ὅτι ἡγγικεν ἡ ἐρήμωσις αὐτῆς.

20But when you see Jerusalem surrounded by armies, then you will know324 that her desolation is near.

Lk 21:21 Τότε οἱ ἐν τῇ ἱερουσαλίῳ φευγόντωσαν εἰς τὰ ὅρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτοσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχόμενοι εἰς αὐτήν.

21Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her.

Lk 21:22 Ὅτι ἡμεῖς ἐκδικήσαμεν αὐτὰ ἐξ οὗ, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

22For those are days325 of vengeance, in fulfillment of all that is written.

323 21:19 κτήσασθε ( Χ L R W Δ 047 131 1071 κτήσασθαι) D E G H K M X Γ Λ Π Ψ 063 2 69 118 157 180 205 565 (579 κτήσασθαι) 597 700 788 8286 892 1006 1009 1010 1071 1079 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2882 M Lect it d Origen Apostolic Constitutions Gregory-Nyssa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR RP TH NA28 (C) || κτήσασθαι (A 13 828 κτήσασθαι) B Θ Q O, F 13 33 124 346 1195 (1253 κτήσαθε) ιαι, ξ, q, l, r, s, vg syr c, s, p, h, (pal) cop sa, both arm eth geo slav Jerome Augustine WH Weiss Trg NA25 || δουσέτε (καυτούς δι' τὰς ψυχὰς ύμῶν) Marcion acc to Tertullian || lac ☔ 65 ☔ 59 ☔ 45 ☔ 44 ☔ F N P Q T 28. The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτάω - κτάομαι in the imperative mood. That would be a command to the disciples to preserve their lives. The committee says it would be more likely that copyists would have changed this verb to conform it to the future tense of the rest of the verbs in the context, more likely than the other way around. Note that the other gospels have the same idea in the future indicative. In some languages the difference between the two readings would not be translatable. I note that in the UBS4 apparatus, the reading of the Syriac is not given. (Is there a translatable difference between “you will gain your lives” and “you shall gain your lives”?) There is also discrepancy as to the reading of iti. And the apparatuses show f1 in support of κτήσασθε, yet manuscript 1 itself, after which the whole family is named, supports κτήσαθε.

324 21:20 The Greek word for "know" here, γνώσκω, is in the form of γνώτε, which could be either imperative or subjunctive mood, since in the form the word would be identical. Imperative would be in English, "when you see Jerusalem surrounded by armies, then know - or then you should know," that her desolation is near." Subjunctive would be in English, "when you see Jerusalem surrounded by armies, then you know - or would know - or will know, or should know, that her desolation is near." 21:22 In the Greek, the word for "day" is anarthrous here, that is, without the article. You will see some translations saying "the days" or "the time," and others saying "days," or "a time." This question regarding the Greek definite article is one of the translation issues most revealing of the translators' doctrinal preconceptions. Here, for example, it can reveal whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these prophecies partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfilled in the tribulation? Or are they solely fulfilled during the time of Titus? Or solely or primarily fulfilled in the tribulation? And prior to the time of Titus, some of God's people no doubt believed that these prophecies had been fulfilled during the time and deeds of Antiochus Epiphanes, either partially or primarily. I have 24 English translations on hand, and they split down the middle; half say "the days" and half say "days" or equivalent. We must interpret this passage by the rest of scripture, and do it in reliance on the anointing of the Holy Spirit, which leads us into all truth. We also must use common sense in light of the context here. This passage, in light of v. 24, seems to be including the destruction of the temple in 70 A.D. Therefore, we must say in v. 22 about the Great Tribulation, that those are "days" of tribulation, not the only ones.
So when these things are beginning to take place, stand yourselves tall and lift up your heads, because your redemption is drawing near."

And then at that time they will see the Son of Man coming in a cloud, with power and great glory.

And 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.

23And 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.

And they will fall by the edge of the sword, and be taken captive to all the nations; and there will be signs in the sun, the moon and the stars, and on earth anxiety of the nations, in uncertainty over the roar of the sea, and surge of the sea and wrath toward this people.

For this people.  Often too much is made of the Greek preposition εν, as it is often no more than a marker of the dative case.  Modern Greek differs from New Testament Greek in many ways, and one of the biggest differences is that there are no longer any Dative Case inflections or suffixes on words like there were in Koine Greek.  Instead, marker words or helper words came to be used.

21:23b Or, "upon the earth"
Chapter 22

The Contract on Jesus

Lk 22:1 Ἡγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη Πάσχα.

1And the Festival of Unleavened Bread, called Passover, was approaching.

Lk 22:2 Καὶ ἔξητον οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτὸν· ἐφοβοῦντο γὰρ τὸν λαὸν.

2And the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

Lk 22:3 Εἰσῆλθεν δὲ Σατανὰς εἰς Ἴονταν τὸν καλούμενον Ἰσκαριώτην, δόντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

Lk 22:4 Καὶ ἀπελθὼν συνελάλησε τοὺς ἀρχιερεύσιν καὶ στρατηγοὺς τὸ πῶς αὐτοῖς παραδῷ 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.

Lk 22:5 Καὶ ἐξήρισαν, καὶ συνεθέσιν αὐτῷ ἀργύριον δοῦναι.

5And they were delighted, and contracted to give him money.

Lk 22:6 Καὶ ἐξουσιοδόθησαν καὶ ἔξητε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἐτερ ὀχλον αὐτοῖς.

6And he accepted, and was looking for the best time for handing him over to them, without the crowd.

---

328 2134 Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metonymous meaning, as is also the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.

329 2136 ἐκτὸς κατασχυσῷ.createTextNode(κατασχυσὴν). The contrast is not the case. The exact opposite is true: their fear of the people was what was still preventing them from killing Jesus. See Endnote #4 on the linear aspect in Luke, which discusses this more fully.
The Passover Supper

Lk 22:7 Ἡλέθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἧ ἔδει θεοθαὶ τὸ Πάσχα.

And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.

Lk 22:8 Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἶπών, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν.

And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

Lk 22:9 Οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;

And they said to him, "Where do you want us to prepare it?"

Lk 22:10 Ο δὲ εἶπεν αὐτοῖς, Ἰδοῦ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεραμίου ὀδότος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἶκιάν εἰς ἣν εἰσπορεύεται.

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.

Lk 22:11 Καὶ ἔρειτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι δὲ διδάσκαλος, Ποῦ ἐστίν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;

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?" '

Lk 22:12 Κάκεινος ὑμῖν δεῖξε ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.

And that person will show you a large upstairs room all furnished. You shall prepare it there."

Lk 22:13 Ἀπελθόντες δὲ εὗρον καθώς εἰρήκει αὐτοῖς, καὶ ἠτοιμάσαν τὸ Πάσχα.

So when they went, they found things just as he had told them; and they prepared the Passover.

Lk 22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσον, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

And when the hour had come, he reclined, and the disciples along with him.

Lk 22:15 Καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering.

Lk 22:16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγων αὐτό, ἐξόν ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

For I tell you: I will certainly not eat it again until such time it has been fulfilled in the kingdom of God."

Lk 22:17 Καὶ δεξαμενος ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο, καὶ διαμερίσατε εἰς ἑαυτοῖς.

And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;

Lk 22:18 λέγω γὰρ ὑμῖν οὐ μὴ πίω ἀπὸ τοῦ νόν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἐξόν οὖ ἡ βασιλεία τοῦ θεοῦ ἔλη.

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."

---

331 Lk 22:7 Greek: θύω. 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.

332 Lk 22:16 ἔντι οὐ μὴ φάγων Π79 333 N A B L 0 111 i a copaubs Apollinarus Cyr Tit-Bost Epiph TH NA28 [B] // οὐκέτι μὴ φαγόμας D // οὐκέτι οὐ μὴ φάγω C7 N // ὅτι οὐκέτι οὐ μὴ φάγω C7 E P W Μ [μαρι(b,10,0),εἰ,ι,φ,λ,ο,ρ] vg arm eth (geo) OrLat TR RP // lac S4 Q T. The word "again" is not in the Greek, but implied. Thus, some copyists apparently felt obliged to add the Greek word οὐκέτι, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."
Lk 22:19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τούτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

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."

Lk 22:20 Καὶ τὸ ποτήριον ὑσαότως μετά τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ κατινή διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

And the cup after the meal in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.

Lk 22:21 Πλὴν ἵδον, ἥ ἡ χεῖρ τοῦ παραδίδοντος με μετ᾽ ἐμοῦ ἕπι τῆς τραπέζης.

But lo, the hand of the one betraying me is with mine on the table.

Lk 22:22 Ὡς ὁ υἱὸς μὲν υἱὸς τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται· πλὴν οὖν τῷ ἀνθρώπῳ ἐκείνῳ δὲ οὐ παραδίδοται.

Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!

Lk 22:23 Καὶ αὐτοὶ ἠρέσαντο συζητεῖν πρὸς ἑαυτούς τῷ τίς ἀρά εἶς ἧς ἄρτων ὁ τοῦτο μέλλων πράσσειν.

And they began to debate with each other which of them therefore might be the one about to do this.

Lk 22:24 Ἔγενετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τῷ τίς αὐτῶν δοκεῖ εἶναι μείζων.

Then there also arose another dispute among them, as to which of them was considered to be greater.

Lk 22:25 Ὁ δὲ εἶπεν αὐτοῖς, ὁ βασιλεὺς τῶν ἑθῶν κυριεύσοντος αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐφρενίζεται καλούνται.

And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'"

Lk 22:26 Ὑμεῖς δὲ ὑπὸ σωτῆρός ἄλλοι ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος· καὶ ὁ ἠγούμενος ὡς ὁ διακονόν.

But not so with you; rather, the greatest among you should be like the youngest, and the leader as the one who serves.

Lk 22:27 Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονόν; Ὑπὲρ ὁ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονόν.

For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.

Lk 22:28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενήκτες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου.

But you are the ones who have stuck with me through my trials;

Lk 22:29 καὶ ὁ διὰ τιθήμαι ὑμῖν, καθὼς διέθετο μοι ὁ πατήρ μου, βασιλεύαν,

and I am assigning to you a kingdom, just as my Father did to me,

Lk 22:30 ὅν ἐοικεῖσται καὶ πάντες ἐπὶ τῆς τραπέζης μου καὶ καθήσεσθε ἐπὶ θρόνων, τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

such that you will eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

---

333 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.

334 22:20 Or possibly, "with" the meal.

335 22:26 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.
Jesus Predicts the Disciples' Crisis of Faith

Lk 22:31 Σίμων, Σίμων, ἵδιον, ὁ Σατανᾶς ἐξητήρατο ύμᾶς, τοῦ σινιάσαι ώς τὸν σῖτον.
31"Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat. 337
Lk 22:32 ἢγὼ δὲ ἐδήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὸν ποτὲ ἐπιστρέψας στήριζον 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."
Lk 22:33 θείον, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύσομαι.
33But he said to him, "Lord, I am prepared to go with you both to prison and to death."
Lk 22:34 θείον, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύσομαι.
34But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."
Lk 22:35 Καὶ εἶπεν αὐτῷ, ὃτε ἀπέστειλα ύμᾶς ἀτέρος ζωλοντιν καὶ πῆρας καὶ ύπόδηματων, μή τινος ὑστερήσῃ: ΟΙ δὲ εἶπαν, οὔθενος.
35And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."
Lk 22:36 Εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἐχὼν βαλλαντίον ἀράτω, ὁμοίως καὶ πῆραν· καὶ μή ἔχων, πωλήσατο τὸ ἱμάτιον αὐτοῦ, καὶ ἄγορασάτω μάχαραν.
36Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.
Lk 22:37 Λέγω γὰρ ύμῖν ὅτι τούτῳ τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἄνουμιν ἐλογίσθην καὶ γάρ τὸ περὶ ἐμοῦ τέλος ἔχει.
37For I tell you, this which is written has to be fulfilled in me: 'And he was considered one of the outlaws.' Yes indeed, that about me is reaching fulfillment."
Lk 22:38 ΟΙ δὲ εἶπαν, Κύριε, ἵδιον, μάχαραί ὅδε δοῦ. Ο δὲ εἶπεν αὐτοῖς, ἤκανόν ἑστιν.
38So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

Gethsemane

Lk 22:39 Καὶ ἔξελθων ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.
Lk 22:40 Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειραμόν.
40And coming upon the place they said to them, "Pray not to come into temptation."
Lk 22:41 Καὶ αὐτὸς ἀπεσάθη ἀπ' αὐτῶν ὥσει λίθου βολήν, καὶ θεὶς τὰ γόνατα προσήχοτε,
41And he withdrew from them, about a stone’s throw away. And having dropped his knees, he was praying,
Lk 22:42 Λέγων, Πάτερ, εἰ βούλει παρένεγκε τούτο τὸ ποτήριον ἀπ' ἑμοῦ· πλὴν μὴ τὸ θέλημά μου, ἄλλα τὸ σὸν γινέσθω.
42as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

336 2230 txt ἐν τῇ βασιλείᾳ μου Ἑβ. 5.2.2 1 157 579 700 1071 1241 1582 latt syr cop TR HF SBL TH NA28 174.2 22174 230 565 1342 1424 1675 geos3 RP 〈lac 〉F S V Y Γ Ω 047 2 22174 230 565 1342 1424 1675 geos3 RP 〈lac 〉F S V Y Γ 2 28 3 2882. MS 1187
337 2231 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.
338 2237 Isaiah 53:12
Lk 22:43 Ὑφῆ δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἑνισχύων αὐτὸν.

43 And an angel from heaven appeared to him, strengthening him.
Lk 22:44 Καὶ γενόμενος ἐν ἄγωνιᾳ, ἐκτενέστερον προσήχετο. Ἐγένετο δὲ ὁ ἱδρὺς αὐτοῦ ὡσεὶ θρόμβοι αὖματος καταβαίνοντες ἐπὶ τὴν γῆν.

44 And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.339
Lk 22:45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὐφέρεν κοιμωμένους αὐτούς ἀπὸ τῆς λύπης.

45 And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.
Lk 22:46 καὶ έπεν αὐτοῖς, Τί καθεύδετε; Ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

46 And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested
Lk 22:47 Ἐτι αὐτοῦ λαλούντος, ἰδού, ὅχλος καὶ ὁ λεγόμενος Ἰουδας, εἰς τῶν δώδεκα, προήρχετο αὐτοὺς, καὶ ἤγιγαν τῷ Ἰησοῦ φιλῆσαι αὐτὸν.

47 While he was still speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them. And he came up to Jesus, and kissed him.340
Lk 22:48 Ἰησοῦς δὲ έπεν αὐτῷ, Ἰουδα, φιλήματι τὸν υἱόν τοῦ ἀνθρώπου παραδίδως;

48 But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"
Lk 22:49 Ἰδοντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον έπαιν, Κύριε, εἰ πατάξωμεν ἐν μαχαίρῃ;

49 And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"
Lk 22:50 Καὶ επάταξεν εἰς τὶς εξ αὐτῶν τοῦ ἁρχιερέως τὸν δούλον, καὶ ἀφείλεν τὸ ύπο αὐτοῦ τὸ δεξιόν.

50 And one of them struck the servant of the high priest, and cut off his right ear.
Lk 22:51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐάτε ἐς τούτου. Καὶ ἀφάμενος τοῦ ὠτίου, ἰάσατο αὐτόν.

51 But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.
Lk 22:52 Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἁρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, ὡς ἐπὶ λῃστὴν ἐξῆλθατε μετὰ μαχαιρῶν καὶ ξύλων;

52 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?"
Lk 22:53 Καθ’ ἠμέραν ὄντος μου μεθ’ οὐμόν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμὲ. Ἀλλ’ αὐτή ἐστιν ύμῶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

53 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."

---

339 22:43-44 Some consider the words in these verses to be an extra-canonical tradition which got added to the gospel of Luke. They are absent in very early and geographically widespread manuscripts and witnesses. See Endnote #3 at the end of this document which discusses this.
340 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 ἰγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως• ὁ δὲ Πέτρος ἤκολούθει μακρόθεν.

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

Lk 22:55 Περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων, ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

Lk 22:56 Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

Lk 22:57 Ὅ δὲ ἤρνησατο, λέγων, Οὐκ οἶδα αὐτὸν γίναι.

57But he denied it, saying, "I don't know him, woman."

Lk 22:58 Καὶ μετὰ βραχὺ ἐτέρος ἐδών αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὅ δὲ Πέτρος ἔφη, Ἀνθρωπε, οὐκ εἰμί.

58And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

Lk 22:59 Καὶ διαστάσας ὦσεὶ ὦρας μιὰς, ἀλλὰς τις διἐσχύριζετο, λέγων, Ἐπ' ἀληθείας καὶ οὕτως μετ' αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖος ἐστίν.

59And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

Lk 22:60 Εἶπεν δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὁ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἄλεκτῳ.

60But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

Lk 22:61 Καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ρήματος τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἄλεκτορα φωνήσῃ σήμερον ἀπαρνήσῃ με τρίς.

61And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times."

Lk 22:62 Καὶ ἐξελθὼν ἔξω ἐκλάουσεν πικρῶς.

62And he went off outside, and bitterly wept.

Before the Sanhedrin

Lk 22:63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιξον αὐτῷ, δέροντες.

63And the men guarding Jesus were making fun of him as they beat him up.

Lk 22:64 Καὶ περικαλύφαντες αὐτὸν, ἐπηρώτων λέγοντες, Προφητεύσον. Τις ἐστίν ὁ πάσας σε; Ἀνακουράζων, ἐπηρώτων αὐτὸν, "Prophesy, who is it that hit you?"

64And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin,
Lk 22:67 λέγοντες, Εἴ σοι εἶ ὁ χριστός, εἶπόν ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἔαν ὑμὴν εἶπον, οὐ μὴ πιστεύσῃς·

67saying, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe,

Lk 22:68 Εἶαν δὲ ἐρωτήσατε, ὦ μὴ ἀποκριθῆτε.

68and if I asked questions, you would certainly not answer.341

Lk 22:69 ἂπο τοῦ γίνη δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

69Nevertheless,342 from now on, the Son of Man will be sitting at the right hand of the power of God."

Lk 22:70 Εἶπαν δὲ πάντες, Σὺ οὐν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς αὐτούς ἐφη, Ὕμεις λέγετε ὅτι ἐγώ εἰμι.

70So they all said, "You are the Son of God then?" And he was saying to them, "You are saying that I am."343

Lk 22:71 Οὐ δὲ ἐπιπέδαις, Τί έτε ἔχομεν μαρτυρίας χρείαν; Αὐτοῖς γὰρ ἥκουσμεν ἀπό τοῦ στόματος αὐτοῦ.

71And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

Chapter 23

Jesus Before Pilate and Herod

Lk 23:1 Καὶ ἀναστὰν ἀπαν τὸ πλήθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

1And the whole assembly of them got up, and they took him before Pilate.

Lk 23:2 Ἡρῴαν δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὑραμεν διαστρέφοντα τὸ ἐχθρὸν ἡμῶν, καὶ κυλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.

2And they began to accuse him, as follows. "We found this man misleading our nation344 and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

341 22:68 txt άποκριθῆτε ὥς Β Λ Τ 1241 12789 copbo Apoll Cyril SBL TH NA28 {B} / άποκριθῆτε μοi Θ· 22 157 205 579 1612 pc14 vgms cop54 Ambrose / άποκριθῆτε η απολύσεις 892 1505 pc38 / άποκριθῆτε μοi η απολύσεις A D E G H K N S U W X Y Δ Π Ψ Ω 0211 0233 f13 2 28 180 565 597 700 1006 1010 1071 1243 1292 1342 1278 2786 М Lec itaurb,c,d,d,P,(h),λ,η,τ,ι αρ v syrσ,r,h arm geo slav Aug TR RP / άποκριθῆτε μοι ουδε άπολύσεις 1424 / άποκριθῆτε μοι η απολύσεις με/μοι ιτα pc5 / άπολύσεις 2542 / omit verse 901 2729 ite vgms / lac Φ55 C F P Q 33

342 22:69 txt δε Φ55 K A B D L T TH NA28 {\} / omit E N W M vg syrP cop54a33 arm eth TR RP / lac Φ55 C F P Q

343 22:70 "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word " 'amartha." 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 ἐξη, the imperfect form of ἐφη, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

344 23:2 txt το εθνὸς ημῶν Φ55 K A B D L N T lat syr SBL TH NA28 {\} / το εθνὸς Α E W M itur7 MarcionE TR RP / lac Φ55 C F P Q. Both main text streams contain the definite article with θνος, which article can serve as a weak possessive pronoun. Usually it is the Byzantine stream supplying the expressly possessive word, but
Lk 23:3 'O de Pilatos ἤρωτησεν αὐτόν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 'O de ἀποκρίθης αὐτῷ ἔφη, Σὺ λέγεις.
3So Pilate examined him, saying, "Are you the king of the Jews?" And he in answer to him was saying, "You are the one saying that."

Lk 23:4 'O de Pilatos εἶπεν πρὸς τοὺς ἄρχιερες καὶ τοὺς ὅχλους, Οὐδὲν εὐφρίσκω ἄτιτον ἐν τῷ ἀνθρώπω τούτῳ.
4And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."

Lk 23:5 Οἱ δὲ ἐπίσημοι, λέγοντες ὅτι Ἀνασεῖε τὸν λαὸν, διδάσκων καθ' ὀλίγη τῆς Ἰουδαίας, ἀφέματος ἀπὸ τῆς Γαλιλαίας ἔως ωδὲ.
5But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."

Lk 23:6 Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἀνθρώπος Γαλιλαίος ἐστίν.
6And when Pilate heard this, he asked, "Is the man a Galilean?"

Lk 23:7 Καὶ ἐπηρώτα εἰ τῇ ἡμέρᾳ τῆς ἐξουσίας Ἡρώδης ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, διὸ καὶ αὐτὸν ἐν Ἰεροσολύμωι ἐν ταύταις ταῖς ἡμέραις.
7And when he had confirmed that he was in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

Lk 23:8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν• ἦν γὰρ ἐξ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζεν τι σημεῖον ἰδεῖν ὡς αὐτοῦ γινόμενον.
8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happening through him.

Lk 23:9 Ἐπηρώτα δὲ αὐτόν ἐν λόγοις ἰκανοῖς• αὐτὸς δὲ ὦδεν ἀπεκρίνατο αὐτῷ.
9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

Lk 23:10 Ἐπιστήμεσαν δὲ ὁι ἄρχιερες καὶ οἱ γραμματεῖς, εὐτύνως κατηγοροῦντες αὐτόν.
10And the chief priests and the Torah scholars were standing there vehemently accusing him.

Lk 23:11 Έξωθενησάς δὲ αὐτόν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν ἑσθήτα λαμπράν, ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ.
11Then Herod, after his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:12 Ἐπέστη δὲ φίλοι ὁ τῇ Ἡρώδῃς καὶ ὁ Πιλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων• προύπηρχον γὰρ ἐν ἕξοχα ὄντες πρὸς αὐτοῦς.
12Which caused Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).

Lk 23:13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἄρχιερες καὶ τοὺς ἀρχόντας καὶ τὸν λαὸν,
13And Pilate summoned the high priest, together with the rulers and the people,

Lk 23:14 εἶπεν πρὸς αὐτοὺς, Προσηνέκατε μοί τὸν ἀνθρώπον τούτον, ὡς ἀποστρέφοντα τὸν λαὸν• καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὐροῦ ἐν τῷ ἀνθρώπῳ τούτῳ ἄτιτον ὴν κατηγορεῖ χατ' αὐτοῦ•
14and he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no basis for the charges you are bringing against him.

here we have the roles reversed. The English translator could legitimately render both of these readings in English as "our nation." And that is what the translators of the Coptic may have done, as they read "our nation."

345 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.
346 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.
347 23:6 The word ei here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc V.; BDF § 440(3).
Lk 23:15 ἀλλ' οὐδὲ Ἰρώδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ, οὐδὲν άξιον θανάτου ἔστιν πεπαραμένον αὐτῷ.

15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

Lk 23:16 Παίδευσας οὖν αὐτὸν ἀπολύσω.

16Therefore, having scourged him, I will release him."

[[Lk 23:17 Ἀνάγκην δὲ εἶχεν ἀπολύσει αὐτοῖς κατὰ ἐστὶν ἑνα.]]

[†I'Now he was obligated by custom according to the festival to release one person to them.]]

Lk 23:18 Ἀνέκραγον δὲ παμπληθεί, λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν•

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

Lk 23:19 ὅς ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

19(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

Lk 23:20 Πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.

20But Pilate, wanting to release Jesus, called out to them again.

Lk 23:21 Οἱ δὲ ἐπεφώνουν, λέγοντες, Σταύρου σταύρου αὐτῶν.

21But they cried out, saying, "Crucify him, crucify him!"

Lk 23:22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησαν αὐτοῖς; Οὐδὲν αἰτίον θανάτου εὑρόν ἐν αὐτῷ· παθεῖσας οὖν αὐτὸν ἀπολύσω.

22But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

Lk 23:23 Οἱ δὲ ἐπέκειντο φωναὶ μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχον αἱ φωναὶ αὐτῶν.

23But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed.

Lk 23:24 Καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἵτημα αὐτῶν.

24And Pilate decided to grant their request.

Lk 23:25 Ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακήν, ἃν ἠτούντο τὸν Ἰησοῦν παρέδωκεν τῷ θελῆματι αὐτῶν.

25And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion

Lk 23:26 Καὶ ὡς ἀπῆγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνα τινὰ Κυρηναῖον ἐρχόμενον ἐρχόμενοι ἀπ’ ἄγρου, ἐπέδεικναν αὐτῷ τὸν σταυρόν, φέρειν ὅπως θελεῖ τοῦ Ἰησοῦ.

26And as they led him away, they seized a Cyrenian, Simon, who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

---

348 23:17 These words now called verse 17 are not found in P75 A B K L T P 070 0211 892* 1241 it² vg ms cop it² bo² and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: K E F G H (N συνήθειαν ἀνάγκην) W Δ Θ Ψ f¹ f¹³ 28 157 (180 579 εἴχον - Imperfect) 205 565 597 700 892c 1006 1010 1071 (1243 ἑνὰ δέσμιον - one prisoner) 1292 1342 1424 1505 2882 Byz Lect it² sur b, c, e, f, f², l, q, r, l vg syr, h (cop⁷⁵om) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D it² syr<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.
Now there was also a notice inscribed above him:

"Blessed are the barren,
And the wombs that never bore,
And the breasts that never nursed."

Matthew 23:33a

Then two others, criminals, were also being taken with him to be executed.

Matthew 23:33b

And they stood there, watching. Now the rulers were also there, sneering at him, saying, "He saved others; he should save himself, if this is the one chosen the Christ of God.

Matthew 23:36

And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

Matthew 23:37

But Jesus turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.

Matthew 23:38

Now there was also a notice inscribed above him:

"This is the King of the Jews."
And of the criminals hung there was deriding him, saying, "You are the Christ, aren't you? 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?"

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.

Jesus' Death

And it was now about noon, and darkness came across the whole land until 3:00 p.m., the curtain of the temple was torn in two.

For the sun was darkened.

And after he had said this, he expired.
Lk 23:47 'Idōn dē ὁ ἐκατοντάρχης τὸ γενόμενον, ἐδόξαζεν τὸν θεόν, λέγων, Ἄντως ὁ ἀνθρώπος οὗτος δίκαιος ἦν.

47Now the centurion when he saw what had happened, was giving glory to God, by saying, “This really must have been a righteous man.”

Lk 23:48 Kαὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τῶποντες τὰ στήθη ὑπεόστρεφον.

48And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts.

Lk 23:49 Ἐισηγείοντες δὲ πάντες οἱ γυναῖκοι αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὑπὸσα ταύτα.

49But all those who knew him, including the women358 who had followed with him from Galilee, stood off at a distance throughout, watching these things.

**Jesus’ Burial**

Lk 23:50 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσῆφ, βουλευτῆς υπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος

50And behold, there was a council member named Joseph, who was a good and righteous man.

Lk 23:51 – οὗτος οὖκ ἦν συγκατατεθημένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν – ἀπὸ Ἀριμαθαίας πόλεως τῶν Ιουδαίων, δὲ προσελθὼν τῇ βασίλειᾳ τοῦ θεοῦ.

51(he was not going along with their decision and actions), from Arimathea, a city in Judea, who was looking forward to the kingdom of God.

Lk 23:52 οὗτος προσέλθων τῷ Πιλάτῳ ἠτίθησα τὸ σῶμα τοῦ Ἰησοῦ.

52This man went to Pilate and asked for the body of Jesus.

Lk 23:53 Καὶ καθελὼν ἐνετολίζεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτόν ἐν μνήματι λαξευτῷ, οὗ οὖν ἦν οὐδεὶς οὕτως κείμενος.

53And when he had taken it down he wrapped it in linen, and laid it in a hewn-out tomb, which no one was lying in yet.

Lk 23:54 Καὶ ἤμερα ἦν Παρασκευῆς καὶ σάββατον ἐπέφωσκεν.

54And it was the day of Preparation, and the Sabbath was coming on.

Lk 23:55 Κατακολουθήσασαι δὲ γυναῖκες, αἰτίνης ἦσαν συνελημνυθήσεται ἐκ τῆς Γαλιλαίας αὐτῶ, ἔθεασαν τὸ μνημεῖον, καὶ ὡς ἔτθη τὸ σῶμα αὐτοῦ.

55Now 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 interfered.

Lk 23:56 Ὑποστήρισασαι δὲ θησαυρὸν ἀρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον θησαυρὸς κατὰ τὴν ἐντολὴν,

56Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

**Chapter 24**

**The Resurrection**

Lk 24:1 τῇ δὲ μιᾷ τῶν σαββατῶν όρθρου βαθέως ἐπὶ τὸ μνήμα ἠλθον φέρουσαι ὧ ἦτοίμασαν ἀρώματα.

1but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.359

---

357 **23:46** This is as Jewish as King David who said it first, see Psalm 31:5 (6) in the Hebrew https://mechon-mamre.org/p/pt/pt2631.htm

358 **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.”

359 **24:1** txt ἀρωματα υβγ Π Β C* L lat cop sylSbl TH NA28 ἀρωματα καὶ τινες συν αυτας. ρ) ελογινζοντο δε εν εαυταις τις αρα αποκαλυπει ημιν τον λιθον 070 καὶ τινες συν αυτας. ρ) ελογινζοντο δε εν
Jesus Appears to the Women

Lk 24:3 Εἰσελθόντα δὲ οὖς εἶδον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

And when they went inside, they did not find the body of the Lord Jesus.

Lk 24:4 Καὶ ἐγένετο ἐν τῷ πόλεμῳ αὐτῶν περί τοῦτο, καὶ ἴδον, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἑορτῇ ἀστραπτούσῃ.

And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

Lk 24:5 Ἐμφάνθησαν δὲ γενομένου αὐτῶν, καὶ κλινοῦσών τα πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς, Τί ζητεῖτε τὸν Ἵσταν μετὰ τῶν νεκρῶν;

And when terror came over them, such that they had bowed their faces down to the ground, the men said to them, "Why are you looking for the living among the dead?

Lk 24:6 Ὑμεῖς δὲ ἔστιν ὦδε, ἀλλὰ ἡγέρθην· μνήσθητε ὡς ἠλάλησαν ὑμῖν, ἐτί ἦν ἐν τῇ Γαλιλαίᾳ,

He is not here, but is risen! Recall how he spoke to you while still in Galilee,

Lk 24:7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὃν ἐπὶ τῇ τρίτη ἡμέρα ἀναστήση.

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."

Lk 24:8 Καὶ ἐμνήσθησαν τῶν ἡμετέρων αὐτῶν,

And they did recall his statements.

Lk 24:9 καὶ ὑποστρέφασαν ἀπὸ τοῦ μνημείου, ἀπῆγγελαν ταῦτα πάντα τοῖς ἐνδέκα καὶ πάσιν τοῖς λοιποῖς.

And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

Lk 24:10 Ἡμοὶ δὲ ἡ Μαγδαληνή Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοίπαι σὺν αὐταῖς, ἐλεγεν πρὸς τοὺς ἄστυλοὺς ταῦτα.

Now it was the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles;

Lk 24:11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὀσεὶ λήρος τὰ ῥήματα ταῦτα, καὶ ἠπίστησαν αὐταῖς.

and these statements appeared to them as nonsense, and they did not believe them.

Lk 24:12 Ο ὁ Πέτρος ἀναστὰς ἐδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψανε δὲ καὶ ἠπιστήσεται πρὸς ἑαυτὸν ὑπακόειν 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

Lk 24:13 Καὶ ἴδον, δύο ἔστιν αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν παρευμένοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἰερουσαλήμ, ἢ ὄνομα Ἐμμαώς.

And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles from Jerusalem.

Lk 24:14 Καὶ αὐτοὶ ὀμίλουσιν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

And these two were conversing with each other about the outcome of all these things.

Lk 24:15 Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοῖς καὶ συζητεῖν, καὶ αὐτός Ἰησοῦς ἐγέγορα συνεπροέτει αὐτοῖς.

And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

Lk 24:16 Οἱ δὲ ὀδηγοὶ αὐτῶν ἐκφρασάμενον τῷ μὴ ἐπιγνώσαν αὐτῶν.

16Their eyes, however, were being restrained, so as not to recognize him.
Lk 24:17 Eipen de prois autous, Tivnes oi logoi otooi oux antithallete prois allhlous peripatoontes kai esathesan skurwposi.

17And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop,  looking dismal.

Lk 24:18 Htopikideis de eis onomati Kleopas, eipen pros auton, Sti mwnos paroikieis  'Ierousalhm, kai oux enwos ti genvomena en auti en tais hmerais tautes.

18And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem, and unaware of the things happening in it during these days?"

Lk 24:19 Ka eipen autous, Poiia; Oi de eipan auto, Ta peri Ihsou tou Naarhnyou, ois egenveto anh prophihtis dunatos en ergw kai logw enantion tou theou kai pantos tou loas.

19And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people;

Lk 24:20 otpous to pardewkan auton oi arxieres kai oi arxontes hemwn eis krima thanatou, kai estairwosan auton.

20how the chief priests and our rulers handed him over for the sentence, and how they crucified him.

Lk 24:21 Eth hmes de utpizomen eti autous estin o mellwn lutorothesai ton lshal. Allla ge kai oum pasin touss trpteni thtautn hmeran agie af oth tauta egenveto.

21And here we had been hoping he was the one who was going to redeem Israel. And what is more, he is already spending his third day in the grave since when these things took place.

Lk 24:22 Alla kai gynaikes tines ex hemwn exesthsan hemax, genvomenai orhринai epi to mnmeion.

22And not only that, now some of our number have confounded us. They were at the tomb early this morning,

Lk 24:23 Ka eipen autous, Hlthon legousai kai utpasoan angelew enorakena, oth legousan auton zhan.

23and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

Lk 24:24 Ka eipen autous, Oi de eipan auton kai ekteleis eis an wos kathos kai ai gynaikes epov auton de ouk elidon.

24So some of our number went to the tomb, and found it just as the women had said; but him they did not see."
are not things required for the Christ to suffer in order to go on into his glory?"

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 where they were going, and he pretended to go on farther.

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 they said to each other, "Were not our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?"

And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together,

who were saying that the Lord really was risen, and had appeared to Simon.

And then the former were recounting the events on the road, and how he was made known to them in the breaking of the bread.

Jesus Appears to the Apostles

And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."

But alarmed they were, and terrified, thinking they were seeing a ghost.

And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?"

Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having."
Lk 24:40 Kai toútō eîpōn édeiçen autōís tás xei̱rās kai toús pódas.
40And when he had said this, he showed them his hands and his feet.

Lk 24:41 Ἐτεὶ δὲ ἀποστόλων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἑχετέ τι βρῶσιμον ἐνθάδε;
41But, since they were still not believing, out of joy and astonishment, he said to them,

"What do you have to eat in this place?"

Lk 24:42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὁπτοῦ μέρος.
42So they handed him a piece of broiled fish.

Lk 24:43 Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
43And he took it, and ate it in front of them.

The Ascension

Lk 24:44 Εἶπεν δὲ πρὸς αὐτοὺς, Οὗτοι οἱ λόγοι οὗς ἐλάλησα πρὸς ὑμᾶς ἔτι ὄννυ ὑμῖν, ὃτι δὲ πληρωθήσεται πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως 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."

Lk 24:45 Τότε διήνοιξαν αὐτῶν τὸν νόον, τοῦ συνιέναι τὰς γραφάς.
45Then at that time he opened their minds to understand the scriptures.

Lk 24:46 καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραψαν παθῶν τὸν χριστόν, καὶ ἀναστήσει 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,

Lk 24:47 καὶ κηρύχθησαν ἐπὶ τῷ ὄνοματι αὐτοῦ μετάνοιαν καὶ ἀφεσεν ἀμαρτίων εἰς πάντα τὰ ἐννήματος ἀρξαμένου ἑτοιμάζοντος Πατρὸς Ἰερουσαλήμ.
47and that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.

Lk 24:48 Ὑμεῖς μάρτυρες τούτων.
48You are witnesses of these things.

Lk 24:49 Καὶ ἔστε ἀποστέλλω τὴν ἑπαγγελίαν τοῦ πατρὸς μου ἐν τῷ ὄνοματι αὐτοῦ, ὦ και ἐὰν νοεῖς ἐν τῇ πόλει ἑως ὅλος ἐνδούσῃς εἶ ὑφοὺς 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 endowed with power from on high."

Lk 24:50 Ἐξήγαγεν δὲ αὐτοὺς ἐξω ἐν τῷ ἀναπαύσατον καὶ ἐπάρας τὰς χεῖρας αὐτοῦ ἐυλογησαν αὐτοῖς.
50Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

Lk 24:51 Καὶ ἔγενετο ἐν τῷ εὐλογεῖν αὐτῶν αὐτοῖς, διότι ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανὸν.
51And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

Lk 24:52 Καὶ αὐτοὶ προσκυνήσαντες αὐτῶν, ὑπέστρεψαν εἰς Ἰερουσαλήμ µετὰ χαρᾶς µεγάλης.
52And they, after worshiping him, returned back to Jerusalem with great rejoicing.

---

364 24:42 txt μέρος ἩN K A D L W it de syr a cop sa boipt Clem Or εid Cyril Ps-Ath Aug Diatess-Arab SBL TH NA28 B] μέρος καὶ κηριον it* Jerome Diatess-Arab μέρος καὶ απο μελισσου κηριου E N M it Byz syr e p sa pal h with cop sa boipt Justin Eph Tert Cyril Epiph Jer TR RP μέρος καὶ απο μελισσου κηριου E it sar fr le vg arm geo Cyril-Jerusalem Proclus; Aug Variamadum lac ΦC P Q T
καὶ ἔσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

53 And throughout those days they were continually at the temple, praising God.
ENDNOTES

Endnote #1 – Matthew's vs. Luke's Genealogy

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<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>
</tr>
<tr>
<td>Judah</td>
<td>Judah</td>
</tr>
<tr>
<td>Perez</td>
<td>Perez</td>
</tr>
<tr>
<td>Hezron</td>
<td>Hezron</td>
</tr>
<tr>
<td>Aram</td>
<td>Aram</td>
</tr>
<tr>
<td>Amminadab</td>
<td>Amminadab</td>
</tr>
<tr>
<td>Nahshon</td>
<td>Nahshon</td>
</tr>
<tr>
<td>Salmon</td>
<td>Salmon</td>
</tr>
<tr>
<td>Boaz</td>
<td>Boaz</td>
</tr>
<tr>
<td>Obed</td>
<td>Obed</td>
</tr>
<tr>
<td>Jesse</td>
<td>Jesse</td>
</tr>
<tr>
<td>David</td>
<td>David</td>
</tr>
<tr>
<td>Solomon</td>
<td>Nathan</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>Mattatha</td>
</tr>
<tr>
<td>Abijah</td>
<td>Menna</td>
</tr>
<tr>
<td>Asa</td>
<td>Melea</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Eliakim</td>
</tr>
<tr>
<td>Joram</td>
<td>Jonam</td>
</tr>
<tr>
<td>Uzziah</td>
<td>Joseph</td>
</tr>
<tr>
<td>Jotham</td>
<td>Judah</td>
</tr>
<tr>
<td>Ahaz</td>
<td>Simeon</td>
</tr>
<tr>
<td>Hezekiah</td>
<td>Levi</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Matthat</td>
</tr>
<tr>
<td>Amos/Amon</td>
<td>Jorim</td>
</tr>
<tr>
<td>Josiah</td>
<td>Eliezer</td>
</tr>
<tr>
<td>Jeconiah</td>
<td>Joshua</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Er</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Elmadam</td>
</tr>
<tr>
<td>Abiud</td>
<td>Cosam</td>
</tr>
<tr>
<td>Eliakim</td>
<td>Addi</td>
</tr>
<tr>
<td>Azor</td>
<td>Melki</td>
</tr>
</tbody>
</table>
It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](http://www.carm.org/diff/2geneologies.htm)

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

First, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other 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 δύο, the "two," in square brackets, and the UBS editorial committee gives it a [C] rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δύο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaïtic 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 Ψ B D, the Old Syriac, the Old Latin,
etc., etc., is ordinarily regarded at once as the original reading. If in addition
the opposing reading lies under the suspicion of ecclesiastical "normalizing,"
the testimony becomes irrefutable. The opposing witnesses represent
entirely an ecclesiastical normalizing. That they are in the majority is
altogether understandable; if they are ancient, this only proves how early the
normalizing process began to operate. For these reasons ἑβδομήκοντα δύο
should be printed without square brackets. K.A.

In other words, why would some copyists change the number away from the symbolically
significant "seventy" to a symbolically insignificant "seventy-two"? It is more likely that the
copyists who did the changing of the originals were the ones who changed it to "seventy" in
order to make it line up with the strong tradition of 70 in the Bible and Jewish tradition.
(This latter is part of what Kurt Aland calls "normalizing." There are many instances in the
Greek New Testament where the original reading is very obscure, or is poor grammar, or is a
very unpopular teaching. Later copyists tended to smooth over these passages, or
"normalize" them.)

There may be no symbolism at all involved in the number "seventy-two." Unless there is
significance that it is divisible by twelve. Six times.

Well then, since the messengers were sent out two by two, let's examine how each number is
divisible by two. If Jesus sent out seventy, that means there were 35 pairs of them. If
Jesus sent out seventy-two, that means there were 36 pairs of them.

There may be no symbolism at all in what number of emissaries Jesus sent out. Yes, it is
possible that he did intend some symbolism. But we should beware lest we change original
holy writ just because we want a symbolism in it. It is possible Jesus did not intend any symbolism.

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:

Transverse Lk 22:43-44 after Mt. 26:39 f¹³

Include with major variants: A B N R T W 0211 124 158 179 579 713 788 1071

Include with asterisks or obeli: Δ* Πc 892c mg 1079 1195 1216 copb°


"The absence of these verses in such ancient and widely diversified witnesses as Ψᵽ, A B T W syr⁸ cop², arm, geo Marcion Clement Origen al, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Πc 892c mg 1079 1195 1216 copb°) and their transferral to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are
no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.

*Thomas A. Wayment, "A New transcription of P.Oxy 2383 (ph⁶⁹); NovT 50 (2008) 351-57

Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.

Omit: \(\text{p}^{66,75}\) \(\text{κ}^{3a}\) \(\text{B D* W} \ Θ \ 070 \ 0241 \ 31* \ 38 \ 435 \ 579 \ 597* \ 1241 \ 1808* \ 2622\,\text{l} \ 2633 \ \text{it}^{a,b,c,d}\) syrs \(\text{cop}^{\text{sa,bo}}\) \(\text{mss}\)

Include with minor variants: \(\text{κ}^{a,2b}\) (A omit “Father”) \(\text{C D3} \ (\text{E with *) F G H (Κ εἰπεν for ἔλεγεν)} \ L \ M \ N \ Q \ U \ X \ Γ \ Δ \ Λ \ Π \ Ψ \ 063 \ 0211 \ 0250= \ 11561 \ ι^2 (\text{f13}) \ 2 \ 28 \ 33 \ 131 \ 157 \ 158 \ 180 \ 205 \ 565 \ 597c \ 700 \ 713 \ 828 \ 892 \ 1006 \ (1009 \ \text{ποιῶνύν) 1010 \ 1071 \ 1079 \ (1195 for τι)} \ 1216 \ (1230 \ 1253 \ Ησσούς ἐξαιρομένος ἔλεγεν)} \ 1242 \ 1243 \ 1292 \ 1342 \ 1344 \ 1365 \ 1424 \ 1505 \ 1546 \ 1646 \ 2148 \ 2174 \ \text{Lec} \ \text{itaur,b,c,ef2,l,r1} \ \text{vg syrc,p,h,pal} \ \text{copbopt} \ \text{arm eth geo slav Diatess Irenaeuslat 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 \(\text{p}^{75}\) \(\text{B D* W} \ \text{it}^{a,d}\) syrs \(\text{cop}^{\text{sa,bo}}\) \(\text{mss}\) 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 discriminatingly than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in fact, this makes all the difference for a proper understanding of several passages, some of which are shown and discussed below.

Luke 1:34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἠγγέλον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
And Mary said to the angel, "How will this happen, since I am not knowing a man?"

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

Luke 5:33 Οὐ δὲ εἶπαν πρὸς αὐτὸν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οὐ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.
They then said to him, "The disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

Luke 6:46 Τί δὲ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἄ λέγω;
"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?"

Luke 11:9 Καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·
So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Luke 11:10

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

The moral of that story is the virtue of brash persistence.

Luke 16:21

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.

Luke 18:3

But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not separate Greek words in the Greek text specifically corresponding to "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

Luke 18:7

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.

Luke 22:2

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.
And the chief priests and scribes sought how they might kill him; for they feared the people.

And the chief priests and the scribes sought how they might put him to death; for they feared the people.

and the chief priests and the scribes sought how they might kill him; for they feared the people.

and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.

The chief priests and the scribes sought how they might put him to death, for they feared the people.

So the high priests and the scribes continued to seek how they might put Him to death, for they were afraid of the people.

Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus.

and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the scribes were looking for some way of doing away with him, because they mistrusted the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

And the chief priests and the scribes sought how they might kill Him, for they feared the people.

and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the scribes were seeking a way to do away with him, for they feared the people.

and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people.

and the chief priests and the scribes were trying to devise some means of doing away with him; for they were afraid of the people.

The chief priests and the scribes were seeking how to put him to death; for they feared the people.

And the chief priests and the scribes were looking for some way to get Jesus to death, for they were afraid of the people.

And the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.

The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.

The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.
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 15:27

ἡ δὲ ἐῖπεν, Ναί, κύριε, καὶ γάρ τὰ κυνάρια ἔσθειε ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

27But she said, “True, Lord; yet the dogs certainly eat of the crumbs falling from their master’s table."

If there is any adversative meaning here at all, it would be contained in the conjunction 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)


**NKJV** = New King James Version, 1979, Copyright © 1982 by Thomas Nelson, Inc., Nashville, Tennessee

**Recover**. = Recovery Version, 1985, Revised 1991, Copyright © 1991 by Living Stream Ministry, Anaheim, California (the "Local Church"; notes by Witness Lee.)

