The Gospel of

LUKE

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The Good News According to

LUKE

KATA LOUKAN

Chapter 1

Introduction

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

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

Lk 1:2 καθὼς παρέδωκαν ἡμῖν οἱ ἄρχης αὐτότταται καὶ ὑπηρέτα γενόμενοι τοῦ λόγου,

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

Lk 1:3 ἔδωκεν ἀμοί, παρηκολουθηκότι ἀνωθεν πάσιν ἁριβῶς, καθεξῆς σοι γράφαι, κράτιστο Θεόφιλε,

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

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

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

The Birth of John the Baptist Foretold

Lk 1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερέως τις ὁ νόματι Ζαχαρίας, εἷς ἐφημερίας Ἀβία· καὶ γυνὴ αὐτῶς ἐκ τῶν θυγατέρων Ἄρων, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβέτ.

5It came about in the days of Herod, king of Judea, that there was a priest, Zechariah by name, of the rotation of Abijah.4 And his wife was from the daughters of Aaron, and her name was Elizabeth.

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1:2 Or, "as delivered to us by those who from the beginning were eyewitnesses and stewards 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 stewards 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 1 John 1:1 and John 1. Otherwise, what would it mean? That they saw Jesus write the word down? But I do not believe that is what Luke is saying. I believe he is saying that the men who were the first eyewitness of Jesus, were given the trust of being stewards of the word, of the message. See Acts 1:21-22, which Luke also wrote. There we read how it was decided that the original eyewitnesses became official stewards of the word.

2 1:5a txt βασιλέως NA28 || τοῦ βασιλέως TR RP

3 1:5b txt γυνὴ αὐτῶς NA28 || ἡ γυνὴ αὐτοῦ TR RP
Lk 1:6 Ἡσαν δὲ δίκαιοι ἅμορφοτεροί ἑναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἑντολαῖς καὶ δικαιώμασιν 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 οὖκ ἦν αὐτῶς τέκνον, καθότι ἦν ἢ Ἔλισάβετ στείρα,6 καὶ ἅμορφοτεροὶ προβεβηκότες ἐν ταῖς ἑμέραις αὐτῶν ἦσαν.

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

Lk 1:8 ¶ Ἐγένετο δὲ ἐν τῷ ιερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἑναντίον 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 θέος τῆς ιερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθών εἰς τὸν ναὸν τοῦ κυρίου.

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

Lk 1:10 Καὶ πάν 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 Ἄφθη δὲ αὐτῶ ἅγγελος κυρίου, ἔστως 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 ἔταράνθη Ζαχαρίας ἱδόν, καὶ φόβος ἐπέπεσεν ἐπὶ αὐτόν.

12Seeing it disturbed Zechariah, and fear fell over8 him.

Lk 1:13 Εἶπεν δὲ πρὸς αὐτὸν ὁ ἅγγελος,  Μή φοβοῦ, Ζαχαρία. διότι εἰσηκουσθή ἡ δεσπόι σου, καὶ ἢ γυνὴ σου Ἔλισαβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ όνομα 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 him his name John.

Lk 1:14 Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει9 αὐτοῦ χαρῆσονται.

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

Lk 1:15 Ἐσται γὰρ μέγας ἐνώπιον τοῦ κυρίου,10 καὶ σῶσαι ὁ μή πτη, καὶ πνεύματος ἁγίου πληρωθήσεται 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.11

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4 1:5c The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
5 1:6 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
6 1:7 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
7 1:9 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
8 1:12 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
9 1:14 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
10 1:15 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
11 1:16 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
Lk 1:16 Καὶ πολλοῦς τῶν υἱῶν Ἰσραήλ ἐπιστρέφει ἐπὶ κύριον τὸν θεὸν αὐτῶν•
16 He will turn many of the children of Israel toward the Lord their God.

Lk 1:17 καὶ αὐτὸς προελύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δύναμι Ἡλίου,
ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκναν, καὶ ἀπειθεῖς ἐν φρονιμίᾳ δικαίων, ἐτοιμάσαι
κυρίῳ λαόν κατεσκευαζόμενον.
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 children, because that is more what is broken in the absence of the power of t
their fathers? Or mothers to the same extent? I think it is the former. That is why I am leaving it
The question is, what is broken? Is it mor
father. Note that Malachi in the Hebrew also says that He will turn the hearts of the sons to the fathers.
Several translations make the word
Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint
number of fathers is set by verse 16, “He will turn

Lk 1:18 Καὶ ἐδέχθην Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσωμαι τοῦτο; Ἐγὼ γὰρ εἰμὶ
πρεσβύτερος, καὶ ἢ γυνῆ μου προβεβηκών 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 εἰπὲν αὐτῷ, Ἐγὼ εἰμὶ Γαβριήλ ὁ παρεστηκός ἐνώπιον
τοῦ θεοῦ• καὶ ἀπεστάλην λαλῆσαι πρὸς σέ, καὶ εὐαγγελίσασθαι 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 ἵδε, ἐσοσπῶκαν καὶ μὴ δυνάμενος λαλῆσαι, ἢχρι ἢ ἡμέρας γένηται ταύτα, ἀνθ' ὁν ὑμῶν ἐπιστέυσαν τοῖς λόγοις μου, οὕτως πληρωθοῦσαι 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 ἤν τὸ λαός προσδοκῶν τὸν Ζαχαρίαν, καὶ ἑθαμαζόν ἐν τῷ χρονίζειν ἐν τῷ
ναι αὐτῶν. 15
21 And the people were waiting for Zechariah, and wondering about his delay
in the temple.

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

23And when he came out, he was not able to speak to them, and they knew: a vision he had seen in the temple. He kept motioning to them, and remained mute.

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

24And when his days of service were completed, he went home.

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

25After those days, his wife Elizabeth conceived, and she hid herself for five months.

Lk 1:25 ὅτι Οὔτως μοι πεποίηκεν κύριος ἐν ἡμέραις αῖς ἐπείδειν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.

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

The Birth of Jesus Foretold

Lk 1:26 ¶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ύπὸ ἄπο τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέθ.

27And in the sixth month, the angel Gabriel was sent out from God, to a town in Galilee named Nazareth,

Lk 1:27 πρός παρθένον μεμνηστευμένην εμνηστευμένην ἀνδρὶ ὃ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυιδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

28to a virgin pledged to be married to a man named Joseph, of the house of David. And the virgin’s name was Mary.

Lk 1:28 Καὶ εἰσελθὼν ἄγγελος πρὸς αὐτὴν εἶπεν, Χαϊρε, κεχαριτωμένη• ὁ κύριος μετά σοῦ.

29And the angel went in to her, and said, "Hail, O favored one! The Lord is with you." 23

Lk 1:29 Ἡ δὲ διεταράχθη ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπός εἰη ὁ ἀσπασμός ὦτος.

24But she was very troubled by the utterance, and wondered what sort of greeting this might be.
Lk 1:30 And the angel said to her, "Fear not, Mary, for you have found favor with God.

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

Lk 1:32 This man will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David,

Lk 1:33 and he will reign over the house of Jacob for ever; and of his kingdom there will be no end.

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

Lk 1:35 And in answer the angel said to her, "The Holy Spirit will come upon you, and power of the Most High will overshadow you. For this reason also, you shall conceive a son, and this is the sixth month with her, she who was called barren.

Lk 1:36 And the angel said to her, "And this is the word which was spoken to you by the mouth of the Lord, saying, "This man will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."

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

Lk 1:38 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.

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25 129b ην ἐπι τῷ λόγῳ διεταράχθη NA28 // διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ TR RP

26 131 ην ἐπι τῷ λόγῳ διεταράχθη NA28 // διεταράχθη TR RP

27 134 "I am not knowing a man," with the verb for know in the continuous aspect, is a euphemism meaning, "I am not being intimate- having sex with a man, now or in the near future."

28 135 The one to be born would already have been called holy, in that it would be a firstborn male; see Exodus 13:2, 14-16.

29 136a ην ἐπι τῷ λόγῳ διεταράχθη NA28 // διεταράχθη TR RP

30 136b ην ἐπι τῷ λόγῳ διεταράχθη NA28 // διεταράχθη TR RP

31 137a ην ἐπι τῷ λόγῳ διεταράχθη NA28 // διεταράχθη TR RP. A more correct rendering of τοῦ θεοῦ would be, "Therefore for God."

32 137b Literally, "Because with God every saying will not be impossible," οὐκ ἀδυνατήσει para to theos pan rēma. The BDF grammar states that rēma - hrema here is Hebraistic in use: "thing, matter, event," and that ouk...pan 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 rēma," harks back to the use of rēma 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: Μὴ ἀδυνατήσει para to theos rēma? "Is anything too hard for the LORD?" That was when the angel of the LORD had announced to the aged Sarah that she would bear a son. There, the word rēma - hrema is used as meaning "anything."
Mary Stays With Elizabeth

Lk 1:39 Ἀναστάσα δὲ Μαρίαν ἐν ταῖς ἡμέραις ταύταις ἑπορεύθη εἰς τὴν ὀρεινὴν μετὰ σποουδῆς, εἰς πόλιν Ἰουδα.

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

Lk 1:40 καὶ εἰσήλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἕλισάβετ.

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

Lk 1:41 Καὶ ἐγένετο ὡς ἤκουσεν τὸν ἁπασαμόν τῆς Μαρίας ἡ Ἕλισάβετ,

41And it came about that when Elizabeth heard Mary’s greeting, the baby in her womb did leap, and Elizabeth was filled with the Holy Spirit.

Lk 1:42 καὶ ἀνεφώνησεν φωνὴ μεγάλη, καὶ εἶπεν, Εὐλογημένησαν ὑν ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

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

Lk 1:43 Καὶ πόθεν μοι τοῦτο, ἵνα ἐλθῇ ἡ μὴτηρ τοῦ κυρίου μου πρὸς ἐμὲ,

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

Lk 1:44 Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἁπασαμοῦ σου εἰς τὰ ὄτα μου, ἐσκίρτησαν ἐν ἀγαλλίασε τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

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

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

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

Mary's Song

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

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

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

47and my spirit did rejoice in God my Savior,

33 1:41 txt τὸν ἁπασαμόν τῆς Μαρίας ἡ Ἕλισάβετ NA28 || ἡ Ἕλισάβετ τὸν ἁπασαμὸν τῆς Μαρίας
34 1:42 txt ἀνεφώνησεν φωνὴ Α TR RP || ἀνεφώνησεν κραυγὴ Β NA28 || ἀνεβόησεν φωνὴ Κ
35 1:43 txt ἐμέ NA28 || με TR RP
36 1:44A txt ἐν ἀγαλλίασε τὸ βρέφος ΤΡ NA28 || τὸ βρέφος ἐν ἀγαλλιάσει RP
37 1:44B Leapt in ἀγαλλίασις. This word is found only in Biblical and ecclesiastical literature. It refers primarily to messianic exultation. Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:26, the church fellowshipped 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...bles his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary’s, only that the imperative mood of the verb 'magnify' is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., "Magnify the Lord, O my soul." The songs of Mary and Zechariah are the most Semitic parts of Luke.
Lk 1:48 Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσα αἱ γενεαὶ.

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

Lk 1:49 Ὅτι ἐποίησεν μοι μεγάλα ὅ δενατός, καὶ ἰμιμὸν τὸ ὄνομα αὐτοῦ.

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

Lk 1:50 Καὶ τὸ ἐλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς ὁ τὸ φοβουμένοις αὐτοῦ.

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

Lk 1:51 Ἐποίησεν κράτος ἐν βραχίων αὐτοῦ, διεκόρπισεν ὑπερηφάνους διανοια καρδίας αὐτῶν.

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

Lk 1:52 Καθείλεν δυνάτας ἀπὸ θρόνων, καὶ ὑψοσένα ταπείνους.

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

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

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

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

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

39 1:49a txt μεγάλα NA28 || μεγαλεία TR RP
40 1:49b ...ο δυνατός, καὶ ἰμιμὸν τὸ ὄνομα αὐτοῦ, καὶ τὸ ἐλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοις φοβουμένοις αὐτοῦ. Traditionally, this ό δυνατός, καὶ ἰμιμὸν τὸ ὄνομα is considered an example of the Hebraistic use of καὶ to co-ordinate words with independent clauses; so Friedrich Blass, and thus read: "The Mighty One did great things for me, wherefore his name is holy." But ἰμιμὸν is ambiguously both masculine and neuter, and the flow seemed to group together "his name and his mercy" as that which is holy. In the Greek, ἰμιμὸν τὸ ὄνομα αὐτοῦ, καὶ τὸ ἐλεος αὐτοῦ...τοις φοβουμένοις, "holy his name and his mercy," the words 'holy,' 'name,' and 'mercy' are all three neuter singular; 'name' and 'mercy' are subjects; and 'holy' is the predicate adjective, and there is no verb, except the implied copula verb εἶστιν, 'is.' The O-V-S syntax is more common when a single verb has a double subject. 'Eisitiv is by far the copula most frequently omitted but implied in Greek, and a preference for omission is observed in (1) proverbs, (2) impersonal constructions, especially those expressing possibility or necessity, (3) questions, and (4) exclamations. And the τοις φοβουμένοις, "to those who fear him," is something like an "ethical dative," (also a Semitism), thus meaning, "his name and his mercy will be holy in the eyes of those who fear him." For is not the kindness and forbearance of God meant to lead you to repentance and holiness? (Romans 2:4) For other examples of the ethical dative, see Jonah 3:3, Acts 7:20, II Peter 3:14, and possibly the ἐρχομαί οοι of Rev. 2:5. We have examples of the ethical dative in English literature also. See Milton's Paradise Lost, Book I, Lines 25-26: "I may assert Eternal Providence, And justify the ways of God to men." In other words, justify the ways of God in the eyes of men, in the sight of men.

41 1:50a txt γενεὰς καὶ γενεὰς NA28 || γενεὰς γενεάν TR RP
42 1:50b Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindmess toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεάς καὶ γενεάς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him."
The Birth of John the Baptizer

Lk 1:57 Τῇ δὲ Ἑλισάβετ ἐπλήθη ο χρόνος τοῦ τεκείν 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 περιόικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυκνυ 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 ὑγδόῃ, 45 ᾧ ἤλθον περιτεμεῖν τὸ παιδίον• καὶ ἐκάλουν αὐτό ἐπὶ τὸ ὄνομάτι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.
Then it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah,
Lk 1:60 Καὶ ἀποκριθείσα ἡ μήτηρ αὐτοῦ εἶπεν, ὦχι, ἀλλὰ κληθήσεται Ἰωάννης.
Lk 1:61 Καὶ εἶπον πρὸς αὐτὶν ὅτι Οὐδεὶς ἠστιν ἐν τῇ συγγενείᾳ σου ὡς καλεῖται τῷ ὄνομάτι τοῦτῳ.
61And they said to her, "There is no one among your relatives called by that name."
Lk 1:62 Ἐνέγευσαν δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἐν θέλοι καλείσθαι αὐτὸ, 47
62Then they signaled to his father, to find out what he wanted him to be called.
Lk 1:63 Καὶ αἰτήσας πινακίδιον ἐγραφεν, λέγων, Ἰωάννης ἐστιν ὄνομα αὐτοῦ• καὶ ἐθαύμασαν πάντες.
Lk 1:64 Ἀνεύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλώσσα αὐτοῦ, καὶ ἐλάληε εὐλογών τὸν θεόν.
63And he asked for a tablet, and wrote as follows,49 "His name is John."
64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.
Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοῦς περιοικοῦντας αὐτοὺς• καὶ ἐν ὅλῃ τῇ ἄφρινῃ τῆς Ἰουδαίας διελεύστη πάντα τὰ ῥήματα τοῦτα.
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 ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἡ ἀρχὴ τοῦ παιδίου τοῦτο ἡστα; Καὶ γὰρ χεῖρ κυρίου ἦν μετ’ αὐτοῦ.
66And everyone who heard, kept thinking about it, saying, "What then will this child be?"
For the hand of the Lord was certainly50 with him.

43 1:54 The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah’s song.
44 1:56 ἔτι ὡς NA28 // ὠσεὶ TR RP
45 1:59 ἑμέρα τῇ ὑγδόῃ NA28 // ὑγδός ἡμέρα TR RP
46 1:61 ἐν τῇ συγγενείᾳ TR RP // ἐκ τῆς συγγενείας NA28
47 1:62 αὐτὸ NA28 // αὐτόν TR RP
48 1:63 ο ὄνομα NA28 // τὸ ὄνομα TR RP
49 1:63b Literally, "he wrote, saying…” ἐγραφεν λέγων, a Semitism for "he wrote as follows:..."
Zechariah’s Song

Lk 1:66 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήθη πνεύματος ἁγίου, καὶ ἐπροφήτευσεν, λέγουν.

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

Lk 1:68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὃτι 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 Δαυὶδ52 παιδὸς αὐτοῦ—

69‘He has raised up a horn53 of salvation for us in the house of David his servant

Lk 1:70 καὶ ἠλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰώνος προφητῶν αὐτοῦ—

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

Lk 1:71 σωτηρίαν ἡ ἀπὸ ἐχθρῶν 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 ποιῆσαι ἐλεός μετὰ τῶν πατέρων ἡμῶν, καὶ μηναχθήσεται διάθηκης ἁγίας αὐτοῦ,

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

Lk 1:73 ὅρκον ὑποσέβεσθαι ἀπὸ πατέρα ἡμῶν, τὸ δοῦναι ἡμῖν

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

Lk 1:74 ἀριθμὸς ἀπὸ χειρὸς ἐχθρῶν55 ἡμῶν ὑποθέτοντας, λατρεῦειν αὐτῷ

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

Lk 1:75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσης ταῖς ἡμέρας ἡμῶν.

75‘in holiness and righteousness before him all our days,

Lk 1:76 Καὶ σὺ δέ, παιδίον, προφήτης ψυστού κληθήσῃ προπορεύσῃ γὰρ ἐνώπιον κυρίου ἑτοιμάσαι ὑπὸ ἁμαρτιῶν αὐτοῦ.

76‘Yes and you, child, will be called a prophet of the Most High; for you will go on before58 the Lord to prepare his paths,

Lk 1:77 τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀρέσει ἀμαρτίων αὐτῶν,

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

Lk 1:78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οίς ἡμᾶς ἀνατάλη ἐξ ὑψοῦς,

78‘because of the tender feelings of our God with which the Sunrise from on high will59 look over us

Lk 1:79 ἔπισκαν τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοὺς κατευθύνει τοὺς πόδας ἡμῶν εἰς ὁδὸν 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 Σαμωνίθηκεν καὶ ἐκράτασον τενεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἑως ἡμέρας ἁναδείξεως 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.'
Chapter 2

The Birth of Jesus

Lk 2:1 'Εγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν ὁικομενήν.

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

Lk 2:2 Αὕτη ἀπογραφή61 πρῶτη ἐγένετο ἡμεσευόντος τῆς Σύριας 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 ιδίαν ἐαυτοῦ62 πόλιν.

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

Lk 2:4 Ἀνεβή δὲ καὶ ἤσσος ἄπο τῆς Γαλατιας, ἐκ πόλεως Ναζαρέθ63 εἰς τὴν ἱουδαίαν, εἰς πόλιν Δαυίδ, ἤτε καλείται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίας Δαυίδ,

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

Lk 2:5 ἀπογράφασθαι σὺν Μαρία μὴ ἐμνηστευμένη αὐτῷ, οὕτη ἐγκύω.

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

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

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

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

7and she bore her firstborn son. And she swaddled him 66 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 ἀπογραφή NA28 ἰδιαίον TR RP

62 2:3 ἐαυτοῦ NA28 ἰδιαίον TR RP


64 2:5 ἐμνηστευμένη αὐτῷ ΝΑ28 μεμνηστευμένη αὐτῷ γυναικῆς TR RP

65 2:7 οὐκ ἦν αὐτοῦς τόπος ἐν τῷ καταλύματι

66 2:7a Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =bandsages, for reasons which may be reasonably guessed. The cloth would absorb any blood, amniotic fluid and wax still present after cleaning; this would have both practical and ceremonial cleanliness ramifications, since the mother's blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus' case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the
The Shepherds and the Angels

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

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

Lk 2:9 Καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτοῦ• καὶ ἔφοβήθησαν φοβόντες 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.

Lk 2:10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε• ἰδοὺ γάρ, ἐναγγελίζωμαι ὑμῖν χαρὰν μεγάλην, ἦτις ἔσται παντὶ 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.

Lk 2:11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, δς ἐστίν χριστὸς κύριος, ἐν πόλει Δαυίδ.

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

Lk 2:12 Καὶ τοῦτο ὑμῖν τὸ σημείον• 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."

Lk 2:13 Καὶ ἐξαίφνης ἐγένετο σῶν τῷ ἀγγέλῳ πλήθος στρατιῶν οὐρανίου, αἰνοῦντων τὸν θεόν, καὶ λεγόντων,

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

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

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

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

67 2:9 txt καὶ ΝΑ28 // καὶ ΙΔΙΟΥ TR RP
68 2:12 txt καὶ ΚΕΙΜΕΝΟΝ ΝΑ28 // ΚΕΙΜΕΝΟΝ TR RP
69 2:14 (P) txt εν ἀνθρώποις εὐδοκία // ΝΑ28 B² E G H K L M P Υ Γ Δ Θ Λ Ξ Ψ 0 53 023 193 28 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1195 1216 1241 1242 1243 1253 1292 1342 1365 1424 1505 1546 1646 2148 2174 2882 Byz Lect (syρfαλµss εὐδοκία οου) copb· arm eth geo slav Origen²⁷/²⁵ Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Constitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret // εν ἀνθρώποις εὐδοκίας "to mortals of his good pleasure" ΝΑ B² D W 23 itδ vεgal²⁷ cop²⁷a goth Irenaeus²⁷/²⁶ Λατ Cyril-Jerusalem Gaudentius Jerome⁷/⁵ Augustine²⁷/⁴¹ NA27 {A} hominibus bonae voluntatis (=ἀνθρώποις εὐδοκίας 372) ἵπται bδ,ε,ε,ε,ε,εθ(εθ),λα.ν eγινεν Irenaeus⁷/⁵ Athanasius⁷/⁵ Hilary Ambrosiaster Ambrose Chromatius Jerome⁷/⁵ Augustine²⁷/⁴¹ msacc. to erasmus // καὶ εν ἀνθρώποις εὐδοκίας syρfδ,δ,δ,δ,δ,δ Origen⁷/⁵ lac C N II 33. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, "the UBS text 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 NA27 text in Luke 2:14 where instead...
Lk 2:15 Ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἔλαλουν πρὸς ἅλλης, διέλυμεν δῆ ἐως Βηθλέεμ, καὶ ἰδοῦμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, δ ὁ κύριος ἐγνώρισεν ἡμῖν.

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

Lk 2:16 Καὶ ἤλθαν 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 Ἔδοντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος 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 ἄγγελοι έδαυμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

18And all who heard it were amazed, where the shepherds said to them.

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

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

Lk 2:20 Καὶ ὑπεστρέφαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεόν ἐπὶ πᾶσιν ὦς 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 ἐπλήθησαν ήμέραι ὡς τοῦ περιτεμείν αὐτῶν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἄγγελου πρὸ τοῦ συλληφθῆναι αὐτόν 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 ὁ ἐπλήθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσεως, ἀνήγαγον αὐτὸν εἰς ᾽Ιεροοἶλμα, παραστήσατο τῷ κυρίῳ.

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

Lk 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίῳ ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἄγιον τῷ κυρίῳ κληθήσεται.

23as it is written in the Law of the Lord, "Every male to open a womb shall be called holy to the Lord,"
Lk 2:24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρήμενόν ἐν τῷ νόμῳ κυρίου, Ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

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

Lk 2:25 Καὶ ἰδοὺ, ἀνθρώπος ἦν ἐν ἱερουσαλήμ, ὡς ὄνομα Συμεών, καὶ ὁ ἀνθρώπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἁγιόν ἐπὶ αὐτόν.

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

Lk 2:26 Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μη ἰδεῖν θάνατον πρὶν [ἤ] ἐν ἰδίᾳ 77 τὸν χριστόν κυρίου.

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

Lk 2:27 Καὶ ἠλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγείν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποίησαι αὐτοὺς κατὰ τὸ εἰσημένον τοῦ νόμου περὶ αὐτοῦ,

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

Lk 2:28 καὶ αὐτὸς ἐδέξατο αὐτῷ εἰς τὰς ἀγάλας, 78 καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν,

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

Lk 2:29 Νῦν ἀπολύεις τὸν δούλον σου, δέσποτα, κατὰ τὸ ῥήμα σου, ἐν εἰρήνη.

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

Lk 2:30 ὦ τί εἶδον οἱ ὀφθαλμοί μου τὸ σωτηρίον σου,

30For my eyes have seen your salvation,

Lk 2:31 ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·

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

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

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

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

33And the child's father 80 and mother were marveling at the things being said about him.

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74 2:23a Or, "every male to inaugurate a womb," or "every offspring first to open a womb, if it is male."
75 2:23b Exodus 13:2,12-16
76 2:24 Leviticus 12:8
77 2:26 ἰδοὺ NA28 // TR RP
78 2:28 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 ἀν Πηταρ αὐτοῦ ΕΒDL W 131 700 1241 f vg syr cp al b sinb Cyril-Jerusalem Jerome Aug NA28 g
81 2:23 ἔρχεται Φ G K M U Γ Δ Θ Π ᾽ Ι ᾽ Σ 2 28 33 180 205 565 597 892 1006 1010 1071 1243 1292 1342 1424 1505 1582 c e a,aur b,δ,ε,ff2,l,λ,ε,τ v g m s s s y r h,pal cp boe attest (eth) 79) Hesychius 79 Hilary TR RP // lac P77 CFQ T. Ε. Erasmus has πατὴρ “father” in all 5 of his editions. Said he, “In some Greek manuscripts 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 legò 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—

Lk 2:35 and so δὲ αὐτῆς τῆς ψυχῆς διελεύθεται ῥομφαία· ὅπως ἢ άποκαλυφθώσιν ἐκ πολλῶν καρδίων διαλογισμῶι.

36yes a sword will be run through your own soul too— so that the thoughts of many hearts will be revealed."

Lk 2:36 Καὶ ἦν Ἀννα προφήτης, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ασηπ - αὐτή προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζησασα μετὰ ἄνδρος ἑτή ἑπτά ἀπὸ τῆς παρθενίας αὐτῆς,

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

Lk 2:38 Καὶ αὐτὴ ἀυτή ἦν τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πάσιν τοῖς προοδευκομένοις ἢτρωσιν ἐν Θεοσοφαλήμ.

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

Lk 2:39 Καὶ ἦς ἐτέλεσαν ἄπαντα πάντα τὰ κατὰ τῶν νόμων κυρίου, ἐπέστρεψαν εἰς τὴν Γαλαλαίαν, εἰς πᾶλιν ἑαυτών Ναζαρέθ.

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

Lk 2:40 Ὑπὲ ἐπὶ τοῦ παιδόν ἤξυγαν, καὶ ἢκραταιοτό, πληροῦμενον σοφία· καὶ χαρίς θεοῦ ἦν ἐπ᾽ αὐτὸ.

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

Lk 2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ιεροσολύμα τῇ ἑορτῇ 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 ἑορτῆς,
42And when he turned twelve years old, they went up, according to the custom of the Festival.

Lk 2:43 καὶ τελευσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰεροσολύμα 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 ὀδὸν, καὶ ἀνεξῆτον αὐτὸν ἐν τοῖς συγγεγενέοις καὶ τοῖς γυναῖκοις•
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 εὐφόροντες αὐτὸν, ὑπέστρεψαν εἰς Ἰεροσολύμα ἀναζητοῦντες αὐτόν.
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 saysherself 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 text ἀναβαίνοντων αὐτῶν NA28 {[]} ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα TR RP
91 2:43 text

εὐγνωσαν οἱ γονεῖς ΝΒDLW Θ 33 157 579 1241 lat syr(lı),hmg copsa,rs τοις NA28 {}
εὐγνωσακοι οἱ γονεῖς 700
εὐγνωσαν ὑσφήνα καὶ ἡ μητίρη 892 1071 2542
εὐγνωσαν ὁ ὑσφήνα καὶ ἡ μητίρη Δ 1424
εὐγνωσαν ὑσφήνα καὶ ἡ μητίρη ΑΣΚΜΝΥΓΛΠΨ 0130 2 28 69 565 i (syr(lı),hmg) copund it TR RP

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

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

92 2:44 text καὶ τοις γνώστοις ΚΒΣ LNW NA28 {} καὶ εν τοις γνώστοις ACD TR RP
93 2:45a text εὐροντες NA28 {} εὐροντες αὐτῶν TR RP
94 2:45b text ἀναζητουντες NA28 {[]} ζητουντες TR RP
Lk 2:46 Καὶ ἔγενετο, μετὰ ἡμέρας τρεῖς ἐδρόν αὐτόν ἐν τῷ ιερῷ, καθεξόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

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

Lk 2:47 Εξήσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνεσεὶ καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

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

Lk 2:48 Καὶ ἰδόντες αὐτόν ἐξεπλάγησαν· καὶ ἐπεζήν πρὸς αὐτόν ἢ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίσας ἦμιν αὐτῶς; Ἰδοὺ, ὅ πατήρ σου κἀκεῖνος ἀδυνάτως ἐξητούμενοι σε.

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

Lk 2:49 Καὶ ἐπεζήν πρὸς αὐτούς, Τί ὅτι ἐξήτειτέ με; Ὅν ἥδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δὲ

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

Lk 2:50 Καὶ αὐτοὶ οὐ συνῆκαν τὸ ρῆμα δὲ ἐλάλησεν αὐτοῖς.

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

Lk 2:51 Καὶ κατέβη μετ’ αὐτῶν, καὶ ἤθεν εἰς Ναζαρέθ καὶ ἦν ὑποσασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετέρα πάντα τὰ ρήματα 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.

Lk 2:52 Ἡ ἡγιοῦς προέκοπτεν ἐν τῇ οὐσίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῶ 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 πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Πιλάτου τῆς Ἰουδαίας, καὶ τεταραχχοῦντος τοῦ τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ

95 2:46 txt metα NA28 {\} μεθο’ TR RP
96 2:47 Literally, "were amazed at his understanding and his responses." This is probably an example of hendiatys, which according to BDF §442(16), when used with the conjunction καὶ, accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiatys.
97 2:49 Jesus is not remarking against the fact that his parents came to find him, but that it took them a 3-day search to find him. But Jesus is saying that no searching around was necessary because they should have figured he would be in the temple, and look there first. For the temple is "his father’s things."
98 2:51a txt τα ρηματα NA28 {\} τα ρηματα ταυτα TR RP
99 2:51b Compare Genesis 37:11.
100 2:52 txt [ἐν τῇ] οὐσίᾳ NA28 {\} οὐσίᾳ TR RP
101 3:1a txt γεταραχχούντος K* A C NA28 {\} γεταραχχούντος K* B E L N W TR RP D Iac PG Q T Ξ. This variant occurs 3 times in this verse Luke 3:1. Codex A reads with NA28 in the first instance, and with W in the others. Though Codex D omits the first one, it reads with W in the others. The purpose for omitting one of the two adjacent vowels, in this case an alpha, is sometimes called "euphony." That is, it
And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins,

Luke 3:4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφητοῦ.¹⁰⁴ Φωνή βωώντος ἐν τῇ ἐρήμῳ, Ἑποιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιήτε 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."

Luke 3:5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιά εἰς εὐθείαν, καὶ οἱ τραχεῖς εἰς δόξας λείας·

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


And all flesh shall see the salvation of God.¹⁰⁵"

Luke 3:7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις δχλοις βαπτισθήναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὡς ὑμῖν 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?"

Luke 3:8 Ποιήσατε οὖν καρποὺς αξίους τῆς μετανοίας· καὶ μὴ ἁρξήσθε λέγειν ἐν ἐαυτοῖς, Πατέρα ἐχομεν τὸν Ἀβραὰμ λέγω γάρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἑγεῖραι 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.


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."

Luke 3:10 Καὶ ἐπηρῴστων αὐτὸν οἱ δχλοι λέγοντες, Τί οὖν ποιήσωμεν;¹⁰⁶

And the crowds would ask him, "What should we do then?"
Lk 3:11 Ἄποκριθεὶς δὲ ἔλεγεν ἀυτοῖς, ὁ ἔχων δύο χιτώνας μεταδότω τῷ μὴ ἔχοντι καὶ ὁ ἔχων βρώματα ὁμοίως ποιεῖτω.

1And in answer he would say to them, "The person who has two tunics should give away to the one who has none, and the person who has foodstuffs should do the same."

Lk 3:12 Ἡλθον δὲ καὶ τελώναι βαπτισθῆναι, καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν; Revenu agents also came to be baptized, and they asked him, "Teacher, what should we do?"

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

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

Lk 3:14 Ἑπηρωτών δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, Μηδὲν διασκεδάστηκεν, μηδὲ διακριθήσετε τοὺς ὁμοίους ὑμῶν. Some soldiers were also questioning him, saying, "And us, what should we do?" And he told them, "You should no longer shake down anyone, nor frame anyone, always staying content with your pay."

Lk 3:15 Ὑποδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογίζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περί τοῦ ἱώμουν, μήποτε αὐτὸς εἶπ ὁ χριστός, And all the people were waiting expectantly, wondering in their hearts if John might possibly be the Anointed One.

Lk 3:16 ἀπεκρίνατο λέγων πάσιν ὁ ἱώμης, Ἐγὼ μὲν όδαι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἱσυρόφερός μου, οὐ όσο εἰμὶ ἰκανός λύσαι τὸν ἤμαν τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πνεῦμα.

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

Lk 3:17 Οὐ τὸ πῦλον ἐν τῇ χειρὶ αὐτοῦ, διακαθάρισε τὴν ἄλωνα αὐτοῦ, καὶ συναγαγεῖ τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχρουν κατακαύσει πυρὶ ἀσβέστῳ. His winnowing fork is in his hand to clear out his threshing floor, gathering the wheat into the barn. But the chaff he will burn up in unquenchable fire."

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107 3:11 txt εἶλεγεν Π+Ν Β+Κ+Ι Ν Λ Ν NA28 {\|} || εἶπεν W || λέγει A C2 D || TR RP || lac Π56 Π75 E P Q T Ξ. I suspect that none of these 3 are authorial text. None of them are necessary for the sense, and in fact, in the book of Acts, written by Luke the same author, Luke often omits such words of saying. The Byzantine reading λέγει is not Luke's style, but is Mark's and John's. The NA28 reading εἶλεγεν would be more Luke's style, and continues the imperfect of the verb in the previous verse, επηρωτών.

108 3:12a txt εἶπαν C D W NA28 {\} || εἶπον P+Ν A B L Ν Ξ || TR RP || lac Π56 Π75 E P Q T. Don't quote me on this, but it appears to me that the Syriac Peshitta and the Sahidic and Bohairic Coptic versions support ποιήσωμεν, and the Latin Vulgate supports ποιησομεν. This is the weakest Majority Text reading I have seen so far in the gospel of Luke.

109 3:12b txt ποιήσωμεν Π4 Α Β Κ Ν Λ Δ Μ Ν Ξ Π Ζ Ω Δ Γ Λ Ξ Π Ω Ω 53 5 2 7 2 8 3 3 5 6 5 5 7 7 0 1 0 7 1 1 5 8 2 8 1 4 2 4 NA28 {\} || ποιησομεν G U 1 25° 118 157 1582c TR RP || lac Π56 Π73 E P Q T. Don't quote me on this, but it appears to me that the Syriac Peshitta and the Sahidic and Bohairic Coptic versions support ποιησομεν, and the Latin Vulgate supports ποιησομεν. This is the weakest Majority Text reading I have seen so far in the gospel of Luke.

110 3:14 txt αὐτοῖς Π+Β+Κ+Ι Δ Λ Ν NA28 {\} || πρὸς αὐτοὺς Π+Α C3 N W Μ syn* TR RP || lac Π56 Π73 E P Q T

111 3:17a txt διακαθάρισε Π+Ν* Β it,lex copσαμ believers lat | lat copσαμ believers TR RP || lac Π56 Π73 P Q T. (Cf. Matt 3:12)

112 3:17b txt συναγαγεῖν Π+Ν* Ιt,lex copσαμ believers B NA28 {\} || συναξαί Π+Ν || συναξαί Ρ2 Α C (D) Ε L N W Μ lat copσαμ believers Ir-lat || lac Π56 Π73 P Q T. (Cf. Matt 3:12)
Lk 3:18 ¶ Πολλά μὲν οὖν καὶ ἑτερα παρακαλῶν εὑρηγελίζετο τὸν λαὸν•

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

Lk 3:19 ο ἐν Ὁρώδης ο τετραάρχης, ἔλεγχόμενος ὑπ’ αὐτοῦ περὶ Ὁρώδιάδος τῆς γυναικὸς τοῦ Ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὅν ἐποίησαν πονηρῶν ὅ Ὁρώδης.

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

Lk 3:20 προσεδήκεν καὶ τοῦτο ἐπὶ πᾶσιν, αὐτός κατέκλεισεν τὸν ἰωάννην ἐν φυλακῇ.

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

The Baptism of Jesus

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

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

Lk 3:22 καὶ καταβαίνει τὸ πνεῦμα τὸ ἄγιον σωματικό εἴδει ὡς περιστεράν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι. 114 Σοὶ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοι εὐδόκησα.

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

The Genealogy of Jesus

Lk 3:23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὤσεὶ ἐτῶν τριάκοντα, ὃν υἱός, ὃς ἐνομίζετο, ἰωσήφ, τοῦ Ἡλί,

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

113 3:20 txt πασιν Ἡ Κ Β Δ Ζ itbd,c cop TD TG SBL / πασίν καὶ NA28 {}/ πασίν καί Λ A C E L N W 070 lat syr TR RP / lac Ἡ P Q T. One theory for the cause of addition of καὶ is that it was to avoid asyndeton.

114 3:22 txt γενέσθαι Ἡ Κ Β Δ I L W NA28 / γενέσθαι λειτουργεῖν A E N Μ Μ Μ Μ Μ Μ Μ / TR RP / lac Ἡ Ἡ Ἡ Ἡ C P Q T Ε

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

116 3:23b Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὤσεὶ ἐτῶν τριάκοντα. In Hebrew this name Eili starts with the consonant Ayin, a guttural stop. The NA27/UBS Greek text and the 1550 Textus Receptus have it spelled Eili, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided

117 3:23c Probably, son-in-law of Eili. (In Hebrew this name Eili starts with the consonant Ayin, a guttural stop. The NA27/UBS Greek text and the 1550 Textus Receptus have it spelled Eili, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided
the son of Matthath, the son of Levi, the son of Melki, the son of Yannai,\(^{118}\) the son of Joseph,

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

the son of Maath, the son of Mattathias, the son of Semein, the son of Josech,\(^{119}\) the son of Joda,

the son of Yoanan,\(^{120}\) the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam,\(^{121}\) the son of Er,

the son of Joshua,\(^{122}\) the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam,\(^{123}\) the son of Eliakim,

the son of Melea, the son of Menna, the son of Mattath, the son of Nathan, the son of David,

the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon,\(^{125}\) the son of Nahshon,
the son of Amminadab, the son of Aram,\textsuperscript{126} the son of Hezron, the son of Perez, the son of Judah,
\smallskip
the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
the son of Cainan,\textsuperscript{128} the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
the son of Enos, the son of Seth, the son of Adam, the son of God.

\textsuperscript{126} Lk 3:33 τοῦ Ἀμιναδὰβ, τοῦ Ἄραμ, τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰουδά,

\textsuperscript{128} Lk 3:36 τοῦ Καϊνάμ, τοῦ Ἄρφαξάδ, τοῦ Σήμ, τοῦ Νῶς, τοῦ Λάμεχ,
Chapter 4

The Temptation of Jesus

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

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

Lk 4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συνελθεισσὸν αὐτῶν, ἐπείνασεν.

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

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

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

Lk 4:4 Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζητεῖται ὁ ἄνθρωπος.

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

Lk 4:5 Καὶ ἄναγαγὼν αὐτὸν ἑδέστη ἀυτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

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

Lk 4:6 Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δύσω τὴν ἐξουσίαν ταύτην ἁπάσαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὦ ἐὰν θέλω διδώμι αὐτὴν.

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

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

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

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

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

129 4:2 txt ἐπείνασεν NA28 {\}] ὑστερον ἐπείνασεν TR RP
130 4:4 txt ἄνθρωπος Ὁ B L W syr cop sa,bo OrGr lat NA28 {B} ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ρήματι θεοῦ A E 0233 M syr h arm geo Or Ῥ τίτις-Bostra Asterius-Amasea TR RP ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ρήματι θεοῦ D 0102 latt ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ρήματι ἐπιτρεπεῖται διὰ στόματος θεοῦ cop sa,bo 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 Ὁ B L W 1241 syr cop sa,bo would be unaccountable."
131 4:5 txt αὐτὸν NA28 {\} αὐτὸν ὁ διάβολος εἰς ὄρος ψηλὸν TR RP
132 4:8a txt omit Ὁ B D L W \(\{2211\) lat syr h arm geo NA28 {\}] ὑπάγε ὁπῶς μου Σατανᾶ A E 0102 TR RP h syr h (cop sa,bo) TR RP
133 4:8b Deuteronomy 6:13
Lk 4:9 Ἡγαγεν δὲ αὐτὸν εἰς ἱερουσαλήμ, καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ύπος εἰ τοῦ θεοῦ, βαλε σεαυτὸν ἐντεύθεν κάτω·

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

Lk 4:10 γέγραπται γάρ ὅτι Τοῖς ἄγγελοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σέ·

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

Lk 4:11 καὶ ὁ ἱερεὺς ἀρθοῦν σε, μὴ τῆς προσκόψης πρὸς λίθου τοῦ πάδοι σου.

And they will bear you up in their hands, so you will not strike your foot against a stone."

Lk 4:12 Καὶ ἄποκριθεὶς εἶπεν αὐτῷ, ὅτι Ἰησοῦς ὅτι Εἰρηνάσει, Οὐκ ἕκπευράσεις κύριον τὸν θεὸν σου.

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

Lk 4:13 Καὶ συντελεός εἰς πάντα πειρασμὸν ὁ διάβολος ἀπεστή ἀπ' αὐτοῦ ἄχρι καίρου.

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

Jesus Begins to Preach

Lk 4:14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει του πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν κατὰ ὅλης τῆς περιχώρου περὶ αὐτοῦ.

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

Lk 4:15 Καὶ αὐτὸς ἐδιδάσκαζεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

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

Jesus Rejected at Nazareth

Lk 4:16 ¶ Καὶ ἠλθεν εἰς Ναζαράν· οὗ ἦν τεθραμμένος· καὶ εἰσῆλθεν, κατὰ τὸ εἰσόδος αὐτῶν, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνώρια.

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

Lk 4:17 Καὶ ἐπεδήποτα αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου. Καὶ ἀναπτύξας τὸ βιβλίον, εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,

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...

Luke 4:18

he began to speak to them: “Today this scripture is fulfilled in your hearing.”

Luke 4:21

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

Luke 4:24

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

Luke 4:25

And they were saying, “Isn’t this Joseph’s son?”

Luke 4:22

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

Luke 4:23

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

Luke 4:24

And it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translators, including mine, end the quotation with an ellipsis... Moreover, Jesus also adds a phrase from a completely different passage in Isaiah, 58:6, “to set at liberty those who are oppressed.” To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.
Lk 4:26 καὶ πρὸς οὐδεμιᾶν αὐτῶν ἐπέμφθη Ἡλίας, εἶ μὴ εἰς Σάρπεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

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

Lk 4:27 Καὶ πολλοὶ λεπροὶ ἤσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναμιὰν ὁ Σύρος.

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

Lk 4:28 Καὶ ἐπλήθησαν πάντες δυσοί ἐν τῇ συναγωγῇ, ἀκουόντες ταύτα.

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

Lk 4:29 καὶ ἀναστάντες ἐξῆβαλον αὐτὸν ἐξώ τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἐξὸς ὀφρύος τοῦ ὄρους ἐφ' οὐ ἡ πόλις ὕκοδόμητο αὐτῶν ὡστε ὃ κατακρημνίσας αὐτὸν.

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

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

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

Jesus' Teaching Has Authority

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

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

Lk 4:32 Καὶ 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 ἐξῶν πνεύμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ.

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

Lk 4:34 Ἡ α, τί ἡμῖν καὶ σοί, Ἡσαυ Ναζαρηνε; Ἡλθες ἀπολέσαι ἡμᾶς; Οἶδα σε τίς εἰ, ὁ ἅγιος 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 ἐπηράθησαν αὐτό τὸ Ἡσαυς, λέγων, Φιμώθητι, καὶ ἐξελθαν ἀπ' αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον εξῆλθαν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτὸν.

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

Lk 4:36 Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὃτι 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 ἐξεπρεπήτο ἡς περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

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

Lk 4:38 ¶ Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν Σίμωνος· πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ πρῶτης αὐτὸν περὶ αὕτης.

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

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

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

Lk 4:40 ¶ Αὐτὸς δὲ τοῦ ἡλίου, ἄπαντες δὲ οἱ εὐχον ἀσθενοῦντας γόος ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐν ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτίθεις ἐθεράπευεν αὐτοὺς.

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

Lk 4:41 Εἰς ἑκρηκτὸς δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντας καὶ λέγοντας ὅτι Σὺ εἶ, ὦ υἱὸς τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλέιν, ὅτι ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι.

41 Moreover, demons were coming out from many, shouting and saying, "You are the Son of God!" 142 And he would rebuke them, not allowing them to speak, because they knew him to be the Messiah.

Jesus Keeps Moving

Lk 4:42 Γενομένης δὲ ἡμέρας, ἔξελθων ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἤλθον ὡς αὐτοῦ, καὶ κατείχον αὐτὸν τὸν μὴ πορεύεσθαι ἀπ' αὐτῶν.

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

Lk 4:43 Ὅδε ἐπεν πρὸς αὐτούς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσομαι με δεῖ τὴν βασαλίαν τοῦ θεοῦ· ὅτι ἐπὶ τούτο ἐπέσταλεν.

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

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

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

The Calling of Simon, Andrew, James, and John

Lk 5:1 'Ἐγένετο δὲ ἐν τῷ τῶν ὄχλων ἐπικείμενοι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἢν ἐστὶς παρὰ τὴν λίμνην Γεννησαρῆν.'

1And it came about that as he was standing by the Lake of Gennesaret, with the crowd pressing urgently around him and listening to the word of God, Lk 5:2 καὶ εἶδον δύο πλοία ἐστῶτα παρὰ τὴν λίμνην• οἱ δὲ ἀλείες ἀπʼ αὐτῶν ἀποβάντες ἔπλυναν 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 Ἐμβας δὲ εἰς ἐν τῶν πλοίων, δὴ ἦν Σίμωνος, ἡρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὅλιγον. Καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὅχλους.

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, Ἐπαναγάγει εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ὅραν.

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 ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δὲ ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν• ἐπὶ δὲ τῶν ἡμείων συμπλήρωσαν 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 τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἱχθύων πολὺ• διερρήσετο δὲ τὰ δίκτυα αὐτῶν.

6And when they had done so, they had enclosed a great number of fish, and their nets\(^{147}\) were beginning to tear.

Lk 5:7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συναναβάς αὐτοῖς• καὶ ἠλθόν καὶ ἐπλύναν ἀμφότερα τὰ πλοία, ὡστε βυθίζεσθαι αὐτά.

7So they signaled to their partners in\(^{148}\) 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 ἀπʼ ἑμοῦ, ὅτι ἂν ἁμαρτωλός εἰμι, κύριε.

8And when Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me Lord; I am a sinful man!" Lk 5:9 Θαμβὸς γὰρ περιέχειν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἱχθύων ὄν\(^{149}\) 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.

\(^{145}\) Lk 5:2 \text{א} B D Q W NA28 */ἀπέλυσαν A C E M TR RP

\(^{146}\) Lk 5:6 \text{א} B D Q W NA28 */ἐπέλυσαν A C E M lat syr

\(^{147}\) Lk 5:7 \text{א} B D Q W NA28 */ἐβάλλατον \text{א} B D W itaur (e) copjaux lat syr

\(^{148}\) Lk 5:8 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ, λέγων, Ἐξέλθε ἀπʼ ἑμοῦ, ὅτι ἂν ἁμαρτωλός εἰμι, κύριε.

\(^{149}\) Lk 5:9 Θαμβὸς γὰρ περιέχειν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἱχθύων ὄν• συνέλαβον.
Lk 5:10 ὅμως δὲ καὶ ἱάκωβον καὶ ἰωάννην, υἱῶν Ζεβεδαίου, ὦ ἃ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ ἐπένευ πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἐς ἑη ὕψωρν.

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

Lk 5:11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα, ἥκολοῦθησαν 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 αὐτῶν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνήρ πλήρης λέπρας· ἵδων δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἑδῆσθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

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

Lk 5:13 Καὶ ἐκτείνας τὴν χεῖρα ἴησα τοῦ αὐτοῦ, λέγων, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἢ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

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

Lk 5:14 Καὶ αὐτὸς παρῆγγελεν αὐτῷ μὴ δειν εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσέγγιξεν περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν ἡ Ἰωύσης, εἰς μαρτύριον αὐτοῖς.

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

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

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

Lk 5:16 Αὐτὸς δὲ ἦν ὑποχωροῦν ἐν ταῖς ἑρήμωσι 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, οἱ ὦ ἢσαν ἑκληροθέτες ἕκ πάς ὁ κύριος τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ ἱεροσολύμων καὶ δύναμις κυρίου ἦν εἰς τὸ ιάοταὶ αὐτῶν.

17And it came about during one of the days that, as he was teaching, Pharisees and teachers of the Torah also were sitting there, who had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was present for him to heal.
Lk 5:18 Καὶ ἰδού, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὡς ἦν παραλεγμένος, καὶ ἐξῆτον αὐτὸν εἰσενέγκειν καὶ θείαι [αὐτόν] 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 μή εὑρόντες ποιας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὑλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεραίων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ ἱσσου.  

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 ἰδοῦ τὴν πίστιν αὐτῶν, εἶπεν, ἂνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου.  

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

Lk 5:21 Καὶ ἠρξαντα διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὡς λαλεῖ βλασφημίας; Τίς δύναται ἁμαρτίας ἀφεῖναι, εἰ μή μόνος ο θεός;  

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

Lk 5:22 Ἐπιγνοὺς δὲ ὁ Ἱσσοῦς τοὺς διαλογίζομον ἀφότων ἀποκριθεὶς 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 ἐστιν εὐκοπῶτερον, εἶπεν, ἀφέωνται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, ἔγειρε καὶ περιπάτησε;  

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

Lk 5:24 Ἴνα δὲ εἰδήτε ὅτι ὁ υἱός τοῦ ἄνθρωπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἂφιέναι ἁμαρτίας - εἴπεν τῷ παραλεγμένῳ - Σοὶ λέγω, ἔγειρε, καὶ ἀρας τὸ κλινιδίον σου, περεοῦεν εἰς τὸν οίκον 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 ἐφ' ὁ κατέκειτο, ἀπῆλθεν εἰς τὸν οίκον 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 ἐκείνως ἔλαβεν ἄπαντας, καὶ ἐδοξάζων τὸν θεόν, καὶ ἐπλήθησαν φόβου, λέγοντες ὅτι ἔδομεν παράδοσα σήμερον.  

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

Lk 5:27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἔθεαιστο τελῶνην, ὄνοματι Λευίν, καθήμενον ἐπὶ τὸ τελῶνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι.

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

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

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

Lk 5:29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὁ ὄχλος πολὺς τελῶνων, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακειμένοι.

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

Lk 5:30 Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελῶνων καὶ ἀμαρτωλῶν ἔσβησε καὶ πίνετε?

And the Pharisees and their Torah scholars158 grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"159

Lk 5:31 Καὶ ἀποκρίθησις δ’ Ἰησοῦς εἶπεν πρὸς αὐτούς, ὦ χρείαν ἔχουσιν οἱ ὑγιαῖοι πάσης ἱατρείας, ἀλλὰ οἱ κακῶς ἔχοντες.

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 ους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

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

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

158 5:30a τῆς φαρισαίου καὶ οἱ γραμματεῖς αυτῶν B C I W Ξ f¹ 33 157 579 700 892 1241 2542 lat SBL NA28 /] τῆς φαρισαίου καὶ οἱ γραμματεῖς αυτῶν K (D) it copsa II g b N I Π Υ Σ ψ f¹ (except 788) 565 1424 Μ it f¹ (copsa II g b N I Π Υ Σ ψ) TR RP lac Π Ψ Φ65 Φ68 G H P Q T. These are meaningfully different, since having the possessive pronoun first, as in “their Torah scholars and Pharisees” makes it sound like “their” refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas “the Pharisees and their Torah scholars” makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

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

Lk 5:33 Οἱ δὲ εἶπαν πρὸς αὐτὸν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὡς καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

33They then said to him, "The 160 disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

Lk 5:34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς νῦν τοῦ νυμφῶνος, ἐν ὧν ὁ νυμφίος μετ' αὐτῶν ἔστιν, ποιήσατε νηστεύναι;

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 Ἐλεύθερον δὲ ἦμερα, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἔκεισιν 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 Ἐλευθερὸν δὲ καὶ παραβολὴν πρὸς αὐτούς ὁ Ὀὐδείς ἐπιβλήμα απὸ ἑαυτοῦ καινοῦ σχίσαι ἐπὶ ἑαυτὸν παλαιοῦ· εἰ δὲ μὴ γενομένος, καὶ τὸ καινὸν σχίσαι καὶ τῷ παλαιῷ ὤν συμφωνήσει τὸ ἐπιβλήμα τὸ ἐπὶ τοῦ καινοῦ.

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

Lk 5:37 Καὶ ὁ Οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιοὺς· εἰ δὲ μὴ γενομένος ἡ ἕκαστος ἡ ἀσκοῦς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

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

Lk 5:38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

38On the contrary, new wine must be put in new wineskins. 165 Lk 5:39 Καὶ ὁ Οὐδεὶς πῶς παλαιὸν θέλει νέον· λέγει γὰρ, 'Ὁ παλαιὸς χρηστὸς ἔστιν.

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

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160 5:33 txt Οἱ Ρ Λ Β Ζ λ Β Λ Ζ Α Ζ Μ Λ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, ς, Π, Ρ, Β, συρρ, β, Μ, συρμ, arm eth geo Aug TR RP

161 5:36a txt σχίσαι Ρ Λ Β Ζ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, συρρ, β, Μ, Ρ, arm eth geo Aug TR RP

162 5:36b txt σχίσαι Ρ Λ Β Ζ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, arm eth geo Aug TR RP

163 5:36c txt τὸ ἐπιβλήμα Ρ Λ Β Ζ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, arm eth geo Aug TR RP

164 5:36d txt συμφωνεῖ Ρ Λ Β Ζ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, arm eth geo Aug TR RP

165 5:38 txt omit Ρ Λ Β Ζ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, arm eth geo Aug TR RP

166 5:39a txt θέλει Ρ Λ Β Ζ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, arm eth geo Aug TR RP

167 5:39b txt χρηστός Ρ Λ Β Ζ Α Ζ Ν 0233 Μ ς, Α Β, Δ, Ε, Ν, Ζ, Λ, Α, Ν, Ζ, arm eth geo Aug TR RP
Chapter 6

Man Over the Sabbath

Lk 6:1 'Εγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤθελον τοὺς στάχυς, καὶ ἤθελον, ψώχοντες ταῖς χεραῖς.

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

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

2 But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?" 170

Lk 6:3 Καὶ ἀπόκριθείς πρὸς αὐτούς ἔπειν ὁ Ἰησοῦς, Οὐδὲ τούτο ἀνέγνωτε, ὅ ἐποίησαν Δαυίδ, ὅτε ἐπένασαν αὐτὸς καὶ οἱ μετ᾿ αὐτοῦ ὄντες;

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

168 6:1a txt σαββάτῳ Π4 ΝΒΛΨ1 22 33 69 118 157 205 588 579 697 788 791 1005 1210 1241 1365 1582 2372 2542 2670 Ἤοι, Νοι, Ραϊ, syrp, hmg, pal, copsa, bost eth NA28 (C) / τοῖς σάββασιν Lect copbost (Mt 12:1; Mk 2:23) / σαββάτῳ δευτεροπρώτῳ A Β C Δ Ε Η Κ Μ Ψ Υ Γ Δ Θ Α Π Ψ 0233 2ος 124ς 124ς 180 565 597 700 892 1006 1010 1292 1342 1424 1505 1582ς Ιαυς, δοὺς, δ, f, φ vgsy b arm slav goth Epiph Chrys Isid Ambr TR RP σαββάτῳ δευτέρῳ πρώτῳ 2ος 13 28 124ς 346 543 826 828 983 1071 1243 1709 σαββάτῳ δευτέρῳ Ω / σαββάτῳ δευτέρῳ geo / sabbato mane itë / Ιας Lect F G N P Q T. The UBS textual commentary: "In the opinion of a majority of the Committee, although σαββάτῳ δευτεροπρώτῳ is certainly the more difficult reading, it must not for that reason be adopted. The word δευτεροπρώτος occurs nowhere else, and appears to be a vox nulla that arose accidentally through a transcriptional blunder. (Perhaps some copyist introduced πρώτῳ as a correlative of ἐν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρῳ, deleting πρώτῳ by using dots over the letters—which was the customary way of cancelling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.)"

169 6:2a 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 forbid: MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

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

170 6:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν - ἔξεστιν, which is derived from the same root as ἔξωσα - exousia, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
Lk 6:4 'Ὡς εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ᾿ αὐτοῦ, οὓς οὐκ ἦσαν φαγεῖν εἰ μὴ μόνοις τοὺς ἱερεῖς;

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

Lk 6:5 Καὶ ἔλεγεν αὐτοῖς, Κύριος ἐστίν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

'And he said to them, "The Son of Man is lord of the Sabbath."' 171

Lk 6:6 Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ ἐξελέηθην αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἄνθρωπος ἐκεῖ, καὶ ἤχειρ αὐτοῦ ἢ δεξιὰ ἦν ἐξηρά.

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

Lk 6:7 Παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύει• ἣν ἐξηρώθην κατηγορεῖν αὐτοῦ.

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

Lk 6:8 Αὐτὸς δὲ ἦδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἄνδρι ἑξηραν ἐν τῇ χειρᾷ, ἔγειρε καὶ στήθη εἰς τὸ μέσον. Καὶ ἀναστάς ἐστή.

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

Lk 6:9 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶν ὑμᾶς, Ἐξέστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι; Ψυχὴν σῶσαι ἢ ἀπολέσαι;

'And he said to them, "I ask you, is it permissible on the Sabbath to do good or to do evil, to save life or to destroy it?"'

Lk 6:10 Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ, Ἐκτείνων τὴν χεῖρά σου. Ο δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χεῖρ αὐτοῦ.

'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 ἐπιλήφθησαν ἀνοίας• καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσασιν τῷ Ἰησοῦ.

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

**The Twelve Apostles**

Lk 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελέηθην αὐτὸν εἰς τὸ δρόσο προσεύξοντας καὶ ἦν διανυκτέρευν ἐν τῷ προσευχῆ τοῦ θεοῦ.

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

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171 65 txt τοῦ σαββάτου ο ιος του ανθρωπου κ Β W syrPG Alejandro cop(12) b ost eth diatess NA28 {B} // και του σαββατου ο ιος του ανθρωπου Πικτ // και τον ανθρωπου ο ιος του ανθρωπου ψιτ // και του ανθρωπου και του σαββατου α Δ ita, but v. 5 placed after v. 10) E L M A itaurh, f,B L, ^a, vg syrPG, bpp, arm geo Marcion, acc, T, epiph, Ambrosiaster TR RP // lac C Z syrT

172 68 txt εἶπεν δὲ τῷ ἄνδρι Ψ Β L NA28 {/} α Δ ita εἶπεν δὲ τῷ ἄνθρωπῳ W // και εἶπεν τῳ ἄνθρωπῳ Α Δ E M TR RP // lac Φ35 C N P Q T Z

173 611 Greek ανοία - anoa, a word much like our English word 'mad,' in that it can mean both anger and insanity. You could say Jesus' opponents went out of their minds with rage. Anger often overcomes better judgment. Thus anoa is often translated as 'folly.'
Lk 6:13 And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles:

Lk 6:14 Simon, whom he also named Peter, and his brother Andrew; James and John; Philip and Bartholomew;

Lk 6:15 Matthew and Thomas; James son of Alphæus and Simon the Zealot; and Judas son of James;

Lk 6:16 and Judas of Kerioth, who became a betrayer.

Blessings and Woes

Lk 6:17 And when he came down, he stopped at a level place with them, and with a large crowd of his disciples, and with a great multitude of the people from all of Judea and Jerusalem and from the coastal areas of Tyre and Sidon,

Lk 6:18 who had come to hear him and to be healed of their diseases. And those oppressed by unclean spirits were being cured.

Lk 6:19 And the entire crowd was trying to touch him, because power was going out from him, and curing everyone.

Lk 6:20 And 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 Blessed are you who are weeping now, for you will be satisfied.

Lk 6:22 Blessed are you when people hate you, excommunicate you and shame you and cast out your name as evil, because of the Son of Man.

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174 6:16a Or brother
175 6:16b This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words יִשָּׁרִי יְרוּשָׁלָיִם, ish Qeriworth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Lk 6:23 Хάρητε ἐν ἑκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἵδο γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα τὰ ἀυτὰ γὰρ ἐποίουσιν τοὺς προφῆταις 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 ὀυάι ὑμῖν τοῖς πλουσίοις, ὃτι ἀπέχεσέ την παράκλησιν ὑμῶν.

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

Lk 6:25 Ὑπεπλησμένοι νῦν, ὃτι πεινάσατε. Ὅυα, οἱ γελώντες νῦν, ὃτι πενθήσατε καὶ κλαύσατε.

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

Lk 6:26 Ὅψαν ὑμᾶς καλῶς εἰπώσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐπόιουσιν 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 ἀκούοντες, Ἁγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.

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

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

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

Lk 6:29 Τῷ τύπτοντι σε ἐπὶ τὴν σιγήνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἵμάτιον, καὶ τὸν χιτόνα μὴ καλύψης.

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

Lk 6:30 Πάντι ἀιτοῦντι σε δίδου· καὶ ἀπὸ τοῦ αἴροντός τα σά μὴ ἀπαίτῃ.

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

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

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

Lk 6:32 Καὶ εἰ ἂγαπάτε τοὺς ἁγαπώντας ὑμᾶς, ποίᾳ ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἄμαρτωλοι τοὺς ἁγαπώντας αὐτοὺς ἁγαπῶσιν.

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

Lk 6:33 Καὶ ἂν ἁγαθοποιήσετε τοὺς ἁγαθοποιοῦντας ὑμᾶς, ποίᾳ ὑμῖν χάρις ἐστίν; Καὶ οἱ ἄμαρτωλοι τὸ αὐτὸ ποιοῦσιν.

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

Lk 6:34 Καὶ ἂν δανίσητε παρ’ ὑμῶν ἔλπιζετε λαβεῖν, ποίᾳ ὑμῖν χάρις ἐστίν; Καὶ ἄμαρτωλοι ἁμαρτωλοῖς δανίζουσιν, ἵνα ἀπολάβωσιν τὰ ἱσοί.

34And if you lend to the ones from whom you foresee repayment, what credit is that to you? Sinners also lend to sinners, in such a way they may receive the equal back.
Lk 6:35 Πλὴν ἁγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἁγαθοποιεῖτε, καὶ δανίζετε, μηδὲν ἀπελπίζοντες• καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ υψίστου• ὅτι αὐτὸς χριστός ἔστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

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

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

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

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 ύμιν• μέτρον καλόν, πεπισμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουν εἰς τὸν κόλπον ὑμῶν. ὃι γὰρ μέτρῳ ὑ μετρεῖτε ἀντιμετρήσεται ύμιν.

38“Be giving, and it will be given to you. A generous container: compacted, shaken177 and running over they will hand into your arms. For with the standard you measure out, it will be measured back to you.”

Correcting Others

Lk 6:39 Ἐπεν δὲ καὶ παραβολὴν αὐτοῖς, Μὴτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; Οὐχί ἄμφοτεροι εἰς βόθυνον ἐμπεσοῦνται;

39And he also spoke a parable to them: "Can a blind person lead a blind person? Will they not both fall into a ditch?

Lk 6:40 Οὐκ ἔσται μαθητής ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πάς ἐσται ως ὁ διδάσκαλος αὐτοῦ.

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

Lk 6:41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου, τὴν δὲ δοκόν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

41Why do you look at the speck in your brother's eye, but the log that is in your own eye do you not consider?

Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἄδελφῳ σου, 'Ἄδελφε, ἄφες ἡκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν οὐ βλέπων; Ὑποκριτά, ἡκβάλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τὸτε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου ἡκβαλεῖν.

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

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

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

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

Luke 6:43: Now there is no good tree producing bad fruit, nor again a bad tree producing good fruit.


Luke 6:45: “O agáthós ánthropos ek toú agáthou ñeraitu toú karðias proferéi to agáthon, kai o pointrôs ek toú pointrou proferéi to pointrón ék yádr periosseúmatos karðias laléi to stómì autòù.

Luke 6:46: “H 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**

Luke 6:46: “Ti dé me káleítē, Kúrie, Kúrie, kai oú poiêtē à légō; And why do you keep calling me ‘Lord, Lord,’ and yet not do the things which I say?

Luke 6:47: “H érk ómenos prós mé kai Íkaíwos mou toú lóγwv kai poiówn autòús, úpodeízw ùmí tini èstín Ímovos*

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


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


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

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

One Centurion’s Faith with Authority

Lk 7:1 Επειδὴ δὲ ἐπιλήφθη διὰ τῶν πάντων τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοῦ.

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

Lk 7:2 Ἐκατοντάρχου δὲ τίνος δοῦλος κακῶς ἔχων ἠμελεῖν τελευτάν, δεῖ ἂν αὐτῷ ἔντιμος.

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

Lk 7:3 Ἀκούσας δὲ πείρα τοῦ Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἔλλων διασώσῃ τὸν δοῦλον αὐτοῦ.

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

Lk 7:4 Οἶ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουσαν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ὁ παρέξει τούτοι•

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

Lk 7:5 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἡδὲ δὲ αὐτοῦ οὐ μακράν ἔπεμψαν ἀπὸ τῆς σικάς, ἐπεμψαν φίλους ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλου ὁ γὰρ ικανος εἰμί ἡ αὐτοῦ ὑπὸ τὴν στέγην μου εἰσέληθς.

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

Lk 7:6 Ο δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἡδὲ δὲ αὐτοῦ οὐ μακράν ἔπεμψαν ἀπὸ τῆς σικάς, ἐπεμψαν φίλους ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλου ὁ γὰρ ικανος εἰμί ἡ αὐτοῦ ὑπὸ τὴν στέγην μου εἰσέληθς.

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

Lk 7:7 διὸ οὖν ἐμαυτῷ ἡξίωσα πρὸς τὴν ἐλεείναλλα εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.

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

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179 7:2 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men—would have ten centurions, each commanding 100 of the men.

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

181 7:7 The Greek verb for heal here, ἱάωμαι, is in the 3rd person, singular, aorist, imperative, passive form, ἰαθήτω. This is difficult to construe, and that is why later copyists changed it to the simple future indicative passive form ἱαθήσεται in conformity with the Matthew account in 8:8. Perhaps the copyists thought that the imperative form reflected badly on the centurion as being too demanding, as thus: "Say in a word, and let my servant be healed." And if the copyists felt a desire to do this, it is also very possible that here is an instance of Matthew making more palatable the Greek of a written Greek original Spruchquelle as compared to Luke’s more conservative and word for word reproduction, rather than the scenario that Matthew translated the Aramaic of an Aramaic Spruchquelle into the future indicative in Greek, but Luke into the aorist imperative. As for the word ‘and’ here, 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 εἰνόν, which regularly precedes discourse. As for the centurion’s peremptory tone, how remarkable is it that a soldier, and a commanding officer at that, would have that kind of personality? He was a bold man, but he humbled his tone well enough by twice stating that he was not worthy. It is commendable to be bold in this way, as indeed the Lord commended him for it. But how bold really was it? For after all, he had heard
Lk 7:8 Καί γὰρ ἐγὼ ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας,
καὶ λέγω τούτῳ, Περισθέντι, και πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου,
Ποίησον τότε, καὶ ποιεῖ.
8 For I too am a man stationed under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does."

Lk 7:9 Ἄκουσας δὲ ταύτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραήλ τοσαύτην πίστιν ἐὗρον.
9 And when Jesus heard these words, he was amazed at him, and turning to the crowd following him, he said, "I tell you, Not in Israel have I found such faith."

Lk 7:10 Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δούλον ὑγιαίνοντα.
10 And when the ones who had been sent returned to the house, they found the slave well.

Jesus Raises a Dead Man at Nain

Lk 7:11 Καὶ ἐγένετο ἐν τῇ ἑβης, ἐπορεύθη εἰς πόλιν καλουμένην Ναίν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς.
11 And it came about that on the next day, he went into a town called Nain, and his disciples and a large crowd went along with him.

Lk 7:12 Με δὲ ἦγαγεν τῇ πόλῃ τῆς πόλεως, καὶ ἴδοι, ἐξεκομίζετο τεθνηκώς, μονογενὴς υἱός τῆς μητρί αὐτοῦ, καὶ αὐτὴ ἦν χήρα· καὶ ὄχλος τῆς πόλεως ἰκανός ἦν σὺν αὐτῇ.
12 And as he approached the town gate, behold, a dead person was being carried out, the only son of his mother, and she was a widow. And a considerable crowd from the town was with her.

Lk 7:13 Καὶ ἵδων αὐτὴν ὁ κόριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίε.
13 When he saw her, he said, the Lord was moved with pity for her, and he said to her, "Don’t cry."

Lk 7:14 Καὶ προσελθὼν ἤψατο τῆς σοφοῦ· οἱ δὲ βαστάζοντες ἐστησαν. Καὶ εἶπεν, Νεανίσκε, οὐο λέγω, ἐγέρθητι.
14 And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!"

Lk 7:15 Καὶ ἀνεκάθισεν ὁ νεκρός, καὶ ἤρατο λαλεῖν. Καὶ ἔδωκεν αὐτὸν τῇ μητρί αὐτοῦ.
15 And the dead man sat up, and began to speak. And he gave him back to his mother.

Lk 7:16 Ἐλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεόν, λέγοντες δὴτ Προφήτης μέγας ἦγέρθη ἐν ἡμῖν, καὶ δὴ Ἐποκεφάλασεν ὁ θέος τὸν λαὸν αὐτοῦ.
16 And fear took hold of all, and they praised God, saying, "A great prophet has been raised up among us," and, "God has come to help his people."

Lk 7:17 Καὶ ἐξῆλθεν ὁ λόγος ὅστος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ πάσῃ τῇ περιχώρῳ.
17 And this news about him spread throughout the land of the Jews and the surrounding country.

Jesus and John the Baptizer

Lk 7:18 Καὶ ἀπήγγειλαν Ἰωάννης οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. Καὶ προσκαλεσάμενος δύο τινάς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης.
18 And John’s disciples reported to him about all these things. And after calling two of his disciples to him, John

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

19sent word to the Lord, as follows: "Are you the one who was to come, or should we expect another?"
Lk 7:20 Παραγαγόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἦωάννης ὁ βαπτιστής ἀπέστειλεν ἡμᾶς πρὸς σε, λέγων, ὦ εἶ ὁ ἐρχόμενος, ἥ άλλον προσδοκῶμεν;
20And when they had come to him, the men said, "John the Baptizer sent us to you saying, 'Are you the one who was to come, or should we expect another?'"
Lk 7:21 Ἐν ἐκείνῃ τῇ ὥρᾳ έξεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πνημῶν, καὶ τυφλοίς πολλοῖς ἔχαρισατο βλέπειν.
21In that same hour he healed many people of diseases and sicknesses and evil spirits, and gave sight to many who were blind.
Lk 7:22 Καὶ ἀποκρίθησιν εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέλατε Ἦωάννη ἃ εἴδετε καὶ ἣκούσατε· τυφλοὶ ἀναβλέψαυσιν, χωλοὶ περιπάτοσιν, λεπτοὶ καθαρίζονται, καὶ κωφοὶ άκούοσιν, νεκροὶ έξειρονται, πτωχοὶ εὐαγγελίζονται:
22And in answer, he said to them, "Go and report back to John what things you saw and heard: The blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor.
Lk 7:23 καὶ μακάριος ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
23And tell him, 'Blessed be whoever is not offended on account of me.' "
Lk 7:24 Ἀπελθόντων δὲ τῶν ἄγγελων Ἦωάννου, ἤρετο λέγειν τοῖς πρὸς τοὺς ὄχλους περὶ Ἦωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θέασασθαι; Κάλαμον ὑπὸ ἄνεμον σαλευόμενον;
24And as John’s messengers were leaving, he began to speak to the crowd about John: "What did you go out into the desert to see? A reed getting swayed to and fro by the wind?
Lk 7:25 Ἀλλὰ τί ἐξήλθατε ἱδεῖν; Ἀνθρωπόν ἐν μαλακοῖς ἰματίοις ἕμφρεσμον; Ἦδοι, οἱ ἐν ἰματισμῷ ἐνδόξῳ καὶ τρωφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.
25On the contrary, what did you go out to see? A man dressed in delicate clothes? Behold, those in expensive clothes and living in luxury are in royal palaces.
Lk 7:26 Ἀλλὰ τί ἐξήλθατε ἱδεῖν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτην.
26On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet.

182 7:23 Why did Jesus tell John this? Would John be offended by all the good works here recently listed?

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

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 Λέγω ὑμῖν, μεῖζον ἐν γεννητοῖς γυναικῶν ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν• ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μεῖζον αὐτοῦ ἐστιν.

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 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελώναι ἐδίκαιωσαν τὸν θεόν, βαπτισθέντες τὸ βαπτίσμα ἰωάννου•

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

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

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

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

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

Lk 7:32 Ὁμοίοι εἶσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλῆλοις, καὶ λέγουσιν, Ἡμὴν σαμεν ὑμῖν, καὶ οὐκ ὀρχήσασθε ἐθρηνήσαμεν, καὶ οὐκ ἐκλάσαστε.

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

Lk 7:33 Ἐλήλυθεν γὰρ ἰωάννης ὁ βαπτιστής μὴ ἐσθίων ἄρτον μήτε πίνων ὦν, καὶ λέγετε, Δαιμόνιον ἔχει•

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

Lk 7:34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, ἵδιο, ἀνθρωπὸς φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

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

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

35 'Regardless, 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 κατεκλήθη.

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

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

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

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

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

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

Lk 7:41 Δύο χρεοφείλεται ἦσαν δανισαίοι τινος ή τοος μιαν τοσόδοσον κατεφίλησαν τος χρήσιμος αυτοῦ καὶ τοτις θριξιν τος κεφαλῆς αυτῆς ξέσυσαν, και κατεργιζεις τοις πόδας αυτοῦ, καὶ ἤλειφεν τῷ μῷρῳ.

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 them, and anointing them with the perfume.

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.’

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

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

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?"  

43 In answer Simon said, “I suppose the one whom he freely forgave more.” And he said to him, “You have judged correctly.”

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

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

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

A denarius was a coin worth about a day’s wages.
47For which reason, I tell you, her many sins have been forgiven, that she loved much. But someone who has been forgiven little, loves little.”\(^{187}\)

Lk 7:48 Εἶπεν δὲ αὐτῇ, Ἀφέωνται σοι ἀι ἁμαρτίαι.

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

Lk 7:49 Καὶ ἔχαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς ὁτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

49And those reclining with him began to say 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.

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

Chapter 8

Jesus’ Financiers

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

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

Lk 8:2 καὶ γυναῖκες τινες αἱ ἤσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἁσθενεῖς, Μαρία ἡ καλουμένη Μαγδαληνή, ἃρ’ ἦς δαίμονι ἑπτὰ ἐξεληλύθει,

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

Lk 8:3 καὶ Ἰωάννην γυνη Χουζᾶ ἐπιτρόπου Ἰρώδου, καὶ Σουσάννα, καὶ ἔτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἀπὸ ἐκ τῶν ὑπαρχόντων αὐτῶν.

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

The Parable of the Sower

Lk 8:4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς,

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

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

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

Lk 8:9 Ἐπηρώτων δὲ αὐτῶν ὁ μαθητὴς αὐτοῦ τις αὕτη εἶναι τῇ παραβολῇ,
9 And his disciples asked him the intent of this parable,

Lk 8:10 ὁ δὲ εἶπεν, ὡμοίωσεν γενέσθαι τῷ μοσχίσματι τῆς μαθηματικῆς τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ακούοντες μὴ συνιῶσιν.
10 And he said, "To you it is given such that you will know the mysteries of the kingdom of God, but to the rest in parables, so that, "Though seeing, they will not see, and though hearing, they will not understand.'

Lk 8:11 Ἡ αὕτη παραβολὴ ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.
11 "This, then, means the parable: The seed is the word of God.

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

10a Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."
Lk 8:12 Oi de pará tìn ódôn eisín oi ákoúasantes, eîta èrxetai ð diábolos kai áírei tôn lógon ápò tís kárdias autòn, ína mì pisteúsasantes sóvthsin.

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

Lk 8:13 Oi de èpi tís pétarcs oí, òtan ákoúowosin, metà xaràs dèxontai tòn lógon, kai oútoi rèzan oúk èxousin, oí prós kairopòn pisteúousin, kai òn kairopè peirasmòn àrístastai.

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

Lk 8:14 Tò de eis tás ákánthas peasóin, oútoi eisín oí ákoúasantes, kai òpò merimíwv kai plóouto kai hèdowv tòu bìou porévousínei supínigontai, kai oú tèlespórousin.

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

Lk 8:15 Tò de èn tì kalì yì, oútoi eisín oútines èn kárdia kalì kai ágathì, ákoúasantes tôn lógon kateúousin, kai karpoforouúsin èn úpomónì.

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

Lk 8:16 Òðdeieis de lúkhov òphas kaioupetai autòn skueì, ò òpokátw klínnìs tìsthsin, állì èpì luchíras bísthsin, òn oi èisporávenoi bélwxisin tò fòs.

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

Lk 8:17 Òû yàr èstin kruptòn, ð oû fanevòn geînhsetai oude àpokruwfon, ð oû mì gnwstì kai eis fanevòn èlìhì.

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

Lk 8:18 Blépte oûn pòws àkouète tè oû yàr èxìhì, dothísetai autòv kai oûs òn mì èxìhì, kai ð dokèì èxìhì òrðhísetai àp' autòv.

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

Jesus' Mother and Brothers

Lk 8:19 Pàregènto de pròs autòn ò mètìr kai oi àdelfoi autòu, kai oûk hèdunantò suynchën autò dià tòn òchlon.

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

Lk 8:20 Ἀπηγγέλθη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἄδελφοι σου ἔστηκασιν ἐξω, ἵδειν θέλοντές σε.

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

Lk 8:21 Ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἄδελφοι μου οὗτοι εἰσίν, οἱ τὸν λόγον τοῦ θεοῦ ἀκούσαντες καὶ ποιοῦντες.

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

Jesus Commands the Elements

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

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 Πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ 
συνεπληροῦντο, καὶ ἐκεινόνευον.

23 And as they sailed, he fell asleep. And a storm of wind came down onto 
the lake, and they were being swamped, and in great danger.
Lk 8:24 Ὑπεσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ 
dιεγερθεὶς ἐπετίμησεν τὸ ἀνέμοι καὶ τῷ κλύδωνι τοῦ ὕδατος καὶ ἐπαύσαντο, καὶ ἐγένετο 
gαλήνη.

24 And after approaching him, they roused him, saying, "Master, we are going 
to die!" And when he was awake, he rebuked the wind, and the roughness of 
the water, and they stopped, and it was calm.
Lk 8:25 Ἐπεν δὲ αὐτοῖς, Ποῦ ἢ πίστεις ύμών; Φοβηθέντες δὲ ἠθαύμασαν, λέγοντες πρὸς 
ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν 
αὐτῷ;

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

The Legion of Demons Near Gadara

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

26 And they sailed down into the territory of the Gadarenes, which is 
opposite Galilee.
Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν ἀνήρ τις εἰς τῆς πόλεως, ἤχους δαιμόνια τινὰς καὶ χρόνῳ ἰκανοὺς, καὶ οὐκ ἐνεύδασιν ἰμάτιον, καὶ ἐν τοῖς οὐκ ἔμενεν, ἄλλι ἐν τοῖς μνήμαις.

27 And as he was going on shore, a man from the town met him, demon-
possessed, and not having put clothes on for quite some time, and who was 
living not in a house but in the tombs.
Lk 8:28 Ἰδοὺ δὲ τὸν Ἰησοῦν, ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνὴ μεγάλη ἐπειν, Τί ἐμοὶ καὶ σοι, Ἰησοῦ, ὦ τοῦ θεοῦ τοῦ υψίστου; Δέομαι σου, μή με βασανίσῃς.

28 And when he saw Jesus, he fell down before him crying out, and in a loud 
voice he said: "What business is there between you and me, O Jesus, you son 
of the Most High God? I beg you, do not torture me!"
Lk 8:29 Παρῆγγειλεν γὰρ τῷ πνεύματι τοῦ ἀκαθάρτου ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου πολλοῖς γάρ 
χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύτω ἀλώσας καὶ πέδαις φυλασσόμενος, καὶ 
διαρρήσθησαν τὰ δεσμά ἢλαντες ὕπο τοῦ δαιμονίου εἰς τὰς ἐρήμους.

29 For he was commanding the evil spirit to come out of the man. For many 
times it had possessed him, and he would be bound with chains and leg irons 
and guarded, but tearing the bonds apart, he would be driven by the demon 
into solitary places.
Lk 8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι ὄνομα ἐστίν; Ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσήλθην 
δαιμόνια πολλὰ εἰς αὐτὸν.

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

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

193 Among the Romans a legion was a select body of soldiers— a complete army of cavalry and infantry, 
numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus
And they were pleading with him that he not order them to depart into the Abyss.

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

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

And they came out to see what had happened. And they came to Jesus, and found the man from whom demons entered, and they came to Jesus, and proclaimed what things Jesus had done for him.

And a considerable herd of pigs was feeding there on a hillside, and they came out to see what had happened. And they came to Jesus, and found the man from whom demons entered, and they came to Jesus, and proclaimed what things Jesus had done for him.

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

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

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

A Dead Damsel and a Sick Woman

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

And behold, a man had come whose name was Jairus, and this man was a synagogue ruler. And falling at Jesus' feet, he begged him to come to his house,
Lk 8:42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἔτων δώδεκα, καὶ αὐτὴ ἀπέθνησεν. Ἔν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπηγον 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 ὀδός ἐν ῥόσει ἄματος ἀπὸ ἔτων δώδεκα, ἡς ἰατρὸς προσαναλώσασα δὸλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὔδενός θεραπεύειν.

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

Lk 8:44 προσελθόσα ὄπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἰματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἢ ῥώς τοῦ ἄματος αὐτῆς.

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

Lk 8:45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀφάμενός μου; Ἄρνομενών δὲ πάντων, εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχοντο σὲ καὶ ἀποθλίβοντο.

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

Lk 8:46 'Ὁ δὲ Ἰησοῦς εἶπεν, Ἡψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.

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

Lk 8:47 Ἰδοὺς δὲ ἡ γυνὴ δὲ ἤν ἰατρὸν τοῦ ἴματος αὐτῆς, δι' ἥν αἰτιάν ἤψατο αὐτῷ ἀψυχειλεῖν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ἦν ἰαθη παραχρήμα.

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

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

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

Lk 8:49 Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τὸν ἱερεῖον συναγωγῆς, λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον.

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

Lk 8:50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ· μόνον πίστευο, καὶ σωθήσεται.

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

Lk 8:51 Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἄρθρευεν ἐσελεθεὶν οὐδένα τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ ἱωάννην καὶ ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

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

Lk 8:52 Ἐκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτὴν. Ὅ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

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

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

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

196 8:47 The reason for her fear was probably because she knew she had violated the Rabbi’s cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.
And they laughed scornfully at him, knowing that she had died.

Then, holding his hand, he called them out, as follows: "Damsel, wake up!"

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

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

Chapter 9

Jesus Sends Out the Twelve

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

And he sent them to proclaim the kingdom of God and to cure, and to heal those who are sick. And he gave them authority to cast out demons in the name of the Lord.

And he charged them not to take anything for the journey—neither staffs, nor bread, nor silver, nor knapsack, nor shoes, nor two tunics.

And they went out, and a woman with a sick demon was cured.

And the demons answered them, "You know perfectly well what Jesus told them, later in the same verse of Luke 9:3, not to take more than one tunic. So let us suppose that that is true, that Jesus told them to take only one staff each, instead of more than one staff each. Then the question arises: why would anyone take more than one staff anyway? And have you ever seen anyone use more than one staff at a time? I think I have seen that once or twice in my lifetime, and that was because the person was lame or injured. (Actually, in 2007 I just met a guy who does use two walking sticks; he is not injured. They are metal, somewhat like ski poles. It seemed ridiculous to me; he is apt to catch one on something and trip over it.) But we have no...
And into whatever house you might enter, there remain, and from there go forward.

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

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

Herod Hears of Jesus

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

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

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

Jesus Feeds the Five Thousand

And when the apostles returned, they reported to him what things they had done. Then he took them, and retreated in private toward a town called Bethsaida.
Lk 9:11 Οἱ δὲ ὄχλοι γνώντες ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτούς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπεῖας ἱκτο.

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 ἠρέσατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλους κώμας καὶ ἀγροὺς καταλύσωσιν, καὶ εὑρωσιν ἑπιστικοῦν· ὃτι ὡδὲ ἐν ἐρήμῳ τόπῳ 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 Ἐπένδε σὺ πρὸς αὐτούς, ὅτε αὐτοῖς ἤμεις φαγέας. Οἱ δὲ ἐπέαν, ὅσον εἰσὶν ἡμῖν πλεῖον ἡ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτε πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τούτον βρῶματα.

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

Lk 9:14 Ἡμῖν γὰρ ὠσεὶ ἄνδρες πεντακοσίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας [ἐσπερί] ἀνα πεντῆκοντα.

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

Lk 9:15 Καὶ ἐσόφαναν οὕτως, καὶ κατέκλιναν ἄπαντας.

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

Lk 9:16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτούς, καὶ κατέκλισεν, καὶ ἐδίδον τοῖς μαθηταῖς παραθέναι 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 ἔχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεύον αὐτοῖς κλασμάτων, κόφινοι δῶδεκα.

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 αὐτὸν προσευχόμενον κατὰ μόνας, συνήσαν αὐτῷ οἱ μαθηταί καὶ ἐπρώστησαν αὐτοὺς, λέγων, Τίνα μὲ 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, Ἱωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἡλίαν· ἄλλοι δὲ ὅτι Προφήτης τις τῶν ἀρχαίων ἀνέστη.

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

εἰς τόσον ερήμων πολεοις κλασμίμην Βδε(ν). C E G H K M N U W Ε Δ Π Ξ E 2 28 180 597 700 892 1006 1071 1243 1292 1424 1505 M syr ltr (arm) (eth) (geo) TR RP lac P Φ Q T

I think the great variety of readings in the Greek manuscripts here arose from many scribes’ simplistic understanding of the preposition εἰς 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 εἰς 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?
Jesus Predicts His Death

Lk 9:21 'Ὁ ἐπὶ τοῖς ἀπὸ τῶν ἀδελφῶν ἡμῶν ἥκοντο νῦν καὶ Θεοῦ τοῦ Ἁγίου τοῦ Πνεύματος.

21But, after saying this, Jesus went out from there to another place.

Lk 9:22 τὸν κυρίον τὸν ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποκριθεὶς ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερῶν καὶ γραμματέων, καὶ ἀποκτανθήσατε, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσατε.

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

Lk 9:23 Ἐξελεγκὼν δὲ πρὸς τὸν διάδοχον τοῦ δικαιοσύνης ἡμῶν, ζημιωθείς τῷ πάθει μου, ἐγερθήσῃ, καὶ ἀναστάσει αὐτῶν καὶ ἐκκάθισται τῷ δικαιοσύνης τοῦ Θεοῦ.

23Then toward everyone he was saying, "If someone wants to come after me, he must deny himself, and take up his cross daily,202 and follow me.

Lk 9:24 ὃς γὰρ ἔχει ἡμέραν τοῦ πάθος αὐτοῦ, ἐπιλέγεται αὐτὸν ἀπὸ τοῦ λαοῦ τὸν ἄνθρωπον ἀναστατώσατο ἐκείνος ἐν πάσῃ ἡμέρᾳ, καὶ ἀναστάτωσεν αὐτήν.

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 Τί γὰρ ὑφελεῖται ἀνθρώπῳ, κερδῆσας τὸν κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ἡμικράνεια;

25For 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 ὃς γὰρ ἔχει ἐπισταθμισθῆναι μετὰ τοῦ ἀνθρώπου ἐν χείρι τῆς κυρίου του ἐν ἀρχής ἄνθρωπος ἢ σωτήρ, ἢ ἐν δίκαιᾳ ἡμέρᾳ ἄνθρωπος ἔναλε ἐν τῷ πατρί καὶ τῶν ἀγίων ἀγγέλων.

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

Lk 9:27 δέλως γὰρ ἡμῖν ἀληθοῦς, εἰσίν τινες τῶν αὐτοῦ ἐπτυχόντων ὦν ἀλήθεια ἐπιτυχάσατε τῷ δαίμονι τοῦ κόσμου, ἐξω τὰ ἑαυτῶν τῆς ἀληθείας τοῦ Θεοῦ.

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

The Transfiguration

Lk 9:28 Ἐγένετο δὲ μετὰ τοὺς ἁγίους τούτους ἂν ἂν ἥκοντες ὁ λόγος τοῦ κόσμου, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὅρος προσεύχεσθαι.

28And it came about, something like eight days after these words, that having taken Peter and John and James, he went up into the mountain, to pray.

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202 223 txt καθ' ἡμέραν Π75 R8 2b ABKLMRYPΘΠΣΨ̂ f13 33 69 157 700 892 1071 1241 1342 2542 itaur f vg syr p h* copsa mos bo Did TR TH NA28 /f/ omit Π4=2a CDU X G Δ ΔA 2 28 565 579 1424 it syr bmg copsa mos Or? RP lac Π19 Π ΠN Q T 13
Lk 9:29 Καὶ ἐγένετο, ἐν τῷ προσεύχοντα αὐτόν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἰματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων.
30And it came about as he prayed, the appearance of his face was different, and his clothes were a glistening white.
Lk 9:30 Καὶ ἤδον, ἀνδρεῖς δύο συνεδάλλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ �аетсяς,
30And behold, two men were conversing with him, who were Moses and Elijah,
Lk 9:31 οἱ όρθεντες ἐν δόξῃ ἔλεγον τὴν ἐξοδον αὐτοῦ ἤν ἦμελλεν πληροῦν ἐν ἱερουσαλήμ.
31who, having been made visible in glory, were relating about the exodus, which was soon to be coming true in Jerusalem.
Lk 9:32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπὲρ τινος· διαγγελλόντας δὲ εἶδον τὴν
dōxan autou, kai touz duo anovra touz sunestwstaz autu.
32But Peter and the ones with him were heavy-eyed with sleepiness. But when they had fully waken up, they saw his glory, and the two men standing with him.
Lk 9:33 Καὶ ἐγένετο, ἐν τῷ διαψωμέω, αὐτοῦ ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἱησοῦν,
33And it came about that as those were moving off from Jesus, Peter said to him, "O Master, it is good for us to be here, and we should make three shelters, one for you and one for Moses and one for Elijah." (Not knowing what he is saying.)
Lk 9:34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτοῦ· ἐφοβήθησαν δὲ ἐν
τῷ εἰσελθέντι αὐτοῦ εἰς τὴν νεφέλην.
34And as he was saying these things, a cloud came, and it began to overshadow them. And they were afraid as they went into the cloud.
Lk 9:35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, ὢτὸς ἦστιν ὁ νόος μου ὁ ἐκλελεγένιος
αὐτοῦ ἀκούστε.
35And a voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him."
Lk 9:36 Καὶ ἐν τῷ γενέσα τῇ φωνῇ τῆς ἐφήθη Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσόγησαν, καὶ οὐδὲν
ἀπήγαγεν ἐκ τῆς ημέρας οὐδὲν ἐν ἑώρακαν.
36And when the voice happened, they found Jesus alone. And they kept quiet and told no one in those days anything that they had seen.

203 9:31 A euphemism for death, like our phrase, "passing on."
204 9:35 ΤΤΤ ἐκλελεγένιος [Φ 35 Φ 579 Ρ 69 892 1241 1342 ITA aur, ff 1, vgtr syr, hmg copsa bo arm (eth)] TH NA 28 [B] // ἐκλελεγένιος 579 // ἐκλεκτός Θ 1 1582 Ε 477 // ἄγαπητός (Mk 9:7) A C E G H K N U W Γ Δ Λ Π f 3 2 28 33 69 118 124 157 180 346 565 579 597 700 788 892 1010 1071 1243 1292 1294 1582 C 1505 2882 Ε 253 Ε 292 Ε 552 Μ itb, c, f, q, vgc, vs, syr, cr, p, pal geo slav Marci 15 Cyril Tertullian Ambrose TR RP // ἄγαπητός, ἐν ὧν ἦδοικὼς D 1 Π // ἄγαπητός, ἐν ἤ ἐνδοκής C M Lect It 1 (copitom) // lac F Q T 13. It is much easier to explain why copyists would change it to "beloved," than why they would change it to "chosen." This is an example of "scribal assimilation," where the copyists, whether deliberately, or merely because they were more familiar with the other gospels, changed the reading to harmonize it with Matthew's gospel, or even Luke's account of the baptism of Jesus, where God says, "My beloved Son." Or perhaps the concept of "chosen son," since God had only one son, was too difficult, leading copyists to change it to agree with Matthew.
The Disciples Accused of Impotence to Heal

Lk 9:37 Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησαν αὐτῶν ὄχλον πολύς.

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

Lk 9:38 Καὶ ἵδο, ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβοήθησεν, λέγων, διδάσκαλε, δέομαι σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὃτι μονογενὴς μοι ἔστιν,

38And behold, a man in the crowd shouted out, saying, "Teacher, I beg of you to look at my son; because he is my only born,

Lk 9:39 καὶ ἵδον, πνεύμα λαμβάνει αὐτόν, καὶ ἐξαιρήθης κράζει, καὶ σπαράσσει αὐτόν μετά ἄφροι, καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ, συντρίβον αὐτόν.

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

Lk 9:40 Καὶ ἐδείχθην τῶν μαθητῶν σου ἕνα ἐκβάλωσαν αὐτό, καὶ οὐκ ἡδυνήθησαν.

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

Lk 9:41 Ἀποκρίθησις δὲ ὁ Ἰησοῦς εἶπεν, Ὅ γενεὰ ἂπιστος καὶ διεστραμμένη, ἐώς πότε ἔσσομαι πρὸς υμᾶς, καὶ ἀνέξομαι υμῶν; Ἑπροσάγαγε ὥδε τὸν υἱόν σου.

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

Lk 9:42 Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρριζεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπέτιμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴδαστο τὸν παῖς, καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.

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

Lk 9:43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειώτητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πάσιν οἷς ἔποιεί, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,

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

Lk 9:44 Θέσας υμεῖς εἰς τὰ ὡτά υμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱός τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χειρὰς ἀνθρώπων.

44"You place into your ears these words. For the Son of Man is about to be transferred into205 the hands of human beings."

Lk 9:45 Οὶ δὲ ἐγνώσαν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακαλομένων ἀπ’ αὐτῶν, ἦν μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτηθῆαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

45But they were not understanding this statement, and the meaning was being kept hidden from them, with the result that they did not see it.206 And they were afraid to ask him about this statement.

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205 9:44 Turned over to, delivered into the custody or jurisdiction of.
206 9:45 The verb "to see" in the Greek is in the infinitive form, which DeBrunner [§391(5)] says is an "infinitive of result." This would mean that, instead of the meaning being hidden "with the intended purpose that they would not see it," the sense would be a little weaker, that it was hidden from them, "and the result was that they did not see it."
Who Is the Greatest?

Lk 9:45 Ἐσειληθεὶς δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν ἐπὶ μείζων αὐτῶν.

46So contention came into them, as to who of them was greatest. Lk 9:47 Ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἐστησεν αὐτὸ παρ᾽ ἑαυτῷ,

47And Jesus, knowing the contention of their hearts, took a child by the hand, and stood him next to himself. Lk 9:48 καὶ εἶπεν αὐτοῖς, ὡς ἔδειξαν τούτο τὸ παιδίον ἐπὶ τῷ ὁνόματι μου ἐμὲ δέχεται καὶ ὡς ἔδειξαν δέχεται τὸν ἀποστελλόμενον με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν υπάρχων οὕτως 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 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἑπιστάτα, εἰδομέν τινα ἐπὶ ἐν τῷ ὁνόματι σου ἐκβάλλοντα δαιμόνια· καὶ ἐκκόλουθον αὐτόν, ὅτι οὐκ ἀκολουθεῖ 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· ὡς γὰρ οὐκ ἔστιν καθ᾽ ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.

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

207 9:46a Verse 46 begins with the conjunctive or transitional particle δὲ - dē. The sense seems to be still connected to v. 45, in that there, Jesus admonished them to be sure to understand that he was soon going to be apparently defeated, but they did not understand this, and indeed, as illustration that they did not understand, a contention next arose in them as to who of them is greatest in Jesus' imminent (so they thought) rising to rule over Israel.

208 9:46b The Greek phrase is the verb εἰσέρχομαι - eisérchomai combined with the prepositional phrase ἐν αὐτοῖς - en autois. Eisérchomai means "enter into," and the preposition "en" would usually mean "in," but speaking of a group, as here, could mean "among." The BAG lexicon gives two possibilities for eisérchomai, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Eis-" says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the "en" here in Luke 9:46 is an example of the "hyper-correct use of "en" (in) for "eis" (into), the most obvious and certain of which are Lk 9:46 'came into them, into their hearts' (cf. v. 47).... The thing for Blass that re-inforces in his mind that the debate "entered their hearts," is that in the next verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.

209 9:46c The Greek verb "to be" here is in the optative mood, which DeBrunner says is an example of Luke's use of the optative when following a secondary tense, to introduce indirect discourse.
Jesus Rejected by a Samaritan Village

Lk 9:51 'Εγένετο δὲ ἐν τῷ συμπληρωθείς ταῖς ἡμέρας τῆς ἁναλήμφεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον ἐπίθησα τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ.

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

Lk 9:52 καὶ ἀπέστειλεν ἄγγελοὺς πρὸ προσώπου αὐτοῦ καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρίτων ὡς ἐτοιμάσασα 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 οὖν ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.

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

Lk 9:54 Ἐόραντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰσώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλώσεις αὐτοῖς;

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 Εἰ ἐπέτιμησεν αὐτοῖς.

55But when he turned to them, he rebuked them.214 215

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213 9:54 txt P45 P75 K B L Ξ 17 157 579 700* 854 1241 1342 1612 1627 1675 2375 2786 Itaurε, l vg syrсs copSaBopt ethmss arm geo! Diatess Cyril Jerome TH NA28 [B] \( \text{add} \) αὐτοῦ ὡς καὶ Ἡλίας ἐποίησεν "even as Elijah did?" A C D E G H K M U W Γ Θ Π Ψ 0211 f¹ 2 28 33 69 124 180 205 346 565 597 700* 788 1006 1009 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1344 1345 1424 1505 1546 1646 2148 2174 2382 3 Lect itd,f syr, h,pal copBopt geo2 slav Basil (Chrysostom) TR [HF] RP \( \text{add} \) αὐτοῦ ὡς Ἡλίας ἐποίησεν 892 Itа, b, c, C, r1 vgmmss (Ambrosiaster) Gautendius Augustine.

214 9:55 txt P45 P75 K A B C E G H L S V W Δ Ξ Ψ Ω 047 0211 28 33 157 595 892 1009 1010 1071 1241 1424 1675 2786 Lectpt AD 1/3 gaуr, е, l vg syrсs copSaBopt ethmhp slavmss Basil Cyril-Jerusalem Jerome TH NA28 [A] \( \text{add} \) καὶ εἶπεν, Οὐκ ὁδάται ποιοῦ πνευμάτος ἦστε Δ 700 1216 2174 Itd geo (Epiphanius) Chrysostom Theodor2id \( \text{add} \) καὶ εἶπεν, Οὐκ ὁδάται οὗτο πνευμάτος ἦστε Υ Γ Λ 69 124 788 \( \text{add} \) καὶ εἶπεν, Οὐκ ὁδάται ποιοῦ πνευμάτος ἦστε Θ \( \text{add} \) καὶ εἶπεν, Οὐκ ὁδάται ποιοῦ πνευμάτος ἦστε ὑμεῖς f¹ 1356 2148 2882 Itlsm \( \text{add} \) καὶ εἶπεν, Οὐκ ὁδάται οὗτο πνευμάτος ἦστε ὑμεῖς Μ Υ f¹ 2 346 669 1675 Itа, b, c, d, r1 vg, l, w, syr, h, pal copBopt arm goth slav2 Ambrosiaster Ambrose Clement? Chrysostom Epiphanius Didymus TR HF RP \( \text{add} \) καὶ εἶπεν, Οὐκ ὁδάται οὗτο πνευμάτος ἦστε ὑμεῖς K \( \text{add} \) καὶ εἶπεν, καὶ πορευομένων αὐτοῦ εἶπεν τις πρὸς αὐτόν Οὐκ ὁδάται ποιοῦ πνευμάτος (ἐσταὶ Swanson) (ἐστε UBS4) 579. Not counting the latter MS, the main additions are: "...and said, ‘You do not know what spirit you are of; I will be...’” Following are other witnesses for the TR/RF reading, which are not listed in Swanson or UBS3, so I don’t know which of the minor variants they have: 180 205 597 1006 1243 1292 1365 1505.

215 9:55-56 txt P45 P75 K A B C E G H L S V W Δ Ξ Ψ Ω 047 0211 28 33 157 565 669 892 1009 1010 1071 1241 1342 1424 1675 2786 Lectpt AD 1/3 It vg syrсs copSaBopt ethmhp slavmss Basil Cyril-Jerusalem Epiphanius Jerome Marcion Chrysostom Didymus TH NA28 [A] \( \text{add} \) ὁ γὰρ Ὑιός τοῦ Ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ ὡσαί Κ Μ γ Υ Π f¹ 3 2 346 2542 2882 Itc, f, a syrсs, h, pal copBopt arm (goth omit Ἀνθρώπων) Clement? Ambrose TR HF RP \( \text{add} \) ὁ Υἱός τοῦ Ἀνθρώπου ἦλθεν ψυχὰς ἀνθρώπων ἀποκτείνει, ἀλλὰ ὡσαί. Υ 124 700 1216 1230 1253 1292 1324 1505 1546 1646 2542.

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This is another witness for the TR/HF reading, which are not listed in Swanson or UBS3, so I don’t know which of the minor variants they have: 180 205 597 1006 1243 1292 1365 1505.
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."

But Jesus said to him, "Leave those who are dead to bury their dead, 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 to another also said, "I will follow you, Lord. But first give me leave to say farewell to my household."

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

Chapter 10

Jesus Sends Out the Seventy-Two

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

216 9:60 Or, "after you have gone away." It could mean, either after the man leaves Jesus, or after the man leaves (comes away from) the dead. In Greek, the word for "come" was the same as the word for "go." The context here allows the possibility of either. Something else to think about is that in this one conversation between Jesus and the man who wanted to bury his father, three different Greek words are used that could be translated "leave" in English: ἐπιτρέπω - epitrépō ("give me leave"), ἀπέρχομαι - apérchomai (twice, "go off" and "come away"), and ἀφίημι - aphiēmi ("leave").

217 10:1 tcx ἐβδομήκοντα δύο Ψ B D M 0181 372 ita,aaur,be,de,el vg syr ec cop aeth arm geo Diatess Adam AposCon Ambrosiaster Aug Marcionא SBL (NA28 [lógoi]) א ב ג ה ו י ז א פ י Ψ 71 73 28 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Μ ita,pd7 syr,h cop bo eth
Lk 10:2 Εἶλεγεν δὲ πρὸς αὐτούς, ὃ μὲν θερισμὸς πολύς, οἰ δὲ ἐργάται ὀλίγοι· δεῖ δὲ τὸν κυρίον τὸς θερισμοῦ, ὅπως ἐργάταις ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

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

Lk 10:3 Υπάγετε· ιδοὺ, ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσω λύκων.

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

Lk 10:4 Μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ύποδήματα· καὶ μηδένα κατὰ τὴν όδον ἀπάσχοθε.

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

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

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

Lk 10:6 Καὶ εὰν ἐκεῖ ἡ ύιός εἰρήνης, ἐπαναπαθήσεται ἐπ' αὐτῶν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει.

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

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

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

Lk 10:8 Καὶ εἰς ἣν δὲ πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατίθεμεν ὑμῖν,

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

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

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

Lk 10:10 εἰς ἣν δὲ πόλιν εἰσέλθητε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς ἐπάτα,

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

Lk 10:11 Καὶ τὸν κοινοτόν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσώμεθα ὑμῖν· πλὴν τούτῳ γινώσκετε, ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.

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

Lk 10:12 Λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ θερισμοῦ ἡμῶν ἦταν, ἡ τῇ πόλει θερισμοῦ.

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

Lk 10:13 Οὐαί σοι, Χωραζιν, οὐαί σοι, Βηθσαΐδα· ὅτι εἰ ἐν Τύρῳ καὶ Σιδωνίᾳ εἶξαν ημᾶς ἐγεννηθήσαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἐν ἑνώκε σακάκῳ καὶ σποδῷ καθήμενοι μετευδάναν.

13Woe to you, Khorazin! Woe to you, Bethsaida! For if the miracles that took place in you took place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

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218 The meaning of the Greek is such that these commands and prohibitions are generally valid, for the whole campaign, and not just right now as they are first leaving.

219 A Hebraism, the substituting of καί for ὥς. Also in verse 10.
Lk 10:14 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνέκτότερον ἔσται ἐν τῇ γηίσῃ, ἡ υἱός.

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

Lk 10:15 Καὶ σὺ, Καπερναοῦ, μὴ ἔως οὐρανοῦ ὑψωθῇς; ἔως τοῦ Ἀιδοῦ καταβήσῃ.

15And you, Capernaum, will you be exalted up to heaven? You will go down to Hades.²²⁰

Lk 10:16 ὅ ἀκούσαν υἱόν ἔμοι ἀκούσει· καὶ ἃ ἄνετῶν υἱός ἐμέ ἀδετεί· ὃ δὲ ἐμὲ ἄνετῶν ἀθετεὶ τὸν ἀποστείλαντά με.

16The person who listens to you is listening to me, and the one rejecting you, is rejecting me. And the one rejecting me, is rejecting the one who sent me."

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

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

Lk 10:18 Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπῆν ἐκ τοῦ οὐρανοῦ πεσόντα.

18And he said to them, "I was watching as Satan fell from heaven like lightning.

Lk 10:19 Ἰδοὺ, δεδωκα υἱὸν τὴν ἐξουσίαν τοῦ πατέρος ὑπέροιων καὶ σκορπίων, καὶ ἐπὶ πάσαν τὴν δύναμιν τοῦ ἕχορος· καὶ οὐδὲν υἱὸς οὐ μὴ ἄδικησῃ.

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

Lk 10:20 Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα υἱόν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὑπόματα ὑμῶν ἐγέργασται ἐν τοῖς οὐρανοῖς.

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

Lk 10:21 Ἐν αὐτῇ τῇ ὄρᾳ ἤγαλλιάσατο τὸ πνεύματι, καὶ εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτά νησίοις. Ναὶ, ὁ πατὴρ, ὅτι σοῦς εὐδοκία ἐγένετο ἐμπροσθέν σου.

21"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."

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²²⁰ 10:15 This sentence is quite different in the Majority Text, as also Matthew 11:23. It appears that what I have above, is the original reading. But various transcriptional factors involving the way Greek was written without spaces between words (see the UBS Textual Commentary) and also seemingly a better contextual sense, caused copyists to change the verbs from "will you be exalted" to "you who are exalted," and from "you will go down," to "you will be brought down." Regarding the "You Capernaum, you who are exalted to heaven," the context speaks of what chance each city had to see the light, and experience the kingdom of God having drawn near over them. It does make sense to me, as perhaps to some of the manuscript copyists, that the point Jesus is making is that Capernaum, having been Jesus' base of operations, and his "own town," had already been lifted up to heaven, compared to any other town, in terms of the kingdom of heaven having drawn near. But the UBS textual commentary says, "The unexpected expression, 'And you, Capernaum, will you be exalted to heaven?' is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language."

²²¹ 10:17 Ext ἐβδομήκοντα δύο Ψ B D R 0181 372 417 467 479 545 617 529 am arm geo Diatess Adam AposCon (Ambrosiaster) Aug SBL (ΝΔΩ) | ἐβδομήκοντα Ψ A B C D E F G K L M N S W X Γ Δ Θ Λ Ζ Π Ψ 0015 f 1 f 3 28 33 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1292 1342 1424 1505 Μ 11tq syr p,h,k,pal cop bo eth slav Ir-lat Hipp Aram Clem Or Eus Chrys TR RP TH | ἐβδομήκοντα μαθηταί 1243 lac H P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.
Lk 10:22 Πάντα μοι παρεδόθη ύπο τοῦ πατρός μου• καὶ ούδείς γινώσκει τις ἔστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τις ἔστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ ἑαυτῷ βούληται ὁ υἱός ἀποκαλύφαι.

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

Lk 10:23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατʼ ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοί οἱ βλέποντες ἃ βλέπετε.

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

Lk 10:24 Λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφητεύσαντες καὶ βασιλείς ἠθέλησαν ἰδέαν ἃ ὑμεῖς βλέπετε, καὶ οὐχ εἶδαν• καὶ ἀκούσας ἃ ἀκούσετε, καὶ οὐκ ἠκούσαν.

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

The Good Samaritan

Lk 10:25 Καὶ ἵδον, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰῶνιον κληρονομήσως;

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

Lk 10:26 Ὅς δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραται; Πῶς ἀναγινώσκεις;

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

Lk 10:27 Ὅς δὲ ἀποκρίθηκε εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου ἐκ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἱλορίᾳ 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 Ἐἶπεν δὲ αὐτῷ, Ὄρθως ἀπεκρίθης• τοῦτο ποίει, καὶ ζήσῃ.

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

Lk 10:29 Ὅς δὲ θέλων δικαίωσαι ἐαυτόν εἶπεν πρὸς τὸν Ἰησοῦν, καὶ τις ἔστιν μου πλησίον;

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

Lk 10:30 Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ιεριχώ, καὶ λῃτώσας περιέπεσεν, οἱ καὶ ἐκδοσάντες αὐτόν καὶ πληγάς ἐπιθέντες ἀπήλθον, ἀφέντες ἠμιθανήν.

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."

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222 10:26 The Greek says literally, "How do you read it?" The BDAG lexicon says this means "What does it say."

223 10:30 Ὅς δὲ ἀπεκρίθης• τοῦτο ποίει, καὶ ζήσῃ. The BDAG lexicon says this means "leaving him for half dead, as indeed he was." The BDF grammar §414(1) glosses the word τυγχάνειν as "happen to be."
Lk 10:31 Κατὰ συγκυρίαν δὲ ἰερεύς τις κατέβαινεν ἐν τῇ ὀδῷ ἐκείνη καὶ ἴδων αὐτὸν ἀντιπαρῆλθεν.
31And by chance a priest was going down that road, and when he saw him, he avoided him.
Lk 10:32 Ὄμοιος δὲ καὶ Λευιτής κατὰ τὸν τόπον ἔλθων καὶ ἴδων ἀντιπαρῆλθεν.
32And likewise also a Levite, when he came near that place and saw, passed on around.
Lk 10:33 Σαμαρίτης δὲ τὶς ὄδεσσην ἠλθεν κατ' αὐτόν, καὶ ἴδων ἐσπλαγχνίσθη,
33But a Samaritan came traveling by, and when he saw, was moved with pity.
Lk 10:34 καὶ προσελθὼν κατέδρησεν τὰ τραύματα αὐτοῦ, ἑπιχέων ἐλαιον καὶ οίνον· ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.
34And he approached and stopped up his wounds, after first applying olive oil and wine. And mounting him on his own animal, he took him to an inn and took care of him.
Lk 10:35 καὶ ἐπὶ τὴν ἁύριον, ἐκβάλων ἐδώκεν δύο δηνάρια τῷ πανδοχεῖ, καὶ ἐπεν, Ἐπεμελήσθητι αὐτοῦ· καὶ ὅ τι ἐν προσδαπανήσεις, ἐγὼ ἐν τῷ ἐπανέφρεσο με ἀπὸδώσω 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 ἐμπεσόντος εἰς τοὺς λῃστάς?
36"Which of these three seems to you a neighbor for the one who fell among bandits?"
Lk 10:37 Ὅ δὲ εἶπεν, Ὅ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν δὲ αὐτῷ Ὅ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὄμοιος.
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 αὐτοῦς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τὶς ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν.
38And when he moved on, he entered a certain village. And a woman by the name of Martha hosted him for dinner.

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224 10:32 τῶν
kata ton topon elidwv kai idwv Ψ

225 10:35 One denarius was worth a day's wage.
Lk 10:39 Kaì tìde ãn ãdelphì kálooumènì Máríaì, kai parakathèseìsa prós toûs pódas toû kuriou ãkouen toû lâgon autôu.

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

Lk 10:40 'H de Márâba periœspáto peri polìlìn diakouvíanì eìpístàsa de eìpèn, Kúrië, oû mêlei soi òti ãdelphì mou mònìn me kateîplìn diakouvînì; Òpè ònìn autì ìna ìoì suvanatplàbëtaì.

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 Apokriètheis de eìpèn autì ò 'Ið souç, Márâba, Márâba, merimnàs kai òoruvàçì peri pollâì.

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

Lk 10:42 Ònov de eìstìn xreìaì. Márâaì gár de tìn ãgâthìn merîda ëxèlëzatò, ìtìs òûk ãfairèþëstaì autíûs.

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 Kai ëgêneto ën tò ëînì oûtòn ën tôpû tînì pròseuvçîmènon, òû ëpàûsato, ëîpèn tìs tòw màbhtôw oûtûs ëpò oûtòn, Kúrië, ðìdaxën ìmâsì pròseuvçèshai, kâwûs kai ìwìánìûs êðìdaxën tòw màbhtàs oûtûs.

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

Lk 11:2 Eìpein de oûtûsì, òûtìn pròseuvçèshè, lêgëte, Pàter, ãgiasèthì tò ðòmûma sou. Ëlìètëw ì basileiaî sou.

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

Lk 11:3 Tòn ãrton ìmûw tòn ëpouïòsìn dîdùw ìmûn tò kàthì ìmëraì.

3Give us each day our daily bread.

266 11:2a txt \( \text{P}^{75} \) B (\( \text{l. arm ìmûw} \)) f(7) 700 1342 itaur vg syr\( ^{8} \) Marcion Tert Or Cyril NA27 {A} \( \parallel \) add ìmûw oû ën tòw oûranôvì (\( \text{harmonization to Mt 6:9} \)) A C D K M P U W G ' \( \text{A} \) \( \text{G} \) \( \text{A} \) \( \text{G} \) \( \text{A} \) \( \text{P} \) \( \text{G} \) \( \text{f(3)} \) 2 28 118 157 346 565\( ^{45} \) 579 700 788 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1346 1347 1348 1354 1355 1356 1358 (1546) 1582\( ^{0} \) 1646 2148 2174 2882 \( \text{M} \) Lect it(1),b,c,d,e,f,ff(3),l,q,r,* syr\( ^{p} \),h cop\( ^{s} \),b,bo eth geo Diatess Orig TR HF RF \( \parallel \) lac \( \text{P}^{133} \) 33 N Q T 565.

267 11:2b txt osu \( \text{P}^{75} \) B L 1 1342 vg syr\( ^{5} \) \( \text{arm Tertullian} \) Avgvid NA27 {A} \( \parallel \) sou ðènìthòw tò ðèlìma oû it\( ^{8} \) vg\( ^{m} \)s cop\( ^{a} \),but\( ^{m} \)s geo \( \parallel \) sou ðènìthòw tò ðèlìma sou, òû ën oûranôvì, òûw kai ëpì tòsì ìtìs \( \text{N}^{*} \) \( \parallel \) sou ðènìthòw tò ðèlìma sou, òû ën oûranôvì, òûw ëpì tòsì \( \text{N}^{*} \) \( \text{070vid} \) A C D P W G ' \( \text{A} \) \( \text{G} \) \( \text{A} \) \( \text{G} \) \( \text{A} \) \( \text{P} \) \( \text{G} \) \( \text{f(3)} \) 2 28 33\( ^{1} \) 33 33 118 157 180 205 579 597 700 1006 1009 1010 1071 1216 1241 1242 1253 1292 1344 1346 1424 1505 1546 1646 2148 2174 2882 \( \text{M} \) Lect itaur,b,c,d,e,f,ff(3),l,q,r,* syr\( ^{m} \)s syr\( ^{p} \),h cop\( ^{s} \),bo eth slav (Titus-Bostra) Cyril TR RF \( \parallel \) lac \( \text{P}^{133} \) N Q T 565.
Lk 11:4 Καὶ ἂφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἄφιμον παντὶ ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν.

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

Lk 11:5 Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύεται πρὸς αὐτόν μεσονυκτίου, καὶ εἶπε αὐτῷ, Φίλε, χρησόν μοι τρεῖς ἄρτους;

5 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,

Lk 11:6 ἐπείδη φίλος μου παρεγένετο ἐξ ὅδου πρὸς με, καὶ οὐκ ἐξ ἑαυτῷ παραθήκων αὐτῷ•

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

Lk 11:7 κάκεινος ἔσωθεν ἀποκριθεὶς εἰπή, Μή μοι κόπους πάρεχε· ἦδη ἢ θύρα κλεῖσται, καὶ τὰ παῖδα μου μετέ ἐμοῦ εἰς τὴν κοίτην εἰσόν• οię δύναμαι ἀναστὰς δοῦναι σοι.

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

Lk 11:8 Λέγω ὑμῖν, εἴ καὶ οὐ δώσει αὐτῷ ἀναστάς, διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ δόσων χρήζει.

8 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.

Lk 11:9 Κάγω ὑμῖν λέγω, αἰτεῖτε, καὶ δοθῆσαι ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχτεῖται ὑμῖν.

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

Lk 11:10 Πᾶς γὰρ ὁ ἄιτων λαμβάνει καὶ ὁ ςητόν εὑρίσκει καὶ τῶ κρούοντι ἀνοικῆται.

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

228 11:4 txt Π75 Υ*3 Β L fι 700 1342 itaur vg syrs copal bopt arm geo Marcion Tertullian Or Cyril Aug NA28 // add ἄλλα ῥόσιν ἡμᾶς ἀπὸ τοῦ πανηγύρου (harmonization to Mt 6:13) N* Α C D E F G H K M U W Γ Δ Θ Λ Π Ψ fι* 2 28 33 118 157 180 205 565 579 597 892 1006 1010 1071 1241 1243 1292 1424 1505 2882 M Lect itaur, b,c,d,e,f,R,F,J,L,Q,R,T vgms5 syrc:p,h cop:bopt eth slav Diatess sft (Titus-Bostra) TR HF RP lac Π45 N P Q T. (Swanson erroneously cites P here where in fact it is lacunose, acc. to McFall.) The first corrector of Codex Sinaiticus transposes the words to after "earth" in another addition to the text earlier.

229 11:8 The Greek says, "being his friend, and give him as much as he needed." But Jesus starts out the parable, "Suppose one of you..." And using "you" accomplishes gender inclusiveness.

230 11:10 The "continuous" aspect of the Greek verbs here is a part of their meaning that is essential to this passage. In fact, the whole point of the parable is persistence, verse 8. So to translate verse 9 as, "Ask, and it will be given to you," would be incorrect and misleading. Someone might interpret it to mean that you will only have to ask once. See my endnote at the end of this document, entitled, "Continuous Aspect," which discusses this and other pertinent passages more fully.
And which father among you, if his child will ask for a fish, will hand him a snake instead?  

11ον ως ψευδος φησιν, και άντι ιχθυος φησιν αντώ επιδωσει;

Lk 11:12 "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 Και ὁ ἐκβάλλων δαιμόνιον κωφόν. ᾖγένετο δέ, τού δαιμόνιου ἐξελθόντος, ἐλάλησεν οὐ κωφόν• καὶ ἐδαύμασαν οἱ δύο.

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

Lk 11:15 Τίνες δὲ εξ αὐτῶν εἶπον, Ἐν Βεελζεβοῦλ τῷ ἄρχοντι τῶν δαιμόνιων ἐκβάλλει τὰ δαιμόνια.

But some of them said, "It is by Ba'al-zibbul, the prince of demons, that he drives out demons."

Lk 11:16 Ἐτεροί δὲ πειράζοντες σημείον εξ οὐρανοῦ ἔσητον παρ' αὐτοῦ.

And others, testing him, wanted from him a sign out of heaven.

Lk 11:17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πάσα βασιλεία ἐρ' ἐαυτὴν διαμερισθεῖσα ἐρημώται• καὶ οἰκὸς ἐπὶ οἰκόν, πίπτει.

But he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls.

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

231 11:11

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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'alzebul, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Ba'alzebub and Beeldeba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

232 11:14 τοτε δαιμονιον κωφον | Π | Χ | Π | Α | β | (D) | L | syr | copsa, bo | arm | SBL | TH | δαιμονιον | και αυτο | ην | κωφον | ΝΑ28 | (C) | κωφον | δαιμονιον | και αυτο | ην | κωφον | Α | E | R | W | Μ | lat | syr | c-p | h | (coppo) | eth | geo | (Cyres) | TR | RP | lac | N | P | Q | T | Ξ |

233 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'alzebul, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Ba'alzebub and Beeldeba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.
Lk 11:18 Ei dē kai ὁ Σατανᾶς ἐφ' ἐαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Ὁτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαίμονια.

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

Lk 11:19 Ei dē ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαίμονια, οἱ υἱοὶ υμῶν ἐν τίνι ἐκβάλλουσιν; ἔλα τὸτο ἑαυτοὶ υμῶν 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 Ei dē ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαίμονια, ἀρα ἐφθασεν ἐφ' ύμᾶς 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 Ὑπαρχοντα αὐτοῦ·

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

Lk 11:22 ἐπάν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ἡ ἐπεποίθη, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

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

Lk 11:23 ῬΩ μὴ ὅν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ῬΩ μὴ συνάγων μετ' ἐμοῦ σκοπεῖ·

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

Lk 11:24 Ὑπαρχοντα ἐπὶ τοῦ ἀνθρώπου, διέρχεται δὲ ἀνώδρων τόπων, ἐξελθον ἀνάπαυσιν· καὶ ῬΩ εὐρίσκειν τὸτε λέγει, Ὑποστεφὼς εἰς τὸν οἰκὸν μου ὤθην 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 ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

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

Lk 11:26 Τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἐαυτοῦ ἑπτά, καὶ ἔλθον πασίν της τοῦ αὐτοῦ ἐκείνου χείρον τῶν πρῶτων.

26Then it goes and brings with it seven other spirits more wicked than itself, and they come inside and live there. And the final condition of that human is worse than the first."

Lk 11:27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασσα τις φωνήν γυνῆ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασα σε, καὶ μαστοὶ οἰς ἐθήλασας.

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

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

28But he replied, "Blessed rather235 are those who hear the word of God and obey it."

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234 11:24 txt ἃ τοτε λέγει Ψ73 Κ2 B L Ξ 070 itiphj syrh copis,bol Orлат [NA28] {C} / λέγει Ψ45 Κ* A C D E R W itp7,aur,d,ljr,r vg syr cp arm eth geo TR SBL TH RP / lac N P Q T. The NA28 has the word ἃ τοτε in square brackets because it is suspect as a scribal assimilation to the parallel in Matthew 12:44.

235 11:28 Or possibly, "Well yes, but blessed more are those who..."
The Sign of Jonah

Lk 11:29 Τὸν δὲ ὄχλον ἐπαθροιζομένων ἠξάτο λέγειν, Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν• σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὕτη, 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." 236

Lk 11:30 Καθὼς γὰρ ἔγενετο Ἰωνᾶς τῶν Νινεύτας σημείου, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἄνθρωπου τῇ γενεᾷ ταύτῃ.

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

Lk 11:31 Βασίλειον νότου ἔγερθησα ἐν τῇ κρίσει μετὰ τῶν ἄνδρων τῆς γενεᾶς ταύτης, καὶ κατακρίνει αὐτούς• ὅτι ἠλθὲν ἐκ τῶν περάτων τῆς γῆς ἀκούσα τὴν σοφίαν Σολομόνος, καὶ ἴδοι, πλείον Σολομώνῳ ὄδε.

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.

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

The Light of the Body

Lk 11:33 Οὐδεὶς λύχνον ἀγος 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 Ὅ λύχνος τοῦ σωματός ἐστιν ὁ ὑφαλλόμος σου• ὅταν οὖν ὁ ὑφαλλόμος σου ἀπλοῦς ἢ, καὶ ὁ λύχνος τοῦ σώματός σου φωτεινόν ἐστιν• ἐπὶ δὲ πονηρός ἢ, 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.

236 11:29 Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Jesus Christ.

237 11:33 The reading that includes the words "or under a basket" is that of N A B C D W Δ Ψ /13 28 33 itαι syr(c) cop bo al. However, those words are absent from ℶ575 L Ε 070 f1 205 syr5 cop58 arm geo al. The UBS textual commentary says, "Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets."
Lk 11:35 Σκόπηε ὡς τὸ ἔν σοι σκότος ἐστίν.

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

Lk 11:36 Εἰ ὡς τὸ σώμα σου ὄλν φωτεινόν, μὴ ἔχων μέρος τι σκοτεινόν, ἔσται φωτεινόν ὄλν, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

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

Six Woes

Lk 11:37 Ἐν δὲ τῷ λαλῆσαι, ἔρωτα αὐτὸν Φαρισαίος ὅπως ἀριστήσῃ παρ' αὐτῷ• εἰσελθὼν δὲ ἀνέπεσεν.

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

Lk 11:38 Οἱ δὲ Φαρισαίοι ἴδων ἐθαύμασαν ὥστε ὁ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

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

Lk 11:39 Εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαίοι τὸ ἔξωθεν τοῦ ποιητρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῖν γέμει ἁρπαγής καὶ πονηρίας.

39And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness240 and wickedness.

Lk 11:40 Αὐρροες, οὐχ ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἐσωθὲν ἐποίησεν;

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

Lk 11:41 Πλην τὰ ἑνότα δότε ἑλεμονοῦν• καὶ ἴδο, πάντα καθαρὰ ὑμῖν ἐστίν.

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

Lk 11:42 Ἀλλὰ οὐαὶ ὑμίν τοῖς Φαρισαίοις, ὃτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ• ταῦτα δὲ ἐδει ποιήσαι, κάκεινα μὴ παρεῖναι.

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

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238 11:34 Literally, "if your eye is evil." From the Hebrew, יַרְאָה יָאִין - rā'āh 'ayin; see the endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept:

239 11:38 The Greek word βαπτίζω - baptizo was used for the ceremonial dunking of not only human beings’ bodies (vessels), but for the ceremonial dunking of dishes and hands as well. But because the word has been transliterated into English only in the case of dunking the human body, English speakers have not acquired a full understanding of what it means. This translator therefore thought it best to transliterate the word in every instance.

240 11:39 Acquisitiveness means continuously acquiring things, always wanting more things. This is wickedness, both because it makes an idol of possessions over and above God, and also because there are so many people who have little. It has already been established earlier in Luke's gospel, 3:11, that one fruit characteristic of repentance was to give away your extra possessions to the poor.

241 11:41a Somewhat a play on words. Their inside is "loaded up" with wickedness, and Jesus segues from that to the idea of the inside of their warehouse, or perhaps their platter, being loaded up with goods, which is evil in itself; but if they give what is lying inside to the poor, the inside of their vessel will be clean. Another play on words is that in New Testament Greek, "vessel" sometimes means your body, which is your container or dish, so to speak.

242 11:41b A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρὰ ὑμῖν ἐστίν. Some translations say "for you," others "to you," and others leave it untranslated altogether. The rendering "clean for you" is easy enough to understand. Clean "to you" could be an "ethical dative," meaning "clean in your sight." For the N.T. teaches that some things are clean to some people, but unclean to others, depending on their conscience. Perhaps here, the giving to charity changes the evil conscience of the rich. When a rich person is rich selfishly, he has an evil conscience, and his wealth can be unclean in his own eyes, whereas if he is generous, he no longer feels guilty? Something to think about. Paul said in Romans 14:14, "to him that thinks any thing to be unclean, to him it is unclean."
But these latter things you ought to practice, without leaving the former undone.
Lk 11:43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, δι᾽ ἃ γαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς 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 Οὐαὶ ὑμῖν, δι᾽ ἃτετε ὡς τὰ μνημεία τὰ ἄδηλα, καὶ οἱ ἀνθρώποι οἱ περιπατοῦντες ἐπάνω ὅψαν ὑμᾶς.

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 τὶς τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

45And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."
Lk 11:46 Ὅ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, διὸ φορτίζετε τοὺς ἀνθρώπους φορτία δυνάμετακα, καὶ αὐτοῖς ἐνὶ τῶν δακτυλῶν ὑμῶν οὐ προσφαίρετε τοῖς φορτίοις.

46But he said, "And to you lawyers also, woe! For you make people carry loads oppressive to bear, and you yourselves, not one of your fingers do you touch to such loads.
Lk 11:47 Οὐαὶ ὑμῖν, ὃ ὑποκοιμᾶτε τὰ μνημεῖα 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 ἐστέ καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν• ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ ὑποκοιμᾶτε.

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

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

50with the result that the blood of all the prophets spilled since the founding of the world will be demanded of this generation,
Lk 11:51 ἀπὸ αἵματος Ἀβελ ἐως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναὶ, λέγω ὑμῖν, ἐκζητηθῆσαι 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 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλέιδα τῆς γνώσεως• αὐτοὶ οὐκ εἰσῆλθατε, καὶ τοὺς εἰσερχομένους ἐκκελώσατε.

52Woe to you, lawyers! For you have taken away the key to the door of knowledge. You yourselves have not gone in, and the ones going in you have barred."
Lk 11:53 Κάκειθεν ἐξελθόντος αὐτοῦ ἰδίῳ ἡρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλείονων,

53And then as he went forth from there, the Torah scholars and Pharisees began to be extremely hostile, and to provoke him to speak unpreparedly about a great variety of topics,

Lk 11:54 ἐνέδρευσαν αὐτὸν, ἐθρεύσαν τι ἐκ τοῦ στόματος αὐτοῦ.

54ambushing him, to pounce on something coming from his mouth.

Chapter 12

Warnings and Encouragements

Lk 12:1 Ἕν οἰς ἐπισυναχθείσων τῶν μυριάδων τοῦ ὄχλου, ὡστε καταπετέιν ἀλλήλους, ἥρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε έαυτοίς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἦτε ἐστίν ὑπόκρισις.

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

Lk 12:2 Οὐδὲν δὲ συγκεκαλυμένον ἐστίν δ’ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δ’ οὐ γνωσθήσεται.

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

Lk 12:3 Ἄνδ’ ὅν δοκεῖ ἐν τῇ σκοτεινεὶ ἐπίπεδε, ἐν τῷ φωτὶ ἀκούσθησαι καὶ δ’ πρὸς τὸ οὐς ἐλάλησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

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

Lk 12:4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκλεινόντων τὸ σῶμα, καὶ μετὰ ταύτα μὴ ἔχοντων περισσότερον τι ποιῆσαι.

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

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

247 11:53a τοι κακείθεν εξελθόντος αὐτοῦ P75 (ντες ) N B C L syr
cop3ab bo TH NA28 {\|} ‖ kakeieven

εξελθόντος P45vid \| λεγοντος δε αυτο ταυτα προς αυτους A E W Π syr

τον TR RP \| λεγοντος δε ταυτα προς αυτους ενανιον παντος του λαου D (it) (syr,c,h) arm \| lac N P Q T. Wieland Willker suggests that perhaps the reading "as he went forth from there" was deemed unacceptable since the place where Jesus was speaking was not stated.

248 11:53b The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστοματίζω, of which we do not have a large sampling in Greek literature. You will find a great variety of renderings of it in the English translations. I have stuck with the most ancient and traditional interpretation.

249 11:54 omit αὐτος P75 N B L syr

cop3ab bo TH NA28 {\|} ‖ ινα ευρωσιν κατηγορησαι αυτου D \| ινα κατηγορησαυτου A W* \| ινα κατηγορησαυτου C E W* Π lat vg syr(c,p)h TR RP \| lac N P Q T

250 12:2 The particle δέ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one's true inner motives, a pretention. A hypocrite has a secret life.
Lk 12:5 "Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε• φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλέιν εἰς τὴν γένναν, ναὶ, λέγω ὑμῖν, τούτον φοβηθῆτε.

5But I will suggest to you whom you should fear. Fear the one who after the killing, has the power to cast into Gehenna. Yes, I tell you, fear him.

Lk 12:6 Ὅψη πέντε στρουθία πωλοῦνται ἀσαφῶν δῶρο; Καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλειπημένον ἐνώπιον τοῦ θεοῦ.

6Are not five sparrows sold for a penny?251 And not one of them is forgotten before God.

Lk 12:7 Ἀλλὰ καὶ αἱ τρίχαι τῆς κεφαλῆς ὑμῶν πάσαι ἡρίθμηται. Μη φοβεῖσθε• πολλῶν στρουθίων διαφέρετε.

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

Lk 12:8 Ἐγὼ δὲ ὑμῖν, Πάς ὁς ἔως ὁμολογήσῃ ἐν ἑμῖν ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.

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

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

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

Lk 12:10 Καὶ πᾶς ὁς ἔρει λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθῆσαι αὐτῷ• τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθῆσαι.

10And everyone who will speak a word against the Son of Man, it will be forgiven him. But to the person who blasphemes against the Holy Spirit, it will not be forgiven.

Lk 12:11 "Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἑπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἔξουσιας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσητε, ἢ τί εἴπετε•

11And when they deliver you over to the synagogues, and to the rulers and to the authorities, do not worry how or what you should defend, or what you should say.

Lk 12:12 τὸ γὰρ ἄγιον πνεῦμα διδάξῃ ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἢ δει εἴπειν.

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

False Financial Security

Lk 12:13 Ἐἴπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

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

251 12:6 Literally, "two assarion," which were little fragments of brass coin. It means, practically, "a pitance, a trifle, a doit." We say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point.

252 12:8 This is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses me before humans, I will also confess 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 "whenever acknowledges me before men, him also I will acknowledge before the angels of God."
Lk 12:14 ‘O dè eîpen aútw, Ἀνθρωπε, tís me katéstiszen kritên òi meristên èv' òmâs; 14But he said to him, "Man, who appointed me judge or arbiter over you tvô?"

Lk 12:15 Eîpen dè prós aútoûs, Ὄρατε kai phylássosese ápò pásês pleonêias• òti ouk èn tû periosëúnein tinì òi úw òuðoî ãtësìn èk tôn ùparçhôntôn aútw. 15And he said to them, "Watch out, and be on your guard against every form of covetousness." 253 For the life of one is not in the abundance of one's possessions. 254

Lk 12:16 Eîpen dè paraðolhyn prós aútoûs, légon, Ἀνθρώπου tûn òs plousiôn eûphrônêen ò ùfôra• 16And he spoke a parable to them as follows: "The land of a certain rich man yielded abundantly, Lk 12:17 kai dielegièióto en òautô légon, Tì poihsû, òti ouk èxh poû svnàzô toûs karpoûs mou; 17and he was thinking to himself, 'What shall I do? For I have no place where I can stack my produce.' Lk 12:18 Kai eîpen, Tôuto poihsû• kathelû mou tâs ãpothékas, kai meizônas oikodemísôs, kai svnázô ðêkî pánta tôn sítôn kai tâ ãgathâ mou. 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 Kî ðrō tî ùψychî mou, Ìψychî, êxeis pollà ãgathâ këîmena eîs ëtê pollà• ãnapaûô, ðûge, pîe, eûphraînu. 19And I will say to my soul, "Soul, you have much goods sitting there into many years. Relax, eat, drink, be merry."' Lk 12:20 Eîpen ðê aútw ð thêçs, Ἀφρων, táutê tê vûkê tîn ùψychîn sou ãpaîtouûn anpo ouî • ð ðê ãtoîmâsas, tîn ëstai; 20But God said to him, 'You fool, this very night they are demanding your soul back from you, 255 and the provisions you have made, whose will they be?'

253 12:15a txt pásês pleonêias Pok A B D H K L M N Q R W X Θ Π Ψ 070 0153 0211 f¹ f¹³ (exc 124) 22 33 157 579 992 1071 1241 latt syr cop TH NA28 \|] têis pleonêias E Γ Δ L 2 28 124 556 700 1424 M TR RP lyc Pok 1 C R T

254 12:15b Greek: ouk ãtësìn èk tôn ùparçhôntôn aútw. The preposition èk (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."

255 12:20 Bauer says this is a figure of speech, found in other writers such as Cicero, and Epictetus, using the concept of a human being's life as a loan. And that now, "they," the creditors, are demanding payment in full, of the loan, "calling in the loan." The Greek verb for "demand back," ἀπαιτέω, is used only twice in the N.T., both times by Luke, one time here, and the other time being in the Sermon on the Mount in Luke 6:30b, "...from the one forcefully taking your things, do not demand them back." It is used nine times in the Septuagint: four times for the demanding of repayment of loans, twice for extortion; once for the demand by Pharaoh for all the gold and silver of the land; and finally, one time in Isaiah 30:33, very much like Luke's use here. That occurrence is also for God's demanding of someone's life prematurely, the life of the king of Assyria. The exact phrase there is Ὑ γὰρ πρὸ ἡμῶν ἀπαιτήθησι, the same 3rd person, singular, passive inflection on ἀπαιτέω as on the verb ἐκζητέω in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding." Apart from Bauer's explanation, this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind..." It implies in v. 17
Lk 12:21 Οὕτως ὁ θησαυρίζων ἐαυτῷ, καὶ μὴ εἰς τὸν πλούτων.

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

True Financial Security

Lk 12:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ, Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ, τί φάγητε· μὴ δὲ τῷ ωἴματί, τί ἐνδύσοσθε.

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

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

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

Lk 12:24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οίς οὐκ έστιν ταμεῖον οὐδὲ ἀπόθηκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

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

Lk 12:25 Τίς δὲ εἰς ὑμῶν μεριμνῶν δύναται ἐπὶ τῆς ἡλικίας αὐτοῦ προσθείναι πίθυν ἔνα;

25 Now 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;

26 If 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 κοπιάτε· οὐδὲ νήσιν· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτοις.

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

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

256 12:21 Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς, used with the accusative form of the word God. Luke also uses this preposition with the accusative as meaning "in." Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.

257 12:25 Literally, one cubit. There was an expression in classical Greek, πὴχυιον εἰπ ἥρων = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Lk 12:28 Εἰ δὲ ἐν ἄγρῳ τὸν χόρτον ὄντα σήμερον, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἁμαρτείζει, πῶς μᾶλλον ύμᾶς, ὄλγοιστοι;

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 Καὶ ύμεις μὴ ζητεῖτε τί φάγητε καὶ τί πίητε• 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 ἐθνη τοῦ κόσμου ἐπιζητοῦσιν• ύμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζεται 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 ποιμίνιον• ὅτι εὐδόκησαν ὁ πατὴρ ύμῶν 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 Πιστεύσατε τὰ ὑπάρχοντα ύμων καὶ δότε ἑλεμονήν. Πιστεύσατε ἐαυτοῖς βαλλάντια μὴ παλαιώσημεν, 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 ἐστίν ὁ θησαυρὸς ύμων, ἔκει καὶ ἡ καρδία ύμων ἔσται.

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

Be Ready
Lk 12:35 Ἑστωσαν ύμῶν αἱ δορυφοίς περιεξωσμέναι, καὶ οἱ λόγχοι κατάμενοι•

35You must keep your waists girded and your lamps burning.
Lk 12:36 καὶ ύμεις ὄμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα, ἐγκυμόντες καὶ κρούσαντες, εὐθέως ἀνοίξωσιν 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 εἰκείνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γηγοροῦντας• ἀμὴν λέγω ύμῖν ὅτι περιζωσάται καὶ ἀνακλινεῖ αὐτοὺς, 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 καὶ ἐν τῇ δεύτερῃ φιλακῆ, καὶ ἐν τῇ τρίτῃ φιλακῇ ἔλθῃ, καὶ εὐρί αὐτῶς, μακάριοι εἰσίν οἱ δοῦλοι εἰκείνοι.

38Those slaves are happy, whether he arrives and finds them so in the second, or even in the third watch.
Lk 12:39 Τούτῳ δὲ γινώσκετε, ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποίᾳ ὕπα τοῖς ἐξετασθείς, καὶ εἰ γὰρ αὐτῶν διαρρύθησαι τόν ὄκον 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 Καὶ ύμεις γίνεσθε ἐτοιμοὶ• ὅτι ἠ ὕπα 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 ταῦτην λέγεις, ἢ καὶ πρὸς πᾶντας;

41Then Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"
Lk 12:42 Καὶ εἶπεν ὁ κύριος, Τίς ἀρα ἐστίν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος; ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καρπῳ σιτομετρίων;

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 ἐκεῖνος, διὸ ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὐτως.

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

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

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

Lk 12:45 Εἶν τε ἐπὶ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριος μου ἔρχεσθαι, καὶ ἀρέστησιν τύπτειν τοὺς πάθας καὶ τὰς παιδίσκας, ἐσθείει τε καὶ πίνειν καὶ μεθύσκεσθαι;

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

Lk 12:46 ἤζει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ὥστε ἡ προοδοκία, καὶ ἐν ἡρᾷ ἡ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

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

Lk 12:47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνώς τὸ θέλημα τοῦ κυρίου αὐτοῦ, καὶ μὴ ἑτοιμάσας ἡ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς·

47And that slave, knowing the will of his master, and not having prepared or done in accordance with his will, he will be lashed many times.

Lk 12:48 ὁ δὲ μὴ γνώς, ποιήσας δὲ ἀξία πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ὁ ἐδόθη πολὺ, πολὺ ζητηθῆσαι παρ' αὐτοῦ· καὶ ὁ παρερήσατο πολὺ, 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 Πόρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἣδη ἀνήφης;

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

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

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

Lk 12:51 Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχὶ, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμόν.

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 ἑνὶ οἰκῳ διαμερισμένοι, 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.

258 12:42 txt οἰκονόμος ο φρόνιμος ϕς B E G H K N P Q S W Δ Λ Ψ Ω 28 565 579 1424 TH NA28 {ἔ} οἰκονόμος ο φρόνιμος ο αγαθὸς D 157 δοῦλος και φρόνιμος K+ οἰκονόμος και φρόνιμος K2 A L M U Y Γ Π f f 33 700 1071 TR RP οἰκονόμος και ο φρόνιμος Θ lac ϕ 45 C Φ T
Lk 12:53 Διαμερισθήσονται πατήρ ἐπὶ γιοί, καὶ γιοὶ ἐπὶ πατρὶ· μήτηρ ἐπὶ τὴν θυγατέρα καὶ
θυγάτηρ ἐπὶ τὴν μητέραν· πενθερά ἐπὶ τὴν νύφην αὐτῆς, καὶ νύφη ἐπὶ τὴν πενθερὰν.

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

Judge For Yourselves
Lk 12:54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἔδοξε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως
λέγετε ὅτι Ὄμηρος ἔρχεται καὶ γίνεται οὐτώς.

54And he was also saying to the crowds, "When you see a cloud rising in the
west, right away you say, 'A rainstorm is coming,' and it happens so.
Lk 12:55 Καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται καὶ γίνεται.

55And when the south wind blows, you say, 'It will be hot,' and it happens.
Lk 12:56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ ἀδιαφορεῖτε· δοκιμάξετε τὸν καιρὸν
dὲ τοῦτον πῶς οὐκ ἀδιαφορεῖτε δοκιμάξετε;

56Hypocrites! The face of the earth and sky you know how to interpret, but
this present time you do not know how to interpret?
Lk 12:57 Τί δὲ καὶ ἄρ᾽ ἄρτους οὐ κρίνετε τὸ δίκαιον;

57And why also do you not judge equity yourselves?
Lk 12:58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα, ἐν τῇ ὅδε δός ἑργασίαν
ἀπελλάχθαι ἀπ᾽ αὐτοῦ· μὴποτε κατασώρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ
πράκτορι, καὶ ο πράκτωρ σε βαλέι εἰς φυλακὴν.

58For as you are going with your adversary to court, on the way make every
effort to be free of him, rest he drag you before the judge, and the judge
hand you over to the officer, and the officer throw you in prison.
Lk 12:59 Λέγω σοι, οὐ μὴ ἔξελθῃς ἔκειθεν, ἐως καὶ τὸ ἐσχατὸν λεπτὸν ἀποδῶς.

59I tell you, no way will you come out of that place, until you have paid back
the very last penny."

Chapter 13

Repent or Perish
Lk 13:1 Παρῆσαν δὲ τίνες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὡς τὸ
ἀίμα Πιλάτος ἐμιζεῖτο μετὰ τῶν θυσίων αὐτῶν.

1And some who were present at that time, were reporting to him about
the Galileans whose blood Pilate had mingled with the blood of their sacrifices.

Lk 13:2 Καὶ ἀποκρίθησαν εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας
τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

2And in response he said to them, "Do you think that because they suffered
these things, those Galileans were sinners, more so than all the rest of the
Galileans?"

259 12:58 That is, by satisfying him, coming to a settlement with him.
260 13:1 Bauer says this means, "whom Pilate ordered to be slain even as they were sacrificing." And so,
their own blood would mingle on the ground with the blood of the animal they were sacrificing. A literal
rendering of this is a vivid and grabbing figure of speech, and it is a shame to turn this into a bland dynamic
equivalent in English.
Lk 13:3 Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολέσθε.

3Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

Lk 13:4 Ἡ ἐκείνοι οἱ δεκαοκτώ, ἐὰν οὖς ἔπεσεν ὁ πῦργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὁφελέται 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 Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁσαύτως ἀπολέσθε.

5Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

Lk 13:6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχεν τις περιπετευμένην ἐν τῷ ἀμπελώνι αὐτοῦ περιπετευμένην· καὶ ἠλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὑρέθη.

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, Ἦδοι, τρία ἔτη ἔστω ὦ δῶ σὲ ἐρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκων ζητήν· ίνατι καὶ τὴν γῆν καταργεῖ;

7And he said to the vine dresser, 'Look, it has been three years already I have been coming, seeking fruit on this fig tree and not finding it. Cut it down. Why is it still using up the soil?'

Lk 13:8 Ὁ δὲ ἀποκρίθηκεν λέγει αὐτῷ, Κύριε, ἀφεῖς αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτῆς, καὶ βάλω κόπρια;

8"But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it;

Lk 13:9 καὶ μὲν ποιήσω καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.

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

A Crippled Woman Healed on the Sabbath

Lk 13:10 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 ἐχούσα ἀσθενείας ἐτῆς δεκαοκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

11And behold, a woman having had a spirit of disability for eighteen years was there. And she was bent over double, and not able to look up at all.

Lk 13:12 Ἦδον δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Ἰδον, ἀπολέσου 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 ἐδόξαζεν τὸν θεόν.

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

261 13:9 The words "so much the better" are not in the Greek text, but we have to put something there. This is a legitimate ellipsis. The Greek says only, "And if indeed in the future it does produce fruit— but if not, then you would cut it down."
Lk 13:14 Ἀποκριθεὶς δὲ ὁ ἄρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέρας εἰσίν ἐν αἷς δεῖ ἐργάζεσθαι ἐν αὐταῖς οὐν ἐρχόμενοι θεραπεύεσθαι, καὶ μὴ τῇ ἡμέρᾳ 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 Ἀπεκριθεὶς δὲ αὐτῶν ὁ κύριος, καὶ εἶπεν, Ἕποκρίται, ἐκατοστὸς ὕμων τῷ σαββάτῳ οὐ λῦει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὸν ποτίζει;

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 ὦσαν, ἦν ἔδησεν ὁ Σατάνας, Ἰδοὺ, δέκα καὶ ὀκτὼ ἐτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ 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 ὁμοία ἐστιν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοίωσο αὐτήν;

19Then he was saying, "What is the kingdom of God like? And to what may I compare it?"

Lk 13:19 Ὁμοία ἐστιν κόκκῳ σινάπεως, ὅπεν λαβὼν ἄνθρωπος ἐβαλεν εἰς κήπον ἢ αὐτοῦ· καὶ ἡξίζησαν, καὶ ἐγένετο εἰς δέντρα, καὶ τὰ πετεινά τοῦ οὐρανοῦ κατεσκυλήσαν 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 εἶπεν, Τίνι ὁμοίωσο τὴν βασιλείαν τοῦ θεοῦ;

21And again he said, "To what may I compare the kingdom of God?"

Lk 13:21 Ὁμοία ἐστιν ζῷμη, ἣν λαβώσα γυνὴ ἐνέκρυψεν εἰς ἀλέυρον σάτα τρία, ἐως οὐ ἔξυμόθη ὀλόν.

22It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened."

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262 13:15 The number six signifies human effort, which falls short of seven, God’s perfection or completion. This woman was enslaved for eighteen years, three times six, three times the normal human effort. What better day than the seventh, the day of rest, for someone to be set free from the slavery of working six days three times? See Deuteronomy 15:1, "Every seventh year you must cancel debts." And 15:12, "If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free." This woman was kept in bondage three sets of six years, and not being set free.

264 13:21 Greek: three ἑστα, about 5 gallons, or 22 liters.
The Narrow Door

Lk 13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἰεροσολύμα.

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

Lk 13:23 Ἐπεν δὲ τις αὐτῷ, Κύριε, εἰ ὁλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτούς,

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

And he said to him,

Lk 13:24 Ὁ γινώσκετε εἰσέλθετε διὰ τῆς στενῆς θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσέλθεν, καὶ οὐκ ἰσχύσουσιν.

24"Make every effort to go in through the narrow door. For many, I tell you, will try to enter, and not be able to.

Lk 13:25 Ἄρτι οὖν ἐγέρθη ὁ οἰκοδεσπότης καὶ ἀποκλείσετο τὴν θύραν, καὶ ἀρέσθη ἡμῖν ἐστάτω τινὶ τὴν θύραν, λέγοντες, Κύριε, ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ?

25Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock on the door, saying, 'Lord, open to us,' and in answer he will say to you, 'I don't know where you are from.'

Lk 13:26 τότε ἀρέσθησθε λέγειν, Ἐφάγομέν ἐνωπίον σου καὶ ἐπίσημον, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

26At that time you will begin to say, "We ate and drank in your presence, and you taught in our streets."

Lk 13:27 Καὶ ἐρεῖ λέγων ὑμῖν, οὕτω οἶδα ὑμᾶς ὅθεν ἐστέ· ἀπόστησε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

27And then at that time he will say to you as follows: 'I don't know where you are from. Get away from me, all you workers of unrighteousness.'

Lk 13:28 Ἐκεῖ ἐσται ὁ θαυματμός καὶ ὁ βρονγός τῶν ὀδόντων, ὅταν διῆλθεν Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ καὶ πάντας τὰς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλόμενος ἔσω.

28In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside,

Lk 13:29 Καὶ ἢξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλίθησονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

29and people will have come from the east and the west, and from the north and the south, and be reclined in the kingdom of God.

Lk 13:30 Καὶ ἰδοὺ, εἰς ἐσχάτοις οἱ ἐσονται πρῶτοι, καὶ εἰς ἐσχάτοις οἱ ἐσονται ἐσχάτοι.

30And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

Lk 13:31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθαν τινες Φαρισαίοι, λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐνετείθην, ὅτι ἡ Ῥωμής ἠθελεί σε ἀποκτεῖναι.

31In that hour, some Pharisees came up to him, saying to him, "You should move on, and get out of this place, because Herod is trying to kill you."
Lk 13:32 Kai eipen autois, Poreveintes epate th alopexi taute, Ido, ekballw deimonia kai idases apoptelo simeuron kai aubion, kai th tritite teceivei.

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 Plh dei me simeuron kai aubion kai th ehoymeni poreusethai roi ouk endexetai prophitai apostolastai ezw iverousalim.

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 'Ierousalim, iverousalim, het apostethnousas tois profritantas kai luhbolousous tous aptesamenvous pros auten, posakis hveliesa eisounavazai ta tekna sou, de tropon din tin eautin nosin anpota tas petrugas, kai ouk hveliesetai.

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 Ido, afrete ymion o ook ymion. Aegi ymion, ou mh idite me ews he he ote eipete, Eulogethemos en ergomenos en onomati kuriou.

35Behold, your house is now abandoned to you. I tell you, you will not see me, until the day when you say, 'Blessed is he who comes in the name of the Lord.'"
Chapter 14

Jesus at a Pharisee’s House

Lk 14:1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτόν εἰς οἴκον τινος τῶν ἀρχόντων τῶν Φαρισαίων ασβαβτός φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παραπρομούμενοι αὐτόν.

1And it came about when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely.

Lk 14:2 Καὶ ἦσαν ἀνθρώπος τις ἦν ὀδρυστὸν αὐτόν.

2And behold, a man with dropsy was right in front of him.

Lk 14:3 Καὶ ἀποκρίθηκε ὁ Ἰησοῦς εἶπεν πρὸς τούς νομικοὺς καὶ Φαρισαίους, λέγων, Ἑξέστιν τῷ ασβαβτῷ βεβαιεύσαι 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 Οἱ δὲ ἦσαν ἀπάντασαν καὶ ἐπιλαμβάνομεν ὑδάτος αὐτόν καὶ ἀπέλυσεν.

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

Lk 14:5 Καὶ πρὸς αὐτούς εἶπεν, Τίνος ὕψων ὀνοὶ ἢ βούς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὕθεως ἀνασάσαι αὐτὸν ἐν ἡμέρᾳ τοῦ ασβαβτοῦ;

5And he said to them, "Who among you whose son fell into a pit during the Sabbath day, would not immediately pull him out?"

Lk 14:6 Καὶ οὐκ ἤσχυν ἄνταποκριθήναι αὐτῷ πρὸς ταῦτα.

6And they were not able to rebut these words.

Lk 14:7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἑπέχων πῶς τὰς πρωτοκλισίας ἐξέλεγοντο, 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 Ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλίσιαν· μήποτε ἐντιμότερος σοῦ 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 σὺ καὶ αὐτόν καλέσας ἑρεῖ σοι, Δός τούτῳ τόπον· καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔχοσαν τόν κατέχειν.

9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for the last seat.

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270 14:2 Perhaps the "behold" could mean similar to the exclamation, "what do you know." Like this: "And what do you know, there was a man with dropsy right in front of him." At any rate, it looks like it was a set-up.

271 14:5 The Greek verb κατέχω (katēchō) generally means to take, to occupy. But the verb also was a nautical term meaning "head for, make for, steer toward." I chose that shade of meaning here, because the emphasis seems to be the embarrassment you would feel the whole time you are picking your way, in front of everyone, toward the back seat all the way from the front one. The emphasis seems to be on the long, embarrassing process, rather than on the point of taking the seat.
Lk 14:10 Ἄλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον; ἦνα, ὅταν ἐλθῇ ὁ κεκλημένως, εἴρητο σοι, Φίλε, προσαναβήθη ἀνώτερος; τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of all your fellow dinner guests.

Lk 14:11 'Ὅτε πᾶς ὁ οἴκων οἰκονομήσεται, καὶ οἱ οἰκονομοί οἰκών ψωθήσεται.

11For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted.'

Lk 14:12 Ἐλεγεν δὲ καὶ τῷ κεκλημένῳ αὐτὸν, Ὄταν ποιῆς ἀριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μὴ δός τοὺς ἄκελρους σου, μὴ δός τοὺς συγγενεῖς σου, μὴ δός γείτονας πλουσίους, μὴ δός καὶ αὐτοῖς ἀντικαλέσωσιν σε, καὶ γένηται ἀνταπόδομά σοι.

12And he was also saying to the man who had invited him, "When you make a breakfast or dinner, do not call your friends, or your siblings or relatives or rich neighbors, lest they also invite you back in return, and that would be repayment for you.

Lk 14:13 Ἁλλ' ὅταν δοχήν ποιῆς, κάλει πτωχοὺς, ἀναπείρους, χωλούς, τυφλοὺς;

13Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind;

Lk 14:14 καὶ μακάριος ἦση, ὅτι οὐκ ἔσχουσιν ἀνταποδοῦναι σοι· ἀνταποδοθήσεται 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 you, as the resurrection of the righteous."

The Parable of the Great Banquet

Lk 14:15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὅτις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

15And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat bread in the kingdom of God."

Lk 14:16 Ὅ δὲ εἶπεν αὐτῷ, Ἀνθρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν πολλοὺς;

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 εἰπέν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἐτοιμὰ ἦστιν.

17And at the hour of the banquet, he sent his slave out to tell those who were invited, 'Come, for it is now ready.'

Lk 14:18 Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παρατείνεσθαι. Ὁ πρῶτος εἶπεν αὐτῷ, 'Λαγρόν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν ἵδειν αὐτὸν· ἔρωτό σε, ἔχε με παρθημένον.

18And they all alike began to ask to be excused. The first one said to him, 'I have bought a field, and I urgently have to go out and see it. I ask you, consider me excused.'

Lk 14:19 Καὶ ἔτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτὰ· ἐρωτῶ σε, ἔχε με παρθημένον.

19And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out. I ask you, consider me excused.'

Lk 14:20 Καὶ ἔτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τούτο ὦ δύναμαι ἐλθεῖν.

20And another one said, 'I have married a wife, and for this reason I am not able to come.'
Lk 14:21 Καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δοῦλῳ αὐτοῦ, Ἐξελθεί παρακεχώρος εἰς τὰς πλατεῖας καὶ ὑμᾶς τῆς πόλεως, καὶ τούς πτωχοὺς καὶ ἰαναιπέρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὦδε.

21 And when he came back, the slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town. And the poor, the crippled, the blind, the lame, lead them here.'

Lk 14:22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτει τόπος ἑστίν.

22 And 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, Ἐξελθεί εἰς τὰς ὅδους καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γειωθῆ μου ὁ οἶκος.

23 And 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 ἀνθρώπων ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

24 You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!'"

Jesus Qualifies the Crowds

Lk 14:25 Συνεπορεύόμενος δὲ αὐτῷ ἤχλοι πολλοί· καὶ στραφεὶς εἶπεν πρὸς αὐτούς,

25 And great crowds were going along with him, and he turned around, and said to them,

Lk 14:26 Εἶς τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἄδελφους, καὶ τὰς ἀδελφὰς, ἐτε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἰναι μου μαθητής.

26 If someone is coming with me, and does not spurn his father, and mother, and wife, and children, and brothers, and sisters, and yes, even his own life, he cannot be my disciple.

Lk 14:27 Ὅστις οὖν βαστάζει τὸν σταυρόν ἑαυτοῦ καὶ ἔρχεται ὑπόσῳ μου, οὐ δύναται εἰναι μου μαθητής.

27 Anyone that does not take up his own cross and follow after me, cannot be my disciple.

Lk 14:28 Τίς γὰρ εξ ὑμῶν θέλων πύργον οἰκοδομήσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμὸν;

28 For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion?

Lk 14:29 Ἡ νυνίτης καὶ θέντος αὐτοῦ θεμέλιον καὶ μὴ ἱσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἀρξοῦνται αὐτῷ ἐμπαιξεῖν.

29 It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him,

Lk 14:30 λέγοντες, ὅτι ὤστος ὁ ἄνθρωπος ἢρξαι ὁ οἰκοδομεῖν, καὶ οὐκ ἤσχυνεν ἐκτελεῖσαι.

30 Saying, 'This fellow began to build, and was not able to finish.'

Lk 14:31 Ἡ τις βασιλεὺς πορευόμενος ἐτέρῳ βασιλείᾳ συμβαλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἑστίν ἐν δεκα χιλίοις ὑπαντήσαι τῷ μετά εἰκοσι χιλιάδων ἐρχομένω ἐπ’ αὐτὸν;

31 Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand?

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275 Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλείᾳ συμβαλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἑστίν ἐν δεκα χιλίοις ὑπαντήσαι τῷ μετά εἰκοσι χιλιάδων ἐρχομένω ἐπ’ αὐτὸν; (Showing only 8th century and earlier witnesses.) The extra phrase is probably from lectionary influence.
Lk 14:32 Εἴ δὲ μὴ γε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ 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.

Lk 14:33 Οὕτως οὖν πᾶς ἦς ὑμῶν δέ οὐκ ἀποτάσσεται πάσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται ἐλναί μοι 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 ἀλαός· ἐὰν δὲ καὶ τὸ ἀλαὸς μωρανθῇ, ἐν τίνι ἄρτοβησται;

34Salt then is a good thing; but if the salt itself becomes bland, what will it be seasoned with?

Lk 14:35 Οὕτω εἰς γῆν οὔτε εἰς κοπριαν εὐθετῶν ἐστίν· ἐξω βάλλουσιν αὐτό. Ὁ ἔχων ότα ἀκούειν ἀκούστω.

35It is fit neither for the soil, nor for the manure pile; they throw it out. Whomever has ears to hear, hear."

Chapter 15

The Parable of the Lost Sheep

Lk 15:1 Ἡ χαμάς δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελόναι καὶ οἱ ἀμαρτωλοί, ἀκούειν αὐτοῦ.

1And all the revenue agents and the sinners were coming up next to him, to listen to him.

Lk 15:2 καὶ διεγόγγυζον οὐ οἱ τοι τοῖς φαρισαίοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὕτως ἀμαρτωλοῦς προσδέχεται, καὶ συνεσθείκει αὐτοῖς.

2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."

Lk 15:3 Ἐπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,

3But he spoke this parable to them, as follows:

Lk 15:4 Τίς ἀνθρωπος ἐξ ὑμῶν ἥξιον ἐκατον πρόβατα, καὶ ἀπολέσας ἐξ αὐτῶν ἐν οὐ καταλείπει τἀ ἐνενήκοντα ἐνέκα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἐξ οὐ καταλείπει 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 εὑρὼν ἐπιστῆσιν ἐπὶ τοῦ ὧμους αὐτοῦ χαῖρων.

5And when he has found it, he places it on his shoulders, rejoicing.

276 14:32 DeBrunner, §155(2), regarding double accusatives, says this phrase ἐρωτᾷ τὰ πρὸς εἰρήνην, with both τὰ and εἰρήνην being accusative case, is equivalent to the Hebrew יִשָׂא לְאַלָּלִים, and that it means "he inquires after his well-being." He says there are several examples in the Septuagint, and refers us to R. Helbing, "Die Kasussyntax der Verba bei den Septuaginta," 40. Another possibility according to DeBrunner, is: "he greets him (and pays homage to him)." He then refers us to Foerster. This translator does not have access to Helbing's or Foerster's works, so looked for LXX examples himself, and the closest thing he found was Psalm 122:6, Ἐρωτήσατε δὴ τὰ εἰς εἰρήνην Ἰερουσαλήμ, "Pray now for the things that lead to the peace of Jerusalem."

277 14:35 For salt at that time, do not picture purely refined, white, fine-grained sodium chloride like we use now. There are many speculations as to what this verse implies about the salt of that day. Bauer says that salt was sometimes used as fertilizer. Another scholar says that salt was sometimes used to make the soil of one's enemies infertile! And why would someone put salt on a dung heap? To preserve it? Or was it to amend it, stretch it? The best explanation I have heard is that the word salt would have been understood to mean any substance that tasted salty, including, say, potassium nitrate, which could be used for fertilizer. And Ben Crick of England says that the word salt would have been used of any chemical salt, which would include a whole range of substances called "halides" (the Greek word for salt here is "halas"), such as fluorine, chlorine, bromine, iodine and astatine. Fortunately, the moral of the parable remains clear: unless you give up all your possessions, and take up your cross and follow like Jesus, you are salt that is not salty, so is not useful for anything.
Καὶ ἔλθον εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, "Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

And upon returning home he calls his friends and neighbors together, saying to them, 'Rejoice with me; for I have found my sheep that was lost.'

And he was craving to be fed of279 the carob pods280 that the swine were eating, and no one gave him any.

278 15:8 A drachma was worth about a day's wage.

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15:10 Ὡς γὰρ ἀναλύει τὴν θυσίαν ἐκεῖνην, ἑτοίμασεν τὸν θρόνον καὶ τὸν ἑτέριον τὸν ἀδελφόν τῆς θυσίας, ἵνα ὁ δὲ διέλευσεν τῶν ἀδελφῶν τῆς θυσίας ὑπὲρ τοῦ ἄργου αὐτοῦ, ζὸν ἀσώτως.

The Parable of the Lost Coin

8Or what woman having ten drachmas,278 if she loses one drachma, does not light a lamp and sweep the house clean, and search diligently until she finds it?

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.'

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

11And he said, "A certain man had two sons."

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.

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.

14And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without.

15And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine.

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278 15:8 A drachma was worth about a day's wage.
Lk 15:16a

15:16a ἐκ χορτασθεὶν εἰκ ὑψὸς Β. Δ. Λ. Ρ. ιτήθεν χρυσός σιλβὴν σταυρόν τοῦ φυλάκου τοῦ Ἐρυθροῦ στοιχείου τῆς Ἱερουσαλήμ τῆς Ἰουδαίας.  

γεμισαι την κοιλιαν αὐτοῦ {/} 

εκ Χ. B. R. P. \(\text{ιτήθεν χρυσός σιλβὴν σταυρόν τοῦ φυλάκου τοῦ Ἐρυθροῦ στοιχείου τῆς Ἱερουσαλήμ τῆς Ἰουδαίας.} {/}

γεμισαι την κοιλιαν αὐτοῦ \(\text{εκ Χ. B. R. P.} \)
Lk 15:27 'ο δὲ ἔπειν αὐτῷ ὅτι ὁ ἄδελφός σοι ἔχει καὶ ἔθεεν ὁ πατήρ σου τὸν μόσχον τὸν στευτοῦν, ὅτι υπαίνοντα αὐτόν ἀπέλαβεν.

28And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and sound.'

Lk 15:29 Ὕψωσε δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὅτι ὁ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him.

Lk 16:4 ἢ πωλῶν, καὶ ἄνδρα ἁπλοῦν, ἀπολογοῦσα αὐτῷ τὸν στευτοῦν μόσχον.

31'Ο δὲ ἐπείπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πᾶντα τὰ ἐμὰ σά ἐστιν.

32But 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 ὁ δὲ ὁ νόος σου οὕτως ὁ καταφαγῶν σου τὸν βίον μετὰ πορνῶν ἠλθεν, ἔθυσας αὐτῷ τὸν στευτοῦν μόσχον.

33But when this son of yours comes who ate up your life savings with prostitutes, you slaughter for him the fattened calf!'

Lk 15:31 ὁ δὲ ἐπείπεν αὐτῷ, 'Τιλσταν, οὐ πάντοτε μετ' ἐμοῦ εἶ, καὶ πᾶντα τὰ ἐμὰ σά ἐστιν. The Shrewd Money Manager

Lk 16:1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς, Ἀνθρωπός τις ἦν πλουσίος, ὃς ἐχείν ὀικονόμον, οὐδόκους διεβλήθη αὐτῷ ώς διασκορπίζων τὰ ύπάρχοντα αὐτοῦ.

1And then toward his disciples he was saying: "There was a rich man, who had a business manager. And accusations were brought to him against this man, that he was wasting his property.

Lk 16:2 Καὶ φωνῆσας αὐτὸν ἔπειν αὐτῷ, Τί τούτῳ ἀκοῦω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς ὀικονομίας σου ὧν γὰρ δόνη ἔτι ὀικονομεῖν.

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 ἐαυτῷ ὁ ὀικονόμος, Τί ποιήσω, ὅτι ὁ κύριος μου ἀφαιρεῖται τὴν ὀικονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὐκ ἰσχύοι, ἐπαιτεῖν 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 Ἐγνών τι ποιήσω, ἵνα, ὅταν μετασταθῶ εκ τῆς ὀικονομίας, δεξιωταί με εἰς τοὺς οίκους 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 προσκαλεσάμενος ἔνα ἐκαστὸν τῶν χρεοφελετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρωτῷ, Πόσον φρείλεις τῷ κυρίῳ μου; 5And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

Lk 16:6 Ὅ δὲ ἐπείπεν, Ἐκκατών βάτους ἐλαίου. Ὅ δὲ ἐπείπεν αὐτῷ, Δέξαι σου τὰ γράμματα, καὶ καθίσας ταχέως γράψον πεντήκοντα.

6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."'
“When Jesus says, ‘You are ones who justify yourselves before human beings, but God’s sight. For what is highly esteemed among human beings, is detestable in God’s sight.”

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 àìκιας, which means “unrighteous, unreliable, fraudulent, false, untrustworthy.” When Jesus says “unrighteous Mammon,” he is saying something like “insecure security.” And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the “true” or “real” property. Wherever I have the word “undependable,” you can substitute the word “false, dishonest” as in whoever is false with little, is also false with much; and, “false wealth.”
Lk 16:16 Ὅ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πάς εἰς αὐτήν βιάζεται.

The law and the prophets were284 until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.  
Lk 16:17 Εὐκοπώτερον δὲ ἔστιν τὸν οὐρανόν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

But it is easier for sky and earth to pass away, than for one serif of the law to fall.  
Lk 16:18 Πάς οἱ ἀπολύσεις τὴν γυναίκα αὐτοῦ καὶ γαμών ἔτεραν μοιχεύει· καὶ οἱ ἀπολελυμένην ἀπὸ ἄνδρος γαμών μοιχεύει.  

Anyone who dismisses his wife and marries another is committing adultery, and he who marries her who has been dismissed by a husband, is committing adultery.285

The Rich Man and Lazarus

Lk 16:19 Ἀνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδίδοσκετο πορφύραν καὶ βόσσον, εὐφραίνομενος καθήμερα καταψυχὼς.  

Now a certain man was rich, and used to put on a purple robe and fine linen, and live it up splendidly every day.  
Lk 16:20 Πυρπόλος δὲ τὶς ὄνοματι Λάζαρος ἐβέβηλη τοῖς πολλοῖς αὐτοῦ εἰλκωμένος  

But a beggar, Lazarus by name, was laid at his gate, covered with sores;  
Lk 16:21 καὶ ἐπιθυμοῦν ἁρπασθῆναι ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κόνες ἑρχόμενοι ἐπέλειψαν τὰ ἐκκαθάρισμα ἀυτοῦ.  

and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, even the dogs would at least come and lick his sores.  
Lk 16:22 Ἐγένετο δὲ ἀποθάνειν τοῦ πυρπόλου, καὶ ἀπενεχθῆναι αὐτὸν ἀπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραὰμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.  

Now the beggar came to die, and was carried away by the angels to Abraham's bosom. And the rich man also died, and was buried.  
Lk 16:23 Καὶ ἐν τῷ Ἀδη ἐπάρα τούς φραβαλμοὺς αὐτοῦ, ὑπάρχουν ἐν βασάνοις, ὡς Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.  

And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom,286  
Lk 16:24 Καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ξανθὸν τοῦ δακτύλου αὐτοῦ ὑδάτος, καὶ καταφύξῃ τὴν γλώσσαν μου· ὅτι ὡσόμαι ἐν τῇ φλογὶ οἰδή.  

So after calling out to him, he said, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water, to cool my tongue, because I am in agony in this fire.'

284 16:16 There is no verb in this sentence in the Greek. But the only word in Greek customarily allowed to be omitted but implied, is the simple copula. That is, the verb "is." And since it is talking about something that was in the past, and plural, therefore we supply the word "were."

285 16:18 Why is this said here, at this time? The context is Jesus scolding the Pharisees for being apparently righteous, but being detestable in God's sight. Therefore I believe that what is happening here is that the Pharisees commonly divorced and remarried, and would justify it somehow. But Jesus was known to have taught a stricter view of divorce than even the strictest school of the Pharisees.

286 16:23 Also in v. 22, εἰς τὸν κόλπον Ἀβραὰμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was εἰς τὸν κόλπον τοῦ Ἰσραήλ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."
Lk 16:25 Εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἁγαθὰ σου ἐν τῇ ζωῆ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὦδε παρακαλέται, σὺ δὲ ὀδύνασαι.

25But Abraham said, 'Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.

Lk 16:26 Καὶ ἐν πάσιν τούτοις, μεταξὸς ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβιβάζοντο ἐνδεχόμενο πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

26And besides all this, between us and you a great chasm has been fixed, such that those who want to go from here to you are not able to, neither can anyone cross over from there to us.'

Lk 16:27 Εἶπεν δὲ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέριψις αὐτόν εἰς τὸν οἴκον τοῦ πατρός μου,

27"And he said, 'Then I beg you, father, please send him to my father's house,

Lk 16:28 ἡμῖν γὰρ πέντε ἄδελφοι, ὅπως διαμαρτύρῃται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασανοῦ.

28since I have five brothers, in order that he solemnly warn them not to also come to this place of torment.'

Lk 16:29 Λέγει δὲ Ἀβραάμ, Ἐχοὺσιν Μωϋσῆς καὶ τοὺς προφήτας· ἂν κοσμήσουσιν αὐτῶν.

29"But Abraham says, 'They have Moses and the Prophets; let them take heed to them.'

Lk 16:30 Ὅ δέ εἶπεν, ὡχί, πάτερ Ἀβραάμ· ἄλλα· ἐὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.

30"And he said, 'Hardly, father Abraham; but if someone from the dead goes to them, they will repent.'

Lk 16:31 Εἶπεν δὲ αὐτῷ, Εἰ Μωϋσεώς καὶ τῶν προφητῶν ὡς ἂν κοσμήσωσιν, οὐδ' ἐὰν τὶς ἐκ νεκρῶν ἀναστῇ, πειθήσονται.

31"And he said to him, 'If they are not taking heed to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"

Chapter 17

A Brother Who Sins

Lk 17:1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἔστιν τοῦ τὰ σκάνδαλα μὴ ἔλθειν· πλὴν οὕτω δὲ ὦδε ἔρχεται.

1And he said to his disciples, "It is not possible for there not to come things that cause people to fall. Nevertheless, woe to that person by whom such comes!

λυσιτελεῖ αὐτῷ εἰ λίθος μινυκὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν σάλπασαν ἢ ἵνα σκανδαλίζῃ τῶν μικρῶν τούτον ἔνα.

2It would be better for him if a mill stone is lying around his neck and he is thrown into the sea,287 than that he cause one of these little ones to fall.

προσέχετε ἑαυτοὺς. ἐὰν ἄμαρτῃ ὁ ἄδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.

3Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

καὶ ἐὰν ἐπιτάκτης τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ ἐπίτακτης ἐπιστρέψῃ πρὸς σὲ λέγων, μετανοῶ, ἄφησεν αὐτῷ.

4And if he sins against you seven times in a day,288 and seven times he turns toward you, saying, 'I repent,' forgive him."

28717:2 Or possibly, "a mill stone is lying around his neck and he is lying in the sea."  
28817:4 Or possibly, as some translations say, "seven times a day." This latter reading would be a great deal more forgiving to do. Yet, Jesus in another place said we must forgive someone "seventy times seven" times, or perhaps "seventy-seven times." It seems to me, that the spirit of the teaching would also apply if
Faith and Duty

And the apostles said to the Lord, "Give us more faith."

But the Lord said, "If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'?

Would he not instead say to him, 'Fix something I can eat, and after you have girded yourself, serve me while I eat and drink, and after these things, you shall eat and drink'?

Neither does he thank the servant, that he has done what he has been told.

In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; we have done what we are supposed to have done.'"

Ten Healed of Leprosy

And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

And 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.

And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.

And they called out loudly, saying, "Jesus, Master, have pity on us!"

And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.

And he fell on his face at Jesus' feet, thanking him.

And in response Jesus said, "Were there not ten cleansed? Where then are the other nine?

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.
18 Were none found to have come back to give glory to God, except this foreigner?"
19 And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God

And when he was questioned by the Pharisees as to when the kingdom of God was
coming, he answered them as follows: "The kingdom of God does not show with careful
observation,
20 neither will people say, 'Behold, here;' or 'There.'  For behold, the kingdom of God is
within you."
21 And when he was questioned by the Pharisees as to when the kingdom of God was
coming, he answered them as follows: "The kingdom of God does not show with careful
observation,
22 And he said to the disciples, "Days are coming, when it is one of the days of the Son of
Man you will long to see, and you will not have that experience.
23 And people will say to you, 'Behold, there!'  'Behold, here!'  Do not go, neither follow
after them.
24 For just as lightning shines forth flashing from one end of the sky to the other, so shall it
be with the Son of Man.
25 But first he must suffer much at the hands of this generation and be rejected.
26 And just as it was in the days of Noah, so shall it be also in the days of the Son of
Man.
27 People were eating, drinking, marrying, being given in marriage, up until the day that
Noah entered into the ark, and the flood came, and destroyed them all.
28 It was just the same in the days of Lot.  People were eating, drinking, marrying, being given in marriage, up until the day that
Noah entered into the ark, and the flood came, and destroyed them all.
29 but the day that Lot left Sodom, fire and sulphur rained down from heaven, and
destroyed them all.
30 Along those lines will be the day in which the Son of Man is being revealed.
31 In that day, if someone is on the roof, and his stuff is in the house, he should not go down
to get it, and the one in the field should likewise not turn back around.
32 Remember Lot's wife.
33 Whoever tries to save his life will lose it, and whoever loses it will keep it alive.
17:34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφήσεται καὶ ὁ ἄλλος ἀφεθήσεται:

34I tell you, in that night there will be two men on one couch; one will be taken, and the other left.

17:35 ἔσονται δύο ἄληθες εἰς τὸ αὐτὸ. ἢ μία παραλημφήσεται ἢ δὲ ἐτέρα ἀφεθῇ σεταὶ.

35There will be two women together grinding grain; one will be taken, and the other left."

17:36 καὶ ἀποκριθέντες λέγουσιν αὐτῷ, ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς, ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀντικεῖναι ἀπαντήσουνται.

37And they in response are saying to him, "Where, Lord?"  And he said to them, "Where the body is, there also the eagles will be gathered."

Chapter 18

The Parable of the Persistent Widow

1Εἶλεγεν δὲ παραβολὴν αὐτῶι πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν.

1And he was speaking a parable to them, to the end that they ought always to pray, and not to lose heart,

λέγων, Κριτής τις ἦν ἐν τινὶ πόλει τὸν θεόν μὴ φοβοῦμενος καὶ ἀνθρωπον μὴ ἐντὸ επόμενος.

2as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.

18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

18:4 καὶ οὐκ ἠθέλεν ἐπὶ χρόνον, μετὰ δὲ ταύτα ἐίπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεόν οὐ φοβοῦμαι ἀλλὰ ἄνθρωπον ἐντρέπομαι.

4And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man,

289 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

290 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 ἱεράξ - hiérax, a hawk, v. 26.  Both Aristotle and Pliny in their Histories class the vulture among the eagles.  Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion).  Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant.  Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man.  It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness.  I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much.  But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky.  Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
Lk 18:5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἕνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

"just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out."

18:6 Ἐνέπειν δὲ ὁ κύριος, Ἀκούσας τι ὁ κριτὴς τῆς ἀδικίας λέγει:

6 And the Lord said, "Listen to what the unjust kind of judge was saying.

ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἣμερας καὶ νυκτῶν, καὶ μακροθυμεῖ ἐπὶ 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?

5 just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.’ “

6 And the Lord said, "Listen to what the unjust kind of judge was saying.

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?

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

Ἐνέπειν δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦν οὕνες τοὺς λουποὺς τῆν 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:

10 ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ιερὸν προσεύχονται, ὁ εἰς Φαρισαίος καὶ ὁ ἐτέρω τελόνης.

10 Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

11 ὁ Φαρισαίος σταθεὶς πρὸς ἑαυτὸν παρακαλεῖτο, ὁ θεός, εἰχαμενίου σοι ὅτι εἰκαί ὃσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἀρετεῖς, ἀδικοὶ, μοιχοὶ, ἢ καὶ ὡς οὕτως ὁ τελόνης:

11 When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.

12 ἐξετεῦσιν δὲ τοῦ σαββάτου, ἀποδεκατώ πάντα ὡσα κτώμαι.

12 I fast twice a week, I tithe of everything I get.'

13 ὁ δὲ τελόνης μακρόθυμος ἑστὼς οὐκ ἔθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάρῃ εἰς τὸν οὐρανόν, ἀλλ’ ἔτυπτεν τὸ στήθος αὐτοῦ λέγουν, ὁ θεός, ἱλασθητί μοι τῷ ἄμερωτῳ.

13 But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating his breast, saying, 'O God, be merciful to me, a sinner.'

14 λέγει ὡμίν, κατ’ ὅποιον δεδικασθηκόνεσθαί εἰς τὸν οἶκον αὐτοῦ παρ’ ἐκεῖνον· ὅτι πέτοις ὁ ψυχῶν ἔστη ταπεινωθῆσαι, ὁ δὲ ταπεινῶν ἔστη τυφώθησαι.

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.”

291 18:8 "any at all" is from the Greek ἀρα - ara, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.

292 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 - pâs, which means "all" or "everyone." This is a general and plural subject.
The Little Children and Jesus

And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they started rebuking them.

But Jesus called them over to him, saying, "Allow the children to come to me and stop preventing them, for of such is the kingdom of God.

Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it."

The Rich Young Ruler

And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

And Jesus said to him, "Why are you calling me good? No one is good, except God alone. The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."

And he said, "All these I have kept since childhood."

And when Jesus heard this, he said to him, "There is till one thing lacking with you. Everything you have, sell and hand out to the poor, and you will have treasure in heaven, and then come follow me."

But hearing these words made him very sad, for he was extremely wealthy.

And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God. Indeed, it is easier for a camel to go through the eye of a needle, than for the rich to enter into the kingdom of God."
And those who heard said, "Who then CAN be saved?"

And he said, "Things impossible with human beings are possible with God."

And Peter said, "Behold, we have left behind our own things to follow you."

And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or relatives or children, for the sake of the kingdom of God, who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out. For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon, and after scourging him they will kill him, and on the third day he will rise again."

And after stopping, Jesus ordered that he be brought to him. And when he had come near, he asked him,
Chapter 19

Zacchaeus the Revenue Officer

And he entered, passing on through Jericho.

And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich.

And he was trying to see who Jesus was, but being prevented by the crowd, since he was short in stature.

And after running on forward ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.

And when Jesus arrived to the place, he looked up and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."

And he hurried down, and took him in gladly.

And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

And Zacchaeus stood up, and said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold."

294 Or, "your faith has healed you." As also in many other places in Luke.

295 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

And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.

But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

And it came about that when he returned, he had received the kingship. And he ordered his servants to be summoned to him, those to whom he had given the money, in order to find out what they had earned.

So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham.

For the Son of Man came to seek and to save that which was lost."
19:17 καὶ ἔλεγεν αὐτῷ, Ἐγέρε, ἀγαθὲ δούλε, ὡς ἐν ἑλαχίστῳ πιστὸς ἔγενον, ἵσθι ἐξουσίαν ἐν ἑξάνω ἐπόνω δέκα πόλεων.

19:18 And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

Lk 19:18 Καὶ ἠλθεν ὁ δεύτερος, λέγων, Ἡ μιᾷ σοι κύριε ἐποίησαν πέντε μνᾶς.

19:19 ἐξαν δὲ καὶ τοῦτο, Καὶ σὺ επάνω γίνον πέντε πόλεων.

19:19 And the second one came, saying, 'Your mina, Lord, has become five minas.'

19:20 καὶ ὁ ἐτερός ἠλθεν λέγων, Κύριε, ἰδοὺ ἡ μιᾷ σου ἦν εἶχον ἀποκειμένην ἐν σοι δόρῳ:

19:20 So he said to that one, 'And you, you shall be over five cities.'

19:21 ἐφοβοῦμην γὰρ σε, ὅτι ἄνθρωπος αὐτηρὸς εἶ, αἰτεῖς δʼ οὐκ ἔθηκας καὶ θερίζεις δʼ οὐκ ἐσπειρας.

19:21 And he said to him, 'By your own mouth I judge you, you wicked servant. You knew, did you, that I am a demanding man, collecting what I did not deposit, and reaping what I did not sow?'

19:22 λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρίνω σε, πονηρῇ δούλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐτηρὸς εἶμι, αἴρων δ’ οὐκ ἔθηκα καὶ θερίζων δ’ οὐκ ἐσπειρας;

19:22 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?'

19:23 καὶ διὰ τί οὖκ ἔδωκας μου τὸ ἀργύριον ἐπὶ τράπεζαν; κάγω ἔθηκον σὺν τόκῳ δ’ αὐτὸ ἔτραχα.

19:23 For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.'

19:24 καὶ τοῖς παρεστῶσιν εἶπεν, Ἀρατε ἄτ’ αὐτοῦ τὴν μιὰν καὶ δότε τῷ τὰς δέκα μνὰς ἔχουν.

19:24 Why then did you not put my money on the table of the moneychangers, and I having returned would collect it with interest?'

19:25 καὶ εἶπεν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.

19:25 And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

19:26 λέγω ὅμως ὅτι παντὶ τῷ ἔχοντι δοθησται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ δ’ ἔχει ἄρ ὃθησται.

19:26 And they said to him, 'Lord, he has ten minas!'

19:27 Πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ βασιλεύσω τοῖς βασιλεύσαντας με βασιλεύσω ἐπ’ αὐτοὺς ἀγάπησε ὅσο καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

19:27 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.'

299 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."
The Triumphal Entry

Καὶ εἶπον ταύτα ἐπορεύετο ἐξπροσθὲν ἀναβαίνων εἰς Ἰεροσόλυμα.

And having said these things, he was pressing his way onward, going up to Jerusalem.

Lk 19:29 Ἡ ἡμέρα τοῦ ἡγίασματος καὶ τῆς Παρασκευῆς τῆς Προερχόμενης, ἔφθασεν ἐκεῖνος ὡς ἡμέρα ἐν αὐτῷ πάντοτε ἀποκάλυψις.

And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples,

19:30 λέγων, Ὑπάγετε εἰς τὴν κατέναντι κόμην, ἐν ᾗ ἐισπροσθένεις εὑρήσετε πῶλον ἐν δευτερέαν, ἥπερ ἦν δύο χώρων πόλεων ἐκάθεν, καὶ λήσαντες αὐτὸν ἀγάγητε.

saying, "Go into the village ahead of you, in which as you are entering you will find a colt tethered, upon which no one has ever yet sat, and you are to untie it and bring it.

19:31 καὶ ἐάν τις ὡς ἔρωτα, Λαώς τής λύετε; οὗτος ἔρει ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.

And if someone asks you, 'Why are you untying it,' say this, 'The Lord needs it.'

19:32 ἀπελθόντες δὲ οἱ ἄπιστολοι ἐβοῶν καθὼς ἔλεόν αὐτοῖς.

And when the ones who were sent went, they found things just as he had told them.

19:33 λυόντων δὲ αὐτῶν τὸν πῶλον ἔλαβαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς. Τί λύετε τὸν πῶλον;

And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"

19:34 οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.

And they said, "The Lord needs it."

19:35 καὶ ᾑγαγον αὐτόν πρὸς τὴν Ἰησοῦν, καὶ ἐπιρίῳαντες αὐτῶν τὰ ἰμάτια ἐπὶ τὸν πῶλον ἔπεβήκασαν τὸν Ἰησοῦν.

And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.

19:36 πορευομένου δὲ αὐτοῦ ὑπεπροώνυμον τὰ ἰμάτια αὐτῶν ἐν τῇ ὀδῷ.

And as he was proceeding along, people were spreading their cloaks in the road beneath.

19:37 Ἐγείροντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὅρους τῶν Ἐλαιών ἤρξαντο ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες οἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ παισών ὦ ν εἶναι δυνάμεων.

And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.

λέγοντες, Εὐλογημένοις ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὠνόματι κυρίου ἐν ὠφρανῷ εἰρήνη καὶ δόξα ἐν ὑψώσει.

"They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

19:39 καὶ τινὲς τῶν Φαρισαίων ἀπὸ τοῦ ὀχλοῦ εἶπαν πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησαι τοὺς μαθηταίς σου.

And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

19:40 καὶ ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν, ἐὰς οὕτως συμπέσουσιν, οἱ λίθοι κραξοῦσιν.

And he in answer said, "I tell you, if these go silent, the stones will cry out." 302

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300 1930 πῶλος - pōlos, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

301 1938 Psalm 118:26

302 1940 A few manuscripts (Γ Δ al.) have the verbs "be quiet" and "cry out" in the subjunctive mood, which in English would be, "If these were to keep silent, the stones would cry out." But the original reading is so certainly with the verbs in the future inflection, that this difference is not noted at all in the apparatus of the
19:41 Καὶ ὃς ἦγισεν, ἰδὼν τὴν πόλιν ἤκλοισεν ἐπ’ αὐτὴν,
44And as he drew near and saw the city, he wept over it,
19:42 λέγων ὅτι Εἶ ἐγνος ἐν τῇ ἡμέρᾳ ταυτῇ καὶ σὺ τὰ πρός εἰρήνην - νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.
42 saying, "If you, yes ironically you, 303 had only known what would bring you peace on this very day! 304 But now it is hidden from your eyes.

41 And as he drew near and saw the city, he wept over it,
42 λέγων ὅτι Εἴπέτε µὴ ἐχθροί σου χάρακα σοι καὶ περὶ ὕστατον σε καὶ συνέξονται σε πάνταραν.
43 For the days will come upon you that your enemies will throw a palisade up against you, and encircle you, and press in on you from every side,

42 And as he drew near and saw the city, he wept over it,
43 λέγων αὐτοῖς, Γέφυραται. Καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς. ἥμετρα δὲ αὐτῶν ἐποίησατε σπῆλαιον λιπτῶν.
44 telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits.'

41 And as he drew near and saw the city, he wept over it,
42 λέγων αὐτοῖς, Γέφυραται. Καὶ ἔσται ὁ οἶκος μου οἶκος προσευχῆς. ἥμετρα δὲ αὐτῶν ἐποίησατε σπῆλαιον λιπτῶν.
44 telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits.'

Jesus Clears the Temple

45 And when he had entered the temple, he proceeded to drive out the vendors,
46 καὶ ἐκατοκοῦνε σε καὶ τὰ τέκνα σου ἐν σοί, καὶ ouκ ἐκατοκοῦνεν λίθων ἐπί λίθουν ἐν σοί, ἀνθίων ὑπὸ τῶν καιρῶν τῆς ἐπικοπῆς σου.
47 And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him.

45 And when he had entered the temple, he proceeded to drive out the vendors,
46 καὶ ἐκατοκοῦνε σε καὶ τὰ τέκνα σου ἐν σοί, καὶ ouκ ἐκατοκοῦνεν λίθων ἐπί λίθουν ἐν σοί, ἀνθίων ὑπὸ τῶν καιρῶν τῆς ἐπικοπῆς σου.
47 And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him.
Chapter 20

The Authorities Question Jesus' Authority

And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up,

20:2 and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

20:3 And in answer Jesus said to them, "I will also ask you something, that you must tell me:

20:4 'John's baptism, was it from heaven, or from human beings?'

20:5 So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?'

20:6 But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet.'

20:7 And they professed not to know where it was from.

20:8 And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

20:10 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.

20:11 And he proceeded to send a another servant; and that one also, after insulting him, they sent away empty-handed.

20:12 And he proceeded to send a third; and that one also they threw out, after injuring him.

20:13 So the owner of the vineyard said, 'What should I do? I will send my beloved son; maybe him, they will respect.'

20:14 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.'
20:15 καὶ ἐξεβαλόντες αὐτὸν ἔξω τοῦ ἀμπελόνου ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελόνος;

13And they threw him outside the vineyard and killed him. What then will the owner of the vineyard do to them?

20:16 ἔλευσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελώνα ἄλλο ἰς, ἀκούσαντες δὲ εἶπαν, μὴ γένοιτο.

14He will come, and he will kill those tenants, and he will give the vineyard to others."

And those who heard this said, "May it never be!"

20:17 ὁ δὲ ἐμβέλειας αὐτῶς εἶπεν, τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο; λίθων ὁν ἀπέδοκείμασαν οἱ οἰκοδομοῦντες. οὕτως ἔγενεν εἰς κεφαλὴν γονίας;

15But he, after looking at them, said, "Why then is this written: 'A stone which the builders rejected, this one has become the chief cornerstone'?

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20:18 πάς ο πεσόν τοῦ ἀνθρώπου συνθλασσόμεθα· ἔρ' ὃν δ' ἂν πέσῃ, λυκυμίᾳ εἰ αὐτόν.

16Everyone who trips over that stone will be broken into pieces; upon whomever the stone falls, it will turn him into powder."

20:19 καὶ ἐξῆλθαν οἱ γεωργοὶ καὶ οἱ ἄρχοντες ἐπὶ βασιλέαν ἐπὶ αὐτῶν τὰς γειρὰς ἐν αὐτῇ τῇ ὅρᾳ, καὶ ἐφοβήθησαν τὸν λαὸν· ἐγνώσαν γὰρ ὅτι πρὸς αὐτούς ἐπέλευσεν τὴν παρ αὐτήν ταύτην.

17And at that time, the Torah scholars and high priests wanted to lay their hands on him, yet they were afraid of the people. For they knew that he had spoken this parable in reference to them.

Paying the Tribute Tax to Caesar

καὶ παρατηρήσαντες ἐπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοῖς δικαίους εἰς αὐτίς, ἵνα ἐπιλάβονται αὐτοῦ λόγου, ὅπερ παραδοῦναι αὐτῶν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τῷ ἥγεμονι.

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.

καὶ ἐπιρώτησαν αὐτῶν λέγοντες, διδάσκαλε, οSizerεν ὅτι ὁρθῶς λέγεις καὶ διδάκτες καὶ οὗ λαμβάνεις πρόσωπον, ἄλλ' ἐπ' ἀληθείας τὶν 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.

ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;

22Is it permissible for us to pay the tribute tax to Caesar, or not?"

309 20:17 Psalm 118:22
310 20:22 The Greek word translated "tribute" is φόρος - φόρος. The Roman Caesar would charge a direct tax (capita tax) based on a head count or census. The Latin root word for head is cap. Thus, this tax was a per capita tax, or a capitatio. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an income tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called 'tributum,' by which taxes on persons are distinguished from taxes on merchandise, called 'vectigalia.' Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew
20:23 But he perceived their trickery, and said to them,
20:24 "Show me a denarius. Whose image does it bear, and whose inscription?" And they said, "Caesar's."
20:25 And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."
20:26 And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

**Marriage at the Resurrection**

prosελθόντες δὲ τινὲς τῶν Σαδδουκαίων, οἳ Ἰαντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν
27 Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him
20:28 λέγοντες, διδάσκαλε. Μωυσῆς ἔγραψεν ἡμῖν, εὖν τινος ἀδελφὸς ἀποθάνη ἔχουν γυναῖκα, καὶ οὗτος ἄτεκνος ἦ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα καὶ ἐξαναστήσῃ ἡ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
28 as follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that deceased is childless, that the man should take the wife of his brother, and raise up descendants for his brother,'" 311
20:29 ἢ πρῶτος λαβὼν γυναίκα ἀπέθανεν ἄτεκνος.
29 Well, there were seven brothers. And the first one, who had taken a wife, died childless.
20:30 καὶ ὁ δεύτερος
30 And the second one
20:31 καὶ ὁ τρίτος ἔλαβεν αὐτὴν, ὡσαύτως δὲ καὶ οὗτος οὐ κατέληπτον τέκνα καὶ ἀπέθανον.
31 took her, and the third one, and in fact all seven in the same way left behind no child, and died.
20:32 ἢ πέμπτον καὶ ἡ γυνὴ ἀπέθανεν.
32 Last of all, the woman also died.
20:33 ἢ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπὶ ἔσχον αὐτὴν γυναῖκα.
33 So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."
20:34 καὶ ἐπὶ πνεύμα τούτου οἷος εἰς θεόν γκομοῦν καὶ γαμίζονται ἀν,
34 And Jesus said to them, "The children of this age marry and are given in marriage;
20:35 οἱ δὲ καταζωοθέντες τοῦ αἰῶνος ἐκείνου τιμῶν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὖτε γαμοῦσιν οὔτε γαμίζονται:
35 but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage,
20:36 οἱ δὲ γάρ ἁπαθανατῖν ἐτί διάνανται, ἴσα καὶ γάμας ἐρχονται, καὶ νομίζουν θεοῦ, τῆς ἀναστάσεως υἱοὶ δότες.

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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.

311 20:28 Deuteronomy 25:5; Genesis 38:8
nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.

But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob.

Now God is not the God of dead people, but of living, for to him all of those are alive."

And one of the Torah scholars said in response, "Teacher, well said."

Indeed, no longer did any of them dare to question him.

So he said in reference to them, "How do they maintain the Messiah to be the son of David?

For David himself says in the scroll of the Psalms, "Yahweh said to my Lord," from the Hebrew הָנָּאֻם יְהֹוָהֹ לָאֹדֹנִי - na'um יְהֹוָהֹ לָאֹדֹנִי of Psalm 110:1. In this verse, both the Tetragrammaton יְהֹוָהָ 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: לַאֹדֹנִי | הָנָּאֻם יְהֹוָהָ. 

And with the entire crowd listening, he said to the disciples, 

Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings in the marketplaces, and chief seats in the synagogues, and places of honor at banquets;

they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."
Chapter 21

The Widow's Offering

Lk 21:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους•
1And when he looked up, he saw rich people putting their gifts into the donation chest.

21:2 εἶδεν δὲ τίνα χήραν πενηχράν βάλλονσαν ἐκεῖ λεπτά δύο,
2Then he saw a penniless widow dropping there two lepta,314

21:3 καὶ εἶπεν, ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὐτή ἢ πτωχὴ πλεῖον πάντων ἔβαλεν•
3and he said, "Truly I tell you, this poor widow has put in more than all the rest.

21:4 πάντες γὰρ οὕτως ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δόρα, αὐτὴ δὲ ἐκ τοῦ ὑπερήματος αὐτής πάντα τὸν βίον ὅν εἶχεν ἔβαλεν.
4For they all put in their gifts out of the extra they had, but she out of her lack put in all she had to live on."

Signs of the Times

Καὶ τίνων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθους καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν,
5And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

21:6 ταῦτα ἦ θεωρεῖτε, ἐλέυσονται ἡμέρας ἐν αἷς οὐκ ἀφεθῆσαι λίθος ἐπὶ λίθῳ δὸς οὐ καταλιθησθαι.
6"These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down."

21:7 ἐπηρώτησαν δὲ αὐτοὺς λέγοντες, διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημείον ὅταν μετατάσσεται ταῦτα γίνεσθαι;
7And they questioned him as follows, "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"

21:8 ὃ δὲ εἶπεν, βλέπετε μὴ πλανηθῆτε: πολλοὶ γὰρ ἐλέυσονται ἐπὶ τῷ ὄνοματί μου λέγοντες, ἐγώ εἰμί· καὶ, ὃ καὶ ἡ ἡγίασεν· μὴ πορευθῆτε ὅπισον αὐτῶν.
8And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them.

21:9 ὅταν δὲ ἀκούσῃς πολέμους καὶ ἀκαταστασίας, μὴ πορευθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλὰ οὐκ εἰδέθως τὸ τέλος.
9So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."

21:10 τότε ἔλεγεν αὐτοῖς, ἐχερεθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν.
10Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,

21:11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρα τε καὶ φόβων· οὐρανοὺς καὶ άηδον λήμμα μεγάλα ἔσται.
11and there will be mega-quakes, and famines and epidemics in various places, and frightful and awesome signs from heaven.

21:12 πρὸ δὲ τούτων πάντων ἐπιβάλλονσθαι ἔφη· ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώκουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ βασιλείας καὶ ἱγμόν αὐτῶν ἐνεκεν τοῦ ὄνομάτος μου·

314 21:2 Two small, thin copper coins, totaling about one fourth of one cent.
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;

13 Put it in your hearts therefore, not to be practicing how to answer in defense; for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

Yet not a hair of your head will perish:

by your enduring, you shall gain your lives.

But when you see Jerusalem surrounded by armies, then you will know that her desolation is near.

Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her.

κτήσασθε (Κ 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 κτίσασθαι) 597 700 788 828* 892 1006 1009 1010 1071 1079 1216 1241 1242 1243 1344 1365 1424 1505 1546 1646 2148 2174 2882 Lct it Origen Apostolic Constitutions Gregory-Nyssa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR HF RP NA27 [c] κτήσεσθε (A 13 828 κτίσθαι) B Θ Ω ƒ¹³ 1 33 124 346 1195 (1253 κτίσθαι) it εὐαυτούς for τὰς ψυχὰς ὑμῶν) Marcion* acc to Tertullian lac Ψ 75 C F N P Q T 28. The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτάομαι - ktáomai in the imperative mood. That would be a command to the disciples to preserve their lives. The committee says it would be more likely that copyists would have changed this verb to conform it to the future tense of the rest of the verbs in the context, more likely than the other way around. Note that the other gospels have the same idea in the future indicative. In some languages the 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 ἵναι. And the apparatuses show ἵναι in support of κτήσασθε, yet manuscript 1 itself, after which the whole family is named, supports κτήσεσθε.

The Greek word for "know" here, γινώσκο - ginōskō, is in the form of γνῶτε - gnōte, which could be either imperative or subjunctive mood, since in this case the form would be identical. Imperative would be in English, "when you see Jerusalem surrounded by armies, then know - or then you should know,- that her desolation is near." Subjunctive would be in English, "when you see Jerusalem surrounded by armies, then you know - or would know - or will know, - or should know, that her desolation is near."
21:22  ὅτι ἡμέραι ἐκδοκιμάσεως αὕτη εἰσίν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

For those are days of vengeance, in fulfillment of all that is written.

οἷνα ταῖς ἐν γαστρὶ ἐχούσαις καὶ τοῖς θηλαξύναις ἐν ἐκεῖναις ταῖς ἡμέραις· ἔσται

1 γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῶν λαῶν τούτων.

Alas for the ones who are pregnant, and the ones giving milk during those days! For it will be a great calamity upon the land, and wrath toward this people.

καὶ πεσοῦνται στόματα μαχαίρις καὶ αἰχμαλώτωσθησόνται εἰς τὰ ἐθνα πάντα, καὶ Ἰερουσαλήμ ἔσται ποταμεὺς ἕπος ἐθνῶν, ἂρις οὐ πληρώθωσιν καιροὶ ἐθνῶν.

And they will fall by the edge of the sword, and be taken captive to all the nations; and Jerusalem will be trampled over by Gentiles, until the times of the Gentiles are played out.

καὶ ἔσονται σημεῖα ἐν ἡμέρᾳ καὶ σελήνῃ καὶ άστροις, καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν ἀπορία ἦσσες θαλάσσης καὶ σάλου.

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 and surge of the sea,

καὶ τότε ὄψονται τὸν βίον τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

And then at that time they will see the Son of Man coming in a cloud, with power and great glory.

So when these things are beginning to take place, stand yourselves tall and lift up your heads, because your redemption is drawing near."
"Truly I tell you: this age will by no means pass away until all this has taken place.

32 Sky and earth will pass away, but my words will certainly not pass away.

33 But watch yourselves, that your hearts not be held back by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly.

Lk 21:35 ὡς παγίς ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

36 So you must be watchful at all times, praying that you might manage to avoid all these things about to come to pass, and stand before the Son of Man.”

Lk 21:37 ¶ Ἕν δὲ τὰς ἡμέρας ἐν τῷ ιερῷ διδάσκωνν τὰς δὲ νύκτας ξερχόμενος ἡμιλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιών.

38 And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

And the Festival of Unleavened Bread, called Passover, was approaching,

1 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.

2 Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

3 And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives.

And all the people would get up early to come to the temple and hear him.

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319 21:34 Or, "desensitized." The Greek word is βαρέος - barēos, which normally means "weighed down." But this is a metanymous meaning, as is the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.

320 22:2 This verse makes no sense unless you take into consideration the imperfect aspect of the Greek verbs for 'trying' and 'fearing.' Imperfect here means just that: incomplete and ongoing action. They had been trying to kill him already since Luke 19:47-48, and 20:19. The reason they still had not accomplished killing him, was because they were STILL YET fearing the people. So if someone tells you that the aspect (continuous vs. punctiliar) of N.T. Greek verbs is unimportant, don't believe them, no matter how big a name they are. Those big names are the ones who came up with the nonsensical mainstream rendering, as follows: "And the chief priests and the scribes were seeking how to kill him, for they feared the people." This makes it sound like the reason they wanted to kill Jesus was that they were afraid of the people. But that is not the case. The exact opposite is true: their fear of the people was what was still preventing them killing Jesus. See Endnote #4 on the linear aspect in Luke, which discusses this more fully.
The Passover Supper

6And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."
7And they said to him, "Where do you want us to prepare it?"
8And 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.
9And there, you will find a large upstairs room all furnished. You shall prepare it there."
10They went and found things just as he had told them; and they prepared the Passover.

Lk 22:9 Ὁ ἄνευτος ἐπετείλει Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἐτοιμάσατε ἥμιν τὸ Πάσχα, ἵνα φάγωμεν.
10And they said to him, "Where do you want us to prepare it?"
11And 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.
12And that person will show you a large upstairs room all furnished. You shall prepare it there."
And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;


And after taking hold of the cup, he gave thanks, and said, "This is my body, being given for you. This you should do as a commemoration of me."

22:20 Καὶ τὸ ποτήριον ὲσαάζως μετὰ τὸ δείπνησαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ ἀματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

22:21 πλὴν ἰδοὺ ἡ χεῖρ τοῦ παραδίδοντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπεζῆς.

But lo, the hand of the one betraying me is with mine on the table.

22:22 ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὄρισμένον πορεύεται, πλὴν οὐκawi τὸ ἀνθρώπων ἐκεῖνω ὥσπερ οὗ 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!"

22:23 καὶ αὐτοὶ ἤρεξαντο συζητεῖν πρὸς ἐαυτοὺς τὸ τίς ἄρα εἴη ἡ ἔκτος τὸ τοῦτο μέλης πρᾶσσειν.

And they began to debate with each other which of them therefore might be the one about to do this.

22:24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

Then there also arose another dispute among them, as to which of them was considered to be greater.

22:25 ὁ δὲ ἐπεν αὐτοῖς, ὦ Βασιλείας τῶν ἐθνῶν εὑρισκόντων αὐτῶν καί οἱ ἐξουσιάζοντες αὐτῶν εὐρήχεται καλοῦσανι.

And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'

22:26 ἡμεῖς δὲ οὐκ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἴδιο μεῖος 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.

22:27 τίς γὰρ μείζων, ὁ ἄνθρωπος ἡ ἡ διακονόν; οὐχὶ ὁ ἄνθρωπος, ἐγὼ δὲ ἐν εἰς ὑμῶν ἐμί 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.

22:28 ἡμεῖς δὲ ἔστε οἱ διακονοῦντες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μουν.

But you are the ones who have stuck with me through my trials;

22:29 καὶ ὅ ἀπαθεῖς ὑμῖν καθὼς διέθετο μοι ο πατὴρ μου βασιλεῖαν

22:20 Or possibly, "with" the meal.

22:26 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.
22:30 ἵνα ἐσθήτε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τῆς δόδεκα φυλῶν κρίνοντες τοῦ Ἰσραήλ.

326 such that you will eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

Jesus Predicts the Disciples' Crisis of Faith

Lk 22:31 Σίμων, Σίμων, ὁ Σατανᾶς ἐξητίσατο ὑμᾶς, τοῦ σινάσαι ως τὸν ὥτον.
326 "Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.

22:32 ἔγὼ δὲ ἐδέηθην περὶ σοῦ ἵνα μὴ ἐκλύῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέφασας σὰς τόμους τοῖς ἄδελφοίς σου.
326 But I have praying for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers."

ο δὲ εἶπεν αὐτῷ. Κύριε, μετὰ σοῦ ἔτουμός εἰμι καὶ εἰς φυλακήν καὶ εἰς θάνατον π ορεύεσθαι.
326 But he said to him, "Lord, I am prepared to go with you both to prison and to death."

ο δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ έως τρίς με ἀπαρνήσῃ εἰδέναι.
326 But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

327 But he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?"

328 And they said, "Nothing."

327 Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.

328 For I tell you, this which is written has to be fulfilled in me: 'And he was considered one of the outlaws.'

327 So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

Gethsemane

καὶ ἔξελθων ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιών. ἦκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
326 And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.
And coming upon the place he said to them, "Pray not to come into temptation."

And he withdrew from them, about a stone’s throw away. And having dropped his knees, he was praying, 

Then he withdrew from them, about a stone’s throw away. And having dropped his knees, he was praying, 

as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

And an angel from heaven appeared to him, strengthening him. 

And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"

But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.
Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?"

...Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

Peter's Denials

Lk 22:54

Συλλαμβάνετε δὲ αὐτὸν ἡγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἤκολούθει μακρόθεν.

55 And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

56 But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him." And Peter was saying, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

57 And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean." And he went off outside, and bitterly wept.

Before the Sanhedrin

Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιξαν αὐτῷ ἀκριβῶς.

63 And the men guarding Jesus were making fun of him as they beat him up.

And they were saying many other insulting things against him.
Chapter 23

Jesus Before Pilate and Herod

1 And the whole assembly of them got up, and they took him before Pilate.  

2 And they began to accuse him, as follows.  "We found this man misleading our nation and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

3 So Pilate examined him, saying, "Are you the king of the Jews?"  And he in answer to him was saying, "You are the one saying that."  

22:70 "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word " 'amarta."  It is neither a yes nor a no.  This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes.  Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial.  Which sometimes some people might take as a yes.  But as for translation, it should be translated literally, and left at that.  No helper words should be added that might imply an affirmative answer.  See the endnote on this topic at the end of my translation of Mark's gospel.  The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus.  Thus the Sanhedrin's reaction, of needing no more witnesses or evidence.  But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough.  What is different about Luke here, is that he uses ἐφη, the imperfect form of φημί - φημέν here, which I translated "kept saying."  Luke does not use the continuous aspect indiscriminately or insignificantly.
Lk 23:4 ‘O de Pilatos epēn prōs toûs árchiereis kai toûs óklous, òdēn eufrískw aítion ēn to ἀνθρώπω toûtōw.
And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."333

οὶ δὲ ἐπίσημον λέγοντες ὅτι 'Ἀνασείει τὸν λαὸν διδάσκαν καθ' ὄλης τῆς Ἰουδαίας,
οἱ δὲ άρχιερεῖς ἐπηράτησαν εἰ ὃ ἄνθρωπος άγιαλιάς ἔστιν.
But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."

Πιλάτου δὲ ἀρχιερεῖς ἐπηράτησαν εἰ ὃ ἄνθρωπος Γαλιλαίας ἔστιν.
And when Pilate heard this, he asked, "Is the man a Galilean?"334

Lk 23:7 Καὶ ἐπηγ基金份额 ὃ τι ἕκ τῆς ἔξωσίας Ἡρώδου ἔστιν, ἀνέπεμψαν αὐτὸν πρὸς Ἡρώδην, ὅταν καὶ αὐτὸν ἐν ἱεροσολύμοις ἐν ταύτας ταῖς ἡμέραις.
And when he had confirmed that he is in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

ὁ δὲ Ἡρώδης ἠδὲν τὸν Ἰησοῦν ἔχαρη λίγον, ἐὰν γὰρ εἶ ἰκανόν χρόνον θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζεν ὅτι συμμείον ἰδεῖν ὑπ’ αὐτοῦ γινομένον.
Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happened through him.

ἐπηράτησα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς· αὐτός δὲ ὀδήν ἀπεκρίνατο αὐτῷ.
So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

εἰσῆλθεν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῖς.
And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

ἐξουσιάζω ταῖς αὐτῶν [καὶ] ὃ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπεδός
ἐκβάλων ἐστήσατο λαμπράν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.
Which caused Herod and Pilate to become friends with each other that same day (for they had previously been hostile toward each other).

Pilátopos de syγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
And Pilate summoned the high priest, together with the rulers and the people,
ἐπεν πρὸς αὐτούς. Προσηγγικάτε μοι τὸν ἀνθρώπον τούτον ὡς ἀποστρέφοντα τὸν λαὸν, καὶ ἰδοὺ ἐγὼ ἐνόπλων ὑμῶν ἀνακρίνας οὐθὲν εὑρόν ἐν τῷ ἀνθρώπῳ τούτῳ αἱ τινὲς ὄν κατηγορεῖτε κατ’ αὐτοῖς.
and 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.

ἄλλος οὖν Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὖν ἕξιον θεαντὸ
And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

παραδείσως οὖν αὐτὸν ἀπολύσω.
Therefore, having scourged him, I will release him."

332 23:4 The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.
333 23:5 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.
334 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).
Now he was obligated by custom according to the festival to release one person to them. (He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

But Pilate, wanting to release Jesus, called out to them again.

But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed, and Pilate decided to grant their request.

And as they led him away, they seized a Cyrenian who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

And a great multitude of the people were following him, and women who were mourning and lamenting him.

The Crucifixion

καὶ ὡς ἀπήχαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνα τινα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγ ροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὃπισθεν τοῦ Ἰησοῦ.

And as they led him away, they seized a Cyrenian who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

Ἡκολούθησε δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἔθρηνον ὑπὸ αὐτῶν.

And a great multitude of the people were following him, and women who were mourning and lamenting him.

στραφεῖς δὲ πρὸς αὐτᾶς ἤρθεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ· πλὴν ἔφ’ ἑαυτὰς κλαίετε καὶ ἐπὶ τὸ τέκνα ὑμῶν.
28But Jesus turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.

29For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

30At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

31For if they do these things when the wood is green, what will happen when it is dry?

32And when they came to the place called The Skull (E with *), there they crucified him, along with the criminals, one on his right and one on his left.

33And they cast lots, for dividing out his clothing. And the soldiers, when they were approaching bringing him vinegar, filled (tree, what will happen to the dry?) It could mean "if these things happen, or the object to which something happens. So this could also possibly be translated, "...if they do these things to a green (healthy, sap-filled) tree, what will happen to the dry?"

34And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing.

35And the people stood there, watching. And the rulers were sneering at him, saying, "He saved others; he should save himself, if this is the one chosen the Christ of God."

36And he said, "If you are the king of the Jews, save yourself." And they also were saying, "If you are the king of the Jews, save yourself."

37And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing. And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

καὶ λέγοντες, 'Ει οι ει ο βασιλεύς των Ιουδαίων, σώσον σεαυτόν. "If you are the king of the Jews, save yourself."

38Now two others, criminals, were also being taken with him to be executed. And they cast lots, for dividing out his clothing. And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

καὶ λέγοντες, 'Ει οι ει ο βασιλεύς των Ιουδαίων, σώσον σεαυτόν. "If you are the king of the Jews, save yourself."  And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing.

καὶ εἰσήκουσεν, ὁ λαὸς θεωρῶν, ἐξεσμενίσθησαν δὲ καὶ οἱ ἁρχόντες λέγοντες, "Ἀλλοις ἐδώκαν, σωσάτοι ἐστιν ὁ Χριστὸς τοῦ θεοῦ ο ἐκλεκτός.

And the people stood there, watching. And the rulers were sneering at him, saying, "He saved others; he should save himself, if this is the one chosen the Christ of God."

καὶ τα ἁματα αὐτῷ. "If you are the king of the Jews, save yourself."

καὶ οἱ στρατιώται προσερχομένοι, ὁ δὲ προσφέροντες αὐτῷ And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

καὶ λέγοντες. ἔχουν λέγειν Ποιος ἔστε αὐτῷ. 'Ο βασιλεύς τῶν Ἰουδαίων σώσον σεαυτόν. They also were saying, "If you are the king of the Jews, save yourself.""

Now there was also a notice inscribed above him: "THIS IS THE KING OF THE JEWS."

And one of the criminals hung there was deriding him, saying, "If you really are the Christ, save yourself and us."

I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be "eclipse." To most people, an eclipse of the sun would mean that the sun was obscured.  But this textual variance need not make any difference, since the lexical authorities say that, in the passive voice, in which both εκλείψει and σκοτίζω are, either one of them can mean "was obscured."
And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit." And after he had said this, he expired.

Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."

And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts.

But all those who knew him, including the women who had followed with him from Galilee, stood off at a distance throughout, watching these things.

And it was the day of Preparation, and the Sabbath was coming on. And it was the day of Preparation, and the Sabbath was coming on.

Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

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344 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

345 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.”
Chapter 24

The Resurrection

τῇ δὲ μῆ μὲν σαββάτων ὁρθὸν βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἅ ἡτοίμασαν ἅ ἄρωματα.

1but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.

εὕρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

2But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

eἰσελθοῦσα δὲ οὖν εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

3And when they went inside, they did not find the body of the Lord Jesus.

καὶ ἐγένετο ἐν τῷ ἀπορείσθαι αὐτῶν περὶ τούτου καὶ ἵνα ἀνδρὲς δύο ἐπέστησαν αὐτῶς ἐν ἑσθῆσιν ἀστραπτοῦση.

4And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

ἐμφασίζον δὲ γενομένοις αὐτῶν καὶ κλινοῦσαι τὰ πρόσωπα εἰς τὴν γῆν ἐίπαν πρὸς αὐτῶς. Τί ἐπεξέτει τὸν γηντα μετὰ τῶν νεκρῶν;

5And when terror came over them, such that they had bowed their faces down to the ground, the men said to them, "Why are you looking for the living among the dead?

οὐκ ἔστιν ὁδε, ἀλλὰ ἡγέρθη. μνησόμενος ὡς ἐλάλησεν ὑμῖν ἐν τῇ Γαλαλαίᾳ,

6He is not here, but is risen! Recall how he spoke to you while still in Galilee,

Lk 24:7 λέγων τὸν ὑιὸν τοῦ ἄνθρωπον ἵνα δεῖ παραστῆσαι εἰς τὴν ἑαυτῆς ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθήσεται, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήση.

7saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

καὶ ἐμνῄσχεσαν τῶν ῥημάτων αὐτοῦ,

8And they did recall his statements.

καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδέκα καὶ πᾶσιν τοῖς λοιποῖς.

9And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

῾ησαν δὲ ἡ Μεγάλη Μαρία καὶ Ἠλιάννα καὶ Μαρία ἡ Ἰακώβου· καὶ αἱ λοιπαί σὺν αὐτῶς ἔλεγαν πρὸς τοὺς ἀποστόλους ταῦτα.

10Now it was the Magdalen Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles;

καὶ ἔφανασαν ἐνώπιον αὐτῶν ὡς ἐδέχατον τὰ ῥήματα ταῦτα, καὶ ἠμφότεροι αὐτῶς.

11and these statements appeared to them as nonsense, and they did not believe them.

Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημείον, καὶ παρακλησάς βλέπει τὰ ὀθόνια μόνα· καὶ ἀπήλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

12But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.
On the Road to Emmaus

καὶ ἵδιον ὑμῖν εἷς αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κόμην ἀπέχουσαν σταδίοις ἕξηκοντα ἀπὸ Ἰερουσαλήμ, ὡς ὁ ὅνομα Ἐμμαύσης,
13καὶ αὐτοὶ ὑμίλουν πρὸς ἀλλήλους περί πάντων τῶν συμβεβηκότων τῶν τούτων.
14Καὶ ἦσαν δύο οἱ πορευόμενοι παραλιήφθησιν ἀπὸ τῶν ἀνωτέρων
15καὶ ἔγενε οὖν τῷ ὁμιλεῖν αὐτοῖς καὶ συζήτησιν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπον ἐντὸς αὐτῶς.
16Καὶ ἐπονήθησαν, ὅτι καὶ ποιεῖ τότε αὐτοῖς Ἰησοῦς ἀπὸ τοῦ ἔργου τὴς ἀνάλυσεν ἔνα πρὸς τοὺς ἀνθρώπους.
17Αἰματικῶς δὲ ἐπηρεάσθη αὐτοῖς ὁ Ἰησοῦς. Ποία; οἱ δὲ ἐπισκέψαντος Ἰησοῦν. Ὁ τοῦτον ἤταν ἄνδρα
18καὶ καὶ ἐπονήθησαν, ὅτι ἠλώθη πρὸς τοὺς ἀνθρώπους. Τίνες οἱ λόγοι οὐδεὶς ἀντιβάλλετε πρὸς ἀλλήλους περὶ τῶν ἀκούσεις καὶ ἐπονήθησαν συνεπον.
19Καὶ ἐπονήθησαν, ὧν οὗτος καὶ ἐπονήθησαν, ὁ τοῦτον ἤταν ἄνδρα ἔναν ἐπὶ τοὺς ἀνθρώπους οὗτος ἦν καὶ καὶ ἐπονήθησαν αὐτόν.
20καὶ ἐπονήθησαν αὐτοῖς. Ποία; οἱ δὲ ἐπισκέψαντος τούτου. Τίνες ἦν αὐτὸς Ἰησοῦς οὗτος. οὗτος ἦν αὐτὸς Ἰησοῦς οὗτος. ἠλώθη πρὸς τοὺς ἀνθρώπους. καὶ ἠλώθη πρὸς τοὺς ἀνθρώπους.
21καὶ ἠλώθη πρὸς τοὺς ἀνθρώπους. Τίνες ἦν αὐτὸς Ἰησοῦς οὗτος. οὗτος ἦν αὐτὸς Ἰησοῦς οὗτος. ἠλώθη πρὸς τοὺς ἀνθρώπους. καὶ ἠλώθη πρὸς τοὺς ἀνθρώπους.
22καὶ ἠλώθη πρὸς τοὺς ἀνθρώπους. Τίνες ἦν αὐτὸς Ἰησοῦς οὗτος. οὗτος ἦν αὐτὸς Ἰησοῦς οὗτος. ἠλώθη πρὸς τοὺς ἀνθρώπους. καὶ ἠλώθη πρὸς τοὺς ἀνθρώπους.
and not only that, now some of our women have confounded us. They were at the tomb early this morning, not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive. Some of our number went to the tomb, and found it just as the women had said; but him they did not see. And they came near to the village to which they were going, and he pretended to go on farther. And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them. Then their eyes were opened, and they recognized him. And he disappeared from them.

And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them. And they said to each other, "Weren't our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?" And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together, who were saying that the Lord really was risen, and had appeared to Simon. And they told each other, "Weren't our hearts burning within us as we talked to us on the road, as he explained the scriptures to us?"

And not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

So some of our number went to the tomb, and found it just as the women had said; but him they did not see."

And he said to them, "0 you thick headed, and slow of heart to believe on all the things the prophets have spoken! Were not these 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 were at the tomb early this morning, not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive. Some of our number went to the tomb, and found it just as the women had said; but him they did not see. And they came near to the village to which they were going, and he pretended to go on farther. And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them. Then their eyes were opened, and they recognized him. And he disappeared from them.

And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.

And they said to each other, "Weren't our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?"

And 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

Tauta de auton lalouuntow auton esthe en mesa auton kai lagei autois. Eirhni h mia.
And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."

πτομέντες δὲ καὶ ἐμφοβοὶ γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

37But alarmed they were, and terrified, thinking they were seeing a ghost.

καὶ ἐλευθερώσατε, καὶ διὰ τὶ διάλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ψυχῶν;

38And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?

ἠδειτε τὰς χειρὰς μου καὶ τοὺς πόδας μου ὥστε ἤγου εἰμὶ αὐτὸς· φυλακῆσατε με καὶ ἰδεῖτε, ὅτι πνεῦμα σάρκα καὶ σώματα ὢν ἤχει καθὼς ἐμὲ θεωρεῖτε ἐξοντα.

39Behold my hands and my feet, that I am present. Touch me, and know, because a ghost does not have flesh and bones as you see me having."

καὶ τούτῳ ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

40And when he had said this, he showed them his hands and his feet. ἐτί δὲ ἀστυπαύοντον αὐτῶν ἀπὸ τῆς χειρᾶς καὶ θαυμαζόντων ἐλευθέρωσεν αὐτῶν. "Ἐξετάζετε τὸν δρόμον τοῦ νόστου;"

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?"

οἱ δὲ ἐπέδωκαν αὐτῷ ἡγθός ὁποῖον μέρος;

42So they handed him a piece of broiled fish. ἐτί δὲ ἀστυπάοντον αὐτῶν ἀπὸ τῆς χειρᾶς καὶ θαυμαζόντων ἐλευθερώσεν αὐτῶν. "Εξετάζετε τὸν δρόμον τοῦ νόστου;

43And he took it, and ate it in front of them.

**The Ascension**

Εἶπεν δὲ πρὸς αὐτούς, Οὖν οἱ λόγοι μου οὓς ἔλαλησα πρὸς ὑμᾶς ἐτί ὄν σὺν ὑμῖν, ὦτι δὲ πληρωθήσεται πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοὺς προφῆτας καὶ ψαλμοὺς 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."

τότε διηνοίξειν αὐτῶν τὸν νόστον τοῦ συνελημέναι τὰς γραφὰς.

45Then at that time he opened their minds to understand the scriptures.

καὶ ἐλευθέρωσεν αὐτοῖς ὅτι Οὕτως γέραρσατα παθέναι τὸν Χριστὸν καὶ ἀναστήσην αὐτὸν καὶ νεκρὸν 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 κηρύχθηναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἀφεθήναι ἀμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ.

47and that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.

ὑμεῖς μάρτυρες τούτων.

48You are witnesses of these things.

καὶ ἰδοὺ ἔγω ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ᾽ ὑμᾶς· ὑμεῖς δὲ καθίστε ἐν τῇ πόλει ἡμῶν εἰς ἦγείτε ἐπὶ ἔνθες ὑπὸ ἐνδούπησθε εἰς ὑψώσεις 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."

Ἐξήγαγεν δὲ αὐτοὺς ἐξοράσας ἐπὶ Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.

50Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτῶν αὐτοὺς διέστη ἀπὸ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανὸν.

51And it came about that as he was blessing them, he parted from them, and was taken up into heaven.
καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερούσαλημ μετὰ χαρᾶς μεγάλης

52 And they, after worshiping him, returned back to Jerusalem with great rejoicing.
καὶ ἠσαν διὰ παντὸς ἐν τῷ ιερῷ εὐλογοῦντες τὸν θεόν.

53 And throughout those days they were continually at the temple, praising God.
MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
<thead>
<tr>
<th>MATTHEW</th>
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<tbody>
<tr>
<td>Abraham</td>
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<td>Isaac</td>
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<td>Solomon</td>
<td>Nathan</td>
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<td>Rehoboam</td>
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<td>Asa</td>
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<td>Jehoshaphat</td>
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<td>Joram</td>
<td>Jonam</td>
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<tr>
<td>Uzziah</td>
<td>Joseph</td>
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<td>Ahaz</td>
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<td>Hezekiah</td>
<td>Levi</td>
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<td>Manasseh</td>
<td>Mathat</td>
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<td>Amos/Amon</td>
<td>Jorim</td>
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<td>Josiah</td>
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<td>Abiud</td>
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<td>Eliakim</td>
<td>Addi</td>
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<tr>
<td>Azor</td>
<td>Melki</td>
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It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: http://www.carm.org/diff/2geneologies.htm

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 Sinaic 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 ℶΤ 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: ἀπὸ τῆς προσευχῆς after Mt. 26:39 Lect\textsuperscript{1/2}•

Transpose Lk 22:43-44 after Mt. 26:39 Lect\textsuperscript{1/2}

Include with minor variants: ἀναστὰς ἄπο τῆς προσευχῆς after Mt. 26:39 Lect\textsuperscript{1/2}

Include with asterisks or obeli: Δ* Π\textsuperscript{c} 892\textsuperscript{c} mg 1079 1195 1216 cop\textsuperscript{bo}mss


"The absence of these verses in such ancient and widely diversified witnesses as Π\textsuperscript{(69)75} A B T W syr\textsuperscript{s} cop\textsuperscript{sa,bo} arm\textsuperscript{mss} geo Marcion Clement Origen al, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Π\textsuperscript{c} 892\textsuperscript{c} mg 1079 1195 1216 cop\textsuperscript{bo}mss) and their transfer to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that
they are no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.


Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.

Omit: \(\Psi^{66}, 75, K^{2a} B D^* W \Theta 070 0241 31* 38 435 579 597* 1241 1808* 2622 L 2633\) ita, b, d

syr* copsa, bo\(mms\)

Include with minor variants: \(K^{*}, 2b, (A \text{ omit } \text{“Father”) C D^3 (E with *) F G H (K \text{ επιθυμεν for ελεγεν}) L M N Q U X \Gamma \Delta L \Pi \Psi 063 0211 0250 = \Gamma 1561 f^1 (f^{13}) 2 28 33 131 157 158 180 205 565 597\text{c} 700 713 828 892 1006 (1009 \text{ ποιωσιν}) 1010 1071 1079 (1195 \text{ ए for ति}) 1216 (1230 1253 \text{ Ιησους} \text{ ηταυρωμένος} \text{ ελεγεν}) 1242 1243 1292 1342 1344 1365 1542 1505 1546 1646 2148 2174 M Lect \text{ itaur.b.c.e.f^2.lr^1 vg syrc.p.h.pal copbo^p\text{f}} \text{ arm ethos ge slav Diatess Ireneaus}{}^\text{lat} \text{ Clement Origen Eusebius Chrystostom Cyr}

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975:

"The absence of these words from such early and diverse witnesses as \(\Psi^{75}\) B D* W \(\Theta\) ita, d syrs copsa, bo\(mms\) 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 Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τὸ νῦν, ἐπεὶ ἄνδρα οὐ γινώσκω;

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

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

Luke 5:33 ὁ οὗ δὲ εἶπαν πρὸς αὐτὸν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἳ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

33 They then said to him, "The disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

Luke 6:46 Τί δὲ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἄ λέγω;

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

Luke 11:9
The moral of that story is the virtue of brash persistence.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man’s table, but never did. His longing never ceased, or ended. In contrast, the dogs would at least come and lick his sores.

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.

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.

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.

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 looking for a way to put Jesus to death, for they were afraid of the people.

and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.

The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.

The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.
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.

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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 ή δε ειπεν, Ναι, κυριε, και γαρ τα κυναρια εσθιει απο των ψιχων των πιποντων απο της τραπεζης των κυριων αυτων.

27*But* she said, “**True, Lord;** yet the dogs certainly eat of the crumbs falling from their master’s table.”

If there is any adversative meaning here at all, it would be contained in the conjunction και, 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)


