The Gospel of Luke

The **Robinson-Pierpont Greek Text**

With a new English Translation from the Greek
by David Robert Palmer
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Chapter 1

Introduction

Lk 1:1 Ἐπειδὴ δὲν πολλοὶ ἐπέχειρησαν 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 παρέδοσαν ἡμῖν οἱ ἄρχοντες αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

2as delivered to us by the original eyewitnesses who became stewards of the word, 1

Lk 1:3 ἐδοξέζεν κάμοι, παρηκολούθηκότι ἀνωθεν πάσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

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

Lk 1:4 ὅταν ἐπίγνωσίν περὶ ὠν κατηχήθη λόγον τὴν ἄσφαλεν.

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

The Birth of John the Baptist Foretold

Lk 1:5 ¶ Ἡγένετο ἐν ταῖς ἡμέραις Ἰερώνυμου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις τῶν Ἰσραηλίτων,

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

He had a wife from the daughters of Aaron, and her name was Elizabeth.

Lk 1:6 Ἡσαν δὲ δίκαιοι ἄμφοτεροι ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἅμειμποι.

6Both were upright in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.
Lk 1:7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν⁶ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

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

Lk 1:8 Ἡ εὐγενείᾳ δὲ ἐν τῷ Ιερασίων αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ.

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

Lk 1:9 κατὰ τὸ ἔθος τῆς Ιερασίας, ἔλαχε τὸ θυμίασί ται 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 πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἐξώ τῇ ὠρᾳ τοῦ θυμίασίτων.

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

Lk 1:11 Ὑψηθεὶς δὲ αὐτῷ ἄγγελος κυρίου, ἔστως ἐκ δεξιῶν τοῦ θυσιαστήριου τοῦ θυμίασίτων.

¹⁰Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

Lk 1:12 Καὶ ἐπαράξη Ζαχαρίας Ἰδών, καὶ φόβος ἐπέπεσεν ἐπὶ αὐτόν.

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

Lk 1:13 Εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία.- διότι εἰσηκούσθη ἡ δέσποις σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γεννήσει ὠν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

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

Lk 1:14 Καὶ ἐσταὶ χαρά σοι καὶ ἀγάλλιάσεις καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.

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

Lk 1:15 Ἐσται γὰρ μέγας ἐνσίων τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πή, καὶ πνεῦματος ἄγιον πληθησεται ἐπί 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

Lk 1:16 Καὶ πολλοὺς τῶν ὑίων Ἰσραήλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν·

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

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⁶ ¹⁷ to ἡ Ἑλισάβετ ἦν ἤν TR RP // ἡ Ἑλισάβετ NA28

⁹ ¹⁹ It is said that a priest received only once in his lifetime, if at all, the privilege to enter inside the shrine to burn incense. The Levites were divided into 48 semi-annual rotations. So a particular priest's rotation was on duty only about twice a year. Then as to the individual who would go inside to burn incense, it was the custom of the priesthood to decide whose turn it was by casting lots. Zechariah's lot fell.

¹² ¹ⁱ ¹⁵ See the Septuagint, Psalm 54:5.
Lk 1:17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δύναμι Ἡλίου, ἐπιστρέφαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσει κυρίῳ λαὸν κατεσκευασμένον.

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

Lk 1:18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; Ἡγὼ γὰρ εἰμὶ πρεσβύτης, καὶ ἴσος μου προβεβηκὼν 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 ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἡγὼ εἰμί 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 ἵδοι, ἦσας σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἂς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν ὦκ ἐπιστεύεις τοῖς λόγοις μου, ὑποτεκτείσθαι 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 ἣν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἑθαμάζον ἐν τῷ κατευθύνεται αὐτόν ἐν τῷ ναῷ. 15

21 And the people were waiting for Zechariah, and wondering about his delay in the temple.

Lk 1:22 Ἐξελθὼν δὲ οὐκ ἡδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπταίσαν ἐωρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεών αὐτοῖς, καὶ διέμενεν κωφός.

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

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

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

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12 1:17a The Greek says John will proceed in the power of Elijah "to turn." The verb for turn, ἐπιστρέφω - epistrephw, is in the infinitive form, ἐπιστρέψαι - epistrepsai. 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 ὅς ἀποκαταστήσει καρδίαν πατρός πρὸς υἱόν, "who will turn the heart of the father to the son." Several translations make the word πατὴρ (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." (Diætess. 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 ταῦτα αὐτὸν ἐν τῷ ναῷ TR RP ΔΕ ἐν τῷ ναῷ αὐτόν NA28

16 1:22 ταῦτα ἡδύνατο TR RP ΔΕ ἡδύνατο NA28
Lk 1:24 ¶ Metà dé taúta tás ἡμέρας συνέλαβεν Ὁλοιοβέτ ἢ γυνή αὐτοῦ, καὶ περιέκρυβεν ἑαυτήν μήνας πέντε, λέγουσα

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

Lk 1:25 ὅτι Οὐτώς μοι πεποίηκεν ὁ κύριος 17 ἐν ἡμέραις αἷς ἐπείδην ἀφελεῖν τὸ ὀνείδος 18 μου ἐν ἀνθρώποις.

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

The Birth of Jesus Foretold

Lk 1:26 ¶ Ἐν δὲ τῷ μηνὶ τῶ ἑκτῷ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλαλαίας, ἦ ὄνομα Ναζαρέτ. 19

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

Lk 1:27 πρὸς παρθένον μεμνηστευμένην 21 ἀνδρί, ὧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυίδ• καὶ τὸ ὄνομα τῆς παρθένου Μαρία.

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

Lk 1:28 Καὶ εἰσελθὼν ὁ ἄγγελος 22 πρὸς αὐτήν ἐπείπεν, Χαίρε, κεχαριτωμένη ὁ κύριος μετὰ σοῦ, εὐλογημένη ὑπὸ ἐν γυναικί.

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

Lk 1:29 Ἡ δὲ ἴδον αὐτήν διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶπ ὁ ἀσπασμός ὁ ὁτος.

29But when she saw him she was very troubled by his utterance, and wondered what sort of greeting this might be.

Lk 1:30 Καὶ ἐπείπεν ὁ ἄγγελος αὐτή, Μή φοβοῦ, Μαρία· εὕρες γὰρ χάριν παρὰ τῷ θεῷ.

30And the angel said to her, "Fear not, Mary, for you have found favor with God.

Lk 1:31 Καὶ ἴδον, συλλήψις ἐν γαστρί, καὶ τέξετο υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

31And behold, you shall conceive in your womb, and shall bear a son, and you are to call his name Jesus.
Lk 1:32 ὁ θεός ἐστιν μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ θεός τὸν θρόνον Δαυίδ τοῦ πατρὸς αὐτοῦ.

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 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰώνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

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

Lk 1:34 Εἶπεν δὲ Μαρία πρὸς τὸν ἄγγελον, Πῶς ἔσται τούτο, ἐπεὶ ἀνήδρα οὐ γινώσκω;

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

Lk 1:35 καὶ ἀποκρίθηες ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἄγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκόπαι σοι διὸ καὶ τὸ γενόμενον ἄγιον κληθήσεται υἱὸς θεοῦ.

35 And in answer the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. For this reason also, the one to be born will be called holy."

Lk 1:36 Καὶ ἱδοῦ, Ἐλισαβήτ ἢ συγγενής σου, καὶ αὐτὴ συνειληφυῖα· οὐδὲν ἐν γύρει αὐτῆς· καὶ οὕτως μὴ ἔστω σε σταυρόν τῇ καλουμένῃ στείρᾳ.

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

Lk 1:37 Ὄτι οὐκ ἀδύνατης ἐπαρά τῷ θεῷ πᾶν ῥήμα.

37 Therefore with God, nothing will be impossible."

Lk 1:38 Εἶπεν δὲ Μαρία, Ἰδοὺ, ἡ δούλη κυρίου, γένοιτο μοι κατὰ τό ῥήμα σου. Καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

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.

Mary Stays With Elizabeth

Lk 1:39 Ἡ Ἀναστάσα δὲ Μαρία ἐν ταῖς ἡμέραις τοῖς ἐπορεύθη εἰς τὴν ὅρειν ἐπὶ σπουδήν, εἰς πόλιν Ἰουδα بیا،

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

Lk 1:40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἦσασται τῇ Ἐλισάβετ.

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

27 134 "I am not knowing a man," with the verb for know in the continuous aspect, is a euphemism meaning, "I am not being intimate- having sex with a man, now or in the near future."
28 135 The one to be born would already have been called holy, in that it would be a firstborn male; see Exodus 13:2, 14-16.
29 136a txt συγγενής RP // συγγενής NA28
30 136b txt συνειληφυῖα RP // συνειληφυῖαν NA28
31 137a txt τῷ θεῷ RP // τῷ θεῷ NA28
32 137b Literally, "Because with God every saying will not be impossible," ὃτι οὐκ ἀδύνατης παρὰ τῶν θεῶν πᾶν ῥῆμα. The BDF grammar states that ῥῆμα - hrēma here is Hebraistic in use: "thing, matter, event," and that oúκ...páv 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 ῥῆμα," harks back to the use of ῥῆμα 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 ἀδύνατης παρὰ τῶν θεῶν ῥῆμα; "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 ῥῆμα - hrēma is used as meaning "anything."
Lk 1:41 Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρθησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη πνεύματος ἀγίου ἡ Ἐλισάβετ.

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

Lk 1:42 καὶ ἀνεφώνησεν φωνῇ μεγάλῃ, καὶ εἶπεν, Ἐὐλογημένη ὑμῖν ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπός 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 τούτο, ἵνα ἔλθῃ ἡ μῆτηρ τοῦ κυρίου μου πρός μένι.

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

Lk 1:44 Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ἄστα μου, ἐσκίρθησεν τὸ βρέφος ἐν ἀγαλλίᾳ ἐν τῇ κοιλίᾳ μου.

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

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

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

Mary’s Song

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

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

Lk 1:47 καὶ ἤγαλλίασεν τὸ πνεῦμα μου ἐπὶ τῷ θεῷ τῷ σωτήρι μου.

47and my spirit did rejoice in God my Savior,

Lk 1:48 ὅτι ἐπέβλεψέν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσαι 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 ἐποίησέν μοι μεγαλεία ὁ δυνατός, καὶ ἂγιον τὸ ὄνομα αὐτοῦ.

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

33 | 1:41 txt ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας || τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ ΝΑ28
34 | 1:42 txt ἄνεφώνησεν φωνῇ A TR RP || ἄνεφώνησεν κραυγῇ Β ΝΑ28 || ἄνεβόησεν φωνῇ Ν
35 | 1:43 txt τε με TR RP || έμε ΝΑ28
36 | 1:44a txt τὸ βρέφος ἐν ἀγαλλίᾳ Ρ || ἐν ἀγαλλίᾳ τοῦ βρέφος ΤΡ ΝΑ28
37 | 1:44b Leapt in ἀγαλλίασα. This word is found only in Biblical and ecclesiastical literature. It refers primarily to messianic exultation. Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:46, the church fellowshiped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.
38 | 1:46 Mary probably had in mind Psalm 34:3, "O magnify the Lord with me, and let us exalt his name together," and "My soul shall make its boast in the Lord," Psalm 34:2. And so she says, "My soul does magnify the Lord." It is reminiscent also of the "bless the Lord, O my soul...bless his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary’s, only that the imperative mood of the verb ‘magnify’ is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., "Magnify the Lord, O my soul." The songs of Mary and Zechariah are the most Semitic parts of Luke.
39 | 1:49a txt μεγαλεία TR RP || μεγάλη ΝΑ28
40 | 1:49b ὁ δυνατός, καὶ ἄγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτῶν. Traditionally, this ὁ δυνατός, καὶ ἄγιον τὸ ὄνομα is considered an example of the Hebraistic use of καί to co-ordinate words with independent clauses; so Friedrich Blass, and thus read: "The Mighty One did great
Lk 1:50 Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεών ἔτι τοῖς φοβουμένοις αὐτῶν.

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

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

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

Lk 1:52 Καθελεῖν δυνάστας ἀπὸ θρόνων, καὶ ὑψώσει ταπεινοὺς.

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

Lk 1:53 Πεινώντας ἐνέπλησεν ἄγαθον, καὶ πλουτούντας ἔξαποτείλεν κενούς.

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

Lk 1:54 Ἀντελάβετο Ἰσραὴλ παιδός αὐτοῦ, μηνισθῆναι ἑλέους,

54He helped his servant Israel, and remembered63 about mercy

Lk 1:55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

55'to Abraham and his seed for ever,' as he said to our fathers.

Lk 1:56 ¶ 'Εμείνεν δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ144 μήνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

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

The Birth of John the Baptist

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

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

things for me, wherefore his name is holy." But ἀγνο 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, ἀγνο τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ...τοῖς 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 ἐστίν, 'is'. The O-V-S syntax is more common when a single verb has a double subject. ἐστίν 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 τοῖς 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 ἐρώταμεν ooo 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 150a txt γενεάς γενεών TR RP // γενεάς καὶ γενεάς NA28
42 150b Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεάς καὶ γενεάς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy may be his name, and his mercy to those who fear him."
43 154 The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah's song.
44 156 txt ὡσεί TR RP // ὃς NA28
Lk 1:58 Καὶ ἥκουσαν οἱ περιόικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτε ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχασον αὐτή.

58And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.

Lk 1:59 Καὶ ἐγένετο ἐν τῇ ἁγίᾳ ἡμέρᾳ, ἧν οἱ περιπεμεῖν τοῦ παιδίου καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὄνοματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

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

Lk 1:60 Καὶ ἀποκρίθησαν ἡ μήτηρ αὐτοῦ ἐπεν, ὦ γεί, ἀλλὰ κληθήσεται Ἰωάννης.

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

Lk 1:61 Καὶ ἐπέμενον πρὸς αὐτὴν ὅτι ὁ Ὀδείς ἔστιν ἐν τῇ συγγενείᾳ ὅσῳ ὃς καλέσει τῷ ὄνοματι τούτῳ.

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

Lk 1:62 Ἐνένευσαν δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἀν θέλεις καλέσθαι αὐτόν.

62And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.

Lk 1:63 Καὶ οἱ ἁγίοις πινακίδιον ἔγραψαν, καὶ Ἐλλάδα καὶ Ἐβραία ὄνομα αὐτοῦ καὶ ἐβαθμίσασαν πάντες.

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

Lk 1:64 Ἀνεώξηθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλώσσα αὐτοῦ, καὶ ἔλαλε ἐνυλογών τὸν θεόν.

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

Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τούς περιοικοῦντας αὐτοῦς καὶ ἐν ὀλλῇ τῇ ὅρειν οὗ Ἰουδαίας διέλαλετο πάντα τὰ ῥήματα ταῦτα.

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

Lk 1:66 Καὶ ἐξενευρετεὶ πάντες ὅτι ἀκούσαν ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἀρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεῖρ κυρίου ἢ μετ’ αὐτοῦ.

66And everyone who heard, kept thinking about it, saying, "What then will this child be?"

And50 the hand of the Lord was with him.

Zechariah’s Song

Lk 1:67 Ποιεῖ τὸν Ζαχαρίαν τὸν πατήρ αὐτοῦ ἐπλήθη πνεύματος ἁγίου, καὶ προεφήτευσεν, λέγων,

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

Lk 1:68 Εὐλογητός κύριος οἱ θεοὶ τοῦ Ἰσραήλ, ὅτι ἐπεσκέφαστο καὶ ἐποίησεν ὑπέρωσιν τῷ λαῷ ἑαυτοῦ,

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

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45 Lk 1:59 text γεί NA28
46 Lk 1:60 text εν τῇ συγγενείᾳ NA28
47 Lk 1:61 text αὐτοῦ TR RP NA28
48 Lk 1:62 text τῷ ὄνομα TR RP NA28
49 Lk 1:63 text literally "he wrote, saying," a Semitism for "he wrote as follows:"
50 Lk 1:66 text omit A TR RP γαρ Ψ⁴ K B NA28
51 Lk 1:67 text προεφήτευσεν TR RP ἐπηρεάσεν NA28

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Lk 1:69 and he gave them the call of salvation to make known his promise made to our fathers—

69He has raised up a horn53 of salvation for us in the house of David his servant
Lk 1:70 to his king, as he said through the mouths of his holy prophets who54 have been since eons ago,
Lk 1:71 salvation from our enemies and from the hand of all who hate us—
Lk 1:72 to demonstrate mercy to our fathers to remember his holy covenant,
Lk 1:73 to give his people the knowledge of salvation through the forgiveness of their sins,
Lk 1:74 to demonstrate his oath to our father Abraham, to give us
Lk 1:75 rescue from the hand of our enemies, that we may serve him without fear
Lk 1:76 and righteousness before him all the days of our lives.56
Lk 1:77 And you,57 child, will be called a prophet of the Most High; for you will go on before the face58 of the Lord to prepare his paths,
Lk 1:78 so that his people may be saved from their sins,
Lk 1:79 because of the tender feelings of our God with which the Sunrise from on high has59 looked over us
Lk 1:80 to appear to those sitting in darkness and in the shadow of death, to guide our feet along the path of peace.6

Lk 1:81 And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.
Chapter 2

The Birth of Jesus

Lk 2:1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφοντα πᾶσαν τὴν ὅικουμενίν.

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 ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

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

Lk 2:3 Καὶ ἐπορεύοντο πάντες ἀπογράφοντα, ἐκάστος εἰς τὴν ιδίαν62 πόλιν.

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

Lk 2:4 Ἀνεβή δὲ καὶ ὠσὶν ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ,63 εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυίδ, ἣν καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος 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 ἀπογράφοντος σὺν Μαρία τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκυόν.

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

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦς ἐκεί, ἐπλήθθησαν αἱ ἡμέραι τοῦ τεκειν αὐτῆς.

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

Lk 2:7 Καὶ ἐτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάσασαν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ,65 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

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

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

62 2:3 ιδίαν TR RP // ἐαυτοῦ NA28

64 2:5 τῇ ἐγκυόν ἀπογραφή TR RP // ἀπογραφή NA28

66 2:7b Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =band-ages, for reasons which may be reasonably guessed. The cloth would absorb any blood, amniotic fluid and wax still present after cleaning; this would have both practical and ceremonial cleanliness ramifications, since the mother’s blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus’ case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the swaddling could have kept the infant out of trouble while mother’s eye was not upon it. Many Mediterranean lands practiced swaddling well over a thousand years later. See also Job 38:8,9; Ezekiel 16:4-6. Note that the Ezekiel passage implies that a baby not swaddled, is unclean, and undignified. (The passage refers to Jerusalem.) It is important that a translation of this Luke text use the same word as used in Job and Ezekiel, so that the reader catches the connection.
The Shepherds and the Angels

Lk 2:8 ¶ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτή ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνιν 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 ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς• καὶ ἐφοβήθησαν φόβον μέγαν.

9 And lo, 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 ἔπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε• ἵδον γὰρ, εὐαγγελίζωμα ὑμῖν χαῖραν μεγάλην, ἦτοι ἔστιν 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 ἔτεχθη ὑμῖν σήμερον σωτήρ, ὡς 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 σημεῖον• εὐφημετο βρέφος ἑσπαργασμένον, κειμένον 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 σὺν τῷ ἄγγελῳ πλῆθος στρατιάς 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 υἱῷ σου, καὶ ἐπὶ γῆς εἰρήνης ἐν ἀνθρώποις εὐδοκία.

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

67 29 txt καὶ ἰδοὺ TR RP / καὶ NA28

68 212 txt κείμενον TR RP / καὶ κείμενον NA28

69 214 txt ἐν ἀνθρώποις εὐδοκίας Κ* B² E G H K L M P R U Γ Δ Θ Λ Ξ Ψ 0 53 0233vid f¹ f¹³ 2 28 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1241 1242 1243 1253 1329 1342 1344 1365 1424 1505 1546 1646 2148 2174 2882 Byz Lect (syρPalms εὐδοκίας οοο) copbο arm eth geo slav Origen1/5 Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Constitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-ANCyra Hesychius Theodoret TR RP / ἐν ἀνθρώποις εὐδοκίας "to mortals of his good pleasure" Κ* A B* D W 23 itd vgwss,oct copbα goth Irenaeuslat Origen2/5,4 lat Cyril-Jerusalem Gaudentius Jerome4/15 Augustine2/41 SBL TH NA28 {A} / hominibus bonae voluntatis (ἐν ἀνθρώποις εὐδοκίας 372) itaaur,b,c,e,f(g,h),la,ri vgwcl Irenaeuslat Origenlat Athanasiuslat; Hilary Ambrosiaster Ambrose Chromatius Jerome11/15 Augustine29/41 mscc. to Erasmus / ἐν ἀνθρώποις εὐδοκίας syrl3,(p),h Origen1/5 / lacuna C N Ὡ 33. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, "at the end of a line εὐδοκίας would differ from εὐδοκία only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken— thus εὐδοκίας." Also according to the UBS textual commentary, the earlier reading is a Semitizing construction characteristic of Luke chapters 1 and 2. This Semitic expression is found in Hebrew in the Dead Sea Scrolls in several Qumran Hymns: "the sons of his (God’s) good pleasure," 1 QH iv.32 f.; xi.9; and "the elect of his (God’s) good pleasure," vii.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 4:6. Interesting that the same people who object to the NA28 text in Luke 2:34 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," yet in Revelation 22:21 where the NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that that blessing be only to the saints.
Lk 2:15 ¶ And all who heard it were amazed at what the shepherds said to them.

Lk 2:18 And they went speeding, and found both Mary and Joseph, and the baby lying in the feeding trough.

Lk 2:19 And once they had seen, they gave an exact report of the message spoken to them concerning this child.

**Jesus Presented in the Temple**

Lk 2:21 ¶ And 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 ¶ Or, "every male to inaugurate a womb," or "every offspring first to open a womb, if it is male."
Lk 2:24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζεῦγος τρυγύων ἢ δύο νεοσσοὺς περιστερῶν.

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

Lk 2:25 Καὶ ἵδον, ἣν ἄνθρωπος ἐν Ἴρουσαλήμ, ὡς ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἂγιον ἐπὶ αὐτόν.

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

Lk 2:26 Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἵδειν ἄνατον πρὶν ἢ ἴδει77 τόν χριστόν κυρίου.

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

Lk 2:27 Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεὶν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τὸ ποιήσας αὐτοῖς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

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

Lk 2:28 καὶ αὐτὸς ἔδεξατο αὐτὸ εἰς τὰς ἁγκάλιας αὐτοῦ,78 καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 28 And he took him into his arms, and blessed God, and said:

Lk 2:29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ρήμα σου, ἐν εἰρήνῃ.79

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

Lk 2:30 ὅτι εἶδον οἱ ὀρφανοί μου τὸ σωτηρίον σου,

30 For my eyes have seen your salvation,

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

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

Lk 2:32 φῶς εἰς ἀπόκαλυψιν ἑθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. 32 a light to be a revelation for the Gentiles,79 and the glory of your people Israel."

Lk 2:33 Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ βασιλέσαντες ἐπὶ τοῖς λαούμενοις περὶ αὐτοῦ. 33 And Joseph, and his mother were marveling at the things being said about him.

Lk 2:34 Καὶ εὐλόγησεν αὐτοὺς Συμεών, καὶ εἶπεν πρὸς Μαρία τὴν μητέρα αὐτοῦ, ἵδο, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·

34 And Simeon blessed them, and said to Mary, his mother: "Behold, this one is being laid down to cause the stumbling or rising of many in Israel,81 and to be a sign that will be continually denounced—

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76 224 Leviticus 12:8
77 226 txt πρὶν ἢ ἴδει TR RP // πρὶν [ἡ] ἢ ἴδει NA28
78 228 txt τὰς ἁγκάλιας αὐτοῦ TR RP // τὰς ἁγκάλιας NA28
79 232 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.)
80 233 txt Ἰωσήφ E G K M U V Δ Θ Λ Π 3 2 28 33 180 205 565 597 892 1006 1017 1243 1342 1424 1505 1580 διείσδυσεν ἄνθρωπος Συμεών, καὶ εὐλόγησεν τὸν δοῦλόν σου. Τοῦτο οὖν ἔσεσθαι σοι τῷ διείσδυσαν άνθρωπος ἐν τῷ δούλῳ, ἵδο, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. Cyril-Jerusalem Jerome Aug NA28 (B) // lac F* Ψ* C F P Q T Ζ. Erasmus has πατήρ "father" in all of his editions. Said he, "In some Greek manuscript I read 'Joseph' instead of 'father'; in my opinion it has been changed by someone who feared that Joseph be called Jesus' father" ("In Graecis aliquid codicibus lego pro pater, Joseph, quod arbitrator immutatum a quopiam, qui vereretur Joseph vocare patrem Iesu...", ‘aliquot’ added in 1519—AD V1–5, p. 484 ll. 42–44; similarly in Resp. ad annot. Ed. Lei, ASD IX–4, p. 126 ll. 506–509). So we see that Erasmus figured that copyists changed the original "father" to Joseph, for the very same reasons that KJV Onlyists prefer the reading "Joseph." But they forget that the KJV calls Joseph Jesus' father in several other passages. Erasmus was correct, but the KJV does not follow him here.
Lk 2:35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελέύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἕκαστον καρδίαν διαλογισμοῦ.

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 προφήτισσα, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ασηρ - αὐτῇ προβεβηκέναι ἐν ἡμέραις πολλάκις, ἦσασα ἑπτὰ μετὰ ἄνδρος ἑπτὰ ἀπὸ τῆς παρθένιας αὐτῆς.

37And there was also a prophetess, Hannah, daughter of Pennuel, of the tribe of Asher. This woman had grown to be very old, having lived with a husband for seven years after her virginity,

Lk 2:37 καὶ αὐτῇ χήρα ὡς ἔτοιν ὑγιήσκοντα τεσσάρων - ἦν οὐκ ἄφισατο ἀπὸ τοῦ ιεροῦ, νηστείας καὶ δεσποτεῖν λατρεύουσα νόκτα καὶ ἡμέραν.

38And being a widow of about eighty-four years of age, she hardly departed from the temple, but served night and day, in fasting and praying.

Lk 2:38 Καὶ αὐτῇ αὕτη ἦν τῇ ὁρᾷ ἐπιστάσατο ἀνωθεμολογεῖτο τῷ κυρίῳ, καὶ ἦλατε περί αὐτοῦ πάσιν τοῖς προσδεχομένοις λύτρωσιν ἐν ἱερουσαλήμ.

39And coming up at that very time, she gave thanks to the Lord, and spoke about the child to all those expecting redemption in Jerusalem.

Lk 2:39 Καὶ ἡμεῖς ἔτελεσαν ἀπαντά τὰ κατὰ τὸν νόμον κυρίου, ὡπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν ἐαυτῶν Ναζαρέτ.

40And when they had completed everything required by the Law of the Lord, they returned to their own town of Nazareth.

Lk 2:40 ¶ Τὸ δὲ παιδίον ἠμέτοιχον, καὶ ἐκραταίωτό πνεῦματι, πληροῦμενον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ’ αὐτό.

41And the child grew and became strong in spirit, 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 ἱερουσαλήμ τῇ ἑορτῇ τοῦ Πάσχα.

42Now his parents would go every year to Jerusalem for the festival of Passover.

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83: 2:34 "I lay in Zion for a foundation a stone."..."A stone of stumbling, a rock of offense..." "The person who trips over that stone, will be turned to powder..." On the other hand, many new Israelites will rise or stand up, as a result of Gentiles being grafted into the Olive Tree. This is the same word as used for resurrection, and also for some brand new thing or person coming into existence. See Isaiah 56:6-8

82: 2:35 τοῦ δὲ τοῦ αὐτοῦ τῆς ὑπατίας τῆς ἰερουσαλήμ ΝΑ28

83: 2:36 τοῦ δὲ τοῦ ἱεροῦ ΝΑ28

84: 2:37 τοῦ δὲ τοῦ αὐτοῦ τῆς ἰερουσαλήμ ΝΑ28

85: 2:38 τοῦ δὲ τοῦ αὐτοῦ τῆς ἰερουσαλήμ ΝΑ28

86: 2:39 τοῦ δὲ τοῦ αὐτοῦ τῆς ἰερουσαλήμ ΝΑ28

87: 2:40 τοῦ δὲ τοῦ αὐτοῦ τῆς ἰερουσαλήμ ΝΑ28
And when he turned twelve years old, they went up to Jerusalem, according to the custom of the Festival.

And when the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and Joseph was not aware of it, neither his mother.

And when they did not find him, they went back to Jerusalem to look for him.

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

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

And when they did not find him, they went up to Jerusalem, returning home, the boy Jesus.

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

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

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

Lk 2:48 Καὶ ἰδοὺς αὐτὸν ἐξεπλάγησαν• καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδοὺ, ὡς πατήρ σου κἀγὼ ὀδυνώμενοι ἐξητοῦμεν σε.

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

Lk 2:49 Καὶ εἶπεν πρὸς αὐτοὺς, Τί ὁτι ἐξητείτε με; Ὑπέρ ἂν ἰδεῖτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;

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

Lk 2:50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα δ ἐξαλῆσαι αὐτοῖς.

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

Lk 2:51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἤλθεν εἰς Ναζαρέτ• καὶ ἤν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥηματὰ ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

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

Lk 2:52 Ὅ Καὶ Ἰησοῦς προέκοπτεν σοφίαν100 καὶ ἠλικίαν, καὶ χάριτι παρὰ θεῷ καὶ ἄνθρωποις.

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

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

97 2:49 Jesus is not remarking against the fact that his parents came to find him, but that it took them a 3-day search to find him. But Jesus is saying that no searching around was necessary because they should have figured he would be in the temple, and look there first. For the temple is "his Father's things."

98 2:51a txt τα ρηματα ταυτα TR RP \[ τα ρηματα NA 28 ]

99 2:51b Compare Genesis 37:11.

100 2:52 txt σοφία TR RP \[ ἐν τῇ σοφίᾳ NA 28 ]
Chapter 3

John the Baptizer Prepares the Way

Lk 3:1 Ἐν ἔτει δὲ πεντακοσίατά τις τῆς ἡμερομνίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Ἐρώτου τῆς Ἰουδαίας, καὶ τετραρχόντος101 τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχόντος τῆς Ἰτοραίας καὶ Τραχωνίτιδος χώρας, καὶ Ροδανίου τῆς Ἀβίληνης τεταρχόντος,

1In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch102 of Galilee, his brother Philip tetrach of Iturea and Trachonitis, and Lysanias as tetrach of Abilene,

Lk 3:2 ἐπὶ ἄρχιερεώς Ἄννα καὶ Κατίφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

2during the high priesthood of Hananiah103 and Kayafas, the word of God came upon John the son of Zechariah in the desert.

Lk 3:3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρον τοῦ Ἱορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄρειν ἀμαρτίων•

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

Lk 3:4 ὡς γέγραπται ἐν βιβλίῳ λόγων Ἰσαία τοῦ προφήτου, λέγοντος,104 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν οδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

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

Lk 3:5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πάν ὅρος καὶ βουνός ταπεινωθήσεται· καὶ ἐσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὀδοὺς λείας•

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

Lk 3:6 καὶ ὄψις πάσα σάρξ τὸ σωτήριον τοῦ θεοῦ.

6And all flesh shall see the salvation of God.105

Lk 3:7 Ἡ γεγονός οὖν τοῖς ἐκπροευμομένοις ὥστε διακωθήσην ὑπ’ αὐτοῦ, Γεννήματα ἔχοντων, τις ὑπεδέξετο ὑμῖν φυγεῖν ἀπὸ τῆς μελλόντος ὀργῆς•

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

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101 3:1a txt τεταρχοῦσας Ν¹ B E L N W Ψ TR RP \ τεταρχοῦσας Κ* A C NA28 \omit D \ lac ῬΨ5 Ῥ F Q T. This variant occurs 3 times in this verse Luke 3:1. Codex A reads with NA28 in the first instance, and with Ψ in the others. Though Codex D omits the first one, it reads with Ψ 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 sounds better. But I don't think it needs any purpose; it is just a phonological phenomenon of the flow of the speech organs taking the path of least resistance, which happens in most all languages. The BDF grammar in §124 states: "Koine often neglects euphony for the sake of etymological clarity (§§17 and 19). So, in an effort to achieve clear isolation of the elements, hiatus is not avoided in composition (contrary to Attic), especially in numerals." The word τεταρ-άρχης -αρχεῖν is given as the second example.

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

103 3:2 The Greek says Hannas, which is short for the Greek, Hananias, which in turn is the Greek form of the Hebrew name Hananiah.

104 3:4 txt προφήτου λέγοντος TR RP \ προφήτου NA28 \omit

105 3:6 Isaiah 40:3-5a
Lk 3:8 Ποιήσατε οὖν καρπούς ἰδίους τῆς μετανοίας· καὶ μὴ ἀρξηθεί πάλι οὖν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ• λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεός ἐκ τῶν λίθων τούτων ἑγείρῃ τέκνα τῷ Ἀβραάμ.

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

Lk 3:9 Ἡδὲ ὕπατος καὶ ἡ ἠδὼν πρὸς τὴν ρίζαν τῶν δέντρων κεῖται· πᾶν οὖν δέντρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπηται καὶ εἰς πῦρ βάλλεται.

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

Lk 3:10 Καὶ ἐπηρῴων αὐτῶν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσουμεν; ¹⁰⁶

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

Lk 3:11 Ἀποκριθεὶς δὲ λέγει ¹⁰⁷ αὐτοῖς, Ὅ ἔχων δύο χιτώνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιήσετο.

11And 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 τελῶν ἐπιτιθῆναι, καὶ εἶπον ¹⁰⁸ πρὸς αὐτόν, Διδάσκαλε, τί ποιήσουμεν;

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

Lk 3:13 Ὅ δὲ ἐπίπεπρος αὐτοῖς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον υμῖν πράσσετε.

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

Lk 3:14 Ἐπηρῴων δὲ αὐτῶν καὶ στρατεύσομεν, λέγοντες, Καὶ ἡμεῖς τί ποιήσουμεν; Καὶ ἐπίπεπρος αὐτοὺς, ¹¹⁰ Μηδένα διακύριον, μηδὲ συκοφαντήσετε· καὶ ἀρκείσθε τοῖς ὠφέλιμοις ὑμῶν.

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

Lk 3:15 Ὅ Προδοκάωντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν πέρι τοῦ Ἰσαάκνου, κήποτε αὐτὸς εἶχ ὁ χριστός,

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

¹⁰⁶ Lk 3:10 τοι μετανοεῖς μηδὲν πλέον παρὰ τὸ διατεταγμένον υμῖν πράσσετε. 

¹⁰⁷ Lk 3:11 Ὅ ἔχων δύο χιτώνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιήσετο. 

¹⁰⁸ Lk 3:12 Ἡλθον δὲ καὶ τελῶν ἐπιτιθῆναι, καὶ εἶπον πρός αὐτόν, Διδάσκαλε, τί ποιήσουμεν; 

¹⁰⁹ Lk 3:14 Μηδένα διακύριον, μηδὲ συκοφαντήσετε· καὶ ἀρκείσθε τοῖς ὠφέλιμοις υμῶν. 

¹¹⁰ Lk 3:15 Ὅ Προδοκάωντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν πέρι τοῦ Ἰσαάκνου, κήποτε αὐτὸς εἶχ ὁ χριστός.
Lk 3:16 ἀπεκρίνατο ὁ Ἰωάννης, ἀπανύνειν λέγων, Ἐγὼ μὲν ὑδαί βαπτίζω ὑμᾶς• ἔρχεται δὲ ὁ ἱεροσότερός μου, οὗ ὁμόλογος ὀλύσας τὸν ἰμάντα τῶν ὑποθημάτων αὐτοῦ• ἀὐτοῦ ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί•

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

Lk 3:17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριζεῖ τὴν ἀλώνα αὐτοῦ, καὶ συνάζει τὸν στόμον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαίει πυρὶ ἀδίεστῳ.

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

Lk 3:18 ¶ Πολλὰ μὲν οὖν καὶ ἔτερα παρακαλῶν εὐηγελιζέτο τὸν λαόν•

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

Lk 3:19 ὁ δὲ Ἡρῴδης ὁ τετάρτης, ἔλεγχόμενος ὅπερ αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδέλφου αὐτοῦ, καὶ περὶ πάντων ὑπὸ ἐποίησεν πονηρῶν ὁ Ἡρῴδης,

19 But when Herod the Tetrarch was rebuked by him, regarding Herodias his brother's wife, and all the other evil things he had done, Lk 3:20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, καὶ 111 τακτέλειαν τὸν Ἰωάννην ἐν τῇ φυλακῇ.

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

The Baptism of Jesus

Lk 3:21 ¶ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἃπαντα τὸν λαὸν, καὶ ἦν θεοῦ βαπτισθέντος καὶ προσευχομένου, ἀνενεχθήναι τὸν οὐρανόν,

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

Lk 3:22 καὶ καταβήναι τὸ πνεῦμα τὸ ἄγιον σωματικῶς εἶδει ὡςεὶ περιστεράν ἐπὶ αὐτόν, καὶ φωνήν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, 114 Σῦ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοι εὐδόκησα.

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

The Genealogy of Jesus

Lk 3:23 ¶ Καὶ αὐτῶς ἦν ὁ Ἰησοῦς ὡςεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὡς - ὡς ἐνομίζετο - υἱὸς Ἰωσήφ, τοῦ Ἡλί,

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

111 3:17α txt καὶ διακαθαριζεῖ Κ¹ Α C D E L N W Ξ M lat cop ms, lax TR RP στ διακαθαραι Π⁴ K⁴ B Ἰτ(α),e cop ms, lax

112 3:17β txt συναζεῖ Κ¹ A C D E L N W Ξ M lat cop ms, lax συναζεῖ Π⁴ K⁴ e cop ms, lax B NA28 (lax) συναζεῖ Ν¹ Λαc 36 Π⁷ PQT (Cf. Matt 3:12)

113 3:20 txt πασιν καὶ Κ¹ A C D E L N W 070 M lat θηρ TR RP πασιν [καὶ] NA28 (lax) πασιν Π⁷ K⁴ B D E Ἰτ(lax),e cop TD TG SBL Λαc 36 45 PQT (lax) στ συνάζει συναζεῖ Π⁴ Λαc 36 Π⁷ PQT (Cf. Matt 3:12)

114 3:22 txt γενεαθαὶ λέγουσαν Α E N Μ TR RP γενεαθαὶ Π⁴ K⁴ B D L N W NA28 (lax) lac 45 Λαc 36 Π⁷ PQT (Cf. Matt 3:12)

115 3:23α καὶ αὐτῶς ἦν Ἰησοῦς ἀρχόμενος ὡςεὶ ἐτῶν τριάκοντα. Most translations render this sentence 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," ἀρχαῖς is reminiscent of Luke's use of the same word, and in the same middle voice, in Acts 1:1, where he says he wrote about all that Jesus "began both to do and to teach." I find this an unacceptable leap. The KJV says, "And Jesus himself began to be about thirty years of age..." The trouble with that is, how can you begin to be
about thirty? The thirtieth year has a beginning, but "about thirty" does not. So what was it that was beginning? The lexical authorities on koine Greek tell us that the word ἀρχω in the middle voice is often pleonastic or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JWHunkin 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 εἰμι and ἀρχω are in the pleonastic form. Acts 1:1 would be "everything he did and taught." Here in Luke 3:23, both εἰμι and ἀρχω are in the pleonastic form.

117 3.23c Probably, son-in-law of Eli. (In Hebrew this name Eli starts with the consonant Ayin, a gutteral stop. The NA28/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 "Helii." 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 Helii. 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 he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 that Joseph was son-in-law of Helii. So Helii was Mary's father, and Mary was descended from David. Gabriel's words to Mary, "the Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.

118 3.24 Text ιαννα A E TR RP / ιωαννα P4 Ρ B L NA28 {\} / ιωαννα E4 N / alt genealogy D / omit entire genealogy W / lac P45 P75 C P Q T Ξ

119 3.26 Text ιωση A E N M TR RP / ιωση P4 Ρ B L NA28 {\} / ιωση E4 N / alt genealogy D / omit entire genealogy W / lac P45 P75 C P Q T Ξ

120 3.27 Text ιωαννα P4 K1 A B M RP NA28 {\} / ιωαννα L / ιωαννα K / ιωαννα TR / omit του ιωναν του ηπεια N / alt genealogy D / omit entire genealogy W / lac P45 P75 C P Q T Ξ

121 3.28 Text ιαννα Α 0102 M բ/֖א TR RP / ιαννα Ρ B L NA28 {\} / ιαννα P4 / alt genealogy D / omit entire genealogy W / lac P45 P75 C P Q T Ξ

122 3.29 Text ιωση A E N M TR RP / ιππου P4 Ρ B L NA28 {\} / ιππου E4 N / alt genealogy D / omit entire genealogy W / lac P45 P75 C P Q T Ξ

123 3.30 Text ιωαννα A E L M TR RP / ιωαννα N / ιωαννα Ρ B L NA28 {\} / alt genealogy D / omit entire genealogy W / lac P45 P75 C P Q T Ξ
Lk 3:31 to Phlechai, the son of Mattathai, the son of Naadh, the son of David,

31the son of Meleah, the son of Menan,24 the son of Mattatha, the son of Nathan, the son of

Lk 3:32 to Jesse, the son of Obed, the son of Boaz, the son of Salmon,25 the son of Nahshon,

32the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon,25 the son of Nahshon,

Lk 3:33 to Amminadab, the son of Aram, the son of Esrom, the son of Pelech, the son of Iuda,

33the son of Amminadab, the son of Aram,26 the son of Hezron, the son of Perez, the son of

Judas,

Lk 3:34 to Ishobi, the son of Isaac, the son of Abraam, the son of Thara, the son of Noah,

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

Lk 3:35 to Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

124 3:31 txt Μαυνάνς ὁ τοῦ Μαλλά, τοῦ Ματατά, τοῦ Ναδάν, τοῦ Δαυίδ,'

31the son of Meleah, the son of Mattatha, the son of Nathan, the son of

David,

Lk 3:32 to Jesse, the son of Obed, the son of Boaz, the son of Salmon,25 the son of Nahshon,

32the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon,25 the son of Nahshon,

Lk 3:33 to Amminadab, the son of Aram, the son of Esrom, the son of Pelech, the son of Iuda,

33the son of Amminadab, the son of Aram,26 the son of Hezron, the son of Perez, the son of

Judas,

125 3:32 txt ὁ τοῦ Ἡσάκου, τοῦ Ἀβραὰμ, τοῦ Θαρα, τοῦ Ὀχόρ,'

32the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon.

Lk 3:34 to Iuda, the son of Arabian, the son of Tema, the son of Noah,

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

Lk 3:35 to Shelah, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,
Lk 3:36 τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ,

34 the son of Cainan,228 the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
Lk 3:37 τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλεληὰ, τοῦ Καϊνάν,

35 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
Lk 3:38 τοῦ Ἐνώχ, τοῦ Σῆθ, τοῦ Ἀδὰμ, τοῦ θεοῦ.

36 the son of Enos, the son of Seth, the son of Adam, the son of God.

Chapter 4

The Temptation of Jesus

Lk 4:1 Τίς ἐστιν ὁ διάβολος; Ἐπεστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,

1 Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the desert,
Lk 4:2 ἡμέρας τεσσαράκοντα πειραζόμενος ύπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὕδεν ἐν ταῖς ἡμέραις εἰκοσι• καὶ συντελεσθεῖσον αὐτῶν, ὡστερον ἐπείνασεν.

2 being tempted forty days by the devil. And he ate nothing during those days, and afterward129 at the end of them he was hungry.
Lk 4:3 Καὶ εἶπεν αὐτῷ ὁ διάβολος. Εἰ υἱὸς εἰ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τοῦτῷ ἵνα γένηται ἄρτος.

3 And the devil said to him, "If you are the Son of God, speak to this stone, that it become a loaf of bread."
Lk 4:4 Καὶ ἀπεκρίθη ἦσσος πρὸς αὐτὸν, λέγων, Γέγραπται ὅτι Οὐκ ἐπί ἄρτῳ μόνῳ ζητεῖται ἄνθρωπος, ἄλλῳ ἐπί παντὶ ἑμῖν θεοῦ.

4 And Jesus responded to him, "It is written, 'A human being shall not live on bread alone, but upon every word of God.'130
Lk 4:5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος υψηλὸν ἐδείξεν αὐτῷ πάπας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

5 Then leading him up into a high mountain,131 the devil showed him all the kingdoms of the inhabited earth, in a moment of time.
Lk 4:6 Καὶ εἶπεν αὐτῷ ὁ διάβολος. Σοὶ δώσω τὴν εὐχοσίαν ταῦτην ἀπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδεδόθη, καὶ ὃ ἐὰν θέλω διδώμη αὐτήν.

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

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128 336 txt τοῦ Καϊναμ PHBv κ ب L P 33 pc NA28 \{\} / τοῦ Καϊναν Α K M N U Γ Δ Θ Λ Π Ψ 0102 2 (28) 69 118 124 157 700 (1071) 1424 M syrH cophasMS bolg TR RP / τοῦ Καϊνα 565 / Elam syrH / omit PHBv D itd / lac PH C F P Q Τ Ξ syrC. The man Kainan does not appear in this spot in the Hebrew text, but does in the Septuagint. The genealogy in the Septuagint differs very greatly from that in the Hebrew. Which also changes the number of years in human history.
129 42 txt ὡστερον ὑπείνασεν TR RP / ὑπείνασεν NA28 \{\}
130 44 txt ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ Α E Ω 0233 M syrH arm geo OrL Titus-Bostra Asterius-Amasea TR RP / ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ D 0102 lat / ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ copbolg eth Diatess. ἄνθρωπος Κ B L W syrH cophasMS bolg OrGRK lat NA28 \{\}. 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 Κ B L W 1241 syrH copbosbo would be unaccountable."
131 45 txt αὐτῶν ὁ διάβολος εἰς ὄρος υψηλόν TR RP / αὐτῶν NA28 \{\}
Lk 4:7 So on that day, since it was the Sabbath, he began to teach in the synagogues, and everyone praised him.

Lk 4:8 When he had said this, he declared: "If you are the Son of God, throw yourself down here, for it says: 'He will exalt you with his hand, and sustain you upon his two arms.'"

Lk 4:9 Then the devil led him up into Jerusalem, and had him stand on the gable of the temple, and said to him, "If you are the Son of God, throw yourself down here, for it says: 'You shall not put the Lord your God to the test.'"

Lk 4:10 Jesus answered and said to him, "It says: 'You shall worship Yahweh your God, and him only shall you serve.'"

Lk 4:11 And he said to him, "If you are the Son of God, throw yourself down here, for it says: 'You shall worship Yahweh your God, and him only shall you serve.'"

Lk 4:12 Jesus answered and said to him, "It says: 'You shall worship Yahweh your God, and him only shall you serve.'"

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

Jesus Begins to Preach

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

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

Jesus Rejected at Nazareth

Lk 4:16 And he came to Nazareth, where he had been brought up, and went into the synagogue on the Sabbath day, as was his custom. And he stood up to read. Lk 4:17 And he said to them: "You are of Nazareth, to whom I was sent, and to whom I am sent to bring good news of the salvation of Jerusalem, but you will not accept me, so I will not address you any further until an opportune time.

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

132 Lk 4:8a "Ye shall worship Yahweh your God, and him only shall you serve."

133 Lk 4:10 "For it is written: 'He will command his angels concerning you to guard you carefully';"

134 Lk 4:11 "And, 'They will bear you up in their hands, so you will not strike your foot against a stone.'"

135 Lk 4:12 "And Jesus returned to Galilee in the power of the Spirit, and a rumour about him spread throughout the whole region."

136 Lk 4:15 "And he taught in their synagogues, being praised by everyone."
Lk 4:18 Πνεῦμα κυρίου ἔμε, οὗ εἶνεκεν ἐχρισθεν με εὐαγγελίσασθαι πεπωκοίς ἀπέσταλκεν με ἵδοσασθαι τούς συντετριμμένους τὴν καρδιάν κηρύξας αἰχμαλώτους ἄφεσιν, καὶ τυφλοίς ἀνάβλεψιν ἀποστείλας τεθραυσμένους ἐν ἀφρείς,

18"The Spirit of Yahweh is upon me, because he has anointed me; He has sent me to heal the broken-hearted; 138 to preach good news to the poor; to announce release for the prisoners and sight for the blind; to send off the crushed into liberty;

Lk 4:19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

19to proclaim the year of Yahweh's favor... 139

Lk 4:20 Καὶ πνεύμα τὸ βιβλίον, ἀποδοθοῦ τῷ ὑπηρέτῃ, ἐκάθισεν καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

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

Lk 4:21 Ἡράξατο δὲ λέγειν πρὸς αὐτούς ὅτι Σήμερον πεπληρώτατι ἡ γραφή αὕτη ἐν τοῖς ωσίν ὑμῶν.

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

Lk 4:22 Καὶ πάντες ἐμφάνισαν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευμένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, ὡς οὗτος ἔστιν ὁ υἱὸς Ἰωσήφ;

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

Lk 4:23 Καὶ εἶπαν πρὸς αὐτούς, Πάντως ἐρείτε μοι τὴν παραβολὴν ταύτην, ἵνα ἰδεῖτε, θεραπεύουσα σεαυτόν ὁ θεός καὶ ἀναστάσης γενόμενα ἐν τῇ Καπερναούμ, ποίησον καὶ ἔστω ἐν τῇ πατρίδι σου.

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

Lk 4:24 Εἶπαν δὲ, Ἀμὴν λέγω ὑμῖν ὅτι ὁδεις προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

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

Lk 4:25 Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χρίσαι ἦσαν ἐν ταῖς ἡμέρας Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείψαν ὁ οὐρανός ἐπὶ ἐτή τρία καὶ μήνας ἕξ, ως ἐγένετο λιμῷ μέγας ἐπὶ πᾶσαν τὴν γῆν.

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

Lk 4:26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμεινεν Ἡλίας, εἰ μὴ εἰς Σάρπεττα τῆς Σίδωνος πρὸς γυναῖκα χάρας.

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.

138 4:18 txt ίδασασθαι τούς συντετριμμένους τὴν καρδιάν "to heal the broken-hearted" A F K M U Γ Δ Θ Λ Π Ψ 0102 ˈ2 28 69 124 157 346 565 788 1071 1241 1424 2882 3 5t vgcl syr.cn spirb.pal copbo.sus irslat TR RP D B D L W X 52 f 33 579 700 892 lat syr cp bo Or Eus Did NA28 { } lac D P C Q P T. The standard textual criticism arguments are: (1), lector brevior lectio potior ("the shorter reading is the better reading") - unless homoioteleuton or otherwise explains omission, and (2), that the first reading best explains the other reading; that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap compared to the Isaiah passage- it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translations, including mine, end the quotation with an ellipsis." Moreover, Jesus also adds a phrase from a totally different passage in Isaiah, 58:6, "to set at liberty those who are oppressed." To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.

139 4:19 Isaiah 61:1,2 When Jesus read this passage, he did not read to the end of the sentence. The next phrase was about the Lord's vengeance.
Lk 4:27 Kai polloi leprou yasan epi 'Ellinosaio tou prophi'tou en tw 'Irahi• kai oudeis avtwn ekatharioste, ei mhi Neum an o Surosh.

Again, 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 Kai elpli'hsan pantes ymou en tis synagwgh, akouontes tauta,

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

Lk 4:29 Kai anastantaexebalon avtwn exw tis polewas, kai yagw avtwn eisSibling φρυos tou orous eir ouh y poleis avtwn ykodomevo, eis to140 katarkhminiso avtwn.

And rising up out of the synagogue, he went into the home of Simon. And Simon's 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 4:30 Aytos de dielwvni duo mous avtwn eporeveto.

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

Jesus' Teaching Has Authority

Lk 4:31 ¶ Kai katlhven eis Kaperanwv polein tis Galilaias• kai h diadaskov avtoues en tois ophiavsin.

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

Lk 4:32 Kai exoplhsosun to episth diadakh avtou, dti en eixousia h'n o logos avtou.

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

Lk 4:33 Kai en tis synagwgh h'n anthreshos exwv pneuma diamovnio akabartov, kai anekrazen foun megaly.

And 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 lgyon, 'Ea, ti ymwn kai soi, 'Hsou Na'azarevne; 'Hlthex apoleòa h'mas; Oida se tis ei, o agios tou theou.

Saying, "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 Kai epetimisewn avtow h 'Hsou, lgyonw, Fimwisthi, kai exelthe ex avtov. Kai rifyan avtov to diamovnio eis meson eixhile to avtov, mhden blafan avtovn.

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

Lk 4:36 Kai egeneto thanmos episth pante, kai sunealalon pro alhlyonw, lgyontes, Tis o logos oustos, dti en eixousia kai dunamw eipitasioi tois akabartous pneumorov, kai exerxontai;

And 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 Kai exeporeveto hyco periv avtoun eis pantu topou thei perichwrou.

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

Jesus Heals All in Capernaum

Lk 4:38 ¶ Anastas de ek tis synagwghis, eisylhven eis ti thn oikian Svwvov• penevra de to Svwvov h synexomenei puvretw megalw• kai hropoiasen avton peri avtov.

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 Kai epistas epavw avtov, epetimisen tw puvretw, kai arhiken avto th paraxhima de anastasia dihkonvi avtous.

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.  

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140 4:29 avtwn ykodomevo eis to RP | ykodomevo avtovn wste NA28 (\)}
Lk 4:40 ¶ Δύοντος δὲ τοῦ ἡλίου, πάντες ὤσιν ἀσθενοῦντας νόσοις ποικίλαις ἦγαγον αὐτοὺς πρὸς αὐτὸν• ὁ δὲ ἐν ἑαυτῷ αὐτῶν τὰς χεῖρας ἐπιθεὶς έθεράπευεν 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 healed141 them.

Lk 4:41 Ἐξήγειτο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ χριστός ὁ ὕβιος τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν χριστόν αὐτὸν εἶναι.

41 Moreover, demons were coming out from many, shouting and saying, "You are the Anointed One, 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 ἡ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἤλθον ἐκ αὐτοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύοντα 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 Ὅ δ’ ἐπίησεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἔτεραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι εἰς τούτο ἀπέσταλμαι.

43 But he said to them, "I must preach the kingdom of God to the other towns also, because for that reason I have been sent."143

The Calling of Simon, Andrew, James, and John

Lk 4:44 ¶ Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

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

Chapter 5

Lk 5:1 Ἐγένετο δὲ ἐν τῷ τῶν ὄχλων ἐπικείσατο αὐτῷ τὸ ἄκουειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς πάρα τὴν λίμνην Γεννησαρήτης.

1 And it came about that as he was standing by the Lake of Gennesaret, with the crowd pressing urgently around him and listening to the word of God,

Lk 5:2 καὶ εἶδεν δύο πλοῖα ἐστώτα πάρα τὴν λίμνην ὁ δὲ ἄλλης ἀποβάντες ἀπ’ αὐτῶν ἀπέλυσαν τὰ δίκτυα.

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

141 4:40 txt ἐπιθείς ἐθεράπευεν NA28 /} 4:41 txt ὁ χριστός ο ὕβιος A Q 0102 ita,syr,f,h copbs,rep NA28 /} 4:43 txt ὅτι εἰς τοῦτο ἀπέσταλμαι A (221) TR RP ὅτι ἐπὶ τοῦτο ἀπέσταλεν Ψ73 Ν B C D L W Ζ lat syr copt,barc Marcion Or NA28 /} 4:44 txt ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας A E Μ ita,aur,b,d,es,f,rp,l,qr,ν syr,h copbs,rep,eth arm? geo TR RP εἰς ταῖς συναγωγαῖς τῆς Γαλιλαίας D arm? ἐν ταῖς συναγωγαῖς τῆς Ἰουδαίας Ψ73 Ν B Q 104 syr,h copbs,barc NA28 /} 5:2 txt ἀπέλυσαν A E Μ TR RP ἐπέλυσαν Ψ73 B D Q W NA28 /}
Lk 5:3 Ἐμβάς δὲ εἰς ἐν τῶν πλοίων, ὥς ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὁλῖγον. Καὶ καθὼς ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.
3And getting on board one of the boats, which was Simon's, he asked him to put out a little from shore. And sitting down, he taught the people from the boat.

Lk 5:4 Ὡς δὲ ἐπάσαστο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.
4And when he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

Lk 5:5 Καὶ ἀποκριθεὶς οὗ ἔθετο αὐτῷ, Ἐπιστάτα, δι' ἄλλης τῆς νυκτὸς κοπάσαντες οὐδὲν ἐλάβομεν· ἐπί δὲ τῷ ρήματι σου χαλάσω τὸ δίκτυον.
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 net."

Lk 5:6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθυῶν πολὺ διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν
6And when they had done so, they had enclosed a great number of fish, and their net was beginning to tear.

Lk 5:7 καὶ κατένευσαν τοὺς μετόχους τοὺς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσαντες αὐτοῖς καὶ ἔλθων καὶ ἐπλήσαν αἱμόφτερα τὰ πλοία, ὡστε βυθίζομεθα αὐτά.
7So they signaled to their partners, those in the other boat, to come and help them, and they came, and they filled both the boats, such that they began to sink.

Lk 5:8 Ἡδον δὲ Σίμων Πέτρος προσέπεσαν τοὺς γόνασιν Ἡσυχ, λέγων, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἄνη ἀμαρτωλὸς εἰμί, κύριε.
8And when Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me Lord; I am a sinful man!"

Lk 5:9 Θάμος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθυῶν ὅσον συνέλαβον.
9For astonishment had seized him and all those with him, at the catch of fish that they had taken, and likewise James and John the sons of Zebedee, who were partners with Simon.

Lk 5:10 ὅραι ὅτι καὶ Ἰάκωβων καὶ Ἰωάννην, ἵνα Ζεβεδαῖοι, οὐ ἦσαν κοινοί τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἡσυχος, Μη φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπου ἐκ σοῦ ἑώραν.
10But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings."

Lk 5:11 Καὶ καταγαγόντες τὰ πλοία ἐπὶ τὴν γῆν, ἀφέντες ἄπαντα, ἠκολούθησαν αὐτῷ.
11And when they had finished, they pulled the boats to shore, they gave it all up and followed him.

A Leper Healed Spreads the Word

Lk 5:12 Ἐγένετο δὲ ὡς ἦν ἐν μιᾷ τῶν πόλεων, καὶ ἴδον, ἄνηρ πλήρης λέπρας καὶ ἰδὼν τὸν Ἡσυχοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδέκυθε 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."

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146 55 txt τὸ δίκτυον A C E M lat syr²≤h (cop²sαss, bo²) TR RP // τὰ δίκτυα P⁷75υδ N B D L W it sur (e) // cop²sαss, bo² NA28 / / lac P⁴
147 56 txt τὸ δίκτυον A C E M it⁸ vg syr²≤h TR RP // τὰ δίκτυα P⁴ P⁷5 N B D L W it syr² NA28 / /
148 57 txt τοῖς ἐν A C E M lat cop² TR RP // ἐν P⁴ P⁷5 N B D L W it² NA28 / /
149 59 txt N A C E L W f 2211 M lat syr² cop² TR RP // ὑπὸ P⁷5 B D it sur cop² NA28 / /
150 5:12 The Greek word was used for various diseases of the skin— not necessarily leprosy.
Lk 5:13 Καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ, εἶπὼν, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἥ λέπρα ἀπλάθην 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 παρῆγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.

14And he ordered him to tell no one, but "Go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."151

Lk 5:15 Διήρησεν δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὠχλοὶ πολλοὶ ἄκοινειν, καὶ θεραπεύοντο ὑπ’ αὐτοῦ ἀπὸ τὸν ἀσθενεῖν αὐτῶν.

15But word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed by him152 of their sicknesses.

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

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

**The Paralytic Lowered through the Roof**

Lk 5:17 ἦς τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαοὶ καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐλπισθέντες ἐκ πάσης κυρίας τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἱδοθαί αὐτοῖς.

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 to heal them.153

Lk 5:18 ἦν ιδίοι, ἄνδρες φέροντες ἐπὶ κλίνης ἀνθρωπον ὃς ἦν παραλευμένος, καὶ ἔζητον αὐτὸν εἰσενέγκειν καὶ θειάναι154 ἐνώπιον αὐτοῦ·

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

Lk 5:19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δόμα, διὰ τῶν κεραμῶν καθήκαν αὐτὸν σὺν τῷ κλίνιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἱησοῦ.

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 ἔδω τὴν πίστιν αὐτῶν, εἶπεν αὐτῶ, Ἁνθρώπε, ἀφέωνται σοι αἱ ἀμαρτίαι σου.

20And when Jesus saw their faith, he said to him,155 "Friend, your sins are forgiven you."

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

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

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151 5:13 Jesus is following the Law, Leviticus 14, as to what to do regarding healing of leprosy. In all the history of Israel subsequent to the giving of the Law and Leviticus 14, no Jew had ever been verified as healed of leprosy.

152 5:15 Text: αὐτοῦ A E N (2211 B syrh TR RP // omit K B C*D L W) latt syrhap copsa bopt NA28 / / // αὐτῷ A

153 5:17 Text: αὐτοῦς A C D E N M latt syrhp copbo TR RP // αὐτῶν K B L W Ξ syr hap Did NA28 / /


155 5:20 Text: εἶπεν αὐτῷ A E N W M itd syrh arm TR RP // εἶπεν K B L Ξ itf vg copas NA28 / / // εἰπεν τῷ παραλυτικῷ C D 124 syr copas Cyr // εἰπεν τῷ ἀνθρώπῳ f p,h,a,c,l,b,eth

156 5:21 The Greek for blasphemy is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. Here it would mean something more like "words of blasphemy," referring to the one incident of blasphemy in verse 20. Other examples of this kind of plural are Matthew 14:9, 15:19.
Lk 5:22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκρίθης εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

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

Lk 5:23 Τί ἐστιν εὐκοπώτερον, εἰπεῖν, ἰηρέωνται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἑγειραί καὶ περιπάτει;

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

Lk 5:24 Ἡν δὲ εἶδε ὅτι ἔξωσαν ἔχει ὁ ὄς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφρέναι ἁμαρτίας - εἰπέν τῶν παραλευμένων - Σοὶ λέγω, ἑγειραί, καὶ ἄρας τὸ κλινιδίον σου, πορεύοι εἰς τὸν οἶκον σου.

But so that you may know that the Son of Man has authority on earth to forgive sins..."

He said to the paralyzed man, "I tell you, get up, pick up your mat and be on your way home."

Lk 5:25 Καὶ παραχρῆμα ἀνάστασιν ἐνώπιον αὐτῶν, ἄρας ἐφ’ ὅ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζον τὸν θεόν.

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

Lk 5:26 Καὶ ἐκτοις ἐλαβέν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήρωσαν φόβου, λέγοντες ὅτι ἔδωμεν παράδοξα σήμερον.

Everyone 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 ταύτα ἔξηλθεν, καὶ ἑθεάσατο τελώνην, ὄνοματι Λευίν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, ἀκολούθει 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 καταλαύσω ἅπαντα, ἀνάστας ἠκολούθησαν αὐτῷ.

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

Lk 5:29 Καὶ ἐποίησαν δοχὴν μεγάλην Λευίς αὐτῶν ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ἄχλος τελωνῶν πολύς, καὶ ἄλλων ὦ ἦσαν μετ’ αὐτῶν κατακείμενοι.

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 γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διὰ τὸ μετὰ τῶν τελωνῶν καὶ ἁμαρτώλων ἐσθίετε καὶ πίνετε;

And their Torah scholars and the Pharisees158 grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"159

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

158 5:30a τοῖς γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι Ἀ Κ Μ Ν Υ Γ Δ Θ Λ Ψ τ [except 788] 565 1424 f [cop sa ms, bo] TR RP [γραμματεῖς καὶ οἱ φαρισαῖοι] f 118 788 1071 f γραμματεῖς καὶ οἱ φαρισαῖοι αὐτῶν B C L W E 33 157 579 700 892 1241 2542 lat SBL NA28 [f] [γραμματεῖς καὶ οἱ γραμματεῖς αὐτῶν Β Κ Λ] (D) it cop sa ms bo lac [f 5 he] [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
Lk 5:31 Кαὶ ἀποκριθεὶς ὁ ἤσσος εἶπεν πρὸς αὐτοὺς, ὦ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

34 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 ἔληλυθα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

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

**Jesus Questioned About Fasting**

Lk 5:33 Οἱ δὲ εἶπον πρὸς αὐτόν, Διὰ τι οἱ μαθηταὶ ἤσσουν νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὡμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοι ἐσθίουσιν καὶ πίνουσιν;

36 They then said to him, "Why is it that the disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking?"

Lk 5:34 Ο δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς ὑιοὺς τοῦ νυμφώνος, ἐν ὧ στὸ νυμφίος μετ' αὐτῶν ἔστιν, ποιήσατε νηστεύειν;

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

Lk 5:35 Ἐλεύσονται δὲ ἡμέρας, καὶ οἱ άμφοτεροὶ ἐν στήριγμα νυμφώνος; ἐν ἡμέρας τούτων μὲν ἡμέρας, καὶ τὸ καθήμερον σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἀπὸ τοῦ κανόνος.

38 And he also spoke a parable to them: "No one puts a patch from a new garment onto an old garment. For then, not only is the new getting torn, but that from the new does not match the old.

Lk 5:37 Καὶ οὔδεὶς βάλλει οἱνὸν νέον εἰς ἀσκοὺς παλαιοὺς· εἰ δὲ μήγε, ῥήξει οὐ νέος οἰνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ τοις ἀσκοῖς ἀπολοῦνται.

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

Lk 5:38 Ἀλλὰ οἱνὸν νέον εἰς ἀσκοὺς καὶ τοῖς βλητέοις, καὶ ἄμφοτεροι συντηροῦνται.

40 On the contrary, new wine must be put in new wineskins, and then both are preserved. And no one, right after drinking old wine wants the new, for he says, 'The old is better.'"
Chapter 6

Man Over the Sabbath

Lk 6:1 Εγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων1 καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυς, καὶ ἔσθιον, φώσοντες ταῖς χερέσιν.

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

Lk 6:2 Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασιν;

2 But some of the Pharisees said to them, "Why are you doing what on a Sabbath is not permissible to do?"169

Lk 6:3 Καὶ ἀποκριθεὶς πρὸς αὐτούς εἶπεν ὁ Ἱσχυρός, Οὕτω τοῦτο ἄνεγνωτε, ὃ ἐποίησαν Δαυίδ, ὡς ἐπέινασεν 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?

Lk 6:4 Ως εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν, καὶ ἔφαγεν, καὶ ἐδοκεν καὶ τοῖς μετ᾽ αὐτοῦ, οὕτω οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνως τοὺς ιερεῖς;

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

Lk 6:5 Καὶ ἔλεγεν αὐτοῖς ὅτι Κύριος ἐστίν ο νῦς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

5 Then he said to them, "The Son of Man is lord also of the Sabbath."170

Lk 6:6 Ἡμέρα δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν1 καὶ ἢ ἐκεῖ ἀνθρώπος, καὶ ἡ χειρ αὐτοῦ ἢ δεξιά ἦν ἐξαρή.

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

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168 539a txt εὐθείως θέλει A E Μ latt syr,h TR RP / θέλει P4 P57 N C* L W copia,b,c,e arm NA28 f| / omit v. 39 D ita,b,c,d,e,f,l,m;1

169 539b txt χρηστότερος A C E Μ latt,iur,f,q vg syr,h,pal arm eth geo TR RP / χρηστὸς P4 P75 add N B L W syr,p copia,b,c,d,e,f,l,m;1

170 61a txt σαββάτῳ δευτεροπρώτῳ A C D E H K M U Y Δ Θ Π Ψ 0233 2 δι 124 2 150 1558 C ιε αυ r d, f, p, f, g, v vg syr,h arm slav goth Ethiph Chrys Isid Ambr TR RP / σαββάτῳ δευτέρῳ πρώτῳ 2* 13 28 1247 346 543 826 828 983 1071 1243 1709 / σαββάτῳ δευτεροπρώτῳ Ω / σαββάτῳ δευτέρῳ geo / sabbato mane ite / σαββάτῳ P N B L W 1 12 23 33 69 157 205 588 579 697 788 791 1005 1210 1241 1365 1582* 2372 2542 2670 itb,c,l,q,r, t syr,h,pal copia,b,c,d,e,f,l,m, copia,bo,v eth NA28 f| / το σαββάσιν Lect copia b,v (Mt 12:1; Mk 2:23) / lac P43 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 δευτεροπρώτου occurs nowhere else, and appears to be a vōx nulla that arose accidentally through a transcriptional blunder. (Perhaps some copyist introduced πρῶτος as a correlative of ἐν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρῳ, deleting πρῶτος 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.)"
Lk 6:7 Παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαίοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσιν κατηγορίαν αὐτοῦ.

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

Lk 6:8 Αὐτὸς δὲ ἤδει τοὺς διαλογισμούς αὐτῶν, καὶ εἶπεν τῷ ἀνθρώπῳ ¹⁷¹ τῷ ἕτερῳ ἔχοντι τὴν χεῖρα, Ἐγείραι, καὶ στήθεί τούτῳ τὸ μέσον. Ὅ δὲ ἀναστὰς ἔστη.

8But 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 οὖν ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτήσω ὑμᾶς τί, ἐξεστὶν τοῖς σάββασιν ἀγαθοποιοῦσα ἢ κακοποιοῦσα; Ψυχὴν σῶσαι ἢ ἀποκτείνεια;

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

Lk 6:10 Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπεν αὐτῷ, Ἐκτεινὼν τὴν χείρά σου. Ὅ δὲ ἐποίησεν καὶ ἀποκτείνεια ἢ χείρ αὐτοῦ ὑγής ὡς ἢ ἀλλή.

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

Lk 6:11 Αὐτοὶ δὲ ἐπλησθήσαν ἀνοίας· καὶ διελάβοντο πρὸς ἄλληλους, τί ἄν ποιήσωμεν τῷ Ἰησοῦ.

11And 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 ἐξῆλθεν εἰς τὸ δρόμον προσεύχομαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

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

Lk 6:13 Καὶ ὅτε ἐγένετο ἡμέρα, προσευχόντας τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλέξαμεν ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὄνομασεν,

13And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles:

Lk 6:14 Σίμωνα δὲ καὶ ὄνομασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἅδελφον αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φιλίππον καὶ Βαρθολομαίον,

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

Lk 6:15 Ματθαίον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλοῦμενον Ζηλωτήν,

15Matthew and Thomas; James son of Halphaeus and Simon the Zealot; and Judas the son of James;

Lk 6:16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὡς καὶ ἐγένετο προδότης.

16and Judas of Kerioth, who also became a betrayer.

¹⁷¹ ἐπεν δὲ τῷ ἀνθρώπῳ ἔχοντι τὴν χεῖρα καὶ ἀναστήσατε τὸ μέσον τοῦ περιβλεπον τοῦ Ἰησοῦ.

¹⁷² ἀνοία, 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.'

¹⁷³ This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words אִשָּׁריאֹה, ish Qeriath, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Lk 6:17 And when he came down, he stopped at a level place with them, and with a 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, who had come to hear him and to be healed of their
diseases.
Lk 6:18 And those oppressed by unclean spirits were being cured as well.
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 ¶ Ἐκεῖ ἀπῆρα τοῖς ὑφαλμοῖς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν, Ἡμεῖς οἱ πειθοῖ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
Lk 6:21 ¶ 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 6:22 ¶ Μακάριοι οἱ πεινώντες νῦν, ὅτι χορτασθήσοντες· Πλὴν οἱ ανθρώποι τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
Lk 6:23 ¶ Οὐαὶ ύμιν, οἱ ἐμπεψισμένοι, ὅτι πεινάσετε. Οὐαὶ ύμιν, οἱ γελώντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.
Lk 6:24 ¶ Οὐαὶ ύμιν ὃς ἐπιδέοντας τοὺς πεινώντας νῦν, ὃς ἀπέκλητος τοὺς πανομοιούμενος τοῖς πεινώνταις αὐτῶν.
Lk 6:25 ¶ Οὐαὶ ὃς ἐπιδέοντας τοὺς γελώντας νῦν, ὃς ἀπέκλητος τοὺς γελώντας αὐτῶν.
Lk 6:26 ¶ Οὐαὶ ὃς ἐπιδέοντας τοὺς καλῶς ύμᾶς ἐπιστολάς ἀνθρώπους· Ἡμεῖς οἱ πανομοιούμενοι τοῖς πατέρεσιν αὐτῶν.

Lk 6:27 ¶ Οὐαὶ ὃς ἐπιδέοντας τοὺς καλῶς ύμᾶς ἐπιστολάς ἀνθρώπους, ὃς ἀπέκλητος τοῖς πατέρεσιν αὐτῶν.
Lk 6:27 ¶ ‘All’ among your enemies, treat the ones who hate you, and do not judge them, but when they take your things, do not forcefully take your things back. For sinners also do the same.

Lk 6:28 “And if you lend to the ones from whom you foresee repayment, what credit is that to you? For sinners also lend to sinners, in such a way they may receive the equal back.

Lk 6:29 ¶ To the one striking you on the cheek, offer the other cheek also. And the person taking your jacket, do not prevent him from taking your shirt as well.

Lk 6:30 But I say to you who are listening, love your enemies, treat well the ones hating you, and do not judge them, but when they take your things, do not forcefully take your things back. For sinners also do the same.

Lk 6:31 ¶ And do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

Lk 6:32 ¶ And to everyone asking you, give, and from the one forcefully taking your things, do not demand them back.

Lk 6:33 ¶ And just as you wish people would do to you, do the same also to them.

Lk 6:34 ¶ And if you lend to the ones from whom you foresee repayment, what credit is that to you? For the sinners also love the ones loving them.

Lk 6:35 ¶ And if you lend to the ones from whom you foresee repayment, what credit is that to you? For the sinners also do the same.

Lk 6:36 ¶ Be compassionate therefore, as your Father also is compassionate.\(^{176}\)

The Law of Reciprocity

Lk 6:37 ¶ “Give, and it will be given to you. A generous container, and compacted, and shaken,\(^ {177}\) and running over, they will hand into your arms. For with the same standard you measure out, it will be measured back to you.”

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176 636 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11

177 638 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.
Correcting Others

Lk 6:39 Ἡ τεθεμέλιως οἰκία οὐκ ἔχει ὑπόπτους, καὶ ἐπεὶ δύναται τυφλὸν τυφλὸν ὀφθαλμοὺς ἱστοφόρον οὐχὶ ἄμφοτέρους εὐς θύμων πεσοῦνται;

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

Lk 6:40 Ὑπὸ τοῦ διδάσκαλου αὐτοῦ· καθηκοσιομένος ὑπὲρ τοῦ διδάσκαλου αὐτοῦ·

A student is not above his 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 ἄδελφου σου, τὴν δὲ δοκόν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ σου κατανοεῖς?

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

Lk 6:42 Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, ἀδελφε, ἀφεῖς ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλείν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφου σου.

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

A Tree and its Fruit

Lk 6:43 Ό γὰρ ἐστὶν ἄνθρωπος καλὸν ποιοῦν καρπὸν σαρπῶν· οὐδὲ δένδρον σαρπὸν ποιοῦν καρπὸν καλὸν.

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

Lk 6:44 ἄκαρπος γὰρ δέντρον ἐκ τοῦ ἕδους καρποῦ γινώσκεται. Ό γὰρ ἐξ ἀκάρπων συλλέγουσιν σύκα, οὐδὲ ἐκ βάτου τρυγώσιν σταφυλίν.

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

Lk 6:45 Ὁ ἅγιος ἄνθρωπος ἐκ τοῦ ἅγιου θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἅγιον, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

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

The Two Kinds of Builders

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

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

Lk 6:47 Πάς ὁ ἐρχόμενος πρὸς με καὶ ἀκούσαν μου τῶν λόγων καὶ ποιοῦν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστίν ὁμιοίος·

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

Lk 6:48 ὁμιοίος ἐστίν ἄνθρωπος ὁ ἐκδόμασθαι οἰκίαν, ὡς ἐκκαταρπασμένει καὶ ἑρμήνευεν, καὶ ἑσθηκεν θεμελίων ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, ὑποστρέφει τοὺς ποταμοὺς τῇ οἰκίᾳ ἑκατέρα, καὶ οὐκ ἄκουσεν σαλάβασιν αὐτοῦ, τεθεμαλίωτο γὰρ ἐπὶ τὴν πέτραν.

That person is like a man building a house, who dug and deepened and laid a foundation on the rock. And when a flood occurred, the river dashed against that house, but was not able to shake it, because it was founded firmly on the rock.
Chapter 7

One Centurion’s Faith with Authority

Lk 7:1 Ἐπεί δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.

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

Lk 7:2 Ἐκατοντάρχου δὲ τινὸς δοῦλος κακῶς ἔχων ἔμελλεν τελευτᾶν, ὡς ἦν αὐτῷ ἐντιμὸς.

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

Lk 7:3 Αὐτοῦς δὲ περὶ τοῦ Ἰσραήλ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἔρωτον αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

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

Lk 7:4 Οἱ δὲ, παραγενόμενοι πρὸς τὸν Ἰσραήλ, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἀξίως ἔστιν ὁ παρέξει τοῦτο•

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

Lk 7:5 ἢ ἐντυπωτάρα γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὕκοδομησεν ἡμῖν.

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

Lk 7:6 Ὅ δὲ Ἰσραήλ ἐπορεύετο σὺν αὐτοῖς. "Ἡδὲ δὲ αὐτῶν ὅπως ἀπέρασαν ἀπὸ τῆς οἰκίας, ἐπεμψε πρὸς αὐτὸν ὁ ἐκατοντάρχος φίλους, λέγων ἀντῷ, Κύριε, μή σκύλλου· τοῦ γὰρ εἰμὶ ικανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς•

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

Lk 7:7 διὸ οὐδὲ ἐμαυτὸν ἥξισα πρὸς σὺ ἐλθεῖν· ἀλλ` εἰπὲ λόγω, καὶ ἵκησται ὁ παῖς μου.

7So neither did I consider myself worthy to come to you. But say it with a word, and my slave will be healed.

Lk 7:8 Καὶ γὰρ ἔγω ἀνθρωπὸς εἰμὶ ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ` ἐμαυτὸν στρατιῶτας, καὶ λέγω τοῦτῳ, Πορεύθητι, καὶ παρεῖται· καὶ ἄλλῳ, Ἐρχον, καὶ ἔρχεται· καὶ τῷ δοῦλῳ μου, Ποιήσον τοῦτο, καὶ ποιεῖ.

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

Lk 7:9 Ἀκούσας δὲ ταῦτα ὁ Ἰσραήλ ἐθαμάσας αὐτὸν, καὶ στραφεῖς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὕτω ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

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

178 7:4 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἀξίως ἔστιν ὁ παρέξει τοῦτο, the use of the relative pronoun instead of the customary ἵνα (hina) is a Latinism: dignus qui with the subjunctive.
And when the ones who had been sent returned to the house, they found the ailing slave was well.

And it came about that on the next day, he was going into a town called Nain, and many of his disciples and a large crowd were going along with him.

And as he approached the town gate, behold, a dead man 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.

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

And he went up to the coffin and touched it, and he gave him back to his mother.

And in that same hour he healed many people of diseases and sicknesses and evil spirits, and gave sight to many who were blind.
Lk 7:23 καὶ μακάριός ἐστιν, ὃς ἔδωκεν καιρόν σκανδαλισθῆ ἐν ἑμοί.

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

Lk 7:24 Ἡ ἀπελθόντων δὲ τῶν ἁγγέλων Ἰωάννου, ἤρξατο λέγειν τοῖς ὀχλοῖς περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἐρήμων θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευσόμενον;

24And as John's messengers were leaving, he began to speak to the crowd about John: 

Lk 7:25 Ἀλλὰ τί ἐξεληλύθατε ἱδείν; Ἀνθρωπον ἐν μαλακοῖς ἰματίσις ἡμφιεσόμενον; Ἐδοὺ, οἱ ἐν ἰματισμῷ ἑνδόξῳ καὶ τρυφή ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

25On the contrary, what have you gone 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 ἐξεληλύθατε ἱδείν; Προφῆτην; Ναὶ, λέγω ὑμῖν, καὶ περιοσσότερον προφήτην.

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

Lk 7:27 Όδυς ἐστιν περὶ ὧν γέγραπται, 'Εδοὺ, ἐν ὑμῖν ἀποστέλλων τὸν ἁγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσαι τὴν ὄδον σου ἐμπροσθέν σου.

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

Lk 7:28 Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητικοῖς γυναικῶι προφήτης Ἰωάννου τοῦ βαπτιστοῦ ὅδε ἐστιν τε βασιλεία τοῦ θεοῦ μείζων τοῦ ἑαυτοῦ ἐστιν.

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

Lk 7:29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτίσθηνες τοῦ βαπτιστοῦ Ἰωάννου.

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

Lk 7:30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἡθήσαντες εἰς ἑαυτοῦ, μὴ βαπτισθῆνες ὑπ᾽ αὐτοῦ.

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

Lk 7:31 Τίνι οὖν ὁμοίωσον τούς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσίν ὁμοίω;

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

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179 7:23 Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was apparently a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not fast, or at least did not teach his disciples to fast (Diatess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:2). 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

180 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
Lk 7:32 Ὅμωσεν εἰς τήν παιδίας τοῖς ἐν ἁγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἄλλης, καὶ λέγουσιν, Ἵπλησαμεν ὑμῖν, καὶ οὐκ ἤρξασθε· ἑδρήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.
32They are like children sitting in the marketplace and calling out to one another and saying: 'We played the flute for you, and you didn’t dance; we sang a dirge to you, and you didn’t cry.'
Lk 7:33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής μήτε ἀρτὸν ἐσθίων μήτε σίνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχεις. 33For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.'
Lk 7:34 Ἐλήλυθεν ὁ οἰκὸς τῶν ἄνθρωπων ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ σινοπτής, φίλος τελωνῶν καὶ ἄμαρτωλῶν.
34The Son of Man came eating and drinking, and you say, 'Behold a glutton and a drunkard, a friend of revenue agents and sinners.'
Lk 7:35 Καὶ ἔδικαι ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.
35Regardless, wisdom is vindicated by all her children.”

Lk 7:36 ¶ Ἡρώτα δὲ τις τῶν Φαρισαίων ἑνα φάγη μετ’ αὐτοῦ καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνέκλιθη.
36But one of the Pharisees asked him to eat with him, and he went to the Pharisee’s house and reclined.
Lk 7:37 Καὶ Ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἦτις ἦν ἄμαρτωλος, ἑπιγνότης ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,
37And 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 stood next to his feet behind him, weeping. And with the tears she began to bathe his feet, and anointing them with the perfume.
Lk 7:38 καὶ στάσασα παρὰ τοὺς πόδας αὐτοῦ ὑπὸ σωμάτως κλαίσα, ἤρατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς δριέν τῆς κεφαλῆς αὐτῆς ἔξεμασσεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφεν τῷ μύρῳ.
38and stood next to his feet behind him, weeping. And with the tears she began to bathe his feet. And with the hairs of her head she was wiping off, and earnestly kissing his feet, and anointing them with the perfume.
Lk 7:39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, ὦ ὦτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἃν τις καὶ ποταπὴ ἢ γυνὴ ἡτις ἄπτεται αὐτοῦ, ὅτι ἄμαρτωλος ἦστιν.
39When the Pharisee who had invited him saw this, he thought to himself as follows, "If this man were a prophet, he would know who and of what sort is the woman touching him—that she is a sinner."
Lk 7:40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἐχω σοί τι εἴπειν. Ὁ δὲ φησίν, Διδάσκαλε, εἴπε.
40And Jesus spoke up, and said to him, "Simon, I have something to tell you." And he says, "Tell me, teacher.".
Lk 7:41 Δύο χρεωφειλέται ἦσαν δανειστή τινα· ὁ εἰς χρεὶς ἐφελεν δηνάρια πεντακόσια, ὁ δὲ ἔτερος πεντάκοσια.
41"Two men were debtors to a certain moneylender. One owed five hundred denarii, 183 and the other fifty.

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181 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.
182 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.
183 7:41 A denarius was a coin worth about a day’s wages.
Lk 7:42 Ἡ ἐχώντων δὲ αὐτῶν ἀποδούναι, ἀμφιστέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτόν ἀγαπᾷς?

42And as they did not have the money to pay him back, he freely forgave them both. Now tell me, which of them will love him more?°
Lk 7:43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ὣ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὡρθῶς ἔκρινα.

43And in answer Simon said, "I suppose the one whom he freely forgave more." And he said to him, "You have judged correctly."
Lk 7:44 Καὶ στραφεὶς πρὸς τὴν γυναίκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναίκα; Εἰσήλθον σου εἰς τὴν οίκιάν, ἵδωρ ἐπὶ τοὺς πόδας μου οὐκ ἐδωκας• αὕτη δὲ τοὺς δάκρυσιν ἔβρεξεν μου τοὺς πόδας, καὶ ταῖς θρεῖν τής κεφάλης αὐτῆς ἐξέμαζεν.

44And 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, and wiped them off with the hairs of her head.
Lk 7:45 Φίλημά μοι οὐκ ἐδωκας• αὕτη δὲ, ἀφ' ἥς εἰσήλθον, οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

45A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet.
Lk 7:46 Ἐλαίῳ τὴν κεφάλήν μου οὐκ ἠλείψας• αὕτη δὲ μῦρῳ ἠλείψεν μου τοὺς πόδας.

46With oil you did not anoint my head, but this woman with perfume anointed my feet.
Lk 7:47 Όδ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὑτῆς αἱ πολλαὶ, ὅτι ἡγάπασεν πολὺ• ὦ δὲ ὅλας ἀφίεται, ὅλων ἁγάπη.

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." 184
Lk 7:48 Εἶπεν δὲ αὐτῇ, Ἀφέωνται σου αἱ ἁμαρτίαι.

48And he said to her, "Your sins have been forgiven."
Lk 7:49 Καὶ ἤρξαντο οἱ σὺνακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὖν ἔστιν 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 γυναίκα, Ἡ πίστις σου σέωσκέν 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 ἔγενετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ ἑαυτογελίζομενος 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 γυναίκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενεῖων, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἓς δαιμόνια ἐπτα ἐξελήλυθεν,  
2and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene, from whom seven demons had come out;

184 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.
3John 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 8:9 ¶ Εἰπήρωτον δὲ αὐτοῦ, λέγοντες, Τίς εἶ ἡ παραβολὴ αὕτη;
4And his disciples questioned him, saying, "What is the intent of this parable?"

Lk 8:10 Ὡ δὲ εἶπεν, Ὑμῖν δέδοται γνώσις τῆς βασιλείας τοῦ θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνίστωσιν.
5And 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."

The Parable of the Sower Explained

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

Lk 8:10a Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."
Lk 8:11 "Estin de aytē hē parabolē. O spóros estin o lógos tou theou.

11 "This, then, means the parable: The seed is the word of God.
Lk 8:12 Oi de pará thēn ðōn eisin oi akouántes, éita èrxetai o diábolos kai àirēi ton lógon ãpò thēs karðias autōn, ìna ìna pistéssantes swbōsin.

12 And the ones beside the way are those who when they hear, next comes the devil, and takes away the word from their heart, so that they will not believe and be saved.
Lk 8:13 Oi de épî thēs pétras oî, òtan akouásousan, metà charás ðèxontai thēn lógon, kai autōi rîân ðōkousan, òi prōs kaiρón pistéουsin, kai en kaiρû periaismaî ãrîstantai.

13 And the ones on the rock are those who when they hear, receive the word with joy. They are also ones who have no root, and believe for a time, and in the time of trial shrink back.
Lk 8:14 To de eis tâs ákânthas peôôn, oûtoî eisin oi akouásantes, kai òpò merimnô kai plûntov kai ðêdonôn toû bîou poroûmenoi sunpîngontai, kai òu teîlesphorouûsin.

14 And the seed falling in the thorns, these are those who hear, and as they go, are choked by the worries and riches and pleasures of life, and do not bear fruit to the end.
Lk 8:15 To de ën th kalî gî, oûtoî eisin òtînes en karðia kalî kai ágathî, akouásantes toû lógon kateûnouv, kai karppoûrûnov en òpomoneî.

15 And the seed in good soil, these are those who when they hear the word, retain it in a good and worthy heart, and bear fruit with perseverance.
Lk 8:16 Í Oûdeîs de lûchnôn ðês karîstpe autôn okeûei, î ðôpokátov klînis tîthôn, ìlî âpi lûchvías êpîtîthôn, ìna ìna eîsporeunûmenoi bîlîswsin to phos.

16 Now no one after lighting a lamp covers it with a bucket, or puts it under a bed, but instead puts it on the lamp stand, so that those coming in may see the light.
Lk 8:17 Oû ñàr èstin kruptòn, ð òu fânerôn geînhetai oudeî àpâkrupfon, ð òu gnwswîthetai kai eîs fânerôn ëlîth.

17 For there is nothing hidden that will not be made manifest, nor secret, that will not become known, and come into illumination.
Lk 8:18 Blêpteto ðûn ðûs akouûton, ð gûr èan ëxî, dòthhetai autû, ð òs èan mû ëxî, kai ð dôkei ëxîn ãrîhetai ãp' autôn.

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

Jesus’ Mother and Brothers
Lk 8:19 Í Parâgenîntov de prós autôn hê mîthp kai oi adelfoi autôn, kai òu õû ðîunanto aînuv thîl toû ðçhlon.

19 And his mother and brothers came to him, and were not able to get near him because of the crowd.
Lk 8:20 Kâi âpinhgelh autû, legrîntovn, Ï h mîthp sou kai oi adelfoi sou estîkasisen êxw, ìdeîn se thlîntes.

20 And it was reported to him as follows: "Your mother and brothers are standing outside, wanting to see you."
Lk 8:21 O de àpokrîthieîs èpîn prós autôn, Mîthp mou kai adelfoi mou òtîto ièîn, ð òn lógon toû theou akouántes kai poiôûntes autôn.

21 But he in answer said to them, "These are my mother and brothers, the ones hearing the word of God and doing it."
Lk 8:22 Í Kâi ègnêveto en miû tîn ðmerrw, kai autûs ënîbhei eîs plôîn kai oî maðhhtai autôn, kai èpîn prós autôn, ðlêðwmen eîs to ðérân tîs lîmîn. Kai anîhîshîn.

22 And it came about during one of those days that he and his disciples had gotten into a boat, that he said to them, "Let's cross over to the other side of the lake." And they put out to sea.
Lk 8:23 Πλεόντων δὲ αὐτῶν ἀφόνωσεν• καὶ κατέβη λαίλαψ ἁνέμου εἰς τὴν λίμνην, καὶ
συνεπλήρωσεν, καὶ ἐκινδύνευσεν.

23And as they sailed, he fell asleep. And a storm of wind came down onto the lake, and they
were being swamped, and in great danger.
Lk 8:24 Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ
ἐγερθεὶς ἐπέτιμησεν τῷ ἁνέμῳ καὶ τῷ κλόουν τοῦ ὤδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο
gαλήνη.

24And after approaching him, they roused him, saying, "Master, we are going to die!" And
when he was awake, he rebuked the wind, and the roughness of the water, and they stopped,
and it was calm.
Lk 8:25 Εἶπεν δὲ αὐτῶις, Ποῦ ἔστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς
ἀλλήλους, Τις ἂρα συντός ἔστιν, ὅτι καὶ τοῖς ἁνέμοις ἐπιτάσσει καὶ τῷ ὤδατι, καὶ ὑπακούουσιν
αὐτῷ;

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

The Legion of Demons Near Gadara
Lk 8:26 ¶ Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἡτίς ἐστίν ἀντιπέραν τῆς
Γαλιλαίας.

26And they sailed down into the territory of the Gadarenes, which is opposite Galilee.
Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησαν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, δος εἶχεν
daimōnía ἐκ χρόνων ἰκανόν, καὶ ἰμάτιον ὅκν ἐνελθόντος, καὶ ἐν οἰκίᾳ ὅκν ἔμενεν, ἄλλο
ἐν τοῖς μνήμασιν.

27And as he was going on shore, a man from the town met him, who was demon-possessed,
and had not put clothes on for quite some time, and who was living not in a house but in the
tombs.
Lk 8:28 Ἱδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσφέρεσαν αὐτῷ, καὶ φωνὴ μεγάλη ἔπειν, Τί ἔμοι
καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ψιθὺρος; Δέομαι σοῦ, μὴ με βασανίσῃς.

28And when he had seen Jesus, and cried out, he fell down before him, 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 Παρῆγαγεν εἰς τὸν ἄνθρωπον ἔξελθεν ἀπὸ τοῦ ἀνθρώπου πολλοῖς γὰρ
χρόνοις συνημπάκας αὐτὸν, καὶ ἐξεσεμεῖ αλώσεσαν καὶ πέτας φυλασσόμενος, καὶ
diarrhήσασαν τὰ δεσμὰ ἕλατον ὑπὸ τοῦ δαιμόνος εἰς τὰς ἔρμους.

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

30And Jesus questioned him as follows: "What is your name?" And he said, "Legion." For
many demons had entered into him.
Lk 8:31 Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπληθεῖν.

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

188 8:26 Some manuscripts say Gerasenes, some Gadarenes, some Gergesenes. Topographically (the right
cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of..."). and culturally (the raising of
pigs), Gadarenes is the most likely, which is the reading of Matthew 8:28. For Luke 8:26, both the UBS5 and
NA28 read Γαλιανών, and the UBS5 gives that a (C) rating of certainty.

189 8:30 Among the Romans a legion was a select body of soldiers—a complete army of cavalry and infantry,
numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus
totaling about 10,000. The legion was divided into ten cohorts of 1,000 each. In this case, a more general
meaning of the word legion probably applies: a very large number.
Lk 8:32 Ἡν δὲ ἐκεῖ ἄγελη χοίρων ἱκανὸν βοσκομένων ἐν τῷ ὄρει• καὶ παρεκάλουσιν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἑκένους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

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

Lk 8:33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους• καὶ ὄρμησαν ἡ ἄγελη κατὰ τὸ κρύμνον ἔς τὴν λίμνην, καὶ ἀπεπνίγη.

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

Lk 8:34 Ἡ γεγενημένον ἐφυγόν, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγροις.

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

Lk 8:35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός• καὶ ἠθέναν πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἀνθρώπον ἄφρ' ὥσ τὰ δαιμόνια ἐξελήλυθε, ἵματος εἰς καὶ σωφρονόντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦν καὶ ἐφοβήθησαν.

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

Lk 8:36 Ἀπῆγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πὼς ἐσώθη ὁ δαιμονισθεὶς.

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

Lk 8:37 Καὶ ἠρώτησαν αὐτόν ἄπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθέντων ἀπ' αὐτῶν, ὅτι φοβόμενοι μεγάλας συνεισήγησιν αὐτοῦ δὲ ἐμβάς εἰς τὸ πλοῖον ὑπέστρεψεν.

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

Lk 8:38 Ἐδέετο δὲ αὐτῷ ὁ ἄνηρ ἄφρ' ὥσ ἐξελήλυθε τὰ δαιμόνια εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,

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

Lk 8:39 Ὑπόστρεψε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὡς ἐποίησαν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων δόσα ἐποίησαν αὐτῷ ὁ Ἰησοῦς.

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

A Dead Damsel and a Sick Woman

Lk 8:40 Ἡ γεγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος• ἦσαν γὰρ πάντες προσδόκωντες αὐτόν.

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

Lk 8:41 Καὶ ἐδοῦ, ἠθέναν ἄνηρ ὡς ὄνομα Ἰάιερος, καὶ αὐτός ἄρχαν τῆς συναγωγῆς ὑπήρχεν, καὶ πεσόν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ•

41And behold, a man had come whose name was Jairus, and he was a synagogue ruler. And falling at Jesus’ feet, he begged him to come to his house,

Lk 8:42 ὡς θυγάτηρ μονογενῆς ἡν αὐτῷ ὡς ἠτῶν δώδεκα, καὶ αὐτὴ ἀπέθνησεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

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

Lk 8:43 Ἡ γυνὴ οὖσα ἐν ὑπὸς αἵματος ἀπὸ ἠτῶν δώδεκα, ἡ ἡτοῖοι προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυεν υπὲρ ὀὐδὲνος θεραπευθῆναι,

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 cured by anyone,
Lk 8:44 proσελθοῦσα δόπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ• καὶ παραχρήμα ἔστη ἡ ῥόσι τοῦ αἵματος αὐτής.

44Came up behind and touched the tassel190 of his cloak, and immediately her flow of blood stopped.

Lk 8:45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀφάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσι σε καὶ ἀποθλίβουσιν, καὶ λέγεις Τίς ὁ ἀφάμενός μου; 45When everyone denied it, Peter and those who were with him said, "Master, the crowds are pushing in together and jostling you, and you say 'Who touched me?'"

Lk 8:46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἡψατό μοῦ τις· ἐγὼ γὰρ ἔγνων δύναμιν ἔξελθον ἄπ' ἐμοῦ. 46But Jesus said, "Someone touched me, for I sensed power go out from me."

Lk 8:47 Ἰδοὺ δὲ ἡ γυνὴ ὃτι οὐκ ἔλαβεν, τρέμουσα ἤλθεν, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 47Then the woman, seeing that she was not going unnoticed, came, trembling.191 And falling at his feet, she related all the reason she had touched him, and how she had been instantly healed.

Lk 8:48 Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἕ τις σου σέωσκέν σε πορεύου εἰς εἰρήνην. 48And he said to her, "Take heart, daughter, your faith has healed you. Go with peace."

Lk 8:49 Ἐτὶ αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἄρχισυναγώγου, λέγων αὐτῷ ὅτι Τέθνηκεν ἡ θυγατέρα σου, καὶ ἀκρωτῆσαι τὸν διδάσκαλον. 49While he was still speaking, someone comes from the synagogue ruler's, telling him, "Your daughter has died. Do not trouble the teacher."

Lk 8:50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Ἄνθρωποι πόνοιν μόνον πίστευε, καὶ σωθήσεται. 50But having heard, Jesus responded to him, by saying, "Don't be afraid. Only believe, and she will be healed."

Lk 8:51 Ἐλθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφήκεν εἰσελθεῖν υἱόντα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδός καὶ τὴν μητέρα. 51And when he went into the house, he did not allow anyone to enter except Peter and John and James, and the father of the maiden and the mother.

Lk 8:52 Ὁ ἐκλαίον δὲ πάντες, καὶ ἐκοπτοντο αὐτήν. Ὁ δὲ εἶπεν, Ἔναντίον τοῦ τοῦτο συνειλήσον, ἂλλα καθεύδει. 52And all were weeping and wailing for her. But he said, "Do not weep. She is not dead but sleeping."

Lk 8:53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 53And they laughed scornfully at him, knowing that she had died.

Lk 8:54 Αὐτός δὲ ἐκβάλων ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν λέγον, Ὡ παῖς, ἐγέρον. 54Then, after throwing everyone outside, he held her hand, and called out as follows: "Damsel, wake up!"192

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190 8:44 See Numbers 15:38, Deut. 22:12

191 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.

192 8:54 The Greek verb ἐγέρω would generally mean "rouse yourself; wake up; get up." In figurative use it means, "wake up from death," or in the passive, "be raised from the dead." So also with the Greek word ἀνίστημι, which means "stand up," but which spiritually means "rise from the dead."
Lk 8:55 Καὶ επέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διήταξεν αὐτῇ δοθῆναι φαγεῖν.

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

Lk 8:56 Καὶ ἠξέστησαν οἱ γυναῖκες αὐτῆς· ὅ δὲ παρῆγγελεν αὐτοῖς μηδὲν εἶπεν τὸ γεγονός.

56And her parents were astonished. Then he charged them not to tell anyone what had happened.

Chapter 9

Jesus Sends Out the Twelve

Lk 9:1 Συγκαλέσαμεν δὲ τοὺς δώδεκα, ἐδώκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμονία, καὶ νόσους θεραπεῖν.

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

Lk 9:2 Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἴδοθα τοὺς ἀσθενοῦντας.

2And he sent them to proclaim the kingdom of God and to cure the sick,193

Lk 9:3 Καὶ εἶπεν πρὸς αὐτοὺς, Μηδὲν ἀφέτευς εἰς τὴν ὁδὸν· μήτε ράβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἄργυρον, μήτε ἀνὰ δύο χιτώνας ἔχειν.

3and said to them: "Take nothing for the journey— neither staffs,194 nor knapsack, nor bread, nor silver, neither have two195 tunics each.

193 ἐν ἀσθενοῦντας τοὺς ἀσθενοῦντας 407 435 τοὺς ἀσθενεῖς θεραπεῖται 1424 τοὺς ἀσθενεῖς Κ Α Δ Ε Ζ Ψ Ψ Φ 33 18 157 205 579 1071 1241 1612 2786 ita,aur,b,c,d,e,ff2,lqr1 vg arm (eth) geo SBL TH NA28 [C] Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι Ι
Lk 9:4 Καὶ εἰς ἥν ἀν οἶκιαν εἰσέλθησε, ἐκεῖ μένετε, καὶ ἐκείθεν εξέρχεσθε.
4"And into whatever house you might enter, there remain, and from there go forward.
Lk 9:5 Καὶ ὅσοι ἔδωκαν μὴ δεξιόνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἑκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὕμων ἀποτινάξατε εἰς μαρτύριον ἐπὶ αὐτοὺς.
5And all the places that do not welcome you, go out from that town, and shake the dust off your feet, as a testimony against them."
Lk 9:6 Ἑξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.
6And going forth they went throughout all the villages, preaching the good news, and healing everywhere.

**Herod Hears of Jesus**

Lk 9:7 Ἡκούσαν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ύπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν.
7Now Herod the tetrarch heard about all the things being done by him, and kept becoming perplexed, because it was said by some that John had been raised from the dead,
Lk 9:8 ὑπὸ τινῶν δὲ ὅτι Ἡλίας ἐφάνη ἄλλου δὲ ὅτι Προφήτης ἐς τῶν ἀρχαίων ἀνέστη.
8and by some that Elijah had appeared, and still others that a prophet, one of the Ancients, had come back to life.
Lk 9:9 Καὶ εἶπεν Ἡρώδης, Ἰωάννης ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστιν οὕτως, περὶ οὗ ἐγὼ ἄκοώ τοιαύτα; Καὶ ἐξῆτε ἰδεῖν αὐτόν.
9And Herod said, "John, I beheaded. Who, then, is this I hear such things about?" And he tried to see him.

**Jesus Feeds the Five Thousand**

Lk 9:10 Καὶ ὅπου στέφανοι διηγήσαντο αὐτῷ ὅσα ἔσοραν. Καὶ παραλαβὼν αὐτούς, ὑπεχώρησαν κατ᾽ ἰδίαν εἰς τὸν ἐρημόν πόλεως καλουμένης Βηθσαϊδάν.
10And when the apostles returned, they reported to him what things they had done. Then he took them, and retreated in private to a deserted place of the town called Bethsaida.
Lk 9:11 Οἱ δὲ ὄχλοι γυνόντες ἠκολούθησαν αὐτῷ καὶ δεξαμένος αὐτοὺς, ἔλαβε αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἴστο.
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.

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196 9:10 txt
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Lk 9:12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κόλπους κώμας καὶ τοὺς ἄγρους καταλύσωσιν, καὶ εὐρωσίν ἐπιστικοῦν· ὅτι ὄδε ἐν ἔρημῳ τόπῳ ἐσμέν.

13But the daybreak began to decline, and the twelve approached and said to him, "Dismiss the crowd, so they can go to the surrounding villages and farms to sleep and find supplies. Because here, we are in a remote place."

Lk 9:13 Εἶπεν δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσίν ἡμῖν πλεῖον ἡ πέντε ἄρτοι καὶ ἰχθύες δύο, εἰ μήτι πορευθέντως ἡμεῖς ἁγοράζωμεν εἰς πάντα τὸν λαόν τοῦτον βρῶματα.

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

Lk 9:14 Ἡμᾶς γὰρ ὠσεὶ ἄνδρες πεντακοσίους. Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλίσιας ἀνά πεντήκοντα.

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

Lk 9:15 Καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἄπαντας.

16And 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 κατέκλισαν, καὶ ἐδίδον τοῖς μαθηταῖς παρατίθεναι τῷ ὄχλῳ.

17And 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 ἑξορθάθησαν πάντες· καὶ ἤρθη τὸ περισσοῦσαν αὐτοὺς κλασμάτων, κόρινθοι δώδεκα.

18And they all ate and were satisfied, and their leftovers picked up were twelve large baskets of fragments.

Peter’s Confession of Messiah

Lk 9:18 ¶ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτῶν προσευχόμενον καταμόνας, συνήσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησαν αὐτούς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

19And 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 εἶπον, Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἡλιαν· ἄλλοι δὲ ὅτι Προφήτης τις τῶν ἀρχαίων ἀνέστη.

20And they in answer said, "John the Baptizer; and others, Elijah; and others that a prophet, one of the Ancients, has risen again."

Lk 9:20 Εἶπεν δὲ αὐτοῖς, ὡμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν, Τὸν χριστὸν τοῦ θεοῦ.

21And he said to them, "But you, who do you maintain me to be?" And Peter in answer said, "The Christ of God."

Jesus Predicts His Death

Lk 9:21 Ὅ δὲ ἐπιτιμήσας αὐτοῖς παρῆγγειλεν μηδενὶ εἶπείν τούτο,  

22But he, admonishing them, charged them to tell this to no one,  

Lk 9:22 εἶπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλά παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσηται.

23saying, "The Son of Man must suffer many things and be rejected by the elders, the chief priests, and Torah scholars, and be killed, and on the third day rise again."
Lk 9:23 "Ελεγεν δὲ πρὸς πάντας, ἕξετε ὅπως μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτο μοι.

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

Lk 9:24 Ὁς γὰρ ἔτη θέλη τὴν ψυχὴν αὐτοῦ σώσαι, ἀπόλεσαι αὐτὴν• ὥς δὲ ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, ὥστε σώσει αὐτὴν.

24For whoever wants to save his life will lose it; but whoever loses his life for my sake, this one will save it.

Lk 9:25 Τί γὰρ ὄφελεται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἡ ἐξισομοιεῖται;

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 Ὅς γὰρ ἄν ἐπαίσχυνθη μὲ καὶ τοὺς ἔμοις λόγους, τούτοις ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχύνθησατ, ὥστε ἐλθῇ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων.

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

Lk 9:27 Λέγω δὲ ὑμῖν ἄλλος, εἰς τινας τῶν ἔτη ἑστώτων, οἳ ὁ μὴ γεύσωται βασιλέα, ἔως ὅτι ἀδοσιν τὴν βασιλείαν τοῦ θεοῦ.

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

The Transfiguration

Lk 9:28 Ἡ ἔγενετο δὲ μετὰ τοὺς λόγους τούτους ὑμεῖς ἠμέρα ὁκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰάκωβον 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.

Lk 9:29 Καὶ ἔγενετο, ἐν τῷ προσεύχεσθαι αὐτοῦ, τὸ εἰδώς τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἤμαστιν αὐτοῦ λευκὸς ἑξαστάτων.

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

Lk 9:30 Καὶ ἰδοὺ ἄνδρες δύο συνελάλοικον αὐτῷ, ὡς ἤσαν ἔνας ἰησοῦς καὶ ἡλίας,

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

Lk 9:31 οἱ δὲ ὄψινς ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ ἐν ἔμελλεν πληροῖν ἐν ἕρωταλήμ.

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

Lk 9:32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἔσαν ἐξηκρασμένοι ὑπὸ τεκνικὴν ἐν κυρίων τοῦ δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεποίησαν αὐτῷ.

32But Peter and the ones with him were heavy-eyed with sleepiness. But when they had fully wakened up, they saw his glory, and the two men standing with him.

Lk 9:33 Καὶ ἔγενετο, ἐν τῷ διαχωρίζεσθαι αὐτούς ἀπ’ αὐτοῦ, ἐπέστη Πέτρος πρὸς τὸν ἤμας, ἔστητα, καλὸν ἄντι ἡμᾶς ὥστε εἶναι καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ μίαν Μωσῆς, καὶ μίαν Ἡλίας μὴ εἰδὼς δὲ λέγει.

33And it came about that as those were moving off from Jesus, Peter said to him, "O Master, it is good for us to be here, and we should make three shelters, one for you and one for Moses and one for Elijah." (Not knowing what he is saying.)
Lk 9:34 Ταύτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτοῦ· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνου εἰσέλθεν εἰς τὴν νεφέλην.

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

Lk 9:35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Οὐτός ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκούστε.

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

Lk 9:36 Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, ἐφείδο ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἑσίγνησαν, καὶ οὐδὲνι ἀπῆγγελαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὄν εἰσώρακαν.

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

The Disciples Accused of Impotence to Heal

Lk 9:37 Ἡ ἐγένετο δὲ ἐν τῇ ἐξής ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὀρέως, συνήντησαν αὐτῶν ὅλος πολὺς.

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

Lk 9:38 Καὶ ἰδοὺ, ἀνήρ ἀπὸ τοῦ ἱλίου ἀνεβόσεν, λέγων, Διδάσκαλε, δέομαι σοι, ἐπίβλεψα ἐπὶ τὸν υἱόν μου, ὅτι μονογενῆς ἐστίν μου.

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

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

b And even so the majesty of God. And while everyone marvelled at all that Jesus had done, he said to his disciples,

c 44 Θεία ώμες εἰς τὰ ὄρα ύμων τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χείρας ἀνθρώπων.

44"You place into your ears these words. For the Son of Man is about to be transferred into the hands of human beings."
Lk 9:45 ὁ δὲ ἤγνωσον τὸ τῆμα τοῦτο, καὶ ἦν παρακεκλομένων ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτῶν καὶ ἐφοβοῦντο ἐρωτήσαι αὐτὸν περὶ τοῦ τῆματος τοῦτο.

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.201 And they were afraid to ask him about this statement.

Who Is the Greatest?

Lk 9:46 Ἐστιν οὖν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἄν εἴη μείζων αὐτῶν.

46So contention came into them, as to who of them was greatest.204

Lk 9:47 Ὅδε ἦν ἵππος ιδών τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ’ ἑαυτῷ.

47But Jesus, when he saw205 the contention of their hearts, took a child by the hand, and stood him next to himself.

Lk 9:48 καὶ εἶπεν αὐτοῖς, ὡς εὰν δέσηται τούτο τὸ παιδίον ἐπὶ τῷ ὑπόμοιμα μοι ἐμὲ δέχεται· καὶ ὡς εὰν ἐμὲ δέχηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ύπάρχων οὗτος ἔσται μέγας.

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

Do Not Hinder Other Camps of God’s People

Lk 9:49 Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὑπόμοιμα σου ἐκβάλλοντα δαιμόνια· καὶ ἐκκυψάμεναν αὐτῶν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.

49And in response, John said, "Master, we saw someone casting out demons in your name, and we stopped him; because he is not following you together with us."207

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201 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."

202 9:46a Verse 46 begins with the conjunctive or transitional particle δέ. 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.

203 9:46b The Greek phrase is the verb εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς. Εἰσέρχομαι means "enter into," and the preposition ἐν would usually mean "in," but speaking of a group, as here, could mean "among." The BAG lexicon gives two possibilities for εἰσέρχομαι, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Εἰς..." says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the ἐν 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 Blass and Bauer are authorities too great to controvert.

204 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.


206 9:49a The Greek verb for "stop" or "bar," κολώνω, in the NA28 text is in the imperfect form, which DeBrunner in §262 says is a "conative imperfect," which means "tried to prevent." A little over half of my English translations agree, and render this as "tried to" stop, or something similar.
Lk 9:50 Kai εἶπεν πρὸς αὐτόν ὁ Ἰησοῦς, Μὴ κωλύσε· ὦς γὰρ οὐκ ἐστίν καθ’ ἡμῶν ὑπὲρ ἡμῶν ἐστίν.

58But Jesus said to him, "Do not stop such, for someone who is not against us is for us."

**Jesus Rejected by a Samaritan Village**

Lk 9:51 ¶ Εγένετο δὲ ἐν τῷ συμπληρωθαί τάς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἑστήραξεν τὸν πορεύεσθαι εἰς Ἰερουσαλήμ,

53And 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 Σαμαρείτων, ὡστε ἐτοιμάσατο αὐτῷ.

54And he sent out messengers before his face. And when they proceeded forth they went into a Samaritan village, so as to prepare it for him.

Lk 9:53 καὶ οὐκ ἐδέχατο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευομένου εἰς Ἰερουσαλήμ.

55And they did not welcome him, because his face was heading toward Jerusalem.

Lk 9:54 Ἰδοντες δὲ οἱ μαθηταί αὐτοῦ ἴκωκος καὶ ἰωάννης εἰπόν, Κύριε, θέλεις εἴπωμεν πῦρ καταβαθήναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλώσωσιν αὐτούς, ὡς καὶ Ἡλίας ἐποίησεν;

56And when they saw this, his disciples James and John said, "Lord, do you will that we command fire to come down from heaven and consume them as also Elijah did?" 208

Lk 9:55 Ἐπαφείς δὲ ἐπετίμησαν αὐτοῖς, καὶ εἶπεν, Οὐκ οἶδατε οὗ πνεύματος ἔστε ὑμεῖς·

57But when he turned to them, he rebuked them, and said, "You do not know what spirit you are of.209

Lk 9:56 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἠλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σώσαι. Καὶ ἐτοιμόρευσαν εἰς ἔτεραν κώμην.

58For the Son of Man came not to destroy people's lives, but to save them.210 And they moved on, to a different village.

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207 9496 According to DeBrunner, BDF §193(1), this is an "associative (commutative) dative," thus, not meaning "following us," but rather, "following [you] together with use."

208 954 txt αὐτοῖς ὡς καὶ Ἡλίας ἐποίησεν "even as Elijah did?" A C D E G H K M U W Γ Δ Θ Π Ψ 0211 f1 f13 2 28 33 69 124 180 205 346 565 597 700 788 1006 1009 1010 1011 1079 1195 1216 1220 1342 1243 1253 1344 1365 1424 1505 1546 1646 M Lect itd.f syr p,h pal cop bopt geo² slav Basil (Chrysostom) TR [HF] RP f1 αὐτοῖς ὡς Ἡλίας ἐποίησεν 892 it abcl f13 or rv vgss (Ambrosiaster) Gaudentius Augustine. / omit P56 P75 N B L Ξ 17 157 579 700 854 1241 1342 1612 1627 1675 2735 2786 itaur e1 vg syr p56 cop sa bopt eth msg arm geo Diatess Cyril Jerome TH NA28 [β]

209 955 txt καὶ εἶπεν, Οὐκ οἶδατε οὗ πνεύματος ἐστε υμεῖς Μ Y P f13 2 346 669 1675 it abcl f13 or vgl cl l cl geo f13 slav Ambrosiaster Ambrose Clement? Chrysostom Epiphanius Didymus TR HF RP f1 καὶ εἶπεν, Οὐκ οἶδατε ποιού πνεύματος ἐστε Δ 700 1216 2174 itd geo (Epiphanius) Chrysostom TheodoreP vid f1 καὶ εἶπεν, Οὐκ οἶδατε ποιοῦ πνεύματος ἐστε U Γ Λ 69 124 788 f1 καὶ εἶπεν, Οὐκ οἶδατε ποιοῦ πνεύματος ἐστάτ θ f1 καὶ εἶπεν, Οὐκ οἶδατε ποιοῦ πνεύματος ἐστάτ θ f1 Μ 1365 2148 2882 1690 f1 καὶ εἶπεν, Οὐκ οἶδατε ποιοῦ πνεύματος ἐστάτ θ υμεῖς Θ f1 καὶ εἶπεν, καὶ πορευμένον ἀυτῶν εἶπεν τις πρὸς αὐτὸν Οὐκ οἶδατε ποιοῦ πνεύματος (ἐσται Swanson) (ἐσται UBS4) 579 f1 omit P56 P75 K A B C E G H L S V W Δ Ψ Ω 047 0211 28 33 157 565 892 1009 1010 1071 1241 1342 1244 1675 2786 Lect P2 AD 1/3 μaur e1 vg syr p56 cop sa bopt eth P2 slav msg Basil Cyril-Jerusalem Jerome NA28 [α]. The main longer readings are: "...and said, 'You do not know what spirit you are of/ 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 1079 1230 1242 1243 1253 1292 1344 1355 1546 1566 2542.

210 956 txt ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου οὐκ ἠλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σώσαι Κ Y P f13 2 246 2542 2882 it f13 sa cop bopt arm (goth omit ἀνθρώπων) Clement? Ambrose TR HF RP f1 ὁ Υἱὸς τοῦ ἀνθρώπου ἠλθεν ψυχὰς ἀνθρώπων ἀποκτείναι, ἀλλὰ σώσαι. Μ 124 700 1216 1230 1253 1646 / ὁ Υἱὸς τοῦ ἀνθρώπου ἠλθεν ψυχὰς ἀνθρώπων ἀποκτείναι, ἀλλὰ σώσαι. Γ / ὁ Υἱὸς τοῦ ἀνθρώπου ἠλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σώσαι Θ Λ f1 69 579 788 1195 it abcl / Ο ὁ Υἱὸς τοῦ ἀνθρώπου ἠλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σώσαι itaur e1 vg f1 omit P56 P75 K A B C E G H L S V W Δ Ψ Ω 047 0211 28 33 157 565 669 892
The Cost of Following Jesus

Lk 9:57 Ὁ ἔγενετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.

57And it came about that as they were proceeding on the way, someone said to him, "I will follow you, wherever you may go Master."

Lk 9:58 Καὶ εἶπεν αὐτῷ ὁ ἠσσοῦς, Ἄλλοις δὲ τοὺς φωλευτοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις• ὁ δὲ ύπος τοῦ ἀνήρμος συν έχει πού τὴν κεφαλήν κλίνη.

58And 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."

Lk 9:59 Εἶπεν δὲ πρὸς ἑτέρον, Ἀκολουθήσω σοι, κύριε. Εἶπεν αὐτῷ, ἐπίτρεψόν μοι ἀπελθόντι πρώτων τὰ ψάρια τοῦ παιδίου σου.

59And to another man, he said, "Follow me." But he said, "Lord, give me leave to first go and bury my father."

Lk 9:60 Εἶπεν δὲ αὐτῷ ὁ ἠσσοῦς, Ἀφες τοὺς νεκροὺς βάψαι τοὺς ἐαυτῶν νεκροὺς• οὐ δὲ ἀπελθόντων διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

60But Jesus said to him, "Leave those who are dead to bury their dead themselves; and you, after you have come away,211 you publicize the kingdom of God."

Lk 9:61 Εἶπεν δὲ καὶ ἑτέρος, Ἀκολουθήσω σοι, κύριε. Πρώτων δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἰκόν μου.

61And another also said, "I will follow you, Lord. But first give me leave to say farewell to my household."

Lk 9:62 Εἶπεν δὲ ὁ ἠσσοῦς πρὸς αὐτόν, Οὐδεὶς ἐπιβαλῶν τὴν χείρα αὐτοῦ ἐπ' ἄρτον, καὶ βλέπων εἰς τὰ ὅπως, εὐθεῖας ἑστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

Chapter 10

Jesus Sends Out the Seventy-Two

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

1And after these things, the Lord appointed also another seventy,212 and sent them out two by two before his face and place where he himself was about to go.


1009 1010 1071 1241 1342 1424 1675 2786 LecηtP, AD 1/3 itL vgst syr5 copia, bo55 ethP slav mss Basil Cyril Jerusalem Epiphanius Jerome Marcion Chrysostom Didymus TH NA28 [A]. These are other witnesses for the TR/HF reading, which are not listed in Swanson or UBS53, so I don’t know which of the minor variants they have: 180 205 597 1006 1243 1292 1365 1505.

211 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: ἐπίτρεψον ("give me leave"), ἀπέρχομαι (twice, "go off" and "come away"), and φερμπι ("leave").

212 1011 τοῦ ἐβδομήκοντα Χ Α Α Α Α Α ΑΛ ΣΗΘΛΤΤΧΓΔΘΛΞΠTplRG 328 29 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1424 1424 1505 Mt itL ex7 syr5, h copia, bo55 eth P slav Marcion° Tr-lat Clem Or Eus Bab Cyr Thodoret; Tert Ambrose evid. Jer TR RP TH // ἐβδομήκοντα μαθητὰς Lect (syr72//) // ἐβδομήκοντα δυὸ P75 B D M 0181 372 it, latt, p, b, d, r, l vg syr5; copia, homia, arm geo Dialett Adam ApostCon Ambrosiaster Aug Marcion A SBL (NA28 [660]) IC // lac P75 F N P Q T 33. See Endnote #2 at the end of this document, which more fully discusses this question.
Lk 10:2 "Ελεγεν οὖν πρὸς αὐτοὺς, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεῖ θητεῖ τὸν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάταις εἰς τὸν θερισμὸν αὐτοῦ.

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

Lk 10:3 ὑπάγετε· ἵδιο, ἕως ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

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

Lk 10:4 Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὃδὸν ἀσπάσωθε.

4You must carry neither moneybag, nor knapsack, nor sandals, and greet no one along the way.213

Lk 10:5 Εἰς ὃν δὲ ἄν οἰκίαι εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.

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

Lk 10:6 Καὶ εὰν ἢ ἢ ἡκείνις ἠερήνης, ἐπαναπούστεται ἐπὶ αὐτοῦ ἢ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφι' 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 'Εν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Μὴ μεταβάϊνετε ἐξ οἰκίας εἰς οἰκίαν.

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

Lk 10:8 Καὶ εἰς ὃν ἄν πολίν εἰσέρχησθε, καὶ δέχουνται ὑμᾶς, ἐσθίετε τὰ παρατίθεμενα ὑμῖν,

8And into whatever house you enter that214 they welcome you, eat the things being set before you,

Lk 10:9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἁσθενεῖς, καὶ λέγετε αὐτοῖς, "Ἡγγικέν 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 ὃν δὲ ἄν πολίν εἰσέρχησθε, καὶ μὴ δέχουνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς ἐπάτε,

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

Lk 10:11 Καὶ τὸν κοινοτρόν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλην τούτου γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

Lk 10:12 Λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

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

Lk 10:13 Όοιξαί σοι, Χοραζίν, οὐξά σοι, Βηθσαϊδα· ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἐν ἐν σάκκῳ καὶ σποδῶ καθήμεναι μετενόησαν.

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

Lk 10:14 Πλην Τύρῳ καὶ Σιδώνι ἄνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.

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

Lk 10:15 Καὶ οὐ, Καπερναοῦ, ἢ ἐως τοῦ οὐρανοῦ ψωθεῖσα, ἢ ἐκ οἴκου καταθησθήσῃ.

15And you, Capernaum, which has been lifted up to heaven, you will be cast down to Hades!

213 10:5 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.

214 10:8 A Hebraism, the substituting of καί for ὅτι. Also in verse 10.
Lk 10:16 Ο ἀκούων ὑμῶν ἐμοὶ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ 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 ¶ Ὑπεστρέψας δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, ἱερόν, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι σου.

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

Lk 10:18 Ἑπεύρον τὸν Σατανᾶν ὡς ἀστρατήν ἐκ τοῦ οὐρανοῦ πεσόντα.

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

Lk 10:19 Ἐκεῖνος, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατρὸς ἐπάνω ὅσως καὶ σκορπίων, καὶ ἐπὶ πᾶσιν τὴν δύναμίν τοῦ θεοῦ• καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

19Behold, I give 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 Πολὺς ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται• χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγραφέν ἐν τοῖς οὐρανοῖς.

20Nevertheless, 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 ὑπέρ ἠγαλλίασατο τὸ πνεῦμα ὁ Ἰησοῦς, καὶ ἐπεύρον ἔξωμολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπεκάλυψας αὐτά νηπίοις. Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου.

21In that same hour, Jesus 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.

Lk 10:22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου• καὶ οὕτως γινώσκει τί ἔστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἔστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱός ἀποκάλυψαι.

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

Lk 10:23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἑαυτὸν εἶπεν, Μακάριοι οἱ ὀφθαλμοί οἱ βλέποντες αὐτόν.

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

Lk 10:24 Λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφητεύει καὶ βασιλεῖς ἤθελσαν ἰδεῖν ὁ υἱὸς θεοῦ· ἀλλὰ οὐκ ἔδωκαν.· καὶ ἀκούσατε αὐτόν.· καὶ οὐκ ὠφελήθησαν.

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

The Good Samaritan

Lk 10:25 ¶ Καὶ ἰδοὺ, νομικὸς τις ἀνέπτυξεν αὐτόν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσῃ;

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

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215 10:17 Τοῦτο ἐβδομήκοντα Περὶ ὧν τὰς ἐπηρεάζοντος ὑμῶν ἑαυτὸν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσῃ;
Lk 10:26 'O de év en prós autón, En tí wómu tí gérraptaí; Pías anagnwóskeis;

26And he said to him, "What is written in the law? What is your reading of it?" 216

Lk 10:27 'O de ápokritheis eípen, 'Agapísseis kúrión to théon sou, ex élhís tís karbías sou, kai ex élhís tís psuchís sou, kai ex élhís tís íschús sou, kai ex élhís tís diánóías sou* kai tón pléasíon sou ws seautón.

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

Lk 10:28 Eípen de autó, 'Oreibós ápékrisíth* toúto poiei, kai zésh.

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

Lk 10:29 'O de théloun diákaioin éautón eípen prós tón 'Iρóoun, Ká tís éstín mou pléasíon;

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

Lk 10:30 'Ýpolabóv de 'O 'Iroús eípen, 'Anfroumós tís kataébaínen ánpo 'Ierousalími eis 'Ierichó, kai láptaisi perípsewe, oí kai ékduástantes autón kai pléagás épitheýntes ápílbóv, áfentes hmiánthi tughánonta.

30And 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 for half dead, as indeed he was. 217

Lk 10:31 Kata sugkurián de iereús tís kataébaínen év tē ódō ékéínη* kai idōn autón ántrapílhlhevan.

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

Lk 10:32 'Ómouós de kai leúthi geýmenos kata tón topón eláwvn kai idōn ántrapílhlhevan.

32And likewise also a Levite, when he was near that place, he came, and saw, 218 and passed on around.

Lk 10:33 Samaraéíthi de tís ódeúówn hílsen kat' autón, kai idōn autón ésplagchnísth.

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

Lk 10:34 kai próselwv kataébisen tá tráumata autón, épichwv eláion kai sónon épibíbasa de autón épi tó idōn khtíos, hígaen autón eis pandocheion, kai éphemelhí autóu.

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.

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216 10:26 The Greek says literally, "How do you read it?" The BDAG lexicon says this means "What does it say."

217 10:30 txt hmiánthi tughánonta A C E G H K M N S U X W Y Γ Δ Π Ψ 070 f¹ 2 28 157 565 892 1071 1342 1424 2542 3 TR RP f2 hmiánthi P⁴³ P⁵⁷ K B D L Θ Ξ f2 22 33 579 700 1241 TH NA28 (f) lac F P Q T. The BDAG lexicon says this reading means "leaving him for half dead, as indeed he was." The BDF grammar §414(1) glosses the word tughánontai as "happen to be." Thus: the bandits supposed that he was half dead without knowing for sure, but it so happens that he was indeed half dead.

218 10:32 txt geýmenos kata ton topón eláwvn kai idōn C K N W Θ f³ 2 565 2542 3 TR RP geýmenos kata ton topón eláwvn kai idōn NA28 (f) geýmenos kata ton topón eláwvn kai idōn autón A Y Γ Δ 124 157 892 1071 1424 syrh cop geýmenos kata ton topón kai idōn Ψ geýmenos kata ton topón idōn autón syrh arm geýmenos kata ton topón kai idōn autón D Π lat geýmenos kata ton auton topón eláwvn kai idōn Ψ geýmenos kata tin odón eláwvn kai idōn 28 geýmenos kata ton topón eláwvn kai idōn Ψ P⁷⁵ Ν B L Ξ 070 f 33 700 892 1241 SBL TH omit (h.t.) Ν* lac F P Q T
And on the morrow, as he left he took out two denarii, gave them to the innkeeper, and told him, 'Take care of him, and whatever you spend beyond this, I will reimburse you when I return.'

Now then, which of these three seems to you a neighbor for the one who fell among bandits?

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

Jesus At Mary and Martha's House

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

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

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

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

Chapter 11

Prayer

And 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."

One denarius was worth a day's wage.
Lk 11:2 Eἰπεν δὲ αὐτοῖς, ὃταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὡς ἐν τοῖς οὐρανοῖς, ἀγαπαθήσω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γεννηθῶ τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 2

And he said to them, "When you pray, say: "Our Father who is in heaven," hallowed be your name. May your kingdom come. May your will be done: as in heaven, also on the earth." 221

Lk 11:3 Τὸν ἄρτον ἡμῶν τὸν ἐπισκόπον δίδου ἡμῖν τὸ καθ' ἡμέραν.

3Give us each day our daily bread.

Lk 11:4 Καὶ ἰέρει ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὅσεῖλοντι ἡμῖν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

4And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation, but deliver us from evil." 222

Lk 11:5 Καὶ εἶπεν πρὸς αὐτοῖς, Τίς εἶ ὡς ἡμῖν ξείει φίλον, καὶ πορεύεσθαι πρὸς αὐτὸν μεσονύκτιον, καὶ εἰπῇ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

5And he said to them, "Suppose one of you shall have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves,'

Lk 11:6 ἐπειδὴ φίλος παρεγένετο εὖ ὑμῖν πρὸς με, καὶ οὐκ ἔχω διὰ παραθήσω αὐτῷ.

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

Lk 11:7 κακείνος ἐσωθὲν ἀποκριθεὶς εἴπῃ, Μὴ μοι κόπους πάρεξε· ἢδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὗ δύναμαι ἀναστάς δοῦναί σοι.

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

Lk 11:8 Λέγω ἡμῖν, εἰ καὶ οὗ δώσει αὐτῷ ἀναστάς, διὰ τὸ εἶναι αὐτὸν φίλον, διὰ γε τὴν ἀναίθειν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ δοῦν χρῆξε.

8I tell you, even if he will not get up and give him something because of his friendship, yet because of his harsh persistence he will get up, and give him as much as he needs.

Lk 11:9 Κἀγὼ ἡμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

9So I say to you: Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you.
Lk 11:10 Πάς γὰρ ὁ αἰτῶν λαμβάνει• καὶ ὁ ζητῶν εὐρίσκει• καὶ τῷ κρύοντι ἀνοίγεται.
10 For everyone who keeps asking, receives; and the person who keeps seeking, finds; and to the one who keeps on knocking, it will be opened.223
Lk 11:11 Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθων ἐπιδώσει αὐτῷ; Ἡ καὶ ἱχθύν, μὴ ἄντι ἵππους ὄφιν ἐπιδώσει αὐτῶι;
11 And which father among you, if his child will ask for bread, will give him a stone? Or also a fish, will hand him a snake instead?224
Lk 11:12 Ἡ καὶ ἐὰν αἰτήσῃ ψάριν, μὴ ἐπιδώσῃ αὐτῷ σκόρπιον;
12 Or again, if he asks for an egg, will hand him a scorpion?
Lk 11:13 Ἐὰν οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἁγαθά διδόντας τοῖς τέκνοις υἱῶν, πῶς μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἁγιόν τοῖς αἰτοῦσιν αὐτῶι;
13 If you, then, though you are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?"

Jesus and Baalzibbul

Lk 11:14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν. Ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός• καὶ ἐθαμάσαν οἱ ὄχλοι.
14 And he was casting out a demon, and it was of muteness.225 And it came about that after the demon went out, the mute man spoke. And the crowd was amazed.
Lk 11:15 Τινὲς δὲ ἐξ αὐτῶν ἕπον, Ἐν Βεελζεβούλ ἐρχόντων τῶν δαιμόνων ἐκβάλλει τὰ δαιμόνια.
15 But some of them said, "It is by Ba'al-zibbul,226 the prince of demons, that he drives out demons."

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223 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.

224 11:11 arton mu lîthon epîdosei autô h kai iythun mu ânti iythos orîn A E R W M it* syr(c-z,h) (copbc) eth (geo) (Adam) (Sev) RP
arton mu lîthon epîdosei autô h kai iythun mu ânti iythos orîn K L it* syr(a,b,d) eu vg aug
arton mu lîthon autô epîdosei h kai iythun airopseai mu ânti iythos orîn D
arton mu lîthon epîdosei autô ei kai iythun mu ânti iythos orîn TR
arton mu lîthon epîdosei autô ei kai ean airopsei wîn mu epîdosei autô skopôn h kai iythun mu ânti iythos orîn C

iythun kai ânti iythos orîn P46 P75c B it* syr* cop* arm
lac
cop* arm

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

225 11:14 txt kowoud daimonion kai auto h kowoud A C E R W M lat syrth eth geo Cyplim TR RP f daimonion [kai auto h] kowoud NA28 (C) f daimonion kowoud P46 P75 K A* B (D) l syr* copsa2(2)arm SBL TH f lac N P Q T Ε

226 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'alzibbul, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Ba'al. Later the name Baalzibbul became associated with the Aramaic Beeldebaa, "enemy." Thus the conflation of Ba'alzibbul and Beeldebaa, "Beelzebub," came to be a name for Satan. To avoid confusion in all these names, this author thought it best to revert to the original form of the name.
And others, testing him, wanted from him a sign out of heaven.

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

But a strong man, fully armed, guards his own castle, his possessions are safe.

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

And when it arrives, it finds the house unoccupied, swept and put in order. And when 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."
The Sign of Jonah

Lk 11:29 ¶ Τῶν δὲ ὄχλων ἐπαθροιζομένων ἢρξατο λέγειν, Ἡ γενεὰ αὐτῇ πονηρά ἐστίν· σημεῖον ἐπιθέτει, καὶ σημεῖον οὗ δοθήσεται αὐτῷ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

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 the prophet Jonah." Lk 11:30 Καθὼς γὰρ ἔγενετο Ἰωνᾶς σημεῖον τοῖς Νινευταῖς, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου 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 Βασιλείασα νότον ἐγερθῆσεται ἐν τῇ κρίσει μετὰ τῶν ἄνδρών τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τῆς σοφίας Σολομόνος, καὶ ἰδού, πλείον Σολομόνος 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.

Lk 11:32 Ἀνδρὲς Νινευῖς ἀναστησόμενοι ἔν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλείον Ἰωνᾶ ὄδε.

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 ¶ Οὔδείς δὲ λύχνων ἀφας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

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

Lk 11:34 Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ φωταλμός· ὅταν οὖν ὁ φωταλμός σου ἀπλοῦς ἦ, καὶ ὅλον τὸ σῶμα σου φωτεινὸν ἐστίν· ἐπὰν δὲ πονηρὸς ἦ, καὶ τὸ σῶμα σου σκοτεινὸν.

The lamp of the body is the eye. Therefore 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.

Lk 11:35 Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοί σκότος ἐστίν.

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

Lk 11:36 Εἰ οὖν τὸ σῶμα σου ἄνω φωτεινόν, μὴ ἔχοι τι μέρος σκοτεινόν, ἐσται φωτεινὸν ἄνω, ὡς ὅταν ὁ λύχνος τῆς ὀμπρή φωτίζῃ σε.

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

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229 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.

230 11:34 Literally, "if your eye is evil." From the Hebrew, יָשִיָּן - rāšāḥ 'ayin; see the endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept: http://www.bibletranslation.ws/trans/markwgrk.pdf
Six Woes

Lk 11:37 ¶ Ἐν δὲ τῷ λαλῆσαι, ἡρώτα αὐτὸν Φαρισαίος τις ὡς ἀφιετήσῃ 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 Ὅ δὲ Φαρισαίος ἰδὼν ἔθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

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

Lk 11:39 Εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξωθήνεν τοῦ ποιητήρου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐξωθήνεν ὑμῶν γέμει ἀρπαγής καὶ πονηρίας.

39And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness and wickedness.

Lk 11:40 Ἀφρονεῖς, οὐχ ὁ ποιήσας τὸ ἐξωθηκός καὶ τὸ ἐξωθήνεν ἑποίησεν;

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

Lk 11:41 Πλὴν τὰ ἐνῶντα δότε ἐλεημοσύνην καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν.

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

Lk 11:42 ¶ ΄Αλλ' οὐαὶ υἱῷ τοῦ Φαρισαίου, ὅτι ἀποδεκατούετε τὸ ἡδύσαμον καὶ τὸ πήγανον καὶ πάν λάχανον, καὶ παρέχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ ταῦτα ἐδει ποιῆσαι, κάκεινα μὴ ἀφίησιν.

42But woe to you, Pharisees! For you tithe the mint, and even the rue and every kind of garden herb, and neglect the justice and the love of God. These latter things you ought to practice, without leaving the former undone.

Lk 11:43 Οὐαὶ υἱῷ τοῦ Φαρισαίου, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

43Woe to you, Pharisees! For you love the prominent seats in the synagogues, and the greetings in the marketplaces.

Lk 11:44 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκρίται, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω ὧν οἴδατε.

44Woe to you Torah scholars and Pharisees, you hypocrites! For you are like graves that are not marked, and the people when walking over them do not know it."
And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."

Lk 11:46 Ο δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐκαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοῖ εἰπ τῶν ἀκτύλων ὑμῶν οὐ προσφατέετο τοῖς φορτίοις.

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

Lk 11:47 Οὐκαί ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

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

Lk 11:48 Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτούς τὰ μνημεῖα.

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

Lk 11:49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ εἰς αὐτῶν ἀποκτενοῦσι καὶ εἰκώδεσον*

For this reason also the wisdom of God has said, 'I am sending to them prophets and apostles; and some of them, which were sent to them, will kill them, and some of them they will persecute,'

Lk 11:50 Ἡ ἐκκλησία τὸ ἀίμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ὁμοίου μεν τὸν αὐτὸ ἀιώνα καὶ τοῖς εἰσερχομένοις ἐκκλησία.

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

With 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 τοῦ αἵματος Ἁβελ ἔως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολογημένου μεταξὺ τοῦ θυσιαστήριου καὶ τοῦ οἴκου. Ναί, λέγω ὑμῖν, ἐκκλησίησεται ἀπὸ τῆς γενεᾶς ταύτης.

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

Lk 11:52 Οὐκαί ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλείδα τῆς γνώσεως αὐτοῦ ὑμῖν εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκκλησία.

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

And after he said these things to them, the Torah scholars and Pharisees began to be extremely hostile, and to provoke him to speak unpreparedly about a great variety of topics,
Chapter 12

Warnings and Encouragements

Lk 12:1 Ἐν οἷς ἔπιστανεσίων τῶν μοριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἄλλησιν, ἥρατο λέγειν πρὸς τὸσ μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἕαυτοι ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἦτις ἐστὶν ὑπόκρισις.

2When a vast multitude had gathered, such that they were trampling on one another, he began to say to his disciples first, "Be on your guard against the yeast of the Pharisees, which is hypocrisy.

Lk 12:2 Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν ὁ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν δ ὁ 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 Ἀνθ’ ὃν δόσα ἐν τῇ σκότῳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὁ πρὸς τὸ οὐς ἐξαλίσθη ἐν τοῖς τομείς, 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 housetops.

Lk 12:4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, καὶ μετὰ ταῦτα μη ἔχοντων περισσότερον τι ποιήσατε.

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

Lk 12:5 Ὑποδείξω δὲ ὑμῖν τίνα φοβήσατε· φοβήσατε τὸν μετὰ τὸ ἀποκτείνα ἔξουσιαν ἔχοντα ἐμβάλειν εἰς τὴν γένναν, καὶ λέγω ὑμῖν, τοῦτον φοβήσατε.

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 Οὐχὶ πέντε στροφαὶ πωλεῖται ἄσσαρια δύο; Καὶ ἐν ἔξ ἀντων οὐκ ἐστὶν ἐπιλελημμένον ἐνώπιον τοῦ θεοῦ.

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

238 11:53a τὰτ λεγοντις δε αυτω ταυτα προς αυτους Α E W M syr P TR RP  /= λεγοντος δε ταυτα προς αυτους ενυπον παντος του λαου D (it) (syrā,c,hmg) arm  /= κακεθειν εξαλοντος αυτου P75 (_*τες*) Ν B C L syr P hmg cop sa bo TH NA28  */  /= κακεθειν εξαλοντος P46  */  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.

239 11:53b The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστομάτιζω, of which we do not have a large sampling in Greek literature. You will find a great variety of renderings of it in the English translations. I have stuck with the most ancient and traditional interpretation.

240 11:54 τὸν να κατηγορησωσιν αυτου C E W M lat vg syr (c)p,l TR RP  /= να κατηγορησωσιν αυτου A W  */  να ειρωνιαν κατηγορησι αυτου D  /= omit P45 P75 N B L syr P hmg cop sa bo TH NA28  */  lac N P Q T.

241 12:2 The particle δὲ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one's true inner motives, a pretention. A hypocrite has a secret life.

242 12:6 Literally, "two assarion," which were little fragments of brass coin. It means, practically, "a pittance, a trifle, a doit." We say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point.
Lk 12:7 Άλλα καὶ αἱ τρίχες τῆς κεφαλῆς ύμῶν πάσαι ἡρίζωμαι. Μή οὖν φοβεῖσθε· πολλῶν στροφῶν διαφέρετε.

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

Lk 12:8 Λέγω δὲ ύμιν, Πάς δὲς ἐν ὅμοιοι ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὑμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἁγγέλων τοῦ θεοῦ.

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 ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθείσαι ἐνώπιον τῶν ἁγγέλων τοῦ θεοῦ.

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

Lk 12:10 Καὶ πᾶς ὁς ἐρεί λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἁγιόν πνεύμα βλασφημῆσαι οὐκ ἀφεθήσεται.

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

Lk 12:11 Ὄταν δὲ προφῆτας ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τὶ ἀπολογηθήσῃ, ἢ τὶ εἶπητε·

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

Lk 12:12 τὸ γὰρ ἁγιόν πνεῦμα διδαξεῖ ὑμᾶς ἐν αὐτῇ τῇ ἁριᾷ, ἀ δει εἰπείν.

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

False Financial Security

Lk 12:13 Ἐπεν δὲ τις αὐτῷ ἐκ τοῦ ὀχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἕμου τὴν κληρονομίαν.

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

Lk 12:14 Ὅ δὲ εἶπεν αὐτῷ, Ἀνθρώπε, τίς με κατέστησαν δικαστὴν ἢ μεριστὴν ἐφ᾽ ύμᾶς;

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

Lk 12:15 Ἐπεν δὲ πρὸς αὐτοὺς, Ὀράτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ἦπερ αὐτῷ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

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

Lk 12:16 Ἐπεν δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, Ἀνθρώποι τινὸς πλουσίου εὐφόρησεν ἡ χώρα·

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

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243 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 ἐκ, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." Blass, §220(2), and Bauer, IV 5, say it means "whoever acknowledges before me only, him also I will acknowledge before the angels of God."


245 12:15b Greek: οὐκ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. The preposition ἐκ (from) is the word posing some difficulty. Bauer, 3 f, says this means, "He does not live because of..." For the whole 3 f section he gives the meaning, "of the reason which is a presupposition for something: by reason of, as a result of, because of. This calls to my mind the verse in Proverbs where it says, "Guard your heart, for out of it are the issues of life."
Lk 12:17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρποὺς μου;

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

Lk 12:18 Καὶ εἶπεν, Τοῦτο ποιήσω· καθέλω μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεί πάντα τὰ γεννήματά μου καὶ τὰ ἁγαθά μου.

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

Lk 12:19 Καὶ ἐρώ τῇ ψυχῇ μου, Ψυχῇ, ἐχεις πολλὰ ἁγαθὰ κείμενα εἰς ἑτη πολλὰ· ἀναπαύου, φάγε, πίε, εὐφραίνου.

19 And he said to his soul, "Soul, you have much goods sitting there into many years. Relax, eat, drink, be merry."1

Lk 12:20 Εἶπεν δὲ αὐτῷ ὁ θεός, Ἀφρον, ταύτῃ τῇ νυκτί τὴν ψυχήν σου ἀπαίτεσθαι ἀπὸ σοῦ· ἠ δὲ ἣτοίμασας, τίνι ἔσται;

20 But God said to him, 'You fool, this very night they are demanding your soul back from you,’246 and the provisions you have made, whose will they be?'

Lk 12:21 Οὕτως ὁ θησαυρὸς σου εἰσπέρασεν, καὶ μὴ εἰς θεὸν πλούτων.

21 Such is the person saving up for himself, and not becoming rich to God.”247

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246 12:20 Bauer says this is a figure of speech, found in other writers such as Cicero, and Epictetus, using the concept of a human being's life as a loan. And that now, "they," the creditors, are demanding payment in full, of the loan, "calling in the loan." The Greek verb for "demand back," ἀπαίτεω, 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 ζῳ ἐκεῖνος ἀπαίτεσθαι, the same 3rd person, singular, passive inflection on ἀπαίτεω as on the verb κζητέω in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding." Apart from Bauer's explanation, this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind..." It implies in v. 17 that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." It should be noted that this is not an Aramaism or Semitism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verb form with or without an impersonal subject. But in the Greek New Testament, this is not consistently rendered as passive in English by Greek scholars. For example, in Revelation 12:6: ἵνα ἐκεῖ τρέφωσιν αὐτὴν 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!

247 12:21 Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς, used with the accusative form of the word God. Luke also uses this preposition with the accusativus as meaning "in." Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as
True Financial Security

Lk 12:22 ¶ Eἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ύμῖν λέγω, μὴ μεριμνᾷτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μὴδὲ τῶ σώματι, τί ἐνδύσοσθε.

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

Lk 12:23 Ἡ ψυχὴ πλείον ἔστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.

23Life means more than food, and the body more than clothes.

Lk 12:24 Ἐκατοννοσαίτε τοὺς κόρακας, ὅτι ὃς σπείρουσιν, οὐδὲ θερίζουσιν, οίς οὐκ ἔστιν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσο μᾶλλον ύμεις διαφέρετέ τῶν πετεινῶν;

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

Lk 12:25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

25Now which of you by worrying is able to add onto his lifespan one foot?248

Lk 12:26 Εἰ οὖν ὁστὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

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

Lk 12:27 Κατανοοῦσαι τὰ κρίνα πῶς αὐξάνει· οὐ κοπιά, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τοῖς τοῦτοι.

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

Lk 12:28 Εἰ δὲ τὸν χρόνον ἐν τῷ ἄγρῳ σήμερον ὄντα, καὶ αὐριόν εἰς κλῖβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυοι, πόσο μᾶλλον ὑμᾶς, ὅλγοπιστοί;

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 Ὑμεῖς μὴ ἵπτετε τί φάγητε, ἢ τί πίπτε· καὶ μὴ μετεωρίζεσθε.

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

Lk 12:30 Ταῦτα γὰρ πάντα τὰ ἐθνὶ τοῦ κόσμου ἐπιζητεῖ· ύμῶν δὲ ὁ πατὴρ ὑμῶν διὰ τοῦτο ἐχθρίζετε τοῖς τοῦτοι.

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 Πλην ἵπτετε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

31Only seek instead the kingdom of God, and all these things will be included for you.

Lk 12:32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδοκίσειν ὁ πατὴρ ὑμῶν δυναί ὑμῖν τὴν βασιλείαν.

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

Lk 12:33 Πωλήσατε τὰ ὑπάρχοντα ύμῶν καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιόμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπως κλέπτης οὐκ ἐγγίζει, οὐδὲ ὁ ἄνθρωπος διαφημίζεται·

33Sell your possessions, and give to the poor: make for yourselves money bags unfailing; in the heavens, where neither a thief ever gets close, nor a moth ever destroys.

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.

248 12:25 Literally, one cubit. There was an expression in classical Greek, πῆχυν ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Lk 12:34 ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.  
34For where your treasure is, there your heart will be also.

Be Ready

Lk 12:35 ¶ Ἑστωσαν ὑμῶν αἱ ὀσφύες περιεξωμέναι, καὶ οἱ λύχνοι καὶ γέμονοι.
35"You must keep your waists girded and your lamps burning,
Lk 12:36 καὶ ὅμοιοι ἀνθρώποις προδεχομένοις τὸν κύριον ἐντού, πότε ἀναλύῃ ἕκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, 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, they may knock immediately for him.
Lk 12:37 Μακάριοι οἱ δούλοι ἐκεῖνοι, οὕς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας ἁμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, 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 εἶν ἔλθη ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθη, καὶ εὐρή οὕτως, μακάριοι εἰσίν οἱ δούλοι ἐκεῖνοι.
38And those slaves are happy, whether he arrives, and finds them so, or even in the third watch.
Lk 12:39 Τότε δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποιά ὄρα ὁ κλέπτης ἔρχεται, ἐγγυόρρησεν ἵνα, καὶ οὐκ ἄρτηκεν διαργύρησεν τὸν οἴκον αὐτοῦ.
39And this you know, that if the manager of the household knew what hour the thief was coming, he would have kept watch and not allowed his house to be broken into.
Lk 12:40 Καὶ ὅμοιοι οὖν γίνονται ἐτοιμοὶ ὅτι ἢ ὥρα οὗ δοκεῖ ὁ οἶος τοῦ ἀνθρώπου ἔρχεται.
40Therefore you also must be the same, because the Son of Man is coming at an hour you would not think he would.

Lk 12:41 ¶ Εἶπεν δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας:
41Then Peter said to him, "Lord, are you saying this parable to us, or to everyone else as well?"
Lk 12:42 Εἶπεν δὲ ὁ κύριος, Τίς ἂρα ἐστίν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος; ὅν καταστήσῃ ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόειν ἐν καιρῷ τὸ σιτομέτριον;
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 δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.
43Happy will be that slave who when his lord comes, he finds doing so.
Lk 12:44 Ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πάσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτῶν.
44Truly I tell you, he will place them over all his possessions.
Lk 12:45 Ἑὰν δὲ εἶπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἀρξηται τύπτειν τὸν παῖδα καὶ τὰς παιδίσκας, ἐσθένει τε καὶ πίνει καὶ μεθύσκεται;  
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 ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ ὡρα ἐν ἡμέρᾳ τῆς προσδοκίας καὶ ἐν ὥρα ἣ ὡρα ὑπήρξει, καὶ διχοτομήσει αὐτῶν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων ἔχει.
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.

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249 12:42 ὁ οἰκονόμος καὶ φρόνιμος Ν Νετσίνα 2 ΑΚΛΜΥΓΠΦ Θ 3 2 3 2 3 7 0 0 1 0 7 1 ΤΡ Ρ 4 ο δούλος καὶ φρόνιμος Ν Κ Ξ 5 οικονόμος σφρόνιμος Ψ Β Ε ΓΗ Κ Ν Ρ Ψ Λ Δ Ψ Δ ω 2 2 8 5 6 5 5 7 9 1 4 2 4 ΤΗ ΝΑ 2 8 6 η 6 7 οικονόμος καὶ φρόνιμος ο αγαθός Δ 1 5 7 ο i o k o n o m o s κ α φ ο r o n i m o s Ν Ω Λ Τ Τ Η φ Ψ Γ Τ
Jesus Causes Division

Lk 12:49 ¶ Πάντα ἴσως εἰς τὴν γῆν, καὶ τί θέλω εἰ ἡδή ἀνήφθη;  
Lk 12:50 Ἄρα ἐάν ἐγένετο ὑμῖν ἄγαρ ἀπὸ τοῦ νόου πέντε ἐν τῷ οὐκ ἐν διαμερισμοῖς, τρεῖς ἐπὶ δυσίν, καὶ δύο ἐπὶ τρισίν.  
Lk 12:51 Πάντα δὲ οἰκονόματα πάντα ἐν τῷ οὐδενῷ εἰς τὴν γῆν, καὶ τί θέλω εἰ ἡδή ἀνήφθη;  
Lk 12:52 Ἀρκεῖ μοι καὶ τῷ κυρίῳ τῷ πατρὶ καὶ τῷ θεῷ, ὑμῖν δὲ οἰκονόματα ἐν τῷ οὐδενῷ εἰς τὴν γῆν, καὶ τί θέλω εἰ ἡδή ἀνήφθη;  
Lk 12:53 Ὁ λόγος ὁ τῶν διαμερισμῶν ἐν τῷ οὐδενῷ, εἰς τὴν γῆν, καὶ τί θέλω εἰ ἡδή ἀνήφθη;  
Lk 12:54 Ἀρκεῖ μοι καὶ τῷ κυρίῳ τῷ πατρὶ καὶ τῷ θεῷ, ὑμῖν δὲ οἰκονόματα ἐν τῷ οὐδενῷ εἰς τὴν γῆν, καὶ τί θέλω εἰ ἡδή ἀνήφθη;

Judge For Yourselves

Lk 12:55 Ἡμεῖς δὲ καὶ τοῖς ὄχλοις, ὅταν ἰδέη τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθεῖα δήλωσεν τοῖς ὄχλοις ἠκούσαν.  
Lk 12:56 Γενομένου δὲ τοῦ δυσκόλου, ἐκατέργασεν τὸν κύριον τῶν Ὀρρανίων ὀπίσω δοκιμάζων, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα.  
Lk 12:57 Εἶπεν δὲ ὁ Κύριος τῷ Πατρὶ, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα, ὅταν τοῖς Ὀρρανίων ὀπίσω δοκιμάζων, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα.  
Lk 12:58 Η τρίτη δὲ ὁ Κύριος τῷ Πατρὶ, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα, ὅταν τοῖς Ὀρρανίων ὀπίσω δοκιμάζων, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα.  
Lk 12:59 Ἡ τρίτη δὲ ὁ Κύριος τῷ Πατρὶ, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα, ὅταν τοῖς Ὀρρανίων ὀπίσω δοκιμάζων, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα.  
Lk 12:60 Ἡ τρίτη δὲ ὁ Κύριος τῷ Πατρὶ, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα, ὅταν τοῖς Ὀρρανίων ὀπίσω δοκιμάζων, ὅταν ἴδῃ τὴν νεφέλην ἀνατέλλοντα.

250 12:58 That is, by satisfying him, coming to a settlement with him.
Lk 12:59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν, ἐξως οὐ καὶ τὸν ἔσχατον λεπτὸν ἀποδύς.
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 τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὅν τὸ ἀγελάδος ἔμεινεν μετα τῶν θυσιῶν 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.251
Lk 13:2 Καὶ ἀποκρίθηκεν ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαίοι οὗτοι ἀμαρτώλοι παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιούτα πεπόνθασιν;
2And in response Jesus said to them, "Do you think that because they suffered such things, those Galileans were sinners, more so than all the rest of the Galileans?
Lk 13:3 Οὐχί, λέγω ὑμῖν· ἄλλο ἔναν μὴ μετανοήσε, πάντες ὑποκτάς ἀπολείσθησθε.
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 δέκα καὶ ὁκτώ, ἐφ' οὖς ἔπεσαν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι οἰκεῖται ἐγένοντο παρὰ πάντας ἀνθρώπους τούς κατοικοῦντας ἐν Ἱεροσολύμῳ;
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· ἄλλο ἔναν μὴ μετανοήσε, πάντες ὑποκτάς ἀπολείσθησθε.
5Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish."\nLk 13:6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκήν εἰχέν τις ἐν τῷ ἀμπελώνι αὐτοῦ περιτευμένην· καὶ ἤλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ ἐφερεν.
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 ἀμπελουργόν, Ἰδοὺ, τρία ἤτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἵνα τι καὶ τὴν γῆν καταργήσῃ;
7And he said to the vine dresser, 'Look, it has been three years 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 Ο δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τούτο τὸ ἔτος, ἐως ὅτου σκάψω περὶ αὐτής, καὶ βάλω κόπρια.
8But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it;
Lk 13:9 καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.
9and if it does produce fruit, so much the better.252 But if not, in the next year cut it down."
A Crippled Woman Healed on the Sabbath

Lk 13:10 ¶ Ἕν 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 ἵδιος· γυνὴ ἦν πεντείμη ἔχουσα ἀσθενείας ἐτη δέκα καὶ ὅκτω, 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 ἵδιον δὲ αὐτῆς ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέυσαι τὴν ἀσθενείας σου.

12And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability."

Lk 13:13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας• καὶ παραχρῆμα ἀνωρθώθη, καὶ ἔδοξαζεν τὸν θεόν.

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

Lk 13:14 Ἀποκριθεὶς δὲ ὁ ἄρχησυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὅχλῳ, ὡς ἡμέρα ἐστὶν ἐν αἷς δὲ ἐργάζεσθαι• ἐν ταῦταις οὐν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

14But in response, the synagogue ruler, being indignant that Jesus had healed during the Sabbath, was saying to the crowd, "There are six days in which you are supposed to work; you should therefore be coming during those to be healed, and not during the day of rest."

Lk 13:15 Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, Ὁ ποικιλότατος, ἐκατοστὸς ὡμὸν τῷ σαββάτῳ οὐ λυεῖ τὸν ὄχλον αὐτοῦ ἢ τὸν θόν ἀπὸ τῆς φάτνης, καὶ ἀπαγαγῶν ποτίζει;

15The Lord then 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 Ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖν, ἦν ἐθήσεν ὁ Σατανᾶς, ἵδιοι, δέκα καὶ ὅκτω ἐτη, οὗκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

16But this woman, a daughter of Abraham, whom Satan has kept bound lo these eighteen years, she should not be freed from this bondage on the day of rest! ¹²⁵⁴

Lk 13:17 Καὶ ταῦτα λέγοντος αὐτοῦ, κατηχοῦντο πάντες οἱ ἄντικείμενοι αὐτῷ• καὶ πάς ὁ ὅχλος ἔχαριν ἐπὶ πάσιν τοῖς ἐνδόξοις τοῖς γινόμενοι ὑπ' αὐτοῦ.

17And with his saying these things, all his opponents were being humiliated, and the whole crowd was cheering, for all the glorious things being accomplished by him.

The Parables of the Mustard Seed and the Yeast

Lk 13:18 ¶ Ἔλεγεν δὲ, Τίνι ὁμοία ἐστίν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοίωσο αὐτήν;

18Then he was saying, "What is the kingdom of God like? And to what may I compare it?

Lk 13:19 ὁμοία ἐστίν κόκκων σινάπεως, ὅν λαβὼν ἀνθρώπος ἔβαλεν εἰς κῆπον ἐαυτοῦ• καὶ ἦξεν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

19It is like a mustard seed, which a man took and cast into his garden, and it grew and became a large tree, and the birds of the sky nested in its branches."

Lk 13:20 Πάλιν ἔπειν, Τίνι ὁμοίωσόν τινί βασιλείαν τοῦ θεοῦ;

20Again he said, "To what may I compare the kingdom of God?

²⁵³ Lk 13:15 ttx υποκριται ἐστὶν κόκκων σινάπεως; τοὺς δὲ ἀνθρώπους ἔβαλεν εἰς κῆπον ἐαυτοῦ• καὶ ἦξεν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινά τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. ¹²⁵⁴ Lk 13:16 The number six signifies human effort, which falls short of seven, God’s perfection or completion. This woman was enslaved for eighteen years, three times six, three times the normal human effort. What better day than the seventh, the day of rest, for someone to be set free from the slavery of working six days three times? See Deuteronomy 15:1, “Every seventh year you must cancel debts.” And 15:12, “If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free.” This woman was kept in bondage three sets of six years, and not being set free.
Lk 13:21 Ὑμεῖς ἐστίν ζῷμη, ἥν λαβοῦσα γυνὴ ἐνέκρυφεν εἰς ἄλευρον σάτα τρία, ἐώς ὦ ἐξιμόθη ὅλον.

It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened.  

The Narrow Door

Lk 13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἱεροσολύμων.

And 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; Ἡ δὲ εἶπεν πρὸς αὐτούς,

And someone said to him, "Lord, are those being saved going to be few?" And he said to him,

Lk 13:24 Ἀγωνίζομαι εἰσελθεῖν διὰ τῆς στενῆς πύλης, διὸ πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

And he told them, "Tell you, I tell you, will try to enter, and not be able to.

Lk 13:25 Ἄρ' οὐ δὲ ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξήσετε ἔξω ἐστάναι καὶ κρούετε τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμίν; καὶ ἀποκριθεῖς ἔρει ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ?

Make every effort to go in through the narrow gate. For many, I tell you, will try to enter, and not be able to.

Lk 13:26 ἕξω ἐστάναι καὶ ἀρξήσετε λέγειν, Ἐφάγωμεν ἐνώπιόν σου καὶ ἐπόμεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock on the door, saying, 'Lord, Lord, open to us,' and in answer he will say to you, 'I don't know where you are from.'

Lk 13:27 Ἐγείρομαι ἐνώπιόν σου καὶ ἐπόμεν, καὶ εἰ ταῖς πλατείαις ἡμῶν ἐδίδαξας.

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

Lk 13:28 Καὶ ἐρεί, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ ἀπόστειτε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.

And then at that time he will say, 'I tell you, I don't know where you are from. Depart from me, all you workers of unrighteousness.'

Jesus Laments Jerusalem

Lk 13:31 ¶ Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύου ἐντεθεῖν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι.

During that day, 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."

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255 13:21 Greek: three sata, about 5 gallons, or 22 liters.
Lk 13:32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες ἐξπατή τῇ ἁλύμπη καυτῇ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελευτάμαι.

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 Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφητήν ἀπολέσθαι ἐξω ἱεροσολύμων.

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 ἵεροσολύμων, ἱεροσολύμων, ἢ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολόοσα τοὺς ἀποσταλμένους πρὸς αὐτήν, ποιῶς ἡ βέλης ἐπισυνάζει τὰ τέκνα σου, ὅτι τρόπον ὄρνις τὴν ἑαυτὴς νοσούν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἤθελήσατε.

Ο 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 Ἰδοὺ, ἀρίτειται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. Λέγει δὲ ὑμῖν ὅτι οὐ μὴ ἴδητε ἑως ἂν ἤξει, ὃτε ἐπιτήθη, Εὐλογημένος ὁ ἐρχόμενος ἐν ὑστόματι κυρίου.

35Behold, your house is now left to you desolate. And I tell you, you will not see me, until the day when you say, "Blessed is he who comes in the name of the Lord."
Chapter 14

Jesus at a Pharisee’s House

Lk 14:1 Kai ἐγένετο ἐν τῷ ἐλθεῖν αὐτοῦ εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτων φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτοῦ.

1And it came about that when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely.

Lk 14:2 Kai ἵδον, ἀνθρώπος τις ἦν ὑδραπόκος ἐμπροσθεν αὐτοῦ.

2And behold, a man with dropsy was right in front of him.261

Lk 14:3 Kai ἀποκρίθησεν ὁ Ἰησοῦς ἐπεν πρὸς τούς νομικούς καὶ Φαρισαίους, λέγων, Εἶ ἔξεστιν ἡς ἀρκετώς προηγεῖται;

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal?"

Lk 14:4 Οἶ δὲ ἰσχύσαν. Καὶ ἐπιλαβόμενος ιάσατο αὐτοῦ, καὶ ἀπέλυσαν.

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

Lk 14:5 Kai ἀποκρίθησεν πρὸς αὐτοὺς ἐπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσείται, καὶ οὐκ εὐθέως ἀναστάτηκεν αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

5And in response he said to them, "Who among you whose son262 or ox should fall into a pit during the Sabbath day, would not immediately pull him out?"

Lk 14:6 Kai οὐκ ἰσχύσαν ἀνταποκριθήναι αὐτῷ πρὸς ταῦτα.

6And they were not able to give him a reply to this.

Lk 14:7 Καὶ ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλίσιας ἐξελέγοντο, λέγων πρὸς αὐτοὺς,

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows:

Lk 14:8 Ὡταν κληθῆσθαι ὑπὸ τίνος εἰς γάμους, μὴ κατακλιθῆσθαι εἰς τὴν πρωτοκλίσιαν· μῆποτε ἐντιμότερος σου ἡ κεκλημένη 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 σεὶ καὶ αὐτὸν καλέσας ἐρεί σοι, Δὸς τούτῳ τόπον· καὶ τότε ἀρξῇ μετ’ αἰσχύνης τὸν ἐχομένων τόπον κατέχειν.

9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for263 the last seat.

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261 14:2 Perhaps the "behavior" similar to common interaction, "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 setup.

262 14:5 txt οὺς η βους φ57 B E G H M N W Γ Δ Δ Ω 2 28 180 565 1009 1010 1195 1216 1242 1243 1342 1365 1424 1505 2148 Lest Lect itc.f η λεγουμενος copa geo RP SBL NA28 [B] η οι υ βους φ45 οι οι η βους η Κ Λ Χ Υ Π Ψ Π Σ. f3 33 157 205 579 597 892 1071 1230 1241 1253 1292 1546 1646 1524 547 ὅλες copa fay arm (eth) slav TR ι ο ο ο σ η βους A S U 700 1006 ο ο ο ο ο ο ο η βους η ο υ βους η ο ο ο ο η βους Ω Δ η φοινικας lac c f p o Q T. TCGNT: John Mill conjectured that ούς is a corruption of the old Greek word δίς ("sheep"); see John Mill, Novum Testamentum Graecum, 2nd ed. (Leipzig, 1723). p. 44, § 423.

263 14:9 The Greek verb κατέχω - κατέχει, which I translated "make your way toward," generally means to take, to occupy. But the verb also had 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, 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 *'All' *ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἐλθῇ ὁ κεκληκότας σε, εἶπή σοι, Φίλε, προσαναβηθί ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον 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 your fellow dinner guests.

Lk 14:11 *Ὅτι πάς ὁ ψυχὸν ἐαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινών ἐαυτὸν ψυφωθήσεται.

11For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted.*

Lk 14:12 ¶ *Ἐλεγεν δὲ καὶ τῷ κεκληκτῷ αὐτόν, Ὄταν ποιήσῃ ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὗτοι σε ἀντικαλέσωσιν, καὶ γένηται σοι ἀνταπόδομα.

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 Ἄριστον ἂν ἐποίησης δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς·

13Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind; Lk 14:14 καὶ μακάριος ἦς, ὅτι οὐκ ἔχουσιν ἀνταποδοθῆκαί σοι· ἀνταποδοθήκησαι γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

14and you will be blessed, because they do not have the means to repay you. For it will be repaid to you, you see, at the resurrection of the righteous."

The Parable of the Great Banquet

Lk 14:15 ¶ Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγηται ἄριστον 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 dinner 264 in the kingdom of God."

Lk 14:16 Ο̣ δέ εἶπεν αὐτῷ, Ἀνθρωπός τὸς ἐποίησης δείπνον μέγα, καὶ ἐκάλεσε πολλούς·

16And Jesus 265 said to him, "A man held a great banquet, and invited many people.

Lk 14:17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὑπ' αὐτοῦ δείπνον εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἡ ἐσομα τοῖς πάντας.

17And at the hour of the banquet, he sent his slave out to tell those who were invited, 'Come, for everything is now ready.'

Lk 14:18 Καὶ ἦραντο ἀπὸ μιᾶς παρατείθατε πάντες, ὅσος πρῶτος εἶπεν αὐτῷ, ἀγγέλων ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτοῦ· ἔρωτός εἰς 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, Ζεῦγη βωών ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάζω αὐτά· ἔρωτός εἰς 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 ἡγόρασα, καὶ ἰδίῳ τούτῳ οὐ δύναμαι ἐλθεῖν.

20And another one said, 'I have married a wife, and for this reason I am not able to come.'


265 14:16 The Greek says "he," not "Jesus."
Lk 14:21 And when he came back, that 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 lame, the blind, lead them here.'

Lk 14:22 And the slave said, 'Master, it has been done as you commanded, and still there is room.'

Lk 14:23 And he reported to his master, 'Master, you have invited your friends and relatives and the rich, and they have all occupied your place.'

Lk 14:24 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 14:25 ¶ For indeed if not, while he is still at a distance he sends out a delegation, and asks what it would be no good if he lays the foundation, and not being able to finish, all those who were invited would be no more than the foundation.

Lk 14:26 And anyone that does not take up his cross and follow after me, cannot be my disciple.

Lk 14:27 And great crowds were going along with him, and he turned around, and said to them,

Lk 14:28 Tis γὰρ ἐξ ὑμῶν, ὁ θέλων πόρυν οἰκοδομήσαι, ὁ γὰρ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, ἐὰν ἔχει τὰ εἰς ἀπαρτισμόν;

Lk 14:29 "Its foundation was not able to finish, all those observing start to ridicule him,

Lk 14:30 λέγοντες, ὃ τὸν μήποτε κέντρον ἔχει ἢ ὃ καθίσας ἐκτελέσαι, πάντες ὁ ὡς ἄλλοι ἐπαίτησιν αὐτῶν;

Lk 14:31 "Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand?

Lk 14:32 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 14:33 You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!' For many are called, but few are chosen.'

Jesus Qualifies the Crowds

Lk 14:25 ¶ Συνεπρεύοντο δὲ αὐτῷ ὡς τούτῳ πολλοὶ καὶ στραφεὶς εἶπεν πρὸς αὐτούς,

Lk 14:26 And great crowds were going along with him, and he turned around, and said to them,

Lk 14:27 And anyone that does not take up his cross and follow after me, cannot be my disciple.

Lk 14:28 Tis γὰρ ἐξ ὑμῶν, ὁ θέλων πόρυν οἰκοδομήσαι, ὁ γὰρ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, ἐὰν ἔχει τὰ εἰς ἀπαρτισμόν;

Lk 14:29 "Its foundation was not able to finish, all those observing start to ridicule him,

Lk 14:30 λέγοντες, ὃ τὸν μήποτε κέντρον ἔχει ἢ ὃ καθίσας ἐκτελέσαι, πάντες ὁ ὡς ἄλλοι ἐπαίτησιν αὐτῶν;

Lk 14:31 "Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand?

Lk 14:32 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 14:33 You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!' For many are called, but few are chosen.'

266 14:24 txt δείπνου. πολλοὶ γαρ εἰσιν κλητοὶ ολιγοὶ δὲ εκλεκτοὶ syr palms geo RP δείπνου. προσθέν πολλοὶ γαρ εἰσιν κλητοὶ ολιγοὶ δὲ εκλεκτοὶ Ec δείπνου palms K A B D E*. L N P R W 047 latt syr cop TR TH NA28 /} // lac C Q T. (Showing only 8th century and earlier witnesses.)
Chapter 15

The Parable of the Lost Sheep

Lk 15:1 Ὅσον δὲ ἐγγύζοντες αὐτῷ πάντες οἱ τελῶναι 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 διεγόμενον οἱ φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Ὄσος ἀμαρτωλοὺς προσδέχεται, καὶ συνειδέει αὐτοῖς.
2And the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."

Lk 15:3 ¶ Εἶπεν δὲ πρὸς αὐτούς τήν παραβολήν ταύτην, λέγων,
3But he spoke this parable to them, as follows:

Lk 15:4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἐκατόν πρόβατα, καὶ ἀπόλεσας ἐν ἑξί αὐτῶν, οὐ καταλείπει τὸ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἄπολωλός, ἐὼς εὕρη αὐτό;
4"What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?

Lk 15:5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὠμοὺς ἑαυτοῦ χαίρων.
5And when he has found it, he places it on his shoulders, rejoicing.

Lk 15:6 καὶ ἔλθων εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρησέ μοι, ὅτι εὑρὼν τὸ πρόβατόν μου τὸ ἄπολωλός·
6And when he has found it, he places it on his shoulders, rejoicing.

Lk 15:7 καὶ ἀναβαίνει ἐπὶ τὸν οἶκον τοῦ φίλου, καὶ λέγειν αὐτῷ, Μέτα των γείτονας, μετακινεῖται καὶ λέγειν αὐτοῖς, Ἡμεῖς ἠρατοί εἰμι ἐν πάσῃ τῇ ἡγμονίᾳ τοῦ οἴκου, τάκτες ἐντιστάμενοι ἐντιστάμενοι, ἐν πάσῃ ἡγμονίᾳ τοῦ οἴκου, τάκτες ἠρατοί εἰμι·
7And 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.'

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267 14:32 DeBrunner, §155(2), regarding double accusatives, says this phrase ἐρωτᾷ τὸ πρὸς εἰρήνην, with both τὸ and εἰρήνην being accusative case, is equivalent to the Hebrew נָא לְשָׁלוֹם - nā'āl šalāʾōm, 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 τῷ τίς εἰρήνην Ἱεροσολυμή, "Pray now for the things that lead to the peace of Jerusalem."

268 14:35 For salt at that time, do not picture purely refined, white, fine-grained sodium chloride like we use now. There are many speculations as to what this verse implies about the salt of that day. Bauer says that salt was sometimes used as fertilizer. Another scholar says that salt was sometimes used to make the soil of one's enemies infertile! And why would someone put salt on a dung heap? To preserve it? Or was it to amend it, stretch it? The best explanation I have heard is that the word salt would have been understood to mean any substance that tasted salty, including, say, potassium nitrate, which could be used for fertilizer. And Ben Crick of England says that the word salt would have been used of any chemical salt, which would include a whole range of substances called "halides" (the Greek word for salt here is "halas"), such as fluorine, chlorine, bromine, iodine and astatine. Fortunately, the moral of the parable remains clear: unless you give up all your possessions, and take up your cross and follow like Jesus, you are salt that is not salty, so is not useful for anything.
Lk 15:7 Λέγω ύμίν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ σώφρων ἐπὶ ἓν ἀμαρτωλὸς μετανοοῦντι, ἢ ἐπὶ ἑννενήκοντα ἐννέα δικαίως, οὕτως ὁ χρεῖαι ἔχουσιν μετανοεῖν.
7] I tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin

Lk 15:8 § Ὅτι τῆς γυνῆς δραχμᾶς ἐξούσια δέκα, ἔδωκεν ἐπὶ ἑνὸς ὁ πατέρας.
8] Or what woman having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house clean, and search diligently until such time she finds it?

Lk 15:9 καὶ ἐδώκεν συγκαλεῖται τῷ φίλῳ καὶ τῷ γείτόνας, λέγουσα, Συγκαλέσω τοίς, ὅτι ἐδώκεν τῇ δραχμῇ ἡν ἀπώλεσα.
9] And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me; for I have found the drachma that was lost.'

Lk 15:10 Οὕτως, λέγω ύμίν, χαρὰ γίνεται ἐνώπιον τῶν ἄγγελων τοῦ θεοῦ ἐπὶ ἓν ἀμαρτωλῷ μετανοοῦντι.
10] In just the same way, I tell you, rejoicing breaks out among the angels of God over one sinner repenting.

The Parable of the Lost Son

Lk 15:11 § Εἶπεν δὲ ὁ ἀνθρώπος τίς εἴχεν δύο υἱοὺς·
11] And he said, 'A certain man had two sons.'

Lk 15:12 καὶ εἶπεν ὁ νεότερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἔπιβάλλον μέρος τῆς ὑσίας.
12] And the younger of them said to the father, 'Father, pay out to me the applicable share of the holdings.' So he divided to them the life savings.

Lk 15:13 καὶ μετ’ αὐτὸς ἑδίδει τῆς συναγγέλους δύο ἄνδρας ἐν τῇ ἐκκλησίᾳ τῆς ἐκκλησίας αὐτοῦ, ᾧ ἀσώτῳ.
13] And not many days later, having gathered everything together, the younger son journeyed off, to a far away country, and there he wasted his estate, living indulgently.

Lk 15:14 ἐπορεύθη αὐτὸς ἐκ τῆς πόλεως, ἔγενετο λιμὸς ἱεραρχὸς κατὰ τὴν χώραν ἐκείνην, καὶ ἀνέπεφτε ἐρείπειας.
14] And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without.

Lk 15:15 καὶ πορεύθηκεν ἐκκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμφίσεν αὐτὸν εἰς τοὺς ἄγρους αὐτοῦ ὠδύκειν χοίρους.
15] And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine.

Lk 15:16 καὶ ἐπεθύμη τῆς τοῖς κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων έν ἔσθην οἱ χοῖροι· καὶ οὐδεὶς ἐδίδον αὐτῶ.
16] And he was craving to fill his belly with270 the carob pods271 that the swine were eating, and no one gave him any.

269 15:8 A drachma was worth about a day's wage.
270 15:16a ἅρπας τῆς κοιλίαν αὐτοῦ ἀπὸ τούς κερατίων ὧν ἔσθην οἱ χοῖροι· καὶ οὐδεὶς ἐδίδον αὐτῷ. 271 15:16b Greek, κέρατον, meaning 'little horn,' so named because of the shape of the pods of the species *Ceratonia siliqua*, Arabic "kharrubah," meaning bean pod; aka. Cods of Syria, aka. St. John's Bread, alluding to
Lk 15:17 Eic eauton de elidw epnev, Pdsoi mithoi tov patrpos mou periaseousin artnw, evw de liei apollumi*

17 And when he came to himself,272 he was saying, 'How many hired men of my father's have more than enough food, and I am273 perishing with hunger.

Lk 15:18 anastasas poreusomai pros ton patera mou, kai erw autw, Patper, hmarton eis ton ouranon kai enwpion sou*

18 I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you,

Lk 15:19 kai ouketi eimi axios klythnai uios sou poihsan me oua eva twm mothisw sou.

19 and am no longer worthy to be called your son; make me as one of your hired men."

Lk 15:20 Kai anastasas elde proo ton patera autou. 'Etin de autou makran aphexontos, eidei auton o patir autou, kai esplagchiniath, kai dramwv eppean ep to trachilen autou, kai katephilean auton.

20 And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him.

Lk 15:21 Eppev de autw o uios, Patper, hmarton eis ton ouranon kai enwpion sou, kai ouketi eimi axios klythnai uios sou.

21 But the son said to him, 'Father, I have sinned against heaven, and before you, and am no longer worthy to be called your son.'

Lk 15:22 Eppev de o patir proo toun doulous autou, 'Exenegake twn stolhn twn prwtwn kai enoudase auton, kai dste daktulion eis twn xeira autou, kai upodhmatas eis tous pados*

22 But the father said to his servants, 'Bring out the best robe and drape it on him, and put a ring on his hand, and shoes to his feet,

Lk 15:23 kai enegkantes ton mosoun ton sitemon thosate, kai fagontes eufranwmen*

23 and bring the fattened calf, and slaughter it, and let us feast and celebrate;

Lk 15:24 oti ouios m payros, kai anexeswv kai apollolos, kai euneth. Kai hrasanto eufrainaswv.

24 for this my son was dead and is alive again; and was lost, and has been found!' And they proceeded to celebrate.

Lk 15:25 Hn de o uios autou o presbuteroes en agev kai wws erxomenos enigma tw oikia, ekousen smphwias kai xorow.

25 But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing.

Lk 15:26 Kai prosekalosaumenos eva tw n paiwv, epunvaneto ti epi tauta.

26 And calling over one of the workboys, he was asking what it was all about.

Lk 15:27 O de epine autw oti O adelphos sou hkei kai ethsou o patir sou ton mosou ton sitemon, oti ygaivna auton apelaben.

27 And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and sound.'

Lk 15:28 Ergizh de, kai ouk hleven eiselethev o oun patir autou eklewv pareklei auton.

28 Then he was angry, and refused to go inside. So his father came out, pleading with him.

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an erroneous notion, based on folk etymological comparisons of the Greek for "husk" and "locust", that the locusts John the Baptist lived on were instead carob pods; from a leguminous tree having pods 9 inches long and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, ii 146, 1858), and considered a food grain of lower grade; the pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lychophor, from 675 to 678, III BC. For further examples showing that "carob pod" was the meaning of the Greek word keratia, see Aristotle, Polibius, 26, 1, 4, II BC; Dioscorides 1, 114, I AD; Aetiou, Treatment of Diseases of the Eye, 160, 3, VI AD; F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I & II, 131, 7, 1893-1917.

271 15:17a That is, "came to his senses." There was another expression as antonym, "he was beside himself," said of Jesus in Mark 3:21, that is, "he is out of his senses" or "out of his right mind."

272 15:17b ἐχθρὶ λίμως Α B P Q W Syr = TR SP ὡδὲ λίμως D N R lat syr = ἔρημος, cop arm γεώ / λίμως ὡδὲ Ψ inv B L ite ἔρημος ARM NA28 / / lac P45 C E T
Lk 15:29 'Ο δὲ ἀποκριθείς εἶπεν τῷ πατρί, ἵδοὺ τοσαῦτα ἐστὶ δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἐδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

29But in response he said to his father, 'All these years I have been serving you, and not once did I ever deviate from your instructions. Yet to me, you have never given so much as a baby goat so I could celebrate with my friends.

Lk 15:30 Ὄτε δὲ ὁ νίος σου οὖσος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἠλθεν, ἐθυσας αὐτῷ τὸν μόσχον τὸν σπευδόν.

30But when this son of yours comes who ate up your life savings with prostitutes, you slaughter for him the fattened calf!

Lk 15:31 Ὅταν δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εί, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν.

31But he said to him, 'Dear child, you are always with me, and everything that is mine is yours.

Lk 15:32 Εὑφρανθήναι δὲ καὶ χαρήναι ἔδει· ὃτι ὁ ἄδελφός σου οὖσος νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ ἀπολώλης ἦν, καὶ εὐφρέθη.

32But to celebrate, and be cheered up, is only right; for this your brother was dead and is alive again; and was lost, and has been found!''

Chapter 16

The Shrewd Money Manager

Lk 16:1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, ὁ ἀνθρωπὸς τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον καὶ οὖσος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα 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 εἶπεν αὐτῷ, Τί τούτο ἀκοῦω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· σὺ γὰρ δύνης ἐτί οἰκονομεῖν.

2So having summoned him, he said to him, 'What is this I am hearing about you? Surrender the records of your management; for you can no longer be manager.'

Lk 16:3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὃτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὖκ ἱσχύω, 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 Ἐγνὼν τί ποιήσω, ἵνα, ὅταν μετασταθῇ τῆς οἰκονομίας, δέξωνται μὲ εἰς τοὺς οἴκους αὐτῶν.

4I know what I will do, so that after I am removed from my management, people will welcome me into their homes.'

Lk 16:5 Καὶ προσκαλεσάμενος ἔνα ἐκαστὸν τῶν χρεωφειλῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ, Πόσον ὑφεῖλες 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 εἶπεν, Ἐκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίας ταχέως γράφων πεντηκόντα.

6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."

Lk 16:7 Ἐπεὶ δὲ ἐτέρῳ ἐπείπεν, Σὺ δὲ πόσον ὑφείλεις; Ὅ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράφων ὑγιοῖκονα.

7Then, to another one he said, 'And you, how much do you owe?' And he said, 'A hundred kors of wheat.' And he says to him, 'Take your bill and write "eighty."'
Lk 16:8 Kai ἐπήνευσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τοῦτού προφητευσαν ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν έαυτῶν εἰσὶν.

8And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light.

Lk 16:9 Κάγω ύμιν λέγω, Ποιήσατε ἐαυτοὺς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλήπτη, δέξατε ύμᾶς εἰς τὰς αἰώνιους σκηνὰς.

9And as for me, I say to you, make friends for yourselves by means of the undependable, wealth, so that when it fails, they may welcome you into perpetual dwellings.

Lk 16:10 Ὁ πιστὸς ἐν ἐλαχίστω καὶ ἐν πολλῷ πιστὸς ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικος καὶ ἐν πολλῷ ἀδικός ἐστιν.

10The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

Lk 16:11 Εἰ σὺν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τὶς ύμιν πιστεύει;

11If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

Lk 16:12 Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ ὑμῶν ἐγένεσθε, τὸ ὑμετέρον τὶς ύμιν δώσει;

12And if with someone else’s property you have not turned out to be faithful, who will grant you property of your own?

Lk 16:13 Οὐδεὶς οἰκέτης δύναται δυσῶν κυρίος δουλεύειν· ἢ γὰρ τὸν ἐνα μισήσει, καὶ τὸν ἐτέρον ἀγαπήσει ἢ ἐνός ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλέειν καὶ μαμωνᾶ.

13No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth."

Lk 16:14 Ὁ ἡκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι ψιλάργυροι ὑπάρχοντες, καὶ ἐξεμπτύριζον αὐτῶν.

14Now the Pharisees also had been listening to all this and, being moneylovers, were sneering at him.

Lk 16:15 Καὶ ἐπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιούντες ἐαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὅ δὲ θεός γινώσκει τὰς καρδίας υμῶν ὅτι τὸ ἐν ἀνθρώπων ψηλόν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

15And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God's sight.

Lk 16:16 Ὁ νόμος καὶ οἱ προφῆται ἔως Ἰωάννου ἀπὸ τότε ἤ βασιλεία τοῦ θεοῦ εὑρισκεῖται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

16The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

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274 16:9 The Greek word "adikos" here is usually rendered "unrighteous, but can also mean "untrustworthy, undependable," as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for "dependable, reliable." The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἀδικίας, which means "unrighteous, unreliable, fraudulent, false, untrustworthy." When Jesus says "unrighteous Mammon," he is saying something like "insecure security." And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the dependable 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."

275 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."
Lk 16:17 Εὐκοπώτερον δὲ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ὥστε τοῦ νόμου μίαν κεραίαν πεσεῖν.
17 But it is easier for sky and earth to pass away, than for one serif of the law to fall.
Lk 16:18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέραν μοιχεύει• καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἄνδρας γαμῶν μοιχεύει.
18 Anyone who dismisses his wife and marries another is committing adultery, and anyone who marries her who has been dismissed by a husband, is committing adultery.²⁷⁶

The Rich Man and Lazarus

Lk 16:19 Ἡ ἀνθρωπος δὲ της ἡ πλουσίας, καὶ ἐνεδίοικετο πορφυραν· καὶ βύσσον, εὔφραντονεος καθ’ ἡμέραν λαμπρός.
19 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 Πισταὶ δὲ της ἡ ὑπόκτενος Λάζαρος, δός εἴῃβλητο πρὸς τον πυλώνα αὐτοῦ ἁλκωμένος.
20 And there was a beggar, Lazarus, by name, who was laid at his gate, covered with sores;
Lk 16:21 καὶ ἐπιθυμον χορτασθαι απὸ των ψιχῶν των πιπτόντων απὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κόνες ἐρχόμενοι ἀπέλειπον τά ἐλη αὐτοῦ.
21 and he kept longing in vain to eat the scraps dropped from that rich man’s table. In contrast, the dogs would at least come and lick his sores.
Lk 16:22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεκχθηκεν αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραὰμ ἀπέδεικτον δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.
22 Now the beggar came to die, and was carried off by the angels to Abraham’s bosom. And the rich man also died, and was buried.
Lk 16:23 Καὶ ἐν τῷ Ἁρδη ἐπάρας τοὺς ὀρθαλμοὺς αὐτοῦ, ὑπάρχουν ἐν βασάνοις, ὡς τὸν Ἀβραὰμ ἀπὸ μακράθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.
23 And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.²⁷⁷
Lk 16:24 Καὶ αὑτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄρχον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταφύξῃ τὴν γλώσσαν μου· ὅτι ὃδυνώμαι ἐν τῇ φλογὶ ταύτη.
24 So after calling out to him, he said, ‘Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water, to cool my tongue, because I am in agony in this fire.’
Lk 16:25 Εἶπεν δὲ Ἀβραάμ, Τέκνου, μνησθῇ ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὡμώς τὰ κακά· νῦν δὲ ὡδε παρακαλέται, σοὶ δὲ ὃδυνάσαι.
25 But Abraham said, ‘Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.
Lk 16:26 Καὶ ἐπὶ πᾶσιν τούτοις, μεταξὺ ἡμῶν καὶ ἡμῶν χάσαμε μέγα ἑστηρίκτηκα, ὅπως οἱ θέλοντες διαβηθήσην ἐνθὲν πρὸς ὑμᾶς μὴ δύνανται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπέρωσιν.
26 And besides all this, between us and you a great chasm has been fixed, such that those who want to go from here to you are not able to, neither can anyone cross over from there to us.’
Lk 16:27 Εἶπεν δὲ, Ἐρωτῶ σον σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,
27 And he said, ‘Then I beg you, father, please send him to my father’s house,

²⁷⁶ 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.
²⁷⁷ 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 κόλπος τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρός "in the bosom of the Father."
Lk 16:28 ἔχω γὰρ πέντε ἀδελφοὺς, ὃπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασάνου.

28Since I have five brothers, in order that he solemnly warn them not to also come to this place of torment.'

Lk 16:29 Λέγει αὐτῷ Ἀβραάμ, Ἐχουσιν Μωσέα καὶ τοὺς προφητὰς ἀκουσάτωσαν αὐτῶν.

29"But Abraham says to him, 'They have Moses and the Prophets; let them take heed to them.'

Lk 16:30 Ὁ δὲ εἶπεν, ὦ πάτερ Ἀβραάμ ἀλλ' εὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουν.

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, Εἴ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκουσάτωσιν, οὔδε, εάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

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 Ἀνένδεκτόν ἔστιν τοῦ μῆ ἐλθεῖν τὰ σκάνδαλα· οὕτως δὲ διὰ τοῦ οὗ ἔρχεται.

1And he said to his disciples, "It is not possible for there not to come things that cause people to fall. Nevertheless, woe to that person by whom such comes!

Lk 17:2 Λουσιτελεί αὐτῷ καὶ μύλος ὀνικός περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἰνα σκανδαλίζῃ ἕνα τῶν μικρῶν τῶν τούτων.

2It would be better for him if a mill stone is lying around his neck and he is thrown into the sea, than that he cause one of these little ones to fall.

Lk 17:3 Προσέχετε ἑαυτοῖς. Εἴὰν δὲ ἀμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ καὶ εάν μετανοήσῃ, ἀφεῖς αὐτῷ.

3Watch yourselves. Now if your brother sins against you, rebuke him, and if he repents, forgive him.

Lk 17:4 Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμάρτητε εἰς σὲ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ, λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

4And if he sins against you seven times in a day, and seven times in a day returns, saying, 'I repent,' you must forgive him."
Faith and Duty

Lk 17:5 Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.
5And the apostles said to the Lord, "Give us more faith."

Lk 17:6 Ἐίπεν δὲ ὁ κύριος, Ἐἰ ἔχετε πίστιν ὡς κάκκον σινάπεως, ἔλεγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ καὶ ὑπῆκουσέν ἂν ὡμῖν.
6But the Lord said, 'If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Lk 17:7 Τίς δὲ ἔξ ὑμῶν δοῦλον ἔχων ἀρτοπηρίων ἢ ποιμαίνοντα, ὡς εἰσελθόντι ἐκ τοῦ ἄγρου ἔρει εὐθέως, Παρελθόντων ἀνάπεσε•
7Now who of you having a servant plowing or tending the sheep, when he comes in from the field would immediately say, 'Come over here and recline'?

Lk 17:8 ἃλλ' οὐχὶ ἔρει αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἐνοφάγω καὶ πῖω καὶ μετὰ ταύτα φάγεσαι καὶ πίεσαι σὺ;
8Would he not instead say to him, 'Fix something I can eat, and after these things, you shall eat and drink'?

Lk 17:9 Μή χάριν ἔχει τῷ δούλῳ ἑκείνῳ ὅτι ἐποίησεν τὰ διαταχθέντα; Οὐ δοκῶ.
9He does not thank that servant, that he has done what he has been told does he? I think not.

Lk 17:10 Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεοί ἐσμεν• οὐ διέλεστε πορώθηκαμεν.
10In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; for we have done what we are supposed to have done.'"

Ten Healed of Leprosy

Lk 17:11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτῶν εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλαήας.
11And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

Lk 17:12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ άνδρες, οἱ ἐστησαν πόρωθεν•
12And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

Lk 17:13 καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.
13And they called out loudly, saying, "Jesus, Master, have pity on us!"

Lk 17:14 καὶ ἴδων εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἐαυτούς τοῖς ἱερεύσιν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοῦς, ἐκαθαρίσθησαν.
14And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

Lk 17:15 Εἰς δὲ ἔξ αὐτῶν, ἴδων ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν•
15And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.

Lk 17:16 καὶ ἐπέσεν ἐπὶ πρόσωπον παρὰ τούς πόδας αὐτοῦ, εὐχαριστών αὐτῷ• καὶ αὐτὸς ἦν Σαμαρείτης.
16And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.

Lk 17:17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ;
17So in response Jesus said, "Were there not ten cleansed? Where then are the other nine?"
Lk 17:18 ὄχι ἐφέρθησαν ὑποστρέφαντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος;

18Were none found to have come back to give glory to God, except this foreigner?

Lk 17:19 Καὶ εἶπεν αὐτῷ, Ἀναστάς πορεύου· ἥ πίστις σου σέσωκέν σε.

19And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God

Lk 17:20 Ἐπερρωμηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτῷ καὶ εἶπεν, ὦκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως·

20And when he was questioned by the Pharisees as to when the kingdom of God was coming, he answered them as follows: "The kingdom of God does not show with careful observation,

Lk 17:21 οὐδὲ ἔροσαν, ἵδιον ὅδε, ἦ, ἵδιον ἔκει. ἵδιον γὰρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὡμόν ἐστίν.

21neither will people say, 'Behold, here;' or 'Behold, there.' For behold, the kingdom of God is within you."

Lk 17:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὑπὲρ ἑπταμήσετε μιᾶς τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἄνθρωπον ἰδεῖν, καὶ οὐκ ὠφέγαθε.

22And he said to the disciples, "Days are coming, when it is one of the days of the Son of Man you will long to see, and you will not have that experience.

Lk 17:23 Καὶ ἔροσαν ὑμῖν, ἵδιον ὅδε, ἦ, ἵδιον ἔκει; μὴ ἀπέλθητε, μηδὲ διώξητε.

23And people will say to you, 'Behold, here!' or 'Behold, there!' Do not go, neither follow after them.

Lk 17:24 Ὁσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανόν εἰς τήν ὑπ' οὐρανόν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἄνθρωπον ἐν τῇ ἡμέρᾳ αὐτοῦ.

24For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man in his day.

Lk 17:25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

25But first he must suffer much at the hands of this generation and be rejected.

Lk 17:26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἄνθρωπον.

26And just as it was in the days of Noah, so shall it be also in the days of the Son of Man.

Lk 17:27 Ὁσθον, ἐπίνοι, ἐγάμους, ἐξεγαιμόντως, ἀχρί ἡ ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτίαν, καὶ ἤλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἄπαντας.

27People were eating, drinking, marrying, being given in marriage, up until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Lk 17:28 Ὁμίοιος καὶ ως ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἡσθιόν, ἐπίνοι, ἡγοράζων, ἐπώλουν, ἐρύτευον, ὄκοιδομον·

28It was the same also in the days of Lot. People were eating, drinking, buying, selling, planting, building,

Lk 17:29 ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμου, ἐβρεξεν πῦρ καὶ θείον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἄπαντας·

29but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.

Lk 17:30 κατὰ ταύτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἄνθρωπον ἀποκαλύπτεται.

30Along those lines will be the day in which the Son of Man is being revealed.

Lk 17:31 Ἐν ἑκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβῇ ἀριάν αὐτῷ καὶ ὁ ἐν τῷ ἄγρῳ ὁμιλεῖς μὴ ἐπιστρέφατε εἰς τὰ ὁπίσω.

31In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around.

Lk 17:32 Μνημονεύσετε τῆς γυναικὸς Λώτ.

32Remember Lot's wife.
Lk 17:33 "Ὄς ἐὰν ζητήσῃ τὴν ψυχήν αὐτοῦ σώσαι ἀπολέσει αὐτὴν• καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν ἐφογνώσει αὐτὴν.

33 Whoever tries to save his life will lose it, and whoever loses it will keep it alive.

Lk 17:34 Λέγω ὑμῖν, ταύτη τῇ νυκτί ἔσονται δύο ἐπὶ κλίνης μίας• εἰς παραληφθῆσαι, καὶ ὁ ἐτέρος ἀφεθήσεται.

34 I tell you, in that night there will be two men on one couch; one will be taken, and the other left.

Lk 17:35 Δύο ἔσονται ἄλληθοι εἰπ τὸ αὐτό· μία παραληφθῆσεται, καὶ ἡ ἐτέρα ἀφεθήσεται.

35 There will be two women together grinding grain; one will be taken, and the other left."

Lk 17:36 281

Lk 17:37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὑδὲ ἐἶπεν αὐτοῖς, Ἡ θέα τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀκοί.

37 And they in response are saying to him, "Where, Lord?" And he said to them, "Where the body is, there also the eagles will be gathered."

Chapter 18

The Parable of the Persistent Widow

Lk 18:1 Ἐλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεύτερον πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν,

1 Now he was also speaking a parable to them, to the end that they ought always to pray, and not to lose heart,

Lk 18:2 λέγων, Κρίτης τις ἢν ἐν τινὶ πολεῖ, τὸν θέον μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπομενος•

2 as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.

Lk 18:3 χήρα δὲ ἢν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησον με ἀπὸ τοῦ ἀντιδίκου μου.

3 But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

Lk 18:4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον• μετὰ δὲ ταῦτα εἶπεν ἐν ἀυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβούμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι•

4 And for some time he had refused, but after all this, he said to himself, 'Even if I don't fear God, and have no regard for man,

Lk 18:5 διὰ γὰρ τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἔκδικησον αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπάξη me.

5 Just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out."

281 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

282 17:37 Greek: ὅ αετος - ho aetos, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὅ αετος is ἰεραξ - hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetos is eating carrion). Yet generally speaking, where ho aetos is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
Lk 18:6 Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

6And the Lord said, "Listen to what the unjust kind of judge was saying.

Lk 18:7 Ὅ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἠμέρας καὶ νυκτός, καὶ μακροθυμῶν ἔποιεν αὐτοῖς;

7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Lk 18:8 Λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάξει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἀρα εὐφημίσῃ τὴν πίστιν ἐπὶ τῆς γῆς;

8I tell you, he would bring about justice for them, in short order. However, when the Son of Man comes, will he find any faith on the earth at all?" 283

The Parable of the Pharisee and the Revenue Agent

Lk 18:9 Ἐἶπεν δὲ πρὸς τινα τῶν πεποιθότας ἔργα ἑαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τὰς λοιπὰς, τὴν παραβολήν ταύτην•

9And toward some who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:

Lk 18:10 Ἄνθρωποι δύο ἄνεβησαν εἰς τὸ ιερὸν προσεύξασθαι• ὁ εἰς Φαρισαῖος, καὶ ὁ ἐπεροτός τελῶνης.

10Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

Lk 18:11 Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταύτα προσεύχοντο, ὁ θεός, εὐχαριστῶ σοι ὅτι οὗτοι εἰμὶ ὑστεροί οἱ λοιποὶ τῶν άνθρώπων, ἀρπαγεῖς, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελῶνης.

11When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent.

Lk 18:12 Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα δόσα κτώμαι.

12I fast twice a week, I tithe of everything I get.'

Lk 18:13 Καὶ ὁ τελῶνης μακρόθεν ἐστῶ ὡς οὐκ ἦθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάρα, ἀλλ' ἔτυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ θεός, ἱλάσθητι μοι τῷ ἀμαρτωλῷ.

13But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating on his chest, saying, 'O God, be merciful to me, a sinner.'

Lk 18:14 Λέγω ὑμῖν, κατέβη ὅτους δεδικασμένους εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἔχειν• ὅτι πᾶς ὁ υἱὸς ἑαυτοῦ ταπεινωθῆται, ὃ δὲ ταπεινῶν ἑαυτὸν ψυχῆρθηται.

14I tell you, this latter went down to his house justified, rather indeed than the former. For all who exalt themselves will be humbled, and those who humble themselves will be exalted." 284

The Little Children and Jesus

Lk 18:15 Προσέφερον δὲ αὐτῶ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπηται• ἰδόντες δὲ οἱ μαθηταὶ ἑπετίμησαν αὐτοὺς.

15And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they rebuked them.

Lk 18:16 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κυλήσετε αὐτά· τῶν γὰρ τοιούτων ἑστὶν ἡ βασιλεία τοῦ θεοῦ.

16But Jesus called them over to him and said, "Allow the children to come to me and stop preventing them, for of such is the kingdom of God.

283 18:8 "any at all" is from the Greek ἀπα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.

284 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 - ἀπα, which means "all" or "everyone." This is a general and plural subject.
Lk 18:17 ‘Amēn lēgō ōmēn, ὃς ἑὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν.

18‘Τruly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it.”

Lk 18:18 Καὶ ἐπηρωτήσεν τις αὐτῶν ἄρχον, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω:

19And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

Lk 18:19 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; Οὔδεις ἀγαθός, εἰ μὴ εἰς, ὁ θεός.

20And Jesus said to him, "Why are you calling me good? No one is good, except God alone.

Lk 18:20 Τάς ἐντολάς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and your mother."

Lk 18:21 Ὅ δε εἶπεν, Ταῦτα πάντα ἑφολαξάμην ἐκ νεότητος μου.

22And he said, "All these I have kept since my youth.

Lk 18:22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, ἔτι ἐν οἷς λείπει πάντα δοκεῖς πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔχεις θησαυρὸν ἐν σοφίᾳ καὶ δόμῳ, ἀκολουθεῖ μοι.

23And 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."

Lk 18:23 Ο δὲ ἀκούσας ταῦτα περὶ λύπους ἐγένετο· ἦν γὰρ πλοῦσος αὐτός.

24But when he heard these words he became very sad, for he was extremely wealthy.

Lk 18:24 Ἡδον δὲ αὐτὸν ὁ Ἰησοῦς περὶ πλοῦσον γενόμενον εἶπεν, Πῶς δοκεῖς οἷς τὰ χρήματα ἐχόντες εἰσελθὸणται εἰς τὴν βασιλείαν τοῦ θεοῦ.

25And when Jesus saw him becoming very sad, he said, "How hard it is for those who have wealth to go into the kingdom of God.

Lk 18:25 Εὐκοπώτερον γὰρ ἔστιν κάμπτειν διὰ τριμαλίας ῥαφίδος εἰσελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

26Indeed, it is easier for a camel[285] to go through the eye of a needle, than for the rich to enter into the kingdom of God.

Lk 18:26 Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι?

27And those who heard said, "Who then CAN be saved?"

Lk 18:27 Ὅ δε εἶπεν, ὁ δὲ ἀνθρώποι δυνάται ἔστιν παρὰ τῷ θεῷ.

28And he said, "Things impossible with human beings are possible with God."

Lk 18:28 Εἶπεν δὲ Πέτρος, Ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολούθησαμεν σοι.

29And Peter said, "Behold, we have left everything to follow you."

Lk 18:29 Ο δὲ εἶπεν αὐτοῖς, ‘Ἀμήν λέγω ὡμέν ὃτι οὐδεὶς ἐστίν ὃς ἀφήκηκεν οἰκίαν, ἢ γονέως, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ θεοῦ.

30And he said to them, "Truly I say to you, there is no one who has left house or parents or siblings or wife or children, for the sake of the kingdom of God,

285 18:25 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
Lk 18:30 δς ου μη ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰώνι τῷ ἐρχομένῳ ζωήν αἰώνιον.

30 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

Lk 18:31 ¶ Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτοὺς, Ἰδού, ἀναβαινομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

31 And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out.

Lk 18:32 Παραδόθησεται γὰρ τοῖς ἑθνεσιν, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπυθυπησθήσεται.

32 For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon,

Lk 18:33 καὶ μαστιγώσαντες ἀποκτενούσιν αὐτὸν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

33 and after scourging him they will kill him, and on the third day he will rise again."

Lk 18:34 Καὶ αὐτοὶ οὐδέν τούτων ούνηκαν, καὶ ἦν τὸ ρήμα τούτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

34 And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

Lk 18:35 ¶ Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτόν εἰς Ἱεριχώ, τυφλός τις ἐκάθετο παρὰ τὴν ὁδὸν προσαίτησιν·

35 And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.

Lk 18:36 ἀκούοσας δὲ ὀχλοῦ διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο.

36 And when he heard the crowd going through, he was inquiring what this was all about.

Lk 18:37 Ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέχεται.

37 And they informed him that Jesus the Nazarene was passing by.

Lk 18:38 Καὶ ἐβόησεν, λέγων, Ἰησοῦ, υἱὲ Δαβίδ, ἐλέσον με.

38 Then he cried out, saying, "Jesus, son of David, have mercy on me!"

Lk 18:39 Καὶ οἱ προδόγοι τῶν ἐπετίμων αὐτῶν ἦνα σωπήσῃ· αὐτὸς δὲ πολῶν μᾶλλον ἐκραζεν, ὦι Δαβίδ, ἐλέσον με.

39 And those leading the way were rebuking him, that he should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"

Lk 18:40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθήσαι πρὸς αὐτὸν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,

40 And after stopping, Jesus ordered that he be brought to him. And when he had come near, he questioned him,

Lk 18:41 λέγων, Τί οι ἥλεις ποιήσῃ; Ὁ δὲ εἶπεν, Κύριε, ἦνα ἀναβλέψῳ.

41 saying, "What do you want me to do for you?" And he said, "Lord, that I could see again."

Lk 18:42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀναβλέψῃς ἡ πίστις σου σέσωκέν σε.

42 And Jesus said to him, "See again; your faith has saved you."286

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286 18:42 Or, "your faith has healed you." As also in many other places in Luke.
I do not see it that way. I think that Jesus and Zacchaeus for that which was lost, as in Ezekiel 34:11. The exact same form of the Greek article and noun for "the"

And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Chapter 19

Zacchaeus the Revenue Officer

1 And he entered, passing on through Jericho.
Lk 19:2 And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer. And this man was rich.
Lk 19:3 And he was trying to see who Jesus was, but being prevented by the crowd, since he was short in stature.
Lk 19:4 And after running ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.
Lk 19:5 And when Jesus arrived to the place, he looked up and saw him, and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."
Lk 19:6 And he hurried down, and took him in gladly.
Lk 19:7 And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."
Lk 19:8 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.
Lk 19:9 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.
Lk 19:10 And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

286 Some translators interpret ιστημι 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.

287 Jesus is the Good Shepherd of Ezekiel 34:16, and not a false shepherd of Ezekiel 34:4, and does search for that which was lost, as in Ezekiel 34:11. The exact same form of the Greek article and noun for "the"
The Parable of the Ten Servants

Lk 19:11 Ἡ ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι ἱερουσαλήμ, καὶ δοκεῖν αὐτοῖς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἁνατίσαι.  

11 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.

Lk 19:12 Εἶπεν δὲ αὐτοῖς Ἄνθρωπός τις εὐγενής ἐπορεύθη εἰς χώραν μακράν, λαβεὶν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψῃ.  

12 He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.

Lk 19:13 Καλέως δὲ δέκα δούλους ἐαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτοὺς, Πραγματεύσασθε ἑως ἑρχομαι.  

13 Now after calling ten of his servants, he had given them ten minas, and said to them, 'Do business until I return.'

Lk 19:14 Οἱ δὲ πολλὰτε αὐτοῦ ἐμίσουσαν αὐτῶν, καὶ ἀπέστειλαν προσβείναι ὑπὸ σῶς αὐτοῦ, λέγοντες, ὁ δὲ ἑλόμεν τοῦτον βασιλεύσει ἑῳ ἡμᾶς.  

14 But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

Lk 19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἵς ἔδωκεν τὸ ἄργυριον, ἵνα γνῶ τις τὸ διεπραγματεύσατο.  

15 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 each had earned.

Lk 19:16 Παραγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσευρίσκοσα δέκα μνᾶς.  

16 So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

Lk 19:17 Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἑλαχίστῳ πιστὸς ἑγένου, ἵσθι ἐξουσιάν ἔχων ἑπάνω δέκα πόλεων.  

17 And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

Lk 19:18 Καὶ ἐλέησεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς.  

18 And the second one came, saying, 'Lord, your mina has become five minas.'

Lk 19:19 Εἶπεν δὲ καὶ τούτῳ, Καὶ οὗ γίνον ἑπάνω πέντε πόλεων.  

19 So he said to that one, 'And you, you shall be over five cities.'

Lk 19:20 Καὶ ἔτερος ἔλεησεν, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἵνα εἰχόν ἀποκειμένην ἐν σοφιάριον·  

20 And the other one came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.'

lost, τὸ ἀπὸλυλός, occurs also in the Septuagint in Ezekiel 34:4, 16. The translator should word the Ezekiel passages and here exactly the same way, so that the readers get the connection.

289 19:13 That is, he gave the ten servants one mina each. The mina, which was originally a Semitic word that the Greek language had long since borrowed, was equivalent to 100 drachmas. One drachma was not insignificant in purchasing power. Culling Greek literature, you can find quite a variance: some times and places, one drachma could buy you one sheep, but was only one-fifth the price of an ox. Other times, one drachma could buy you an ox. Either way, a mina was worth at least 100 sheep. That is a lot of money. Anyone could take that amount of money and by investing, turn it into more.

290 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 Talents 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,
Lk 19:21 ἐφοβοῦμην γάρ σε, ὅτι ἄνθρωπος αὐτήρος εἰς αἰρείς ὃς ὅμοι ἐθηκα, καὶ θερίζεις ὃς ὅμοι ἐσπειράς.

21For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.'

Lk 19:22 Λέγει δὲ αὐτῷ, ἔκ τοῦ στόματός σου κρινὸς σε, πονηρὲ δούλε, ἡδεῖς ὅτι ἔγω ἄνθρωπος αὐτήρος εἰμι, αἴρων ὃς ὅμοι ἐθηκα, καὶ θερίζων ὃς ὅμοι ἐσπειρά.

22And says to him, 'By your own mouth I judge you, you wicked servant. You knew, did you, that I am a demanding man, collecting what I did not deposit, and reaping what I did not sow?'

Lk 19:23 καὶ διὰ τὶ ὅμοι ἐδώκας τὸ ἀργύριον μου ἐπὶ τράπεζαν, καὶ ἔγω ἐλὼν σὺν τῶν ἀν ἐπραξα αὐτὸ?

23Why then did you not put my money in the bank, and I having returned would collect it with interest?'

Lk 19:24 Καὶ τοῖς παρεστῶσιν εἶπεν, Ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τάς δέκα μνᾶς ἐχοντι.

24And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

Lk 19:25 Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.

25And they said to him, 'Lord, he has ten minas!'

Lk 19:26 Λέγω γάρ ὅμεν ὅτι παντὶ τῷ ἐχοντι δοθήσεται ἀπὸ δὲ τοῦ μη ἐχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

26Indeed I tell you, to everyone who has, it will be given, but the one who has not, even such as he has will be taken away from him.

Lk 19:27 Πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεύσασί ἐπ' αὐτοὺς, ἀγάγετε ὡδὲ, καὶ κατασφάζατε ἐμπροσθέν μου.

27But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me.'

The Triumphal Entry
Lk 19:28 ¶ Καὶ εἰπὼν ταύτα, ἐπορεύετο ἐμπροσθέν, ἀναβαίνων εἰς ἱεροσόλυμα.

28And having said these things, he was pressing his way onward, going up to Jerusalem.

Lk 19:29 ¶ Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθσφαγὴ καὶ Βηθανίαν πρὸς τὸ ὅρος τὸ καλούμενον Έλαιον, ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ.

29And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples,

Lk 19:30 εἰπὼν, Ἰησοῦς ἐκ τοῦ κατέναντι κώμης ἐν ἑ αἰσπορευόμενοι εὐρήσετε πόλων δεδεμένων, ἐρ' ὁ οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε.

30saying, "Go into the village ahead of you, in which as you are entering you will find a colt tethered, upon which no one has ever yet sat. Untie it and bring it." Lk 19:31 Καὶ ἐὰν τις ὑμᾶς ἐρωτᾷ, Διὰ τὶ λύετε; οὕτως ἔρειτε αὐτῷ ὅτι Ο ἀνάρχως αὐτοῦ χρείαν ἔχει.

31And if someone asks you, 'Why are you untying it,' say to them, 'The Lord needs it.'
And when the ones who were sent went, they found things just as he had told them.

Lk 19:33 οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ 

And as they were untangling the colt, the owners of it said to them, "Why are you untangling the colt?"

Lk 19:34 οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ οἱ 

And they said, "The Lord needs it.

Lk 19:35 Καὶ ηγαγον αὐτὸν πρὸς τὸν Ἰσραὴλ· καὶ ἐπιρρήπαντες ἐκατωτὰ τὰ ἰμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰσραὴλ.

And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.

Lk 19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώνων τὰ ἰμάτια αὐτῶν ἐν τῇ ὕδω.

And as he was proceeding along, people were spreading their cloaks in the road beneath.

Lk 19:37 Ἐγγύς ὁ Ἰσραήλ ὑδὴ πρὸς τῇ καταβασίᾳ τοῦ ὀροῦ τῶν Ἐλαιῶν, ἠράξαντο ἀπὸ τὸ πλήθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεόν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεσων,

And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoining, to lift God up with a loud voice for all the miracles that they had seen.

Lk 19:38 λέγοντες, Ἡ ἐνομάται κυρίου· εἰρήνη ἐν οὐρανοῖς, καὶ δόξα ἐν υἱοίς.

They were saying, "Blessed is the king who comes in the name of the Lord!

Lk 19:39 Ἡ ἐνομάται κυρίου· εἰρήνη ἐν οὐρανοῖς, καὶ δόξα ἐν υἱοίς.

And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

Lk 19:40 Καὶ ἀποκριθεῖσα εἶπεν αὐτοῖς, Λέγω ὡς ὠρα διὰ ὅτι ἐὰν οὖτοι σωπήσωσιν, οἱ λίθοι κεκράζονται.

And he in answer said to them, "I tell you, if these go silent, the stones will cry out."
Jesus Clears the Temple

Lk 19:45 Ἡ εἰρήνη σου ἠπόκειτο ἐπὶ τὰς πόλεις τοῦτος πωλοῦντας ἐν αὐτῷ καὶ ἁγοράζοντας,

And when he had entered the temple, he proceeded to drive out those who were buying and selling in it.

Lk 19:46 λέγων αὐτοῖς, Γέγραπται, 'Ο οἶκός μου οίκος προσευχῆς ἐστὶν· ύμεῖς δὲ αὐτὸν ἐποίησατε σπέλαιον λῃστῶν.

telling them, "It is written, 'My house is a house of prayer,' but you have made it a haunt of bandits.

Lk 19:47 Καὶ ἦν διδάσκον ὅτι καθ' ἑμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐξῆλθαν αὐτὸν ἀπόλεσαι, καὶ οἱ πρώτοι τοῦ λαοῦ.

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.
Yet they were not finding any way they could do it, because the entire crowd was hanging on him, listening to him.

Chapter 20

The Authorities Question Jesus’ Authority

Lk 20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἑκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ ἐν τῷ γεωργεῖον, ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

1And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the priests and Torah scholars and elders came up,

Lk 20:2 καὶ ἐπίνοι πρὸς αὐτόν, λέγοντες, Ἐιπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιεῖς, ἢ τίς ἐστιν ὁ δοῦς σοι τὴν ἐξουσίαν ταύτην;

2and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

Lk 20:3 Ἀποκρίθησά τις ἐκεῖνος πρὸς αὐτούς, Ἡρωτήσω ὑμᾶς κἀγὼ ἐνα λόγον, καὶ ἐπιτάτε μοι•

3And in answer Jesus said to them, "I will also ask you something, that you must tell me:

Lk 20:4 Τὸ βάπτισμα ἡμῶν ἐξ οὐρανοῦ ἦν, ἤτοι ἀνθρώπων;

4"John's baptism, was it from heaven, or from human beings?"

Lk 20:5 Οἱ δὲ συνελογίσαντο πρὸς αὐτούς, λέγοντες ὅτι Ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύετε αὐτῷ;

5So they discussed it among themselves, saying, "If we say, ‘From heaven,’ he will say, ‘Then why didn’t you believe him?’

Lk 20:6 Ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, πάς ὁ λαὸς καταλιθάσει ἡμᾶς• πεπεσμένος γὰρ ἐστιν Ἡσαυνήν προφήτην εἶναι.

6"But if we say, ‘From human beings,’ all the people will stone us, because they are convinced that John was a prophet."

Lk 20:7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

7And they professed not to know where it was from.

Lk 20:8 Καὶ ὁ Ἱσσωῦς εἶπεν αὐτοῖς, ὦτθ δὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιώ.

8And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

Lk 20:9 ¶ Ἡρῴατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην• Ἁνθρωπος ἐφύτευσεν ἀμπελόνα, καὶ ἐξέδωκεν αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἰκανοὺς•

9And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

Lk 20:10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελόνος δώσῃν αὐτῷ. Οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.

10And in the time of harvest, he sent a servant to the tenants, so they could pay him rent out of the fruit of the vineyard. But the tenants, after beating him, sent him away empty-handed.

Lk 20:11 Καὶ προσέθετο πέμψαι ἄλλον δοῦλον• οἱ δὲ κάκειν δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

11And he proceeded to send a another servant; and that one also, after beating and insulting him, they sent away empty-handed.

Lk 20:12 Καὶ προσέθετο πέμψαι τρίτον• οἱ δὲ καὶ τότεν τραυματίσαντες ἐξέβαλον.

12And he proceeded to send a third; and that one also they threw out, after injuring him.
Lk 20:13 Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελώνος, Τί ποιῆσο; Πέμψω τὸν υἱόν μου τὸν ἀγαπητὸν· ἵως τοῦτον ἱδονες ἐντραπήσονται.

13 So the owner of the vineyard said, 'What should I do? I will send my beloved son; maybe when they see him, they will have respect.'

Lk 20:14 Ἦδονες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτούς, λέγοντες, ὁδὸς ἔστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γενίται ἡ κληρονομία.

14 But when they saw him, the tenants discussed it among themselves, saying, 'This is the heir. Come, let us kill him, so that the inheritance will be ours.'

Lk 20:15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτὸς ὁ κύριος τοῦ ἀμπελώνος;

15 And they threw him outside the vineyard and killed him. What then will the owner of the vineyard do to them?

Lk 20:16 Ἐλεύθεται καὶ ἀπολέσει τοὺς γεωργοὺς τοῦτος, καὶ δώσει τὸν ἀμπελώνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο.

16 He will come, and he will kill those tenants, and he will give the vineyard to others." And those who heard this said, "May it never be!"

Lk 20:17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἔστιν τὸ γεγραμμένον τούτο, Λίθον δὲν ἀπεδοκιμάσαν οἱ οἰκοδομοῦντες, οὗτος ἔγενεθη εἰς κεφαλὴν γωνίας;

17 But he, after looking at them, said, "Why then is this written: 'A stone which the builders rejected, this one has become the chief cornerstone'?"

Lk 20:18 Πᾶς ὁ πεσὼν ἐπ' ἑκείνων τὸν λίθον συνθλασθήσεται· ἐψ' ὃν δ' ἄν πέσῃ, λικμήσει αὐτόν.

18 Everyone who trips over that stone will be broken into pieces; upon whomever the stone falls, it will turn him into powder."

Lk 20:19 § Καὶ ἐξητήσαν οἱ ἁρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλέον ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὀρά, καὶ ἐφφηβήσαν· ἐγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην ἐπεν.

19 And at that time, the high priests and the Torah scholars wanted to lay their hands on him, yet they were afraid. For they knew that he had spoken thisparable in reference to them.

Paying the Tribute Tax to Caesar

Lk 20:20 Καὶ παρατηρήσαντες ἀπέστειλαν ἑγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτὸν λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἁρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

20 And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, so that they could hand him over to the jurisdiction and authority of the governor.

Lk 20:21 Καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Διδάσκαλε, σοὶ διαμεν ὅτι ὄρθως λέγεις καὶ διδάσκεις· καὶ σοὶ λαμβάνεις πρόσωπον, ἀλλὰ ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.

21 And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God."

Lk 20:22 Ἐξεστὶν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;

22 Is it permissible for us to pay the tribute tax to Caesar, or not?"

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304 20:17 Psalm 118:22

305 20:22 The Greek word translated "tribute" is φόρος. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is cap. Thus, this tax was a per capita tax, or a capitation. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an income tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a
Lk 20:23 ὁ δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς, Τί με πειράζετε;
23But he perceived their trickery, and said to them, "Why are you testing me?"
Lk 20:24 Ἐπιδείξατε μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος,
24Show me a denarius. Whose image does it bear, and whose inscription?" So in answer they said, "Caesar's."
Lk 20:25 Ὅ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοῖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
25And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."
Lk 20:26 Καὶ οὐκ ἔσχονσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσώθησαν.
26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

Lk 20:27 Ἐπροσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτον,
27Then some of the Sadducees approached (they declare in opposition, that there is no resurrection), and they questioned him
Lk 20:28 λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, Ἐὰν τινος ἀδελφός ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνη, ἢν λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα, καὶ ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
28as follows: "Teacher, Moses wrote for us, 'If a man’s brother dies having a wife, and that deceased dies childless, that the man should take the wife of his brother, and raise up descendants for his brother.'"
Lk 20:29 Ἐπὶ τῶν ἀδελφῶν ἔσχατον, καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος·
29Well, there were seven brothers. And the first one, who had taken a wife, died childless.
Lk 20:30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναίκα, καὶ οὗτος ἀπέθανεν ἄτεκνος.
30And the second one took the woman, and this man died childless.
Lk 20:31 Καὶ ὁ τρίτος ἔλαβεν αὐτὴν ὡσαύτως. Ὡσαύτως δὲ καὶ οἱ ἔπτα· οὐ κατέληπν τέκνα, καὶ ἀπέθανον.
31And the third one took her in the same way. And in fact all seven in the same way left behind no child, and died.
Lk 20:32 Ὑστερον δὲ πάντων ἀπέθανεν καὶ ἦ γυνή.
32And last of all, the woman also died.

Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called 'tributum,' by which taxes on persons are distinguished from taxes on merchandise, called 'vectigalia.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 25, "Caesar’s things give back to Caesar," he recognized that every single coin circulated that bore Caesar’s portrait and inscription, already belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver—shekels, or even drachmas, but not in Roman coins.
Lk 20:33 Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; Οἱ γὰρ ἐπτὰ ἔσχον αὐτὴν γυναίκα.

33 So in the resurrection, whose wife is she going to be? For all seven had her as wife."

Lk 20:34 Καὶ ἀποκρίθησις εἶπεν αὐτοῖς ὁ Ἰησοῦς. Οἱ γινώσκεις ὁ τοῦ αἰῶνος τοῦτον γαμοῦσιν καὶ ἐγκαμίζονται.

34 And in answer Jesus said to them, "The children of this age marry and are given in marriage;

Lk 20:35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται.

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,

Lk 20:36 οὔτε γὰρ ἀποδάνειν ἔτι δύνανται ἰσάγγελοι γὰρ εἰσίν, καὶ νεκρῶν τοῦ θεοῦ, τῆς ἀναστάσεως νοὶ ὄντες.

36 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.

Lk 20:37 Ὄτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει, Κύριον τὸν θεόν Ἀβραὰμ καὶ τὸν θεόν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ.

37 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.

Lk 20:38 Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζῶντων πάντες γὰρ αὐτῶς ζῶσιν.

38 Now God is not the God of dead people, but of living, for to him all of those are alive."

Lk 20:39 Ἀποκριθέντες δὲ τίνες τῶν γραμματέων εἶπον, Ἰδιάσκαλε, καλῶς εἶπας.

39 And one of the Torah scholars said in response, "Teacher, well said."
Lk 20:46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλησίας ἐν τοῖς δείπνοις.

46° Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings in the marketplaces, and chief seats in the synagogues, and places of honor at banquets;
Lk 20:47 οἱ κατεσθοῦσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὕτω λήψονται περισσότερον κρίμα.

47° 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 τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους•
1And when he looked up, he saw rich people putting their gifts into the donation chest.
Lk 21:2 εἶδεν δὲ τίνα καὶ χήραν πενηχράν βάλλουσαν ἐκεί δύο λεπτά,
2Then he saw also a penniless widow dropping there two lepta,311
Lk 21:3 καὶ εἶπεν, Ἀλήθως λέγω ὅτι ἢ χήρα ἢ πτωχὴ αὕτη πλεῖον πάντων ἐβαλεν•
3and he said, "Truly I tell you, this poor widow has put in more than all the rest.
Lk 21:4 ἀπαντησεν γὰρ οὗτος ἐκ τοῦ περισσεύοντος αὐτὸς ἐβαλον εἰς τὰ δῶρα τοῦ θεοῦ• αὕτη δὲ ἐκ τοῦ υπότρηματος αὐτῆς ἀπαντα τὸν βίον ὅν εἶχεν ἐβαλεν.
4For they all donated into God's offerings from the extra they had, but she out of her lack put in all she had to live on."

Signs of the Times
Lk 21:5 Ἡ Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθους καλοῖς καὶ ἀναθήματιν κεκόσμηται, εἶπεν,
5And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:
Lk 21:6 Ταῦτα ἄ θεωρεῖτε, ἐλέοσονται ἡμέραι ἐν αἷς οὗκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, διὸς οὐ καταλυθήσεται.
6° These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down."
Lk 21:7 Ἐπιρώτησαν δὲ αὐτὸν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; Καὶ τί τὸ σημείον ὅταν μέλη ταῦτα γίνεσθαι;
7And they questioned him as follows, "Teacher, so when will these things be, and what sign will they happen when they are all about to take place?"
Lk 21:8 Ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε• πολλοὶ γὰρ ἐλέοσονται ἐπὶ τὸ ἄνωματί μου, λέγοντες ὅτι Ἐγώ εἰμι καὶ ὁ καιρὸς ἡγιασθείς, μὴ οὖν προευθύνετε ὑμῖν αὐτῶν.
8° And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them therefore.
Lk 21:9 Ὑπὸ τὸ ἄκουσης πολέμους καὶ ἀκαταστάσιας, μὴ πτοηθῆτε• δεὶ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλὰ οὐκ εὐθέως τὸ τέλος.
9° So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."

Lk 21:10 Ἡ Τότε ἔλεγεν αὐτοῖς, Ἐγερθῆσαι ἐθνος ἐπὶ ἐθνος, καὶ βασιλεία ἐπὶ βασιλείαν•
10° Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,

311 21:2 Two small, thin copper coins, totaling about one fourth of one cent.
Lk 21:11 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοί καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ’ οὐρανοῦ μεγάλα ἔσται.

11 and there will be mega-quakes, and famines and epidemics in various places, and frightful and awesome signs from heaven.

Lk 21:12 Πρὸ δὲ τῶν πάντων ἐπιβαλοῦσιν έφ’ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἥγεμονας, ἔνεκεν τοῦ ὀνόματός μου.

12 But before all these things, they will lay their hands on you and will persecute you, handing you over to synagogues and prisons, being led all the way up to kings and governors for the sake of my name;

Lk 21:13 Ἀποβησθείητα δὲ ὑμῖν εἰς μαρτύριον.

13 but it will work out for you to be a testimony.

Lk 21:14 Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελεταὶ ἀπολογηθήναι·

14 Put it in your hearts therefore, not to be practicing how to answer in defense;

Lk 21:15 ἡδὲ γὰρ δῶσῳ ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνῆσονται ἀντιστῇν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικεῖμενοι ὑμῖν.

15 For I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

Lk 21:16 Παραδοθῆσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἁδελφῶν, καὶ θανατώσουσιν εξ ὑμῶν.

16 But you will also be turned in by parents and relatives and friends and siblings, and they will put some of you to death.

Lk 21:17 Καὶ ἐσεθεὶς μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὀνόμα μου.

17 And indeed you will be hated by everyone because of my name.

Lk 21:18 Καὶ ὅρις ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπὸληται.

18 Yet not a hair of your head will perish:

Lk 21:19 Ἐν τῇ ὑπομονῇ ὑμῶν κτῆσασθε τὰς ψυχὰς ὑμῶν.

19 by your enduring, you shall gain your lives.312

Lk 21:20 Ὑπὸ δὲ ἱδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γνώτε ὅτι ἡγγικεν ἢ ἐρήμους αὐτῆς.

20 But when you see Jerusalem surrounded by armies, then you will know313 that her desolation is near.

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312 21:19 κτήσασθε (K L R W Δ 047 131 1071 κτήσασθαι) D E G H K M X Γ Λ Π Ψ 063 2 69 118 157 180 205 565 (579 κτήσασθαι) 597 700 788 828* 892 1006 1009 1010 1011 1071 1079 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2882 M Lect it* Origen Apostolic Constitutions Gregory-Nyssa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR HF RP NA27 (C) κτήσεσθε (A 13 828 κτήσασθαι) B 0 Ω F 1 133 124 346 1195 (1253 κτίσθενε) itac, e, f, f2, l, q, r2, s vg syr c, s, p, h, pal copsa, bof arm eth geo slav Jerome Augustine WH Weiss Trg NA25 * σώσετε (εἰκόνας ὑπὸ στρατόπεδον εἰς ιερον εἰς τὸ τοῖς ψυχαῖς ὑμῶν) Marcion acc to Tertullian lac Ph 25 C F Ν Ρ Τ 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 κτίσθαι - κτίσθεναι 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 it*). And the apparatuses show F in support of κτήσασθε, yet manuscript 1 itself, after which the whole family is named, supports κτήσεσθε.

313 21:20 The Greek word for "know" here, γνώσκω, is in the form of γνώτε, which could be either imperative or subjunctive mood, since in 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."
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.

Lk 21:22 “Then the kingdom of God will be advanced against all the nations; and

Lk 21:23 Οὐκαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσαι καὶ τᾳῖς ἰδιακοσίαις ταῖς ἦμεραῖς· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ τοῖς τοιῶν.

But 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.

Lk 21:24 Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἶχμαλωτισθήσονται εἰς πάντα τὰ ἐθνή· καὶ ἱεροσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἀχρὶ πληρωθῶν καιροί 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.

Lk 21:25 Καὶ ἔσται σημεία ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχοῦσις θαλάσσης καὶ ὀδόλου,

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.

Lk 21:26 Ἀποψυχοῦντων ἄνθρωπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν ὦρανῶν σαλευθήσονται.

people holding their breath in fear and anticipation because of the things overtaking the world; for the forces of space will be shaken.

Lk 21:27 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένου 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.

Lk 21:28 Ἀρχομένων δὲ τούτων γίνεται, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

So when these things are beginning to take place, stand yourselves tall and lift up your heads, because your redemption is drawing near.”

Lk 21:29 ¶ Καὶ εἶπεν παραβολὴν αὐτοῦς, ἵδετε τὴν συκήν καὶ πάντα τὰ δέντρα·

And he spoke a parable to them: "Consider the fig tree, indeed all the trees.

314 In the Greek, the word for "day" is anarthrous here, that is, without the article. You will see some translations saying "the days" or "the time," and others saying "days," or "a time." This question regarding the Greek definite article is one of the translation issues most revealing of the translators' doctrinal preconceptions. Here, for example, it can reveal whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these prophecies partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfilled in the tribulation? Or are they solely fully fulfilled during the time of Titus? Or solely or primarily fulfilled in the tribulation? And prior to the time of Titus, some of God's people no doubt believed that these prophecies had been fulfilled during the time and deeds of Antiochus Epiphanes, either partially or primarily. I have 24 English translations on hand, and they split down the middle; half say "the days" and half say "days" or equivalent. We must interpret this passage by the rest of scripture, and do it in reliance on the anointing of the Holy Spirit, which leads us into all truth. We also must use common sense in light of the context here. This passage, in light of v. 24, seems to be including the destruction of the temple in 70 A.D. Therefore, we must say in v. 22 about the Great Tribulation, that those are "days" of tribulation, not the only ones.

315 Or, "upon the earth"
Lk 21:30 ὅταν προβάλωσιν ἡδη, βλέποντες ἀφ’ έαυτῶν γινώσκετε ὅτι ἡδη ἐγγὺς τὸ θέρος ἔστιν.

30When they are now putting forth leaves, you see for yourselves and know that summer is now near.

Lk 21:31 Οὕτως καὶ ὑμεῖς, ὅταν ἵδητε ταύτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἔστιν ἡ βασιλεία τοῦ θεοῦ.

31So also you, when you see these things taking place, you know that the kingdom of God is near.

Lk 21:32 Ἄμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὐτῆς, ἐως ἢ πάντα γένηται.

32Truly I tell you: this age will by no means pass away until this all has taken place.

Lk 21:33 Ὅσον δὲ λογίοι μου οὐ μὴ παρέλθωσιν.

33Sky and earth will pass away, but my words will certainly not pass away.

Lk 21:34 § Προσέχετε δὲ έαυτοίς, μήποτε βαρηδωσιν ὑμῶν αἱ καρδίαι εἰς κραπάλη καὶ μέθη καὶ μερίμναις βιωτικάς, καὶ αἱρεύνιος ἐφ’ ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη.

34But watch yourselves, that your hearts not be held back317 by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly.

Lk 21:35 οὕτως παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

35like a trap. For it will come upon everyone who lives over the face of the whole earth.

Lk 21:36 ἶγνυπτετι ὁν ἐν παντὶ καρδίῳ δεόμενοι, ἵνα καταξιωθῇ ἐκφυείν πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθήσατε ἐμπροσθεν τοῦ ὕιου τοῦ ἀνθρώπου.

36So you must be watchful at all times, praying that you might be considered worthy318 to escape all these things about to come to pass, and stand before the Son of Man."

Lk 21:37 § Ὡν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὁδὸς τὸ καλοῦμενον Ἑλαιών.

37And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives.

Lk 21:38 Καὶ πας ὁ λαὸς οὐραίζετο πρὸς αὐτόν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

38And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

Lk 22:1 Ὑγγίζειν δὲ ἐς ἑορτή τῶν ἀζύμων, ἢ λεγομένη Πάσχα.

1And the Festival of Unleavened Bread, called Passover, was approaching,

Lk 22:2 Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτῶν· ἐφοβοῦντο γὰρ τὸν λαόν.

2and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.319

317 21:34 Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metonymous meaning, as is also the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.

318 21:36 txt καταξιωθητε A C D E F G H K M N R S U Y Γ Δ Θ Λ Π Ω f1 f2 2 124 565 700 1424 2542 m latt syr TR RP f11 κατασκοπησι 0179 579 f2 f3 1 157 892 1241 cop SBL TH NA28 3 28. 21:36 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
Lk 22:3 ¶ Ἐισῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἑπικαλούμενον Ἰσκαριώτην, ὡστα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

Lk 22:4 Καὶ ἀπελθὼν συνελάλησεν τοῖς ἄρχοντέσσας καὶ στρατηγοῖς τὸ πῶς αὐτόν παραδώσουσιν αὐτοῖς.

4And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.

Lk 22:5 Καὶ ἐχάρησαν, καὶ συνεθέντο αὐτῷ ἄργυριον δόναι.

5And they were delighted, and contracted to give him money.

Lk 22:6 Καὶ ἐξωμολόγησαν καὶ ἐξῆτε εὐκαιρίαν τὸ παραδώσουσιν αὐτόν αὐτοῖς ἐτέρ ὄχλου.

6And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

Lk 22:7 ¶ Ἡλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ὡστα ἐδει θυσεθαι τὸ Πάσχα.

7And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.

Lk 22:8 Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν.

8And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

Lk 22:9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσομεν;

9And they said to him, "Where do you want us to prepare it?"

Lk 22:10 Ὡ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεραμίων ὑδάτας βαστάζων• ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν ὧν ἔστηκεν.

10And he told them, "Behold, at the point of your arriving into the city a man carrying a water jar will encounter you. Follow him to whatever house he goes into.

Lk 22:11 Καὶ ἐρείτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἔστιν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;

11And say to the owner of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"'

Lk 22:12 καὶ οὐκ ὡστε τῷ οἰκοδεσπότῃ τῆς οἰκίας ἐστιν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;

12And that person will show you a large upstairs room all furnished. You shall prepare it there."

Lk 22:13 Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς, καὶ ἠτοιμάσαν τὸ Πάσχα.

13So when they went, they found things just as he had told them; and they prepared the Passover.

Lk 22:14 ¶ Ἐτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

14And when the hour came, he reclined, and the twelve disciples along with him.

Lk 22:15 Καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμεῖν έπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν•

15And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering.

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.
Lk 22:16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὗ μὴ φάγω ἐξ αὐτοῦ, ἐὼς ὅσον πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

16 For I tell you: I will certainly not eat of it again until such time it has been fulfilled in the kingdom of God."

Lk 22:17 Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τούτο, καὶ διαμερίσατε ἑαυτοῖς• And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;

Lk 22:18 λέγω γὰρ ὑμῖν ὅτι οὗ μὴ πίω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἔως ὅτου ἡ βασιλείᾳ τοῦ θεοῦ ἔλη.

18 For I tell you: By no means will I drink of the fruit of the vine until such time the kingdom of God has come."

Lk 22:19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἐκλάσεν καὶ ἐδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμα μου τὸ ὑπὲρ ὑμῶν διδομένον• And after taking the bread and giving thanks, he broke it and gave it to them, saying, "This is my body, being given for you. This you should do as a commemoration of me."

Lk 22:20 Ὑςαμώτως καὶ τὸ ποτήριον μετὰ τὸ δείπνησα, λέγων, Τοῦτο τὸ ποτήριον ἡ κατή διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. "This is the leader as the one who serves.

20 In the same way also, the cup after the meal, saying: "This cup is the new covenant in my blood, being poured out for you.

Lk 22:21 Πλὴν ἵδοι, ἢ χείρ τοῦ παραδιδόντος με μετ᾽ ἔμοι ἐπὶ τῆς τραπέζης.

21 But lo, the hand of the one betraying me is with mine on the table.

Lk 22:22 Καὶ ὁ μὲν ύιὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὕψιστόν πλὴν οὐά τῷ ἀνθρώπῳ ἐκείνῳ δεξίου παραδίδοιται.

22 Thus indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!"

Lk 22:23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τις ἄρα ἐξ ἑαυτῶν ὁ τοῦτο μέλλων πρόσειν.

23 And they began to debate with each other which of them therefore might be the one about to do this.

Lk 22:24 Ἡ γενέτευρα δὲ καὶ τὸ φιλονείκια ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ ἐναι μεῖζων.

24 Then there also arose another dispute among them, as to which of them was considered to be greater.

Lk 22:25 Ὁ δὲ εἶπεν αὐτοῖς, ὡς ἐστε ὑμεῖς τῶν ἑθνῶν κυριεύοντες αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐρεγότατοι καλοῦνται.

25 And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'"

Lk 22:26 Ὑμεῖς δὲ οὐχ ὑπότως· ἄλλο ὁ μεῖζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος καὶ ὁ ἱγούμενος ὡς ὁ διακόνος.

26 But not so with you; rather, the greatest among you should be like the youngest, and the leader as one who serves.

20, but it is alone in this, much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. Note that Codex D has a much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. No serious consideration should be given it when it is all alone.

21 "This you should do" is referring to the Passover. From now on, they and we should do the Passover in commemoration of Jesus’ death on our behalf. Both the unleavened bread and the Passover lamb or kid are His body figuratively. Note that Codex D has a much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. No serious consideration should be given it when it is all alone.

22 Or possibly, "with" the meal.

23 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.
Lk 22:27 Then the courtyard, the inner courtyard, the outer court; the disciples were saying, "Yes, in his kingdom, and on his throne, and in his kingdom, and in his kingdom, and in his kingdom, and in his kingdom."

32If you are one of the outlaws."

22:30 ¶ And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."

22:31 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."

22:32 And he said to them, "Whoever has a sword will not be put to death, but will put others to death."

22:33 And he said to them, "But you will eat and drink at my table in my kingdom, and I am assigning to you a kingdom, just as my Father did to me, and I will give you judgment over the twelve tribes of Israel."

22:34 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.

22:35 And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."

22:36 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.

22:37 For I tell you, which is written still has to be fulfilled in me: 'And he was considered one of the outlaws.'

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324 22:30 txt omit E F G H S V Y Γ Ω 047 22 174 230 565 1342 1424 1675 geo3 RP ᾦ ἐν τῇ βασιλείᾳ μου Φ 35 Ν A B K L M Q T W U Δ Π Ψ Σ 1 124 157 579 700 1071 1241 1582 latt syr TR HSBL TH NA28 {γ} ᾦ ἐν τῇ βασιλείᾳ αὐτοῦ 69 ᾦ ἐν τῇ βασιλείᾳ D itd.e1 vg19 ssyrev lax Φ 35 C P 28 3 2882. MS 1187

325 22:31 The Greek does not say "all," but we need to put in some indicator in English that the Greek pronoun "you" is in the plural. Jesus was not saying this about Peter only, but about all of the apostles.

326 22:37 Isaiah 53:12
While he was still speaking, behold, a crowd, and the one called Judas, called "the infinitive of result." 328

And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.

And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"

And w

And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.

And an angel from heaven appeared to him, strengthening him.

And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground. 327

And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.

And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

And while he was still speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them. And he came up to Jesus, and kissed him. 328

But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

And seeing what was going to be happening, those around him said to him, "Lord, shall we strike with swords?"

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327 22:43-44 Some consider the words in these verses to be an extra-canonical tradition which got added to the gospel of Luke. They are absent in very early and geographically widespread manuscripts and witnesses. See Endnote #3 at the end of this document which discusses this.

328 22:47 The Greek literally says, "And he came up to him, to kiss him." But this is probably a Semitism, called "the infinitive of result."
Lk 22:50 Kai ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἁρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὀὖς τὸ δεξιόν.

50And one of them struck the servant of the high priest, and cut off his right ear.

Lk 22:51 Ἀποκριθεὶς δὲ ὁ Ἥρωνος εἶπεν, Ἔπετε ἐὼς τούτων. Καὶ ἀφάμενος τοῦ ὕπτου αὐτοῦ, ἰάσατο αὐτόν.

51But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

Lk 22:52 Εἶπεν δὲ ὁ Ἥρωνος πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἁρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, ὡς ἐπὶ λῃστὴν ἐξεληφθήσατε μετὰ μαχαιρίων καὶ ἔξολων;

52Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?"

Lk 22:53 Καθ' ἡμέραν ὄντος μου μεθ' ὦμόν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χειράς ἐπ' ἐμὲ. Ἀλλ' αὐτή ὦμόν ἔστιν ἡ ὀρᾶ, καὶ ἡ ἔξουσία τοῦ σκότους.

53Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

Peter’s Denials

Lk 22:54 Ἐν Συλλαβάντες δὲ αὐτῶν ἤγαγον, καὶ εἰσῆγαγον αὐτὸν εἰς τὸν ὀἶκον τοῦ ἁρχιερέως· ὁ δὲ Πέτρος ἠκολούθησε μακράθεν.

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

Lk 22:55 Ἀφάντων δὲ πού ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθιστο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

Lk 22:56 Ἰδοὺ δὲ αὐτὸν παρίσσικη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα ἀὐτῷ, εἶπεν, Καὶ αὐτὸς σὺν αὐτῷ ἦν.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

Lk 22:57 Ὁ δὲ ἤρνησάτο αὐτὸν, λέγων, Γύναι, οὐκ οἶδα αὐτόν.

57But he denied Him, saying, "Woman, I do not know him."

Lk 22:58 Καὶ μετὰ βραχὺ ἐτερος ἴδων αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἀνθρώπε, οὕκ εἰμί.

58And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

Lk 22:59 Καὶ διαστάσεως ὑσεῖ ὑπάρα μίας, ἄλλος τις δι᾿ ὑπαρχόρητο, λέγων, Ἐπὶ ἀληθείας καὶ ὕπος μετ’ αὐτοῦ ἦν· καὶ γὰρ ἐγένετο ἡ ἐστίν.

59And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

Lk 22:60 Εἶπεν δὲ ὁ Πέτρος, Ἀνθρώπε, οὐκ οἶδα ὃ λέγει· Καὶ παραχρῆμα, ἔπειτα λαλοῦντος αὐτοῦ, ἐφώνησαν ἀλέκτωρ.

60But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

Lk 22:61 Καὶ στραφεὶς ὁ κύριος ἐγέρθη εἰς τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνήσει, ἀπαρνήσῃ σε με τρίς.

61And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the crowing of the rooster, you will have denied me three times."

Lk 22:62 Καὶ ἔξελθον ἔξω ὁ Πέτρος ἐκλαύσαν πικρῶς.

62And Peter went off outside, and bitterly wept.
Before the Sanhedrin

Lk 22:63 ¶ Καὶ οἱ ἀνδρεῖς οἱ συνεχόντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες.
6 And the men guarding Jesus were making fun of him as they beat him up.
Lk 22:64 Καὶ περικαλύφαντες αὐτόν, ἐξυπνότωσαν αὐτόν τὸ πρόσωπον, καὶ ἐπηρώτων αὐτόν, λέγοντες, Προφήτευσον. Τίς ἔστιν ὁ πάιας σε;
6 After blindfolding him, they were pummeling his face, and questioning him, saying, "Prophesy, who is it that hit you?"
Lk 22:65 Καὶ ἔπεσαν πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.
6 And they were saying many other insulting things against him.

Lk 22:66 ¶ Καὶ ὡς ἔγενετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἄρχιερεῖς καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν, λέγοντες,
66 And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin, saying,
Lk 22:67 Εἰ τοῦτο ἑστήκατε ἐν τῷ ἱερῷ, ἄρα ἐστιν ὁ παῖς σα, ἐπεὶ ἢμῖν, ἔπειν δὲ αὐτοὺς, Ἐὰν ὑμῖν εἶπο, οὐ μὴ πιστεύσατε·
67 “Tell us whether you are the Christ.” And he said to them, "If I told you, you would certainly not believe,
Lk 22:68 εἰ δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκρίθητε μοι, ἢ ἀπολύσετε.
68 and if I also asked questions, you would certainly not answer me, nor release me.329
Lk 22:69 Από τοῦ υἱοῦ τούτου οὐκ ἂν ἐγέρσηκα υἱός τοῦ θεοῦ.
69 From now on,330 the Son of Man will be sitting at the right hand of the power of God."
Lk 22:70 Εἶπον δὲ πάντες, Σὺ οὖν εἰ ὁ υἱὸς τοῦ θεοῦ; Ὅ δὲ πρὸς αὐτούς ἔφη, Ἦμεις λέγετε ὅτι ἑγὼ εἰμί.
70 So they all said, "You are the Son of God then?" And he was saying to them, "You are saying that I am,"331
Lk 22:71 Οἱ δὲ εἶπον, Τί ἐστὶν χριστίαν ἐχομεν μαρτυρίας; Ἄντι γὰρ ἥκουσαν ἀπὸ τοῦ στόματος αὐτοῦ.
71 And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

329 22:68 txt apokribthei mei h apologueis E D G H Κ N S U W X Y Γ Π Ψ Ω 0211 0233 f 3 2 28 180 565 597 700 1006 1010 1071 1243 1292 1342 1278c 2786 ab Lect ῥαιρ. bcdf, f57, f61, f81, vg syr cph arm geo slav Aug TR RP apokribthei a apologueis 892 1505 p38 apokribthei moi oude apologueis 1424 apokribthei moi h apologueis me/moi l5 p5 apokribthei ψ57 X B L T 1241 1278c copbo Apoll Cyr SBL TH NA28 [B] apokribthei moi Θ f 22 157 205 579 1612 c14 vg ηss Ambrose apologueis 2542 omit verse 901 2729 ite vg ηss lac ψ57 c f p q 33
330 22:69 txt omit E W N vg syr ηss copbo arm eth TR RP de ψ57 X A B D L T SBL TH NA28 lac ψ57 c f p q
331 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 ἐφε, the imperfect form of θεοῦ here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.
Chapter 23

Jesus Before Pilate and Herod

Lk 23:1 Καὶ ἀναστὰν ἦκαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

1And the whole assembly of them got up, and they took him before Pilate.

Lk 23:2 Ἔρχετο δὲ κατηγορεῖν αὐτὸν, λέγοντες, Τοῦτον εὑρομεν διαστρέφοντα τὸ ἔθνος, καὶ κυλόντα Καΐσαρι φόρους διδόναι, λέγοντα έαυτὸν χριστὸν βασιλέα εἶναι.

2And they began to accuse him, as follows. "We found this man misleading the nation and forbidden to give tribute to Caesar, claiming to be a king himself, the Christ."

Lk 23:3 Ὅ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὅ δὲ ἀποκρίθης αὐτῷ ἔφη, Σὺ λέγεις.

3So Pilate examined him, saying, "Are you the king of the Jews?" And he in answer to him was saying, "You are the one saying that."

Lk 23:4 Ὅ δὲ Πιλάτος ἐπίην πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὅχλους, Οὐδὲν εὐρίσκω αἰτίων ἐν τῷ ἀνθρώπῳ τούτῳ.

4And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."

Lk 23:5 Οἱ δὲ ἐπίσχοντο, λέγοντες ὅτι Ἀναστάει τὸν λαὸν, διδάσκων καθ’ ὄλης τῆς Ἰουδαίας, ἀρξόμενος ἀπὸ τῆς Γαλιλαίας ἕως ὀδὸς.

5But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."

Lk 23:6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἀνθρώπος Γαλιλαίος ἐστίν.

6And when Pilate heard "Galilee," he asked, "Is the man a Galilean?"

Lk 23:7 Καὶ ἐπίγνοντο ὅτι ἐκ τῆς ἔξωθες Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅταν καὶ αὐτὸν ἐν Ἰεροσολύμωι ἐν ταύταις ταῖς ἡμέραις.

7And when he had confirmed that he was in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

Lk 23:8 Ἡρώδης ιδὼν τὸν Ἰησοῦν ἔχαρι λίαν· ἢν γὰρ θέλων ἐξ ἰκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἄκουσεν πολλὰ περὶ αὐτοῦ· καὶ ἠξιώθην τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον.

8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing many things about him, and he hoped to see something miraculous happening through him.

Lk 23:9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς αὐτοῦ· δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

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332 23:2 txt το εὕνον ἑμων Ψ 79 N B D L Ν T lat syr SBL TH NA28 {3} || to εὐνοος A E W Π itarMarcion E TR RP || lac Ψ 45 C P Q. Both main text streams contain the definite article with εὐνοο, which article can serve as a weak possessive pronoun. Usually it is the Byzantine stream supplying the expressly possessive word, but here we have the roles reversed. The English translator could legitimately render both of these readings in English as "our nation." And that is what the translators of the Coptic may have done, as they read "our nation."

333 23:3 The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

334 23:4 That is, basis for capital punishment. It was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.

335 23:6 The word εἰ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc V.; BDF § 440(3).
Lk 23:10 Εἰστήκεισαν δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.

10And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

Lk 23:11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἰρώνης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἔμπαιζας, περιβαλὼν αὐτὸν ἔσθητα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

11Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:12 Ἐγένοντο δὲ φίλοι τοῦ Πιλάτου καὶ ὁ Ἰρώνης ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων· προύπηρχον γὰρ ἐν ξύλα ὅπτες πρὸς ἑαυτούς.

12Which caused Pilate and Herod to become friends with each other that same day (for they had previously always been hostile toward each other).

Lk 23:13 § Πιλάτος δὲ συγκαλεσάμενος τοὺς ἄρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν,

13And Pilate summoned the high priest, together with the rulers and the people,

Lk 23:14 ἔπεν πρὸς αὐτούς, Προσηνέγκατε μοι τὸν ἀνθρώπον τούτον, ὡς ἀποστρέφοντα τὸν λαὸν καὶ Ἰδοὺ, εἰγὼ ἐνύπωσαν ὡμῶν ἀνακρίνας οὐδὲν εὑρόν ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὅν κατηγορείτε κατ’ αὐτοῦ•

14and he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no basis for the charges you are bringing against him.

Lk 23:15 ἀλλ’ οὐδὲ Ἰρώνης ἀνέπεμψα γὰρ ὡμᾶς πρὸς αὐτόν, καὶ ἴδο, οὐδὲν ἄξιον θανάτου ἔστιν πεπαργημένον αὐτῷ.

15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

Lk 23:16 Παιδεύσας οὖν αὐτὸν ἀπολύσω.

16Therefore, having scourged him, I will release him."

Lk 23:17 Ἀνάγκην δὲ εἶχεν ἀπολύσει αὐτοῖς κατὰ ἑαυτὴν ἑνα.

17Now he was obligated by custom according to the festival to release one person to them.336

Lk 23:18 Ἀνέκραζαν δὲ παμπληθεῖ, λέγοντες, Αἴρε τοῦτον, ἀπόλυσον δὲ ἡμῖν Βαραββάν•

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

Lk 23:19 ὅτες ἦν διὰ στάσει τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβηλικόν εἰς φυλακήν.

19(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

Lk 23:20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησεν, θέλων ἀπολύσας τὸν Ἱησοῦν.

20Pilate therefore, wanting to release Jesus, called out to them again.

Lk 23:21 Οι δὲ ἐπεφώνησαν, λέγοντες, Σταύρωσον, σταύρωσον αὐτὸν.

21But they cried out, saying, "Crucify him, crucify him!"

Lk 23:22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησαν οὗτος; Οὐδὲν αἴτιον θανάτου εὑρόν ἐν αὐτῷ• παιδεύσας οὖν αὐτὸν ἀπολύσω.

22But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."

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336 23:17 These words now called verse 17 are not found in Πο A B K L T Π 070 0211 892* 1241 it εις vg ms cop sa, but and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: K Ε F G H (N συνήθειαν for ἀνάγκην) W Δ Ψ f 138 22.157 (180 579 εἶχον - imperfect) 205 565 597 700 892c 1006 1010 1071 1243 ἐνά δήμου - one prisoner) 1292 1342 1424 1505 1508 1482 Byz Lect Laur, b, c, e, f, F1, l, q, r1 vg syrh, h (cop) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place-after verse 19: D H δι συρς. There is over all a great variation in the additions, not detailed here, which is a sign of inauthenticity. The UBS editorial committee gives the omission an A rating of certainty.
Lk 23:23 Οί δὲ ἐπέκειντο φωναῖς μεγάλαῖς, αἰτούμενοι αὐτόν σταυρωθήναι• καὶ κατέσχουν αἱ φωναὶ αὐτῶν καὶ τῶν ἄρχοντῶν.

23But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts along with those of the high priests prevailed.

Lk 23:24 Ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἰτήμα αὐτῶν.

24And Pilate decided to grant their request.

Lk 23:25 Ἀπέλυσαν δὲ τὸν δία στάσιν καὶ φόνον βεβλημένον εἰς τήν φυλακήν, ὅν ἦτούντο• τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

25And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion

Lk 23:26 Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἱ καὶ ἠκοπτοντο καὶ ἔθηνεν αὐτῶν.

26And as they led him away, they seized a Cyrenian, Simon, who was returning from the country, and they placed the cross on him, to carry it behind Jesus.

Lk 23:27 Ὅτι ηδοὺ, ἔρχονται ἡμέρας ἐν αἷς ἔρωσιν, Μακάρια αἰς στείραι, καὶ κοιλίαι αἰς οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.

27And a great multitude of the people were following him, and women who also were mourning and lamenting him.

Lk 23:28 Ἐπάρθη τὸ χείλος τοῦ Ἰησοῦς ἐπεν, Θυγατέρας Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἔργα ἐμῶν κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.

28But Jesus turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.

Lk 23:29 Ὡς οἴδατε, ἔρχονται ἡμέραι ἐν αἷς ἔρωσιν, Μακάρια αἱ αἱ στείραι, καὶ κοιλίαι αἱ αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.

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.'

Lk 23:30 Τότε ἄρχονται λέγειν τοὺς δρεσίν, Πέσετε ἐφ' ἡμᾶς καὶ τοὺς βουνοὺς, Καλύψατε ἡμᾶς.

30At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

Lk 23:31 Ὡς εἰ ἐν τῷ ὑγρῷ ξύλῳ ταύτα ποιήσων, ἐν τῷ ξηρῷ τί γένεται;

31For if they do these things when the tree is green, what will happen when it is dry?

Lk 23:32 Ὡς γοντὸς δὲ καὶ ἔτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναρέθηναι.

32Now two others, criminals, were also being taken with him to be executed.

Lk 23:33 Ὡς δὲ ἀπῆλθον ἐπὶ τὸν τόπον τοῦ καλοῦμένου Κρανίον, ἐκεῖ ἐστάρωσαν αὐτῶν, καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐκ ἀριστερῶν.

33And when they came to the place called The Skull [_nilau], there they crucified him, along with the criminals, one on his right and one on his left.

Lk 23:34 Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄρεις αὐτοῖς• οὐ γάρ ὁδικόν τι ποιούσιν. Διαμεριζόμενοι δὲ τὰ ἰμάτια αὐτοῦ, ἐβαλον κλήρον.

34And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing.

337 23:30 Hosea 10:8
338 23:32 The Greek syntax here may be more properly translated, "Now two other criminals were also being taken with him to be executed." Later Greek manuscripts were possibly modified to take away this possibility. But Jesus had predicted in Luke 22:37 that he would be considered one of the outlaws.
Lk 23:35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἑξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτῶι, λέγοντες, Ἀλλοις ἔσωσεν, σωάτω ἑαυτὸν, εἰ υἱὸς ἔστιν ὁ χριστὸς, ὁ τὸν θεόν ἐκλεκτός.

And the people stood there, watching. Now the rulers also were with them, sneering at him, saying, "He saved others; he should save himself, if this is the Christ, the chosen one of God."  

Lk 23:36 Ἐνέπαιξον δὲ αὐτῶ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ δεξιοὶ προσφέροντες αὐτῶ."  

And the soldiers, when they were approaching and bringing him vinegar, also made fun of him.  

Lk 23:37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλέας τῶν ᾿Ιουδαίων, σῶσον σεαυτόν.  

They also were saying, "If you are the king of the Jews, save yourself."  

Lk 23:38 Ἡν δὲ καὶ ἑγερθήκει ἐγεγραμμένη ἐπὶ αὐτῷ γράμμασιν ᾿Ελληνικοὶ καὶ ᾿Ρωμαίοι, καὶ Ἐβραίοις, Οὔτος ἔστιν ὁ βασιλεῖς τῶν ᾿Ιουδαίων.  

Now there was also an inscription written above him, in Greek, Latin and Hebrew letters: 

"THIS IS THE KING OF THE JEWS."  

Lk 23:39 Ἡς δὲ τῶν κρεμαθέντων κακούργησαν ἐβλασφήμησεν αὐτῶν, λέγοντες, Εἰ σὺ εἶ ὁ χριστός, σῶσον σεαυτόν καὶ ἡμᾶς.  

And one of the criminals hung there was deriding him, saying, "If you are the Christ, save yourself and us."  

Lk 23:40 Ἀποκρίθηκε δὲ ὁ ἐπίτομα ἐπετίμη ἄρην, λέγοντες, Οὔτε φοβήσεις εἰ ἐν τούτῳ θεοῦ, δι᾽ ἐν τῷ αὐτῷ κρίματι εἰ;  

But in response the other one was rebuking him, saying, "Don't you fear God at all, considering that you yourself are in this same judgement?"  

Lk 23:41 Καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὃν ἐπράξαμεν ἀπολαμβάνομεν• οὗτος δὲ οὐδὲν ἀτόπων ἔπραξεν.  

And we indeed justly; for we have gotten back what was fitting to how we have lived. But this man, he has done nothing wrong."  

Lk 23:42 Καὶ ἔλεγεν τῷ ᾿Ιησοῦ, Μνήσθητι μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.  

And then he was saying to Jesus, "Remember me, Lord, when you come into your kingdom."  

Lk 23:43 Καὶ εἶπεν αὐτῷ τῷ ᾿Ιησοῦς, Ἀμήν λέγω σοι, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.  

And Jesus said to him, "I tell you the truth, today you will be with me in Paradise."  

Jesus’ Death  

Lk 23:44 Ἡν δὲ ὕπεσεν ὡρα ἐκτησι, καὶ σκότος ἐγένετο ἐστὶν ὁ ὑδαίν ἢς ὠρας ἐνάτης.  

Now it was about noon, 342 and darkness came across the whole land until 3:00 p.m.
Lk 23:45 Kai ἐσκοτίσθη ὁ ἠλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.

45 And the sun was darkened. 43 And the curtain of the temple was torn in two.

46 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.

Lk 23:47 Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενόμενον, ἐδόξασε τὸν θεόν, λέγων, ὁντως ὁ ἄνθρωπος ὁτός δίκαιος ἦν.

47 Now the centurion when he saw what had happened, he gave glory to God, saying, "This really must have been a righteous man."

Lk 23:48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύποντες ἑαυτῶν τὰ στήθη υπόστρεφον.

48 And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts.

Lk 23:49 Εἰστήκεισαν δὲ πάντες οἱ γυναικεὶς αὐτοῦ μακρόθεν, καὶ γυναίκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαν ταύτα.

49 But all those who knew him, including the women who had followed with him from Galilee, stood off at a distance throughout, watching these things.

Jesus’ Burial

Lk 23:50 ¶ Καὶ ἰδοὺ, ἀνὴρ ὄνοματι Ἰωσὴφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἁγάθου καὶ δίκαιου—

50 And behold, there was a council member named Joseph, who was a good and righteous man

Lk 23:51 οὗτος οὖς ἦν συγκατατεθειμένος τῇ βούλῃ καὶ τῇ πράξει αὐτῶν—ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, δέ καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ—

51 (he was not going along with their decision and actions), from Arimathea, a city in Judea, who even himself was also looking forward to the kingdom of God.

343 23:45 tkt and ἐσκοτίσθη ὁ ἠλιος (Ἀ ἐσκοτίσθη) C1 (D H τὶ ἐσκοτίσθη δὲ) E G H K M Q R (S -ό) U W G Θ Λ Π Ψ 0117 F F1 1 2 8 116 157 180 205 565 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 14247 1505 1546 1582 1646 1646 2148 2174 2882 Lect ecLp rigv syrc s p pal eth Marcion acc. To Epiphanius vid Origen lat ms acc. to Orig TR RP \ ἐσκοτίσθη ὁ ἠλιος ἄρσ αρμ geo Diatessaron / τοῦ ἠλίου ἐκλήπτοντος Ψ28* K C* L 070 597 597 968 1012 1451 1626 2528 (2542 ἐκλήμηντος) 2705 0124? (1384 τὶς ὁ οὐκ ἐσθήσεται slav Origen gr lat ms acc. to Orig SBL TH NA28 [B] \ τοῦ ἠλίου ἐκλήπτοντος Ψ28* B 597 1681 762 1211 1387 1770 1773 1780 1813 1900 1123 11780 1373 Origen \ τοῦ ἠλίου ἐκλήπτοντος καὶ ἐσκοτίσθη ὁ ἠλιος C25 (UBS5) 22 pc (18) \ omit C2 (NA28) 33 159 443* 1137 1195* 1373* 1424? \ lacuna 4 F N P T. The phrase with ἐκλήπτοντος could be translated, "from an eclipse of the sun." The Classical Greek writers Thucydides, Herodotus and Aristophanes used this word, when referring to the sun or moon, as meaning "suffer eclipse." But the event in this passage, Jesus' crucifixion, took place during Passover, which was always during a full moon, so an eclipse of the sun by the moon was not possible. Neither are there any astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be "eclipse." To most people, an eclipse of the sun would mean that the sun was eclipsed by the moon. I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of such. Regardless, the rendering "eclipse" is just too misleading, since that word almost always means eclipse by the moon. The Majority text reads "καὶ ἐσκοτίσθη ὁ ἠλιος, "and the sun was darkened." But this textual variance need not make any difference, since the lexical authorities say that, in the passive voice, in which both ἐκλήπτω and ὁκοτίζω are, either one of them can mean "was obscured."

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] א汚 כ יי יתִהוּ יִתְּחֵנָהָא:

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.”
Lk 23:52 οὗτος προσελθὼν τῷ Πιλάτῳ ἠγγέλατό τὸ σῶμα τοῦ Ἰησοῦ.

52 This man went to Pilate and asked for the body of Jesus.

Lk 23:53 Καὶ καθελὼν αὐτὸ ἐντύλιξαν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ τοῦ ἴδε σώματι τοῦ διετέθη τοῦ σώματος,

53 And when he had taken it down he wrapped it in linen, and laid it in a hewn-out tomb, which no one was lying in yet.

Lk 23:54 Καὶ ἡμέρα ἦν Παρασκευή, σάββατον ἐπέφωσκεν.

54 And it was the day of Preparation. The Sabbath was coming on.

Lk 23:55 Κατακολούθησαν δὲ γυναῖκες, ἀπό τῆς συνελήλυθεν αὐτῶν ἐκ τῆς Γαλιλαίας, ἔθεσαν τῷ μνήμενον, καὶ ἦν ἐπεθή τοῦ σώματος αὐτοῦ.

55 Now some women had followed close behind, which were the ones who had come with him from Galilee. They observed the tomb, and how his body was interred.

Lk 23:56 Ἡποστρέψασαν δὲ ἠτοίμασαν ἀρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἑωτολὴν.

56 Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

Chapter 24

The Resurrection

Lk 24:1 Τῇ δὲ μίᾳ τῶν σαββάτων, ὁρθροῦ βαθέος, ἡλθον ἓπι τὸ μνήμα, φέρουσαν ἡ ἠτοίμασαν ἀρώματα, καὶ τίνες σὺν αὐταῖς.

1 but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared. Some others also were with them.\textsuperscript{346}

Lk 24:2 ἔδρον δὲ τὸν λίθον ἀποκεκουλημένον ἀπὸ τοῦ μνήμειον.

2 But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

Lk 24:3 Καὶ εἰσελθοῦσαν σὺν εἴρων τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

3 And when they went inside, they did not find the body of the Lord Jesus.

Lk 24:4 Καὶ ἐγένετο ἐν τῷ διαπορεύοντας αὐτός περὶ τούτου, και ἵδον, ἄνδρες δύο ἐπέστησαν αὐτὸς εἰς εἰσόδους ἀστραπτούσας.

4 And it happened that while they were puzzling over this, behold, two men appeared to them, in gleaming robes.

Lk 24:5 ἐμφόβων ἐν τῇ γυναικὶ καὶ κλινούσων τὸ πρόσωπον εἰς τὴν γῆν, ἐπὶ πρὸς αὐτός, ἦν ἐπὶ τὸν ζῶντα μετὰ τῶν νεκρῶν;

5 And when terror came over them, such that they had bowed their faces down to the ground, the men said to them, "Why are you looking for the living among the dead?

Lk 24:6 οὐκ ἦστε ὦδε, ἄλλα ἡγέρθησαν μνήμης ὑπὸ ἐλάλησεν ὑμῖν, ἐπὶ ὑμῖν ἐν τῇ Γαλιλαίᾳ,

6 He is not here, but is risen! Recall how he spoke to you while still in Galilee,

Lk 24:7 λέγων ὅτι δεῖ τὸν οὖν τοῦ ἀνθρώπου παραθηκήσεται εἰς χειρὰς ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθήσεται, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

7 saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

Lk 24:8 Καὶ ἐμνήσθησαν τῶν ἰμάτων αὐτοῦ,

8 And they did recall his statements.

\textsuperscript{346} 24:1 txt ἀρωματα καὶ τίνες σὺν αὐταῖς A E W \textsuperscript{[B]2319} (syr cop\textsuperscript{[Syriac]} Eus) TR RP // ἀρωματα καὶ τίνες σὺν αὐταῖς, p) ελογιζόταν δὲ εἰς εὐαγγελίας τις ἀρχαίος ἀλογίζεται ημιν τὸν λίθον 070 // καὶ τίνες σὺν αὐταῖς, p) ελογιζόταν δὲ εἰς εὐαγγελίας τις ἀρχαίος ἀλογίζεται τον λίθον D cop\textsuperscript{[Novatian]} // ἀρωματα Ψ66 N B C* L lat cop\textsuperscript{[Novatian]} syr\textsuperscript{[Syriac]} ms SBL TH NA28 // lac D\textsuperscript{[1612]} N P Q T.
Lk 24:9 καὶ ὑποστρέψασιν ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πάσιν τοῖς λοιποῖς.

9And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

Lk 24:10 Ἡσαν δὲ ἡ Μαγδαληνή Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σῦν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

10Now it was the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles;

Lk 24:11 Καὶ ἔφανταν ἐνώπιον αὐτῶν ὅσει λήρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

11and their statements appeared to them as nonsense, and they did not believe them.

Lk 24:12 Ὅ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημείον, καὶ παρακύψας βλέπει τὰ θόνια κείμενα μόνα· καὶ ἀπῆλθεν πρὸς ἐαυτὸν θαυμάζων τὸ γεγονός.

12But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages lying there. And he went away, wondering to himself what had happened.

**On the Road to Emmaus**

Lk 24:13 Ὁ καὶ ᾿Ιδοὺ, δύο ἔξι αὐτῶν ἦσαν παρευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ ᾿Ιερουσαλήμ, ἢ ὄνομα ᾿Εμμαυς.

13And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles from Jerusalem.

Lk 24:14 καὶ αὐτοὶ ὤμιλον πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

14And these two were conversing with each other about the outcome of all these things.

Lk 24:15 καὶ ἐγένετο ἐν τῷ ὀμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ ᾿Ιησοῦς ἑγίσας συνεπορεύετο αὐτοῖς.

15And it came about, that they were in conversation, and Jesus himself has come up, walking along with them.

Lk 24:16 Οἱ δὲ φθαλμοὶ αὐτῶν ἔκρατοῦντο τοῦ μὴ ἐπιγνώναι αὐτῶν.

16Their eyes, however, were being restrained, so as not to recognize him.

Lk 24:17 Ἐίπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὖς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωποὶ;

17And he said to them, "What is this discussion you are having with each other as you are walking along and looking dismal?"

Lk 24:18 Ἀποκριθεὶς δὲ ὁ εἰς, ὤ ὄνομα Κλεοπᾶς, ἐίπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς ᾿Ιερουσαλήμ, καὶ οὐκ ἔγνως τὰ γεγονόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

18And in response, one, who was named Cleopas, said to him, "Are you just visiting Jerusalem, and unaware of the things happening in it during these days?"

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347 24:13 Greek: sixty stadia, or about 11 kilometers.

348 24:17 txt καὶ ἐστε Ἀρ. E N P ψ W M V it. τευρι. b.f. f. I. 1. συτευρικ. l. P. syr. syr. l. p. a. h TR RP ἐκινέβοντος. ΠΕΝΑ Κ Ω A B (L oster) Ω 70 079 079 079 it. syr. pal. cop. it. bo. s. T. H. NA. 28 0. [R] / omit D it. d. eth C. Cyr. / lac. P. 45 C Q T. The Robinson-Pierpont punctuates this differently as well. Whereas the NA28 text has a question mark after περιπατοῦντες, the RP has a comma. The NA text reads "What is this discussion you are having with each other as you are walking along?" And they came to a stop, looking dismal." The RP text reads, "What is this discussion you are having with each other as you are walking along and looking dismal?"

349 24:18 Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..." But this is less likely, because in the Greek, the word for "living," παροικία, is in the present indicative, not a participle, neither a noun. It seems to be a transitive verb, expecting an object, such as "visiting Jerusalem," or, "living IN Jerusalem." And the phrase "who is not aware" would be a stretch. Moreover, the Greek does not say in Jerusalem," but rather just "Jerusalem." The word παροικία generally meant "living as a stranger, a pilgrim, living as a visitor," and only rarely meant just "live or inhabit next to" without the connotation of being an alien or stranger.
And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people;

Lk 24:20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες ἠμῶν εἰς κρίμα θανάτου, καὶ ἔσταρφον αὐτὸν.

And they urged him insistently, saying, "Lodge with us, because it is near evening, and all the people; the things in all the writings that were about himself.

Lk 24:24 Ἐὰν δὲν ὑπέρωσεν τούτῳ ἕμεν ἐπὶ τὸ μνημεῖον•

And not only that, now some of our women have confounded us. They were at the tomb early this morning,

Lk 24:23 καὶ μὴ εὐθύμησα τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὁπτασιάν ἄγγέλων ἐωρακέναι, οἷον οὔτε αὐτὸν δὲ οὐκ εἶδον.

and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

Lk 24:24 Καὶ ἀπεθάνον τινες τῶν σῶν ἦμιν ἐπὶ τὸ μνημεῖον, καὶ ἦρθον οὕτως κοινωνίας καὶ οἱ γυναῖκες ἐπονοοῦν αὐτὸν δὲ οὐκ εἴδον.

So some of our number went to the tomb, and found it just as the women had said; but him they did not see."

Lk 24:25 Καὶ αὐτὸς ἐπένευν πρὸς αὐτοῦς, Ὕ ἄνοικτοι καὶ θυραί καὶ προφητεύειν ἐπὶ πάσαν οἷος ἐλάλησαν οἱ προφητεύειν.

And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken!

Lk 24:26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν, καὶ εἰσελθεῖν εἰς τὴν ὀδὸν αὐτοῦ;

Were not these things required for the Christ to suffer in order to go on into his glory?"

Lk 24:27 Καὶ ἀρέσκοντο ἀπὸ ΜωΣαέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμένου αὐτοῦ ἐν πάσαις ταῖς γραφαῖς πάρι έπλην.ὁ ἐγενέτος καὶ αὐτὸς προς εἰπονοῖτο πορτατέρω πορεύοντα.

And beginning with Moses, and through all the prophets, he was interpreting for them the things in all the writings that were about himself.

Lk 24:28 Καὶ ἦγγοσαν εἰς τὴν κόμην οὐ̃ ἐπορεύοντο καὶ αὐτὸς προσεποιεῖτο πορτατερῶ πορεύοντα.

And they came near to the village to which they were going, and he was pretending to go on farther.

Lk 24:29 Καὶ παρεβιάσαντο αὐτὸν, λέγοντες, Μεῖνον μεθ' ἠμῶν, ὅτι πρὸς ἔσπεραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσέπεθεν τοῦ μεῖναι σὺν αὐτοῖς.

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.

Lk 24:30 Καὶ ἔγένετο ἐν τῷ κατακλήθηκα αὐτόν μετ' αὐτῶν, λαβὼν τὸν ἀρτὸν εὐλόγησαν, καὶ κλάσας ἐπέδιδον αὐτοῖς.

And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.

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DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase τρίτην ταύταν ἡμέραν ἀγίω ἐστίν έσπεραν ἄγιω, oú ταύτα ἠγένετο means "he is already spending the third day" [in the tomb]. Bauer agrees with this as well. The Greek does not supply a subject here, but some third person singular subject is implied, and the verb ἐγένετο in phrases about time, means "spend."
Jesus Appears to the Apostles

Lk 24:36 ¶ Then they all gathered together, and the Eleven and those with them all were terrified, thinking they were seeing a ghost. And while they were speaking these things, Jesus himself stood in the midst of them, and he is saying to them, "Peace be with you."

They asked him, "Lord, are you really risen? Is this the same Jesus who was put to death?"

Lk 24:39 He said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?"

Lk 24:40 And when he had said this, he showed them his hands and his feet. And they were filled with joy when they saw the Lord. And when he had said this, he revealed himself to them. And they were filled with joy when they saw the Lord. And when he had said this, he revealed himself to them.

Lk 24:41 "He is not here; he has risen, as he said. Come and see the place where he lay. Then go to Galilee, and there you will see him, as he told you."

Lk 24:42 So they handed him a piece of broiled fish and part of a honeycomb. And he took it, and ate it in front of them.
The Ascension

Lk 24:44 ¶ Eípen de autóis, Oútoi oi lógoi ouíς éláλhsa prós ùmàs éti òwn svn ùmín, óti deí plērhothína pánta tâ geγραμμένa en tîv nóumov Mwoséwos kai prôfhtasai kai psalmwos peri èmou.

⁴⁴And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled."

Lk 24:45 Tóte dihñozēn autón tòn vón, tòu svnìnav tâs geγrafaï.

⁴⁵Then at that time he opened their minds to understand the scriptures.

Lk 24:46 kai eípen autóis óti òútws geγraphetai, kai òútws ñdei pâthei tòn xris póv fóv, kai anasêhí na ñe khrwí tî triî tî̄ ñméra.

⁴⁶And he said to them, "Thus it is written, and thus it was necessary for the Christ to suffer, and to rise from the dead the third day,

Lk 24:47 kai khrhthína ñpi tîv ónómati autón metañeian kai ëfesin ámartyów eis pántha tâ èthn, ñreçménon apò ïerousalíím.

⁴⁷and that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.

Lk 24:48 Ùmeis de èste mártires toútwn.

⁴⁸And you are witnesses of these things.

Lk 24:49 Êi idóu, ègû ñpòstéllw tîn ëpaggelían tòu patrów mou éf' ùmàs ùmeis ñde katísate èn tî póleî ïerousalíím, èws ñè ëndúshèse dònamín eì ñfous.

⁴⁹And behold I am sending what my Father promised down upon you. So you are to stay in the city of Jerusalem until such time you are ended with power from on high."

Lk 24:50 ¶ Êîghagwv de autóyew òwos èwos eis ðhð thânavâw kai épâras tâs xôiías autów eûlôghsqen autów.

⁵⁰Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

Lk 24:51 Kaî ëgêneto èn tîw eûlôgyévn autów autów, diésètì áp' autów, kai ánephêrêto eîs tîn oûfaron.

⁵¹And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

Lk 24:52 Kaî autów prôskunhéseantas autów, ñpèstrêsqan eîs ïerousalíím méta ñharâs meγâlêw.

⁵²And they, after worshiping him, returned back to Jerusalem with great rejoicing.

Lk 24:53 Kaî ñsan dîa pan té ñwì ïerôw, ãînuîntes kai eûlôgyûntes tòn theòn. Aîmên.

⁵³And throughout those days they were continually at the temple, praising and thanking God. Amen.
ENDNOTES

Endnote #1 – Matthew's vs. Luke's Genealogy

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
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<th>MATTHEW</th>
<th>LUKE</th>
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<tr>
<td>Abraham</td>
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<td>Isaac</td>
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<td>Elmadam</td>
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<td>Abiud</td>
<td>Cosam</td>
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<td>Eliud</td>
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<td>Rhesa</td>
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<td>Matthan</td>
<td>Joanan</td>
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</table>
Jacob  Joda
Joseph  Josech
Jesus   Semein
Mattathias
Joseph
Jannai
Melki
Levi
Matthat
Heli
Joseph
Jesus

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: http://www.carm.org/diff/2geneologies.htm

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 (𝔓⁴⁶ now is known to support 70 in 10:17) to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 28th Edition and the UBS 5th Edition of the Greek text put the δυο, the "two," in square brackets, and the UBS editorial committee gives it a [C] rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δυο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaitic Syriac. And on the other hand, Codex Sinaiticus, one of the primary Alexandrian manuscripts, reads "70."

The implication some interpreters make, is that by appointing 70, Jesus drew on the Jewish tradition of there being 70 nations in the world, to show that his message was intended for everyone in the whole world. And that that was intended to be in contrast to when he sent the Twelve out earlier, and forbade them to go into any Samaritan village; whereas here in the case of the 70 / 72, there is no such prohibition. Paul says, "the gospel is to the Jew first, and also to the Gentile." (Romans 1:16) The Lord himself said in John 10:16, "Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd."

Regarding the above-mentioned decision by the Editorial Committee of the United Bible Societies' Greek New Testament to include the "-two" in square brackets, one of the members of the committee disagreed with that decision, for he regarded "72" as undoubtedly the original reading. That member was the late Kurt Aland. His written dissent, as published in the book, A Textual Commentary on the Greek New Testament, Metzger, Bruce M., on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975), is worthy of being printed below, as follows.

The concept of "70" is an established entity in the Septuagint and in Christian tradition. The number of examples of "70" in the Old Testament is overwhelming: there are always 70 souls in the house of Jacob, 70 elders, sons, priests, and 70 years that are mentioned in chronological references to important events. The number 72 appears only once, where, amid many other
numbers, 72 cattle are set aside for a sacrificial offering (Num 31:38). If 72 occurs in the Letter of Aristeas (as the number of translators of the Septuagint) as well as in III Enoch, these sporadic instances are not to be compared in significance with the tradition involving 70.

Consequently it is astonishing that the reading ἑβδομήκοντα δύο appears at all in [Luke] 10:1 and 17, and that it has such strong support. A reading that in the Gospels has in its support 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: Ὁ ἢ σοι τῆς ἁλίκες τοῦ θεοῦ τῆς ἀνθρώπου οὕτως ἐκεῖνος ὁ θεός ἄνθρωπον ἔστη ἐκείνος ἐφικτοίτως τοῦ ἐπήν τοὺς ἀνθρώπους τῆς ἀνθρώπου τῆς ἀνθρώπου. (Recent research by Thomas Wayment has made the omission in sure.)

Transpose Lk 22:43-44 after Mt. 26:39 f13
Transpose Lk 22:43-45a (add καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς) after Mt. 26:39 Lect]

Include with minor variants: Λ* εβ Δ E F G H K L M Q X Γ Δ* Θ Λ Π* Ψ 0171 0223 f1 13c 28 157 180 205 346 565 597 700 828½ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1342 1344 1365 1505 1546 1646 2148 2174 Μ [184½ ita,aur,b,c,d,ff2,i,l,q,r1 vg syr-κ, p,h,pal copbott eth slav Diatessaron arm Justin Irenaeus Hippolytus acc. to Theodoret Origen acc. Ps-Dionysius Arius acc. to Epiphanius Eusebian Canons Didymus acc. to Epiphanius Chrysostom Theodore Nestorius Theodoret all versions and most Greek mss acc. to Anastasius-Sinaita John-Damascus; Hilary Greek and Latin mss acc. to Jerome Augustine Quodvultdeus. The uncial 0171 is defective here, but indicates probable presence of the words.

Include with asterisks or obeli: Δ* Πε 892c mg 1079 1195 1216 copbomss

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 verses in such ancient and widely diversified witnesses as Ψ[69vid.75] Λ A B T W syr-κ copbomss geo Marcion Clement Origen al, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Πε 892c mg 1079 1195 1216 copbomss) and their transferral to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.


Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.

Omit: Ψ69, 75 Λa B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622L 2633 ita,bc,d
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 syr$^s$ copsa,bo$^{mass}$ is most impressive and can scarcely be explained as a deliberate excision by copyists who, considering the fall of Jerusalem to be proof that God had not forgiven the Jews, could not allow it to appear that the prayer of Jesus had remained unanswered. At the same time, the logion, though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin, and was retained, within double square brackets, in its traditional place where it had been incorporated by unknown copyists relatively early in the transmission of the Third Gospel."

When I pondered what reasons could have possibly prompted copyists to add this passage to the gospel, it occurred to me that elements in the early church might not have wanted the Lord himself to be outshined by Stephen. For Stephen in Acts 7:60 said something similar. Yet Jesus himself predicted in John 14:12, "The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father." (DRP) On the other hand, Stephen may have done what he did because he was following Christ’s known example.

Endnote #5

The Linear Aspect in the Gospel of Luke

The primary semantic content of a New Testament Greek verb, other than its lexical definition, was its "aspect" or "kind of action." Of these, there were three primary categories: the punctiliar aspect, the linear aspect, and the combined aspect. See Sections 318 through 356, in the book entitled, "A Greek Grammar of the New Testament and Other Early Christian Literature," by Blass and DeBrunner, and translated and edited by Funk, the University of Chicago Press, Chicago and London (1961).

Luke used the linear aspect much more discriminately than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in fact, this makes all the difference for a proper understanding of several passages, some of which are shown and discussed below.

Luke 1:34 ἐπεν δὲ Μαρία πρὸς τὸν ἄγγελον· Πῶς ἔσται τούτο, ἐπεὶ ἄνδρα οὐ γινώσκω;  
34And Mary said to the angel, "How will this happen, since I am not knowing a man?"

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.
Luke 5:33
Οἱ δὲ εἶπαν πρὸς αὐτόν· ὦ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὃμοιως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

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

Luke 6:46  Τί δέ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ὡς λέγω;
46And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?

Luke 11:9
Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθῆσαι τί ἕστητε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοίγησεται ὑμῖν.

9So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.


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

The moral of that story is the virtue of brash persistence.

Luke 16:21
καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κόνες ἔρχομενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.

21And he kept longing in vain to eat the scraps dropping from the table of that rich man. In contrast, even the dogs at least would come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man's table, but never did. His longing never ceased, or ended. In contrast, the dogs would at least come and lick his sores.

Luke 18:3
χήρα δὲ ἦν ἐν τῇ πόλει Εκδίκησον με ἀπὸ τοῦ ἀντιδίκου μου.

3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not separate Greek words in the Greek text specifically corresponding to "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

Luke 18:7
ὁ δὲ θεὸς αὐτῶν, ἔφοβοντο γὰρ τὸν λαόν.

7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

Luke 22:2
καὶ ἔζητον οἱ ἄρχητες καὶ οἱ γραμματεῖς τῷ πῶς ἀνέλυον αὐτῶν, ἐφοβοῦντο γὰρ τὸν λαόν.

2And the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.
This is the passage most dependent on the linear aspect. The passage does not make much sense without it. First, observe how various translations have rendered it. I have put them in groups according to how they rendered the Greek causal coordinating conjunction γαρ.

KJV       And the chief priests and scribes sought how they might kill him; for they feared the people.
ASV       And the chief priests and the scribes sought how they might put him to death; for they feared the people.
Darby     and the chief priests and the scribes sought how they might kill him; for they feared the people.
YLT       and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.
WEB       The chief priests and the scribes sought how they might put him to death, for they feared the people.
CBW       So the high priests and the scribes continued to seek how they might put Him to death, for they were afraid of the people.
Phillips   Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus.
NASB      and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
JB        and the chief priests and the scribes were looking for some way of doing away with him, because they mistrusted the people.
RSV       And the chief priests and the scribes were seeking how to put him to death; for they feared the people.
NKJV      And the chief priests and the scribes sought how they might kill Him, for they feared the people.
NIV       and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
TNIV      and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
Recov.    And the chief priests and the scribes were seeking a way to do away with Him, for they feared the people.
NAB       and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people.
REB       and the chief priests and the scribes were trying to devise some means of doing away with him; for they were afraid of the people.
NRSV      The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.
JNT       and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.
NCV       The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.
CEV       The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.
ISV       So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.
NET       The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.
ESV       And the chief priests and the scribes were seeking how to put him to death; for they feared the people.
HCSB      The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.
and the high Priests and Scribes sought how to kill him, but they feared the people.

The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks.

And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.

The leading priests and teachers of religious law were actively plotting Jesus' murder. But they wanted to kill him without starting a riot, a possibility they greatly feared.

The chief priests and the scribes were looking for some way to kill Jesus. However, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning for γαρ. The closest thing to an adversative use is said to be in one passage in Matthew where γαρ is used in combination with other conjunctions; but here in this passage it is used by itself. The Matthew passage:

Matt 15:27 ἡ δὲ εἶπεν, Νά, κύριε, καὶ γάρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

²⁷But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

If there is any adversative meaning here at all, it would be contained in the conjunction καὶ, not in γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the passage. Perhaps that is why they supply so many English words that are not indicated in the Greek. I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.
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