The Gospel of
LUKE
part of
The Holy Bible

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

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Chapter 1

Introduction

Lk 1:1 Ἐπειδὴ οὖν πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
 1 Since many have undertaken to draw up an account of the things fully attested among us,
Lk 1:2 καθὼς παρέδοσαν ἡμῖν οἱ ἄπειροι ἁρχής αὐτοῦ καὶ ὑπήρξει γενόμενοι τοῦ λόγου,
 2 as delivered to us by the original eyewitnesses who became stewards of the word,
Lk 1:3 ἐδοξάσαν κάμοι, παρηκολουθηκότες ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράφαι, κράτιστο Θεόφιλε,
 3 it seemed good to me also, having meticulously traced everything again from the top, to write it
down in sequence for you, O most excellent Theophilus,
Lk 1:4 ήνα ἐπιγνώσκει περὶ ἐναντίων λόγων τὴν ἀσφάλειαν.
 4 so that you may know the reliability of things you have been told.

The Birth of John the Baptizer Foretold

Lk 1:5 Ἐγενέτο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἰερεύς τίς τῶν ὀνόματι Ζαχαρίας, εἰς ἐφημερίας Ἀβια•
 5 It came about in the days of Herod, king of Judea, that there was a priest, Zechariah by name,
καὶ γυνὴν τὸυ ἀντίθεν Ἀραών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
 6 and his wife was from the daughters of Aaron, and her name was Elizabeth.
Lk 1:6 Ἐσαὴν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, παρευρέομενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ
 7 both were upright in the sight of God, walking blamelessly in all the commandments
κυρίου ἰμεπόθου.
 8 and requirements of the Lord.

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

2 Lk 1:5a ἰουδαίας NA28 f τοῦ βασιλέως TR RP
3 Lk 1:5b γυνὴν αὐτῶ NA28 ℃ γυνὴν αὐτῶ TR RP
4 Lk 1:6 τοῦ ἐναντίον NA28 ℃ ἐνώπιον TR RP

5 The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
Lk 1:7 Kαὶ οὖν ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἑλιασθεὶς 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 Ἐγένετο δὲ ἐν τῷ ἵερατεύειν αὐτῶν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντίον τοῦ θεοῦ, ἀπὸ τὸ ἐν τούτῳ ἐκείνῳ τῶν ἡμερῶν ἦν ἀποκλειόμενος τὸν θυσίαν τοῦ θεοῦ. And 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 ἔξος τῆς ἱερατείας, ἔλαβε τού θυμίαμα εἰς ἑαυτὸν εἰς τὸν ναόν τοῦ κυρίου.

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

Lk 1:10 Καὶ πάν τὸ πλήθος ἦν τοῦ λαοῦ προσευχόμενον ἐξω τῇ ὑρᾳ τοῦ θυμιάματος, ἀπὸ τὸ δὲ ὑστεροῦ τοῦ θυσίατηρίου τοῦ θυμιάματος.

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

Lk 1:11 Ὁ συνέκρινεν τὸν ἁγιελαὶ Κυρίου, ἐστὸς ἐκ δεξιῶν τοῦ θυσίατηρίου τοῦ θυμιάματος, ἀπὸ τὸ δὲ ὑστεροῦ τοῦ θυσίατηρίου τοῦ θυμιάματος. Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

Lk 1:12 Καὶ ἐταράξατο Ζαχαρίας ἐδώ, καὶ φόβος ἐπέπέσεν ἐπὶ αὐτόν.

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

Lk 1:13 Εἶπεν δὲ πρὸς αὐτὸν ὁ ἁγιελαίς, Μη φοβοῦ, Ζαχαρία; διὸ ἐἰσηκουσθή ἡ δέσις σου, καὶ ἡ γυνὴ σου Ἐλιασθείς γεννήσει υἱόν σοι, καὶ καλεῖσθαι 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 ἔστη σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γένεσίν 9 αὐτοῦ χαρῆσονται.

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

Lk 1:15 Ἡμεῖς γὰρ μέγας ἐνώπιόν τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεῦματος ἁγίου πλησιόν ἐτί ἐκ κοιλίας μητρὸς αὐτοῦ.

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

Lk 1:16 Καὶ πολλοῖς τῶν υἱῶν Ἰσραήλ ἐπιστρέψει ἐπὶ κυρίοι τὸν θεὸν αὐτῶν•

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

Lk 1:17 καὶ αὐτὸς προελεύσεται ἐνώπιόν αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπεθείσει ἐν φρονήσει δικαίων, ἐποίησε τοῦ κυρίου λαὸν κατεσκευασμένον.

17And he will proceed in front of Him, in the spirit and power of Elijah, such that the hearts of fathers will turn toward their children, and the disobedient toward the outlook of the righteous: a prepared people will be arranged for the Lord."
Lk 1:18 Kaí eîpèn Zαχαρίας πρός τὸν ἄγγελον, Κατά τί γνώσσωμαι τοῦτο; Ἔγὼ γὰρ εἰμὶ προφήτης, καὶ ἡ γυνὴ μου προβεβηκμα ἐν ταῖς ἡμέραις αὐτῆς.

18And 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 Kαὶ ἀποκρίθησε ὁ ἄγγελος εἶπεν αὐτῷ, Ἔγὼ εἰμὶ Γαβριήλ ὁ παρεστηκός ἐνώπιον τοῦ θεοῦ· καὶ ἀπεστάλη λαλῆσαι πρός σε, καὶ εὐαγγελισθήσῃ σοι ταύτα.

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

Lk 1:20 Καὶ ἰδοὺ, ἔστη σιωπών καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ᾗς ἡμέρας γένηται ταύτα, ἀνθ' ὦν οὐκ ἐπιστευοῦσα τοῖς λόγοις μου, ὀτινες πληρωθῶσιν εἰς τὸν καιρὸν αὐτῶν.

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

Lk 1:21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαυμάζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτῶν,15

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

Lk 1:22 Ἐξελθὼν δὲ οὐκ ἐδύνατο16 λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὁπισταίνων ἐώρακεν εἰς τῷ ναῷ καὶ αὐτὸς ἦν διανειρυγός αὐτοῖς, καὶ διεμενεν κωφός.

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

Lk 1:23 Καὶ ἐγένετο, ὡς ἐπλησθήσαν αἱ ἡμέρας τῆς λειτουργίας αὐτοῦ, ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ.

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

Lk 1:24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περικρύβησεν ἐαυτήν μήνας πέντε, λέγουσα

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

Lk 1:25 ὅτι Οὕτως μοι πεποίηκέναι κύριος ἔν ἡμέρας αὐτῶν ἀβελειν ὅνεδος18 μοι ἐν αὐτῆς, περὶ ζωῆς αὐτῆς, διοικήσῃ αὐτήν· εἰς τὸν θάνατον αὐτῆς· ἀπαθήσῃ αὐτήν· εἰς τὸν θάνατον αὐτῆς· ἀπαθήσῃ αὐτήν· ἀπαθήσῃ αὐτήν.

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 Ἡ ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἡ ὄνομα Ναζαρέτ,19

26And in the sixth month, the angel Gabriel was sent out from God, to a town in Galilee named Nazareth,
Lk 1:27 πρὸς παρθένου μεμνηστευμένην ἐμνηστευμένην21 ἀνδρὶ ὃ ὄνομα ἵωσήρ, ἔξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας.

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

Lk 1:28 Καὶ εἰσελθὼν ὁ ἄγγελος22 πρὸς αὐτὴν εἶπεν, Χαῖρε, κεκαριτωμένη· ο λύκίος μετὰ σου.

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

Lk 1:29 Ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογιζότατος εἶχῃ ὁ ὀσπασμὸς οὕτος.

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

Lk 1:30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαρία· εὐρές γὰρ ἠδύνατα παρὰ τῷ θεῷ.

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

Lk 1:31 Καὶ ἰδοὺ, συνελήφη26 ἐν γαστρὶ, καὶ τεκύδιον· καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἴησούν.

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

Lk 1:32 Οὗτος ἔσται μέγας, καὶ ύπόστου κληθήσεται· καὶ δώσῃ αὐτῷ κύριος ὁ θεός τὸν θρόνον Δαυὶδ 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 οἴκον ἵακωβ 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 ἄνδρα οὐ γινώσκω;

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

Lk 1:35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἄγιον ἐπελεύσεται ἐπί σέ, καὶ δύναμις ύπόστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμην ἄγιον κληθήσεται ύπόστος 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,28 the Son of God.

Lk 1:36 Καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενής29 σοῦ, καὶ αὐτὴ συνελήφη29 30 ύπόν ἐν γηρία της αὐτῆς· καὶ οὔτος ἡ ἐστιν αὐτῇ τῇ καλουμένῃ σειρᾷ.

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 Ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πάν ρήμα.

37 Therefore with God,31 nothing32 will be impossible."
Lk 1:38 Εἶπεν δὲ Μαριάμ, ἵδιο, ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν 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 Ἀναστὰσα δὲ Μαριάμ ἐν ταῖς ἁμέραις ταύταις ἐπορεύθη εἰς τὴν ὅρειν ἑλέ̄γα σπουδῆς, εἰς πόλιν Ἰουδα, 40 où ἔστησεν ημῖν κατὰ τὸν Ζαχαρίαν, καὶ ἤσσαστο τὴν Ἑλισάβετ.

39 At that time Mary got up and went with speed to the hill country, to a town of Judah, where she entered the house of Zechariah, and greeted Elizabeth.

Lk 1:41 Καὶ ἐγένετο ὡς ἦκουσαν τὸν ἄσπασμον τῆς Μαριᾶς ἢ Ἑλισάβετ, 33 ἐσκόπησαν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλησθή πνεῦματος ἄγιος ἡ Ἑλισάβετ.

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

Lk 1:42 καὶ ἀνεφώνησεν φωνῆ μεγάλη, καὶ ἔπει, Εὐλογημένη σὺ ἐν γυναικίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

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

Lk 1:43 Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μίτηρ τοῦ κυρίον μου πρὸς ἐμε; 44 Ἀλλα ὅπως ἐγένετο ἐν τῇ κοιλίᾳ τοῦ ἄσπασμοφ σου τοίη τὰ ὀν εὐ, ἐσκόπησαν ἐν ἀγαλλίασα τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

43 And why does it come to me, that to me the mother of my Lord should come? For when the sound of your greeting came into my ears, the baby in my womb did leap in exultation.

Lk 1:45 Καὶ μακαρία ἡ πιστεύσασα, ὦτ ἐσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίον.

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

Mary’s Song

Lk 1:46 Καὶ ἔπειν Μαριάμ, Μεγαλούνει ἡ ψυχῆ μου τὸν κύριον, 47 καὶ ἤγαλλιάσαν τὸ πνεῦμα μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου.

46 And Mary said: “My soul does magnify the Lord, and my spirit did rejoice in God my Savior,

137b Literally, "Because with God every saying will not be impossible," ὅτι οὐκ ἀδυνατήσει παρά τοῦ θεοῦ πᾶν ῥῆμα. The BDF grammar states that ρῆμα - ἡ ρήμα here is Hebraistic in use: "thing, matter, event," and that οὐκ...πᾶν 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: Μη ἀδυνατήσει παρά τῷ θεῷ ρῆμα; "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 ρῆμα - ἡ ρήμα is used as meaning "anything."

141 τὸν ἄσπασμον τῆς Μαριᾶς ἢ Ἑλισάβετ NA28 ἢ Ἑλισάβετ τὸν ἄσπασμον τῆς Μαριᾶς

142 τοι ἀνεφώνησεν φωνῆ Α TR RP ἢ ἀνεφώνησεν κραυγῇ B NA28 ἢ ἀνεβάσαν φωνῆ Ν

143 τὸν ἄσπασμον τῆς Μαριᾶς ἢ Ἑλισάβετ NA28 ἢ μὲ TR RP

144 τὸν ἄσπασμον τῆς Μαριᾶς ἢ Ἑλισάβετ τὸν ἄσπασμον τῆς Μαριᾶς

145 Leapt in ἀγαλλίασε. 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 fellowshipped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.

146 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.
Lk 1:48 Ὁτί ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δύολης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριώθην με πάσαι 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 Ὁτί ἐποίησεν μοι μεγάλα ὁ δυνατός, καὶ ἄγιον τὸ ἄσωμα αὐτοῦ.

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

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

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

Lk 1:51 Ἐποίησεν κράτος ἐν προσφεύειν αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν.

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

Lk 1:52 Καθεῖλεν δύναστας ἀπὸ θρόνων, καὶ ψυφοῦσε ταπεινοὺς.

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

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

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

Lk 1:54 Ἀντελάβητο Ισραήλ παιδὸς αὐτοῦ, μηνινθηνεῖ ἔλεους,

54He helped his servant Israel, and remembered about mercy

Lk 1:55 καθὼς ἔλαλησαν 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 Ἐμείνεν δὲ Μαρία σὺν αὐτῇ ὡς ἤχει, 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 Ἕλθεν τῇ ἡμέρᾳ τῆς γυναίκος· καὶ ἐγέννησεν νεήν.

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

58And her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.
Lk 1:59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῆς γυναίκος ἡ γυναῖκα εὐλογηθεὶς ὡς γυναῖκα καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὄνοματι τοῦ πατρὸς αὐτοῦ Ζαχαρία.

59And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah,
Lk 1:60 Καὶ ἀποκρίθη ὁ Ἰωάννης καὶ ἔφυγεν, ὀνείρεως, ἀλλὰ ἤλειπεν ἡ ἡμέρα τῆς γυναίκος αὐτοῦ.

60And his mother responded and said, "No! He shall be called John."
Lk 1:61 Καὶ ἔπαινεν πρὸς αὐτήν ὅτι ὁ Ἰωάννης ἐστιν ἐν τῇ συγγενείᾳ σου ὡς καλεῖται τῷ ὄνοματι τούτῳ.

61And they said to her, "There is no one among your relatives called by that name."
Lk 1:62 Ἐνένευν δὲ τῷ πατρὶ αὐτοῦ τῷ τῷ ὀνήματι πατρός αὐτοῦ.

62Then they signaled to his father, to find out what he wanted him to be called.
Lk 1:63 Καὶ ἀπείπα πληρωμα τοῦ γεννηθῆς ἐν τῇ συγγενείᾳ σου ὡς καλεῖται τῷ ὄνοματι τούτῳ καὶ ἐδαυμάσαν πάντες.

63And he asked for a tablet, and wrote as follows, 49 "His name is John." Everyone was surprised.
Lk 1:64 Ἀνεξάρτητος δὲ τῷ στῶμα αὐτοῦ παραχρῆμα καὶ ἐγένετο εὐλογός τῶν θεῶν.

64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.
Lk 1:65 Καὶ ἐγένετο ἐν τῇ καρδίᾳ αὐτῶν ἡ γυναῖκα εὐλογηθεὶς ἁγία ἐν τῇ ἡμέρᾳ τῆς γυναίκος τοῦ πατρὸς αὐτοῦ.

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 Ἐκ τῆς καρδίας αὐτῶν, ἐγένετο ἡ γυναῖκα εὐλογηθεῖσα ἀπὸ τοῦ πατρὸς αὐτοῦ.

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

Zechariah's Song

Lk 1:67 Καὶ ἔρχεται ὁ Ζαχαρίας ἐπιλήφθη πνεύματος αγίου, καὶ ἐπορεύετο ἐν τῇ λαῷ.

67And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:
Lk 1:68 Ἐρχεται ὁ Ζαχαρίας ἐπιλήφθη ὁ θεός τοῦ Ἰσραήλ, ἕνα ἐπισκέψεως καὶ ἐπορεύετο μετὰ τοῦ Λαοῦ τοῦ Ζαχαρίας.

68"Blessed be the Lord, the God of Israel, because he has turned to concern himself and has accomplished redemption for his people.
Lk 1:69 Καὶ ἔμεινεν ἐν τῇ σωτηρίᾳ ἡμῶν ἐν τῷ ζωῷ Δανιήλ παῖδος τοῦ Δανιήλ—

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

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45 1:59 txt ἡμέρα τῆς γυναίκος NA28 // ἡμέρα διον ΤRP
46 1:61 txt τῇ ἡμέρᾳ τῆς συγγενείας TR RP // ἡμέρα τῆς συγγενείας NA28
47 1:62 txt αὐτὸ NA28 // αὐτὸν TR RP
48 1:63a txt τὸ ὄνομα TR RP
49 1:63b Literally, "he wrote, saying..." ἐγραφεὶς λέγων, a Semitism for "he wrote as follows..."
50 1:66 txt γαρ δὲ τῇ ἡμέρᾳ αὐτοῦ NA28 // γαρ τῇ ἡμέρᾳ αὐτοῦ TR RP
51 1:67 txt ἐπορεύετος NA28 // προερχέσθης TR RP
52 1:69a txt ὁ ζωός Δανιήλ NA28 // τῷ ζωῷ Δανιήλ τοῦ TR RP
Lk 1:70 as he has said through the mouths of his holy prophets since eons ago—
Lk 1:71 salvation from our enemies and from the hand of all who hate us—
Lk 1:72 to demonstrate mercy to our fathers to remember his holy covenant,
Lk 1:73 the oath he swore to our father Abraham, to give us
Lk 1:74 όμως έκ χειρός εκθρών όμως ρυθέντας, λατρεύειν αὐτῷ
Lk 1:75 because of the tender feelings of our God with which the Sunrise from on high will
Lk 1:76 Καὶ εὐσεβεία τοῦ πατέρα όμως, τοῦ δούναι ὁμίλιν
Lk 1:77 the oath he swore to our father Abraham, to give us
Lk 1:78 διὰ σπάλαγχνα ἐλέους θεοῦ ὁμίλιν, ἐν οἷς όμος ἀνατολῆ εξ υψών,
Lk 1:79 because of the tender feelings of our God with which the Sunrise from on high look over us
Lk 1:80 καὶ ὁ δὲ παιδίον ἠζέισθαι καὶ ἐκραταίοτο πνεύματι, καὶ ή ὁ ὃς ἐρήμος χως ὁμος ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
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 ὁμοραίαις ἔκειναις, ἐξήλθεν δόμαμα παρὰ Καίσαρας Αὔγουστον, ἀπογράφεσθαι πάσαν τὴν ὑφυπομενήν.

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 ἀπογραφή πρῶτη ἐγένετο ἑγεμονεύοντος τῆς Συρίας Κυρίνιου.

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

Lk 2:3 Καὶ ἐπερεύνατο πάντες ἀπογράφεσθαι, ἐκαστος εἰς τὴν ἰδίαν ἕαυτον πόλιν.

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

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53 1:69b Horn in the Old Testament symbolizes strength.
54 1:70 txt ἀτ' NA28 // τῶν ἀτ' TR RP
55 1:74 txt εὐθρών NA28 // τῶν εὐθρών ήμῶν TR RP
56 1:75 txt πᾶσας ταῖς ὁμοραίαις ήμῶν NA28 // πᾶσας ῥᾶς ὁμοραίαις τῆς ζωῆς ήμῶν TR RP
57 1:76a txt καὶ σὺ δὲ NA28 // καὶ σὺ TR RP
58 1:76b txt εὔνωσιον NA28 // πρὸ προοῦσιον TR RP
59 1:78 txt ἐπισκεψάται NA28 // ἐπισκεψάτο TR RP
60 2:1 The whole inhabited earth... This is hype on the part of Rome, commonly used in order to magnify the emperors. The meaning is the whole empire. The registration here is the recording of the names for the purpose of adding everyone to the tax rolls. The phrase could also be translated that a census should be taken of all the inhabited earth. The tax is a poll tax, or head tax, or a capitation, as forbidden in the constitution for the U.S.A. This was a form of tribute forced upon the conquered by the conqueror.
61 2:2 txt ἀπογραφή NA28 // ἀπογραφή TR RP
62 2:3 txt ἐαυτοῦ NA28 // ἰδίας TR RP
and saying,

"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."

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

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

The Shepherds and the Angels

Lk 2:8 ¶ Кαὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακάς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

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

Lk 2:9 Καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτοὺς· καὶ ἐφοβήθησαν φόβον μέγαν.

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

Lk 2:10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἢτις ἦταν παντὶ τῷ λαῷ.

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 ἐτέκχνη ὑμῖν σήμερον σωτήρ, ὡς ἔστιν χριστὸς κύριος, ἐν πόλει Δαυίδ.

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· εὐρήσετε βρέφος ἐσπαργανωμένον, καὶ κείμενον ἐν φάτνῃ.

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

Lk 2:13 Καὶ ἐξαίρετο ἐγένετο σὺν τῷ ἄγγελῳ πλῆθος στρατιάς ὑφαντούσι, αἰνοῦντων τὸν θεόν, καὶ λεγόντων,

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

63 2:4 Ἀνέβη δὲ καὶ ἱώσαρ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέθ, εἰς τὴν ἱουδαίαν, εἰς πόλιν Δαυίδ, ἦτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ.

Thus 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 ἀπογράφωσαν σὺν Μαρία τῇ ἐνυμηστευμένη αὐτῷ, οὕτως ἐγκύω.

το be registered along with Mary, the one pledged to him, ὃς was pregnant.

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἑκεί, ἐπλήθησαν αἱ ἡμέραι τοῦ τεκείν αὐτήν.

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

Lk 2:7 Καὶ ἔτεκεν τὸν ὑιὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

And she bore her firstborn son. And she swaddled him and placed him in a feeding trough, because there was no room for them in the inn.
Lk 2:14 Δόξα ἐν υψίστοις θεώ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

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

Lk 2:15 Καὶ ἐγένετο, ὡς ἐπήλθον ἄν' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλησαν πρὸς ἀλλήλους, Διέλθουμεν δὴ ἐως Βηθλεέμ, καὶ ἴδωμεν τὸ ρήμα τούτο τὸ γεγονός, ὅ τὸ κύριος ἐγνώρισεν ἡμῖν.

15And it came about that when the angels had departed from them into heaven, the shepherds were saying71 to one another, "Let's go over to Bethlehem, and see this thing that has happened, which the Lord has made known to us."

Lk 2:16 Καὶ ἦλθαν σπεύδαντες, καὶ ἀνέύραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

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

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

17And once they had seen, they gave an exact report72 of the message spoken to them concerning this child.

Lk 2:18 Καὶ πάντες οἱ οκούσαντες ἐθάμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

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

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

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

Lk 2:20 Καὶ ὑπεσείρησαν οἱ ποιμένες, δοξάζοντες καὶ ιανώντες τὸν θεὸν ἐπὶ πάσιν οἷς ἦκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

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

Lk 2:21 Καὶ ὅτε ἐπλήθησαν ἡμέρα ὁκτώ τοῦ περιτεμεύματος αὐτοῦ, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

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

Lk 2:22 Ἡ Καὶ ὅτε ἐπλήθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσολύμα, παραστῆσαι τῷ κυρίῳ -

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

Lk 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρρεν διανοηγόν μήτραν ἁγιον τῷ κυρίῳ κληθήσεται -

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

Lk 2:24 καὶ τὸ δούναι θυσίαν κατὰ τὸ εἰρήμενον ἐν τῷ νόμῳ κυρίου, Ζευγὸς τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

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

25Lk 2:25 Καὶ ἴδιον, ἀνθρώπως ἦν ἐν Ἰερουσαλήμ, ὃ ὄνομα Συμεών, καὶ ὁ ἀνθρώπως οὗτος δίκαιος καὶ εὐλαβής, προδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἁγιον επὶ αὐτόν.

And behold, a man was in Jerusalem whose name was Simeon.

26And behold, waiting for the consolation of Israel, and the Holy Spirit was upon him.

Lk 2:26 Καὶ ἴδιον, κεχρηματισμένον ὡς τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν δάνατον πρὶν ἀν ἴδῃ τὸν χριστὸν κυρίου.

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

Lk 2:27 Καὶ ἔλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν• καὶ ἐν τῷ εἰσαγαγείν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοῦ κατὰ τὸ εἰθοσέμον τοῦ νόμου περί αὐτοῦ,

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

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

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

Lk 2:29 Νῦν ἀπολύσεις τὸν δύολον σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ•

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

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

30For my eyes have seen your salvation,

Lk 2:31 ὅτι ἡ ποιμανάς κατὰ πρόσωπον πάντων τῶν λαῶν•

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

Lk 2:32 ῥός εἰς ἀποκάλυψιν ἑδύνων, καὶ δόξαν λαοῦ σου Ἰσραήλ.

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

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73 [2:22a] txt αὐτού 76 rel. Gk. ita sbp copm b.gr unarm AT RP NA28 // αὐτοῦ D 118 205 209 ita aur b.c.d.e.f1.g1.l1r1 vg sry s copsam arm Ir-lat (Adv. Haer 3.10.5-157-9) // αὐτοῦ E5 // omit copm Chrys Diatess-Pers. // αὐτοῦ TR // lac Ψ56 Δ57 C F N P Q T. The TR reading is found only in the Catena. Manuscript 76 is listed for the majority reading since some had claimed it reads as the TR, but this has been confirmed as not true.
74 [2:22b] Leviticus 12:1-8
75 [2:23a] Or, "every male to inaugurate a womb," or "every offspring first to open a womb, if it is male."
76 [2:23b] Exodus 13:2,12-16
77 [2:24] Leviticus 12:8
And the child grew and became strong; and he was filled with wisdom, and the grace of God was upon him.
The Boy Jesus at the Temple

Lk 2:41 Kai ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἐτος εἰς Ἰερουσαλήμ τῇ ἑορτῇ τοῦ Πάσχα.

41Now his parents would go every year to Jerusalem for the festival of Passover.

Lk 2:42 Καὶ ὅτε ἐγένετο ἑτὼν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἐδώκετε τῆς ἑορτῆς.

42And when he turned twelve years old,90 they went up,91 according to the custom of the Festival.

Lk 2:43 καὶ τελευσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοῦς, ὑπέμεινεν Ἰησοῦς ὁ πάις ἐν Ἰερουσαλήμ καὶ οὐκ ἐγνώρισαν οἱ γονεῖς αὐτοῦ.

43And when the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and his parents92 were not aware of it.

Lk 2:44 νομίζαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ, ἦλθον ἡμέρας ὀδὸν, καὶ ἀνεξήτως αὐτὸν ἐν τοῖς συγγενεῖσι καὶ93 τοῖς γνωστοῖς.

44Thinking he was in their company, they went a day's journey, and then began looking for him among his relatives and acquaintances.

Lk 2:45 καὶ μη ἑυρόντες αὐτόν,94 ὑπέστρεψαν εἰς Ἰερουσαλήμ ἀναβαινόντες95 αὐτόν.

45And when they did not find him, they went back to Jerusalem to look for him.

Lk 2:46 Καὶ ἐγένετο, μετὰ96 ἡμέρας τρεῖς εὗρον αὐτόν ἐν τῷ ἱερῷ, καθεξῆς ὑμέν τῶν διδασκάλων, καὶ ἀκούντα αὐτῶν, καὶ ἐπερωτῶντα αὐτοῦ.

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

Lk 2:47 Ἐξίστατο δὲ πάντες οἱ ἀκούντας αὐτοῦ ἐπὶ τῇ συνείδει καὶ ταῖς ἀποκρίσεσι αὐτοῦ.

47And all those who heard him were amazed at the understanding of his responses.97

Lk 2:48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγασαν• καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν αὕτος; Ἰδοὺ, ὁ πατὴρ σου καθὼς ὄδυνομεν εξηποίησαμεν σε.

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

Lk 2:49 Καὶ εἶπεν πρὸς αὐτοὺς, Τί ὅτι ἐξηπετέτε με; Ὅσκ ἥδετε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 49And he said to them, "Why would you be searching for me? Shouldn't you have known that I would have to be among my Father's things?"98

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90 242a Greek, καὶ ὅτε ἐγένετο, "and when he became" twelve... Luke does not use καὶ ὅτε ἐγένετο as a transitional phrase. Never once in his gospel or in Acts did Luke use even just the word "hote" in a transitional phrase, but rather, he always used it to indicate precisely the timing of something. Here Jesus, the Lamb of God, is just turning twelve shortly before the Passover festival. This may mean that Jesus' birthday was in our late March or early April.

91 242b txt ἀναβαινόντων αὐτῶν NA28 {}/ ἀναβαινόντων αὐτῶν εἰς Ἰεροσόλυμα TR RP

92 243 txt

εγνώσαν οἱ γονεῖς Β Β Γ Δ Λ Θ Ω 33 157 579 1241 lat syr(A),L04 cop,p,sa,b督察 SBL TH NA28 {}/

εγνώσωσκόν οἱ γονεῖς 700

εγνώσαν ὡσπερ καὶ ἡ μητέρα 892 1071 2542

εγνώσαν ὡσπερ καὶ ἡ μητέρα Δ 1424

εγνώσαν ὡσπερ καὶ ἡ μητέρα A C K M N U Γ Δ Π Ψ 0130 2 28 69 565 it (syr3) cop,p,sa,b督察 SBL TR RP

Interesting that most translations of the Byzantine text, or of the Textus Receptus, do not show that the verb εγνώσαν is singular. For example, the KJV says "Joseph and his mother knew not of it." In contrast, the Geneva Bible shows that the verb is singular, by rendering it as follows: "Joseph knew not, nor his mother." What is really prominently informative here is the word form coming before the more famous variant. Which form of the verb γνώσασα came first and led to the other, and why?

93 244 txt καὶ τοῖς γνωστοῖς Β Β Γ Δ Λ Θ Ω 33 157 579 1241 lat syr(A),L04 cop,p,sa,b督察 SBL TR RP

94 245a txt εὐρόντες αὐτῶν TR RP

95 245b txt ἀναβαινόντων αὐτῶν {}/ ἀναβαινόντως TR RP

96 246 txt μετὰ NA28 {}/ μετὰ TR RP

97 247 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.
Lk 2:50 Καὶ αὐτοὶ οὖς συνήκαν τὸ ῥῆμα δὲ ἐλάλησαν αὐτοῖς.

50 But they did not understand it to them.  
Lk 2:51 Καὶ κατεβή γεντι’ αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἦ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα99 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.100  
Lk 2:52 ¶ Καὶ ἦσον προέκοπτεν σοφία101 καὶ ἠλικία, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.  
52 And Jesus kept growing in wisdom and stature, and in favor with God and with people.

Chapter 3

John the Baptist Prepares the Way

Lk 3:1 Ἐν οἴκοις δὲ πρωτοκόλλου τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς ᾿Ιουδαίας, καὶ τετρααρχοῦντος102 τῆς Γαλατίας ᾿Ηρῴδου, Φιλίππου δὲ τοῦ ᾿Αδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς ᾿Ιταλίας καὶ ῾Ιακώπου ᾿Αβίβληπος τετρααρχοῦντος.  
1 In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch103 of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene,  
Lk 3:2 Ἐπὶ ἄρθρωσις ᾿Αννα καὶ Καίαφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίαν ἤτω ἐν τῇ ὑπόμνημα.  
2 During the high priesthood of Hananiah104 and Kayafas, the word of God came upon John the son of Zechariah in the desert.  
Lk 3:3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρου τοῦ ᾿Ιορδάνου, κηρύσσονεν βάπτισμα μετανοίας εἰς ἰδρυμενόν ἰμαρτών.  
3 And he appeared, in all the areas around the Jordan, a baptism of repentance for forgiveness of sins,  
Lk 3:4 ὡς γέγραπται ἐν βίβλῳ λόγου ᾿Ιεσοῦ τοῦ προφήτου,105 Φωνὴ βωντοῦ ἐν τῇ ἐρήμῳ, Ἕσομαι πρὸς τὸν ὄδον κυρίου εὐθείας ποίησε τὰς ῥίζας αὐτοῦ.  
4 As it is written in the scroll of the words of Isaiah the prophet: "The voice of one calling in the desert, 'Prepare the way for the Lord, make the paths straight for him.'  
Lk 3:5 Πᾶσα φάραγγι πλημμυρίστηκα, καὶ πᾶν ὅρος καὶ βουνός ταπεινωθήσεται· καὶ ἐσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὄδους λείας.  
5 Every valley shall be filled up, every mountain and hill laid low. The crooked places shall be made straight, the rough ways smooth.  
Lk 3:6 καὶ ὄψιν πᾶσας ἀρθρῶν τοῦ θεοῦ.  
6 And all flesh shall see the salvation of God."106

98 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."
99 2:51a txt τα ρηματα TH NA28 {1} \| τα ρηματα ταυτα TR RP SBL
100 2:51b Compare Genesis 37:11.
101 2:52 txt σοφι TR RP SBL TH \| \[ἐν τῇ\] σοφία NA28 {1}
102 3:1a txt τεταραχοῦντος Ν* A C SBL NA28 {1} \| τεταραχοῦντος Ν B E L N W Μ TR RP TH \| omit D \| lac P 265 P 73 F P Q T Ξ. This variant occurs 3 times in this verse Luke 3:1. Codex A reads with NA28 in the first instance, and with Μ in the others. Though Codex D omits the first one, it reads with Μ in the others. The purpose for omitting one of the two adjacent vowels, in this case an alpha, is sometimes called "euphony." That is, it 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 (§127 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-ἀρχης -αρχεῖν is given as the second example.
103 3:1b From the Greek teta, 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.)
104 3:2 The Greek says Hanumas, which is short for the Greek, Hananos, which in turn is the Greek form of the Hebrew name Hananiah.
105 3:4 txt προφητου TH NA28 {1} \| προφητου λεγοντος TR RP
106 3:6 Isaiah 40:3-5a
Lk 3:7 'Ελεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθήναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνών, τὶς ὑπέδειξεν ύμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

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

Lk 3:8 Ποιησάτε οὖν καρποὺς ἄξιους τῆς μετανοίας καὶ μὴ ἀρξήσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχουμεν τὸν Ἀβραὰμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἑγεραι τέκνα τῷ Ἀβραὰμ.

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

Lk 3:9 Ἡδέ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

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

Lk 3:10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν; 110

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

Lk 3:11 Ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο χίτωνας μεταδότω τῷ μὴ ἔχοντι καὶ ὁ ἔχων βρώματα ὀμοίως ποιεῖτο.

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

Lk 3:12 Ἡλθον δὲ καὶ τελόναι βαπτισθήναι, καὶ εἶπαν109 πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσωμεν; 110

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

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

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

Lk 3:14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, 111 Μηδένα διασέβεσθε, μηδὲ συκοφαντήσετε· καὶ ἀρκεῖσθε τοῖς ὀφωνίοις ύμων.

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

Lk 3:15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογισμένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ ἱωάννου, μήποτε αὐτός εἴη ὁ χριστός.

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

Lk 3:16 ἀπεκρίνατο λέγων πάσιν ὁ ἱωάννης, Ἔγω μὲν ὃδει βαπτίζω ύμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ ὦκ εἰμὶ ἴκανος λύσαι τὸν ίμαντα τῶν ὑποδημάτων αὐτοῦ· αὐτός όμιλα βαπτίζει ἐν πνεύματι ἀγίῳ καὶ παρί·

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:

107 3:10 txt ποιησουμεν
108 3:11 txt ελεγεν
109 3:12a txt ειπαν
110 3:12b txt ποιησουμεν
111 3:14 txt αυτοις
Lk 3:17 οὖ ὁ πτεύον ἐν τῇ χερὶ αὐτοῦ, διακαθάρισεν τὴν ἁλῶνα αὐτοῦ, καὶ συναγαγεῖ· τὸν ςτὸν εἰς τὴν ἄποθήκην αὐτοῦ, τὸ δὲ ἄγυρον κατακαύει περὶ ἀφρέτων.

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

Lk 3:18 Ἐν πάλιν μὲν οὖν καὶ ἕτερα παρακαλῶν εὕψηλεξεν τὸν λαὸν·

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

Lk 3:19 ὁ δὲ Ἰρώνδης ὁ τετραάρχης, ἔλεγχομένος ὑπʼ αὐτοῦ περὶ Ἰρώνδιδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησαν πνημόνων ὁ Ἰρώνδης.

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 πάσιν, κατέκλεισεν τὸν ἰωάννην ἐν φυλακῇ.

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

The Baptism of Jesus

Lk 3:21 Ἑγένετο δὲ ἐν τῷ βαπτισθήναι ἠπάντη τὸν λαὸν, καὶ Ἰσσοῦ βαπτισθέντος καὶ προσευχημένου, ἀνεφεβηκά 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 καταβῆκα τὸ πνεῦμα τοῦ ἁγίου σωματικῶς εἶδεν ὡς περιστεραν ἐπʼ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱὸς μου ὁ ἄγαπητός, ἐν οίι εὐδόκησα.

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

The Genealogy of Jesus

Lk 3:23 Καὶ αὐτὸς ἦν Ἰσσοῦς ἁρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὃν υἱός, ὡς ἐνομίζοτο, Ἰωάννης, τοῦ Ἡλί.

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

112 Lk 3:17a ἐν πάλιν μὲν οὖν καὶ ἕτερα παρακαλῶν εὕψηλεξεν τὸν λαὸν· ὁ δὲ Ἰρώνδης ὁ τετραάρχης, ἔλεγχομένος ὑπʼ αὐτοῦ περὶ Ἰρώνδιδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησαν πνημόνων ὁ Ἰρώνδης.

113 Lk 3:17b καὶ καταβῆκα τὸ πνεῦμα τοῦ ἁγίου σωματικῶς εἶδεν ὡς περιστεραν ἐπʼ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, ἧς τον εἶ σὺ ὁ υἱὸς μου ὁ ἄγαπητός, ἐν οίι εὐδόκησα.

114 Lk 3:20 τὸ πανιν ΠΝ ΝΒ ἔξω ἀφ’ τινας παρακαλῶν ἅρματος τοῦ Ἱωάννου, ἤτοι τής χεριοῦν ζωής, τῆς τριάκοντα, τῆς τρισήμης, τῆς τριάκοντα τριὰτάκτων. Most translations render this something like, "And Jesus himself was about thirty years old when he began his ministry." The trouble with that is that the words "his ministry" are not in the Greek. The usual reasoning for this rendering is that the word "began," ἀρχω 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 thirteenth 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 ἀρχω 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 εἶ and ἀρχω are in the continuous aspect. The word αὐτός could be its demonstrative use. Thus I translated this passage, "And this Jesus, being about thirty years old, was the son, so it was thought, of Joseph..."

115 Lk 3:23b See the endnote at the end of this document, comparing this genealogy to Matthew's genealogy.

116 Lk 3:23a Probably, son-in-law of Eli. (In Hebrew this name Eli starts with the consonant Ayin, a guttural stop. The NA28/UBS Greek text and the 1550 Textus Receptus it have spelled Eli, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as
Lk 3:24 the son of Matthat, the son of Levi, the son of Melki, the son of Yannai, the son of Joseph,
Lk 3:25 the son of Mattathia, the son of Amos, the son of Naui, the son of Eli, the son of Nergai,
Lk 3:26 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
Lk 3:26 the son of Maath, the son of Mattathia, the son of Semai, the son of Josech, the son of Joda,
Lk 3:27 the son of Yoanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Ner,

24 the son of Matthat, the son of Levi, the son of Melki, the son of Yannai, the son of Joseph,
25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
26 the son of Maath, the son of Mattathias, the son of Semai, the son of Josech, the son of Joda,
27 the son of Yoanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Ner,

The father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative. Therefore we should read in Luke 3:23 that Joseph was son-in-law of Heli. So Heli was Mary's father, and Mary was descended from David. Gabriel's words to Mary, "the Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.
Chapter 4

The Temptation of Jesus

Lk 4:1  ‘Ἰησοῦς δὲ πλήρης πνεύματος ἠγίου ὑπέστρεφεν ἀπὸ τοῦ Ἱορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ, Ἰησοῦς, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the desert, Lk 4:2 ἡμέρας τεσσάρων πεπληρωμένης ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἑκείνας· καὶ συντελεσθεῖσσαν αὐτῶν, ἐπείσασεν, being tempted forty days by the devil. And he ate nothing during those days, and at the end of them he was hungry.

Lk 4:3 Τότε ἐπείδὴ δὲ αὐτὸν ὁ διάβολος, Εἶ πάντα εἰ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. 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 ἐπὶ τὸν Ἰησοῦν, Γέγραψα τῷ Οὐκ ἐπ’ ἄρτῳ μόνῳ ἥνεκεν αὐτὸν ἁνθρώπως.

And Jesus responded to him, "It is written, ‘A human being shall not live on bread alone.’\(^{131}\)"

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\(^{34}\) the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, Lk 3:34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Ἡρῴδα, τοῦ Ναχώρ,

\(^{35}\) the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, Lk 3:35 τοῦ Σεροῦ, τοῦ Ῥαγοῦ, τοῦ Φαλέκ,\(^{128}\) τοῦ Ἐβέρ, τοῦ Σαλά,

\(^{36}\) the son of Cainan,\(^{129}\) the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, Lk 3:36 τοῦ Καῖνα, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ,

\(^{37}\) the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, Lk 3:37 τοῦ Ἐνώς, τοῦ Χνήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ,

\(^{38}\) the son of Enos, the son of Seth, the son of Adam, the son of God.
Lk 4:5 Then leading him upward, the devil showed him all the kingdoms of the inhabited earth, in a moment of time.

Lk 4:6 And the devil said to him, "All this authority and their glory I will give to you, for it has been handed over to me, and I give it to whomever I wish.

Lk 4:7 Now then, if you worship in front of me, it will all be yours."

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

Then the devil led him into Jerusalem, and had him stand on the gable of the temple. And he taught in their synagogues, being praised by everyone.

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

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

Jesus Begins to Preach

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

And 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.

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132 4:5 txt αὐτὸν NA28 \(\|\) // αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν TR RP
133 4:8a txt omit K B D L W Ξ 2211 lat syr\(s\) arm geo NA28 \(\|\) // "Ὑπαγε ὅπου μου Σατανᾶ ΑΕ 0102 M it syrh (copia\(b\)) TR RP
134 4:8b Deuteronomy 6:13
135 4:11 txt omit K A B L W Ξ TR NA28 \(\|\) // omit D E 0102 M it copia\(b\) RP
136 4:10-11 Psalm 91:11,12
137 4:12 Deuteronomy 6:16
138 4:16 txt ναζαράς Κ B* \(\|\) ite copia\(m\) Or NA28 \(\|\) // τὴν ναζαρά 33 // τὴν ναζαράτ Α 0102 // ναζαρέας D // ναζαρέας B2 L 579 700 892 1241 1582 2542 // τὴν ναζαράτ Κ Π 118 157 565 1071 1424 pm RP // τὴν ναζαράτ G M U Y Ψ f¹ 2 28 pm TR // ναζαράτ W Λ 1 788 // ναζαράτ Θ // ναζαράθ Δ // lac P* P² C N P Q T
And the scroll of the prophet Isaiah was handed to him. Unrolling the scroll, he found the place where it is written:

Luke 4:18 Πνεῦμα κυρίου ἐπ’ ἐμέ, οὐ εἶνεκεν ἔχρισον με εὐαγγελίσασθαι πτωχοίς ἀπέσταλκέν με κηρύξαι αἰμαλωτῶς ἄρεσιν, καὶ τοὺς λαῷς ἀνάβλεψιν, ἀποστέλλατε τεθραυσμένους ἐν ἄφεσιν.

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


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


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

Luke 4:22 Καὶ πάντες ἐμαρτύρουσαν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, ὅχι οὐκ ἔστιν ἱσθίος ὑπάτου;

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

Luke 4:23 Καὶ εἶπεν πρὸς αὐτούς, Πάντως ἔρειτε μοι τὴν παραβολὴν ταύτην, ἵπτερε, θεράπευσον σεαυτόν· ὅσα ἥκουσαμεν γενόμενα εἰς τὴν Καρφαναοῦ, ποίησον καὶ ὂδε ἐν τῇ πατρίδι σου.

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


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


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


Yet it was not to any of them that Elijah was sent, but to Zarephath in the country of Sidon, to a widow woman there.
Lk 4:27 Καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαῖου τοῦ προφήτου· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμάν ὁ Σύρος.

27Again, in the case of Elisha the prophet, there were plenty of lepers in Israel, and not one of them was cleansed; only Naamah the Syrian.”
Lk 4:28 Καὶ ἐπλήθησαν πάντες θυμὸν ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα,

28And all the people in the synagogue were furious when they heard these things.
Lk 4:29 καὶ ἀναστάντες ἐξῆβαλον αὐτὸν ἐξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἐως ὄφρυς τοῦ ὄρους ἑρ’ οὗ ἡ πόλις ψιχοδομῆτο αὐτὸν ὡστε141 κατακρημνίσας αὐτόν.

29They got up and drove him outside the town, intending to throw him down the cliff.
Lk 4:30 Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

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

Jesus’ Teaching Has Authority
Lk 4:31 Καὶ κατήλθεν εἰς Καφαρναοῦμ πόλιν τῆς Γαλιλαίας· καὶ ἤν διδάσκων αὐτοῦς ἐν τοῖς σάββασιν.

31And he went down to Capernaum, a town in Galilee, and on the Sabbath began to teach them.
Lk 4:32 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἀξιωσίᾳ οὐ ὁ λόγος αὐτοῦ.

32And they were amazed at his teaching, because his word was authoritative.
Lk 4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ἀνθρώπος ἐχὼν πνεῦμα διαμοίρασθαι ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ,

33And in the synagogue there was a man who had a demon, an unclean spirit. He shouted out with a very loud voice,
Lk 4:34 Εα, τί ήμιν καὶ οὐ, Ἡσυχ Ναζαρηνε; Ἡλθες ἀπολέειν ήμᾶς; Οἶδά σε τίς εἰ, ὁ ἄγιος τοῦ θεοῦ.

34“Ha! What business do you have with us, Jesus, you Nazarene? Have you come to destroy us? I know who you are—the Holy One of God!”
Lk 4:35 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἡσυχος, λέγων, Φιμώθητι, καὶ ἔξελθε ἀπ’ αὐτοῦ. Καὶ ῥήσας αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἔξηλθεν ἀπ’ αὐτοῦ, μηδὲν βλάψαν αὐτόν.

35And Jesus rebuked him, saying, “Be quiet and come out of him!” And the demon threw him down before them all and came out of him, doing him no damage.
Lk 4:36 Καὶ ἐγένετο βάθος ἐπὶ πάντας, καὶ συνελάβον πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος αὐτοῦ, δότι ἐν ἀξιωσίᾳ καὶ δυνάμει ἐπίτασε τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἔξερχονται;

36And astonishment overwhelmed them all, and they spoke to each other, saying, “What is this message, that with authority and power he commands unclean spirits, and they come out?”
Lk 4:37 Καὶ ἔξαφνον ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

Jesus Heals All in Capernaum
Lk 4:38 § Ἀναστάς δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν σιμώνον· πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶν μεγάλων· καὶ ἤρωτησαν αὐτὸν περὶ αὐτῆς.

38And rising up out of the synagogue, he went into the home of Simon. And Simon’s mother-in-law was suffering a high fever, and they asked him about her.
Lk 4:39 Καὶ ἐπιστάτας ἐπάνω αὐτῆς· ἐπετίμησεν τὸ πυρετὸν, καὶ ἀφήνει αὐτὴν· παραχώμα δὲ ἀναστάσα διηκόνει αὐτοῖς.

39So he stood over her and rebuked the fever, and it left her. And she got up at once and proceeded to wait on them.
Lk 4:40 § Δύονος δὲ τοῦ ἡλίου, ἀπάντησε δόοι εἰχόν ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐν ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτίθετο ἐθεράπευεν αὐτοὺς.

40And as the sun was setting, everyone who had anyone ill with various kinds of sickness brought them to him, and laying his hands on each one of them, he was healing142 them.

141 429 ψιχοδομῆτο αὐτῶν ὡστε NA28 /) ἀυτῶν ψιχοδομῆτο εἰς τὸ TR RP
41 Moreover, demons were coming out from many, shouting and saying, "You are the Son of God!" 42 And he would rebuke them, not allowing them to speak, because they knew him to be the Messiah.

Jesus Keeps Moving

42 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.

43 But he said to them, "I must preach the kingdom of God to the other towns also, because on that basis I was sent." 44 And he kept on preaching in the synagogues of Jewdom.

Chapter 5

The Calling of Simon, Andrew, James, and John

5:1 Ἡ γενετο, δὲ ἐν τῷ τῶν ὄχλων ἐπικείσθαι αὐτῷ καὶ ἀκοῦσιν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἴν ἔστως παρὰ τὴν λίμνην Γεννησαρ.

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

5:2 καὶ εἶδεν δύο πλοία ἐστῶτα πάρα τὴν λίμνην· ὅποια ἀπ' αὐτῶν ἄποβαντες ἔπλυνον τὰ δίκτυα.

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

5:3 Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἤρωτησαν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγαν. Καθίσας δὲ ἐκ τοῦ πλοίου ἔδιδακεν τούς ὄχλους.

3 And 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.

5:4 Ως δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε ἐις τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ύμων εἰς ἄγαν.

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

5:5 Καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ἡμερίδιῳ σου χαλάσας τὰ δίκτυα.

5 And in response Simon said, "Master, working hard through the whole night we took nothing. But on the basis of your word, I will let down the nets."
Lk 5:6 Kai touto poimantas, sunekleiasan plhous ictwv polw• dieiresoeto de ta diktya autov•
6And when they had done so, they had enclosed a great number of fish, and their nets were beginning to tear.
Lk 5:7 kai kateneusaan tois metaichois en tw etero plwos, tou eloondatas sullabeothei autous• kai hlihoun kai eplesan amfotera ta plwia, woste budothei auta.
7So they signaled to their partners in the other boat to come and help them, and they came, and they filled both the boats, such that they began to sink.
Lk 5:8 idwv de Simwv Petros proosepevin tois gnoasiv istorou, legwv, 'Exeleve art emou, oti anh pamarwlos eimi, kuri.
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 Thmbos yar periasevin auton kai pantas tois swn autov, epi ti agra twv ictwv wv suneelambos•
9For astonishment had seized him and all those with him, at the catch of fish that they had taken, and likewise also James and John the sons of Zebedee, who were partners with Simon.
Lk 5:10 omoiws de kai Iakoivos kai Iwannhn, ouios Zebedaiou, ois iesan koionoi tw Simwn. Kai eipen prs ton Simwva o istorous, Mf fobou apo tov vwn anfropous esic zwgrw.
10But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings."
Lk 5:11 Kai katagagontes ta plwia epi tin ynh, aferntes pantas, ykolouthsas autov. 11And when they had pulled the boats to shore, they gave it all up and followed him.

A Leper Healed Spreads the Word

Lk 5:12 Kai egyeneto, en tw einaiv auton en miatwv pollwv, kai idou, anh plhres lepras• idwv de ton istoroun, peoww epiprosow, edeibh autov, legwv, Kuri, eain thl, donasai me katharisa.
12And it came about that he was in one of the towns, and behold, a man covered with leprosy. And when he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can cleanse me."
Lk 5:13 Kai ekteinaas tin cheira hpayto autov, legwv, Thelw, katharishthei. Kai eudwous h lepra apellhein art autov.
13And reaching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately the leprosy left him.
Lk 5:14 Kai autos parihgeilein autov mndeni eipein• alla apelwv deizou seautov tw ierei, kai proosevngke peri to katharismou sou, kathws prooetazexen Mouvhs, eis margvrion autois.
14And he ordered him to tell no one, but "Go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."
Lk 5:15 Dihrxeto de mallon o logos peri autov• kai synhrhontos chloi pollai akouein, kai therapeusheai apo twv ansthnevon auton.
15But word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed of their sicknesses.
Lk 5:16 Autos de ynh upogwron en tas ehrmosis kai prooevemeno.
16And he would take retreat in deserted places, and pray.

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148 5:6 txt tō diktya ψ4 ψ7 κ β δ l w it syr= NA28 {/} tō diktyou A C E M ἱβ vg syr= h tr rp
149 5:7 txt en ψ4 ψ75 κ β δ l w it= NA28 {/} toīs en A C E E lat cop= a tr rp
150 5:8 txt ōn ψ75 β δ l itur cop= bo NA28 {/} ἐν A C E L W (2211) lat syr= h cop= a tr rp
151 5:12 The Greek word was used for various diseases of the skin— not necessarily leprosy.
152 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.
153 5:15 txt omit κ β δ l w latt syr= h cop= bo NA28 {/} ἐν' autou A ἐν' autou E N (2211) syr= h tr rp
The Paralytic Lowered Through the Roof

Lk 5:17 Καὶ ἔγενετο ἐν μία τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἵ ἦσαν ἐλπιδοθέντες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίος ἦν εἰς τὸ ἱάσθαι αὐτόν.

17And it came about during one of the days that, as he was teaching, Pharisees and teachers of the Torah also were sitting there, who had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was present for him to heal.\(^{154}\)

Lk 5:18 Καὶ Ἰδοὺ, ἀνδρὲς φέροντες ἐπὶ κλίνην ἀνθρώπων ὡς ἦν παραλυμηνόν, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θέναι.\(^{155}\)

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 δχλόν, ἀναβάντες ἐπὶ τὸ δώμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινίδιῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ.

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

Lk 5:20 καὶ Ἰδοὺ τὴν πίστιν αὐτῶν, εἶπεν, Ἀνήρωπε, ἀφεώνται σοι αἱ ἁμαρτίαι σου.

20And when Jesus saw their faith, he said,\(^{156}\) "Friend, your sins are forgiven you."

Lk 5:21 καὶ ἠρέσατο διαλογίζεσθαι οἱ γραμματές καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἔστιν οὕτως ὡς λαλεί βλασφημίας; Τίς δύναται ἁμαρτίας ἀφεῖναι, εἰ μὴ μόνος ο θεός;\(^{157}\)

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

Lk 5:22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογίσμους αὐτῶν ἀποκρίθησε εἴπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

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

Lk 5:23 Τίς ἔστιν εὐκοπώτερον, εἴπετεν, Ἀφεώνται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει;

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

Lk 5:24 Ἰδοὺ δὲ εἴδητε ὡς τὸν ἀνήρωπον ἐξοσκάλεσαν ἔχει ἐπὶ τῆς γῆς ἀφεῖναι ἁμαρτίας - εἴπεν τῷ παραλυμηνῷ - Σοι λέγω, ἐγείρε, καὶ ἀρα τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου.

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

Lk 5:25 Καὶ παραχρῆμα ἀνάστασιν ἐνώπιον αὐτῶν, ἄρα ἐφ' ὁ κατέκειτο, ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν.

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

Lk 5:26 Καὶ ἔκαστος ἔλαβεν ἄπαντας, καὶ ἔδεξαζον τὸν θεόν, καὶ ἐπλήθησαν φόβου, λέγοντες ὅτι Εἴδομεν παράδοξα σήμερον.

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

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154 \texttt{5:17} txt αὐτὸν Κ B L W Ξ syr\textsuperscript{a} Did NA28 \{/\} \(\text{ἄποιωσις} A C D E N M\) latt syr\textsuperscript{b,h} cop\textsuperscript{bo} TR RP.

155 \texttt{5:18} txt θείαν Κ A C D E N Μ Β Λ Ξ TR RP SBL \(\text{ἄποιως} Α L N\) NA28 \{/\}

156 \texttt{5:20} txt omit Κ B L W \(\text{ἰτθι}^\text{ff}\) vg cop\textsuperscript{sa} NA28 \{/\} \(\text{ἀπό παραλυτικῷ C} D 124\) syr\textsuperscript{c} cop\textsuperscript{bo} Cyr \(\text{ἀπό τῷ ἀνθρώπῳ f}^\text{it} \text{καιν.} \text{f}^\text{eth} α / \text{ἄποιωσις} A C E N M Μ \text{itd} \text{syr}^\text{b}^\text{arm} TR RP

157 \texttt{5:21} The Greek for blasphemy is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. Here it would mean something more like "words of blasphemy," referring to the one incident of blasphemy in verse 20. Other examples of this kind of plural are Matthew 14:9, 15:19.
A Revenue Agent Joins Jesus

Lk 5:27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθέσατο τελώνην, ὁνόματι Λευὶ, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἄκολούθει μοι.

27 And after these things he went out, and he saw a revenue agent158 by the name of Levi, sitting at the taxes post, and he said to him, "Follow me."

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

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

Lk 5:29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῶ ἐν τῇ οίκῳ αὐτοῦ· καὶ ἦν ὁ δῆλος πολὺς τελώνων, καὶ ἄλλων οἱ ἦσαν μὲ τ’ αὐτῶν κατακείμενοι.

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

Lk 5:30 Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρός τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελώνων καὶ ἁμαρτωλῶν ἔσθετε καὶ πίνετε;

30 And the Pharisees and their Torah scholars159 grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"

Lk 5:31 Καὶ ἀποκρίθηκεν ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· ὦ ἄρειαν ἠξούν οἱ γυναικόντες ιατροῦ, ἀλλὰ οἱ κακῶς ἠξοντες.

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

Lk 5:32 Οὔκ ἔληψαν καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

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

Jesus Questioned About Fasting

Lk 5:33 Οἱ δὲ εἶπαν πρὸς αὐτόν, οἱ μαθηταὶ Ἰησοῦν νηστεύουσαν πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ οἱ ἐσθίουσαν καὶ πίνουσαν.

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

Lk 5:34 Ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφώνος, ἐν ὃ ὁ νυμφίος μετ’ αὐτῶν ἔστιν, ποιῆσαι νηστείαν.

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

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158 ⁵²⁷ The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excuse off the end tally, and the word ὄνεομαι which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by something like collection agencies. According to Bauer, the τελώναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicani, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal subjugated people. The Mishnah associated tax collectors with murderers and publicans, as in "their Torah scholars and Pharisees" makes it sound like "their" refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas "the Pharisees and their Torah scholars" makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

159 ⁵³⁰ The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)

160 ⁵³⁰ The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)

161 ⁵³³ The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)
Lk 5:35 'Ελεύσονται δὲ ἡμέραι, καὶ ὃταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύονται ἐν ἐκείναις ταῖς ἡμέραις.

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

Lk 5:36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἰμάτιον καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἰμάτιον παλαιόν· εἰ δὲ μὴ γε, καὶ τὸ καίων σχίζει καὶ τὸ παλαιὸν οὐ συμφωνεῖ τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

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

Lk 5:37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἄσκους παλαιοὺς· εἰ δὲ μὴ γε, ῥήξει ο ὁ οἶνος ὁ νέος τοὺς ἄσκους, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ άσκοι ἀπολοῦνται.

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

Lk 5:38 Ἀλλὰ οἶνον νέον εἰς ἄσκους καινοὺς βλητέον.

38On the contrary, new wine must be put in new wineskins.166

Lk 5:39 Καὶ οὐδεὶς πῶς παλαιὸν θέλει νέον· λέγει γάρ, ὁ παλαιὸς χρηστός ἐστίν.

39And no one after drinking old wine wants the new, for he says, ‘The old is better.’ ”168

Chapter 6

Man Over the Sabbath

Lk 6:1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤθελον τοὺς στάχους, καὶ ἤθελον, φώσκοντες ταῖς χεραῖς.

1And he happened during a Sabbath169 to be passing through grainfields, and his disciples were plucking and eating the heads, rubbing them in their hands.170

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166 536a ἐπίβλημα Π B D L W 2 it<sup>44</sup> syr<sup>hr</sup> cop<sup>sa,bo</sup> na28 / / omit A C E M lat syr<sup>hr</sup> TR RP

166 536b σχίζει Π B D L W na28 / / σχίζει A E M TR RP. τὸ καίων is the subject doing the "tearing," but I have paraphrased a little to make it clear.

166 536c τὸ ἐπίβλημα Π B C D (D) L W lat syr cop na28 / / omit E M TR RP. I think the NA reading is a clarification, and the RP reading is original.

166 536d συμφωνεῖ Π A C D L W na28 / / συμφωνεῖ E M TR RP.

166 538 omit Π α B L W cop na28 / / omit Π α B L W cop na28 / / καὶ ἀμφότεροι συνηπρούνται (Matt 9:17) A C D E lat syr cop<sup>bomn</sup> TR RP

166 539a θέλει Π B C B C* L W cop<sup>sa,bo</sup> arm na28 / / εὐθέως θέλει A E M lat syr<sup>b</sup> TR RP / omit v. 39 D it<sup>44</sup>,b,d,e,f,l.<sup>1</sup>

166 539b χρηστός Π α B L W syr<sup>sa,bo</sup> na28 (A) / χρηστότερος A C E M it<sup>aur</sup>,<sup>f</sup>,<sup>a</sup> vg syr<sup>hr</sup>,pal arm eth geo TR RP / omit v. 39 D it<sup>44</sup>,b,d,e,f,l.<sup>1</sup>

166 61a σαββάτῳ Π B L W 1 22 33 69 118 157 205 588 579 697 788 791 1005 1210 1241 1365 1582<sup>44</sup> 2372 2542 2670 it<sup>bb</sup>,c,l,q,r<sup>1</sup> syr<sup>h</sup>,<sup>mr</sup>,pal cop<sup>sa,bo</sup> eth na28 (C) / tois σάββασιν lect cop<sup>bo</sup> (Mt 12:1; Mk 2:23) / σαββάτῳ δευτεροπρῶτῳ A C D E H K M U Y Γ Δ Θ Π Ψ 0233 2Γ<sup>c</sup> 124c 180 565 597 700 892 1006 1010 1292 1342 1424 1505 1582<sup>44</sup> it<sup>ba</sup>,aur<sup>rd</sup>,ff<sup>2</sup> vg syr<sup>gh</sup>, arm slav goth Epiph Chrys Isid Ambr TR RP / σαββάτῳ δευτέρῳ πρῶτῳ 2<sup>ε</sup> 13 28 124<sup>2</sup> 346 543 826 828 983 1071 1243 1709 / σαββάτῳ δευτεροπρῶτῳ O / σαββάτῳ δευτεροπρ. O / σαββάτῳ δευτεροπρ. geo / sabato mane it<sup>2</sup> / lac Π<sup>ds</sup> Γ Ν Π Q T. The UBS textual commentary: “In the opinion of a majority of the Committee, although σαββάτῳ δευτεροπρῶτῳ is certainly the more difficult reading, it must not for that reason be adopted. The word δευτεροπρῶτος occurs nowhere else, and appears to be a vox nullae that arose accidentally through a transcriptional blunder. (Perhaps some copyist introduced πρῶτῳ as a correlative of ἐν ἐτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:33, wrote δευτέρῳ, deleting πρῶτῳ 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.)”

170 61b This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor’s vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor’s grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor’s standing grain.” But, the Mishnah and Traditions of the Elders forbid: MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing,
32 But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?"

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

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

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

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

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

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

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

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

172 The Greek word translated "a man was there whose right hand was shriveled." Τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε δὲ όυκ ἐξεστίν ἐν τοῖς σάββασιν;

173 And the rabbis had adjudged that it was forbidden by the Pharisees, tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor—forty less one.

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat2.html

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

Lk 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτόν εἰς τὸ ὅρος προσεύχασθαι· 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, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος 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 Σύμων ὁ δὲ Ἀνωπάστος Πέτρον, καὶ Ἀνδρέαν τὸν ἄδελφον αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ Φιλίππον καὶ Βαρθολομαίον,

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

Lk 6:15 καὶ Ματθαίον καὶ Θωμάν, καὶ Ἰάκωβον Ἀλφαίον, καὶ Σύμωνα τὸν καλούμενον Ζηλωτὴν,

Matthew and Thomas; James son of Alphaeus and Simon the Zealot; and Judas son175 of James;

Lk 6:16 καὶ Ἰουδᾶν Σίκαβον, καὶ Ἰουδᾶν Ἰσκαριώτην Ἰσκαριώτῳ, δὲ ἐγένετο προδότης.

16and Judas of Keritho,176 who became a betrayer.

Blessings and Woes

Lk 6:17 Καὶ καταβὰς μετ’ αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίας Τύρου καὶ Σιδώνος,

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

Lk 6:18 οἱ ἥλθον ἀκούσαι αὐτοῦ, καὶ ἴκνην ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἔνοχοι ὑπὸ πνευμάτων ἀκαθάρτων, ἐθεραπεύοντο.

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

Lk 6:19 καὶ πᾶς ὁ ὄχλος ἐξήτου ἀπετεθα αὐτοῦ· ὅτι δύναμις παρ’ αὐτοῦ ἤξηρχετο καὶ ἴκτο πάντας.

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

Lk 6:20 καὶ αὐτὸς ἐπάρας τοὺς ὀρφαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἐλέγειν, Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἡ σοῦ σωτηρία τοῦ θεοῦ.

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

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

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

Lk 6:22 Μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὄνειδίσωσιν, καὶ ἐκβάλωσιν τὸ δνόμα ὑμῶν ὡς πονηρόν, ἐνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

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

175 6:16a Or brother

176 6:16b This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words Ἰς Κερίθοι, ish Qerioth, which mean a man from Keriōth. Keriōth 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 6:27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούσασιν, Ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

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

29bless the ones cursing you, pray for the ones insulting you.

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

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

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

Lk 6:32 Καὶ εἰ ἄγαπάτε τοὺς ἀγαπώντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἀμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

33And if you love the ones loving you, what credit is that to you? For the sinners also love the ones loving them.

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

34And if you do good to the ones doing good to you, what credit is that to you? The sinners also do the same.

Lk 6:34 Καί ἐὰν δανίσητε παρ’ ὄν ἐλπιζέτε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ ἀμαρτωλοὶ ἀμαρτωλοῖς δανίζουσιν, ἵνα ἀπόλαβοσιν τὰ ἵσα.

35And if you lend to the ones from whom you foresee repayment, what credit is that to you? Sinners also lend to sinners, in such a way they may receive the equal back.

Lk 6:35 Πλὴν ἄγαπάτε τοὺς ἐχθρούς ὑμῶν, καὶ ἀγαθοποιήτε, καὶ δανίζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσθε ὑπὸ υἱὸν ψυκτόν· ὁ δὲ αὐτὸς χριστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

36But love your enemies, and do good and lend, expecting nothing, and great will be your reward, and you will be children of the Most High, for he is kind to the unthankful and evil.

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

37Be compassionate, just as your Father is compassionate.\textsuperscript{178}

\textsuperscript{177} 626 ἐκτ παντες οἱ ἀνθρωποι\textsuperscript{Ψ} A B E H K M P Q R U X Θ Π Ξ Ψ 0135 0211 Ἰ 25 22 33 69 124 174 346 565 579 700 788 892\textsuperscript{mg} 1071 1241 1342 1424 1688 Μ 650 Lat cop\textsuperscript{sn}, bamm\textsuperscript{sn} TR SBL TH NA28 || pαντες ανθρωποι W 13 543 826 828 983 || οἱ ἀνθρωποι παντες Ν || οἱ ἀνθρωποι D L S Y Γ Δ Ω 2* 28 157 892* Μ 997 vg\textsuperscript{cl} syr\textsuperscript{p} cop\textsuperscript{bamm} Marcion\textsuperscript{3G} RP lac C F G N T
The Law of Reciprocity

Lk 6:37 Μὴ κρίνετε, καὶ οὐ μὴ κριθήτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε·

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

Lk 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλόν, πεπεσμένον σεαυτοῦ· ὑπερεκχυννόμενον δώσουσι εἰς τὸν κόλπον ὑμῶν. Ἰς γὰρ μέτρῳ ὑπομετρηθήσεται ὑμῖν.

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

Correcting Others

Lk 6:39 Ἐπεν δὲ καὶ παραβολὴν αὐτῶν, Ἡμὴν δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Ὅχι ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

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

Lk 6:40 Οὐκ ἔστιν μαθητής υπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἄται ὅ διδάσκαλος αὐτοῦ.

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

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

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

Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἁδελφῷ σου, ἁδελφέ, ἄρες ἐκβάλω τὸ κάρφος ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν ὑμᾶς βλέπων; Ὅποιος τριχήτης, ἔβαλε πρώτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἁδελφοῦ σου ἐκβάλειν.

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

A Tree and its Fruit

Lk 6:43 Οὐ γὰρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν ασπρόν· οὐ δὲ πάλιν δένδρον ασπρόν ποιοῦν καρπὸν καλὸν.

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

Lk 6:44 Ὁ ἐκαστὸν γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σύκα, οὐδὲ ἐκ βάτου σταφυλῆν τρυπώσωσιν.

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

Lk 6:45 Ὅ τὸ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ πεπεσμένωτας καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

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

The Two Kinds of Builders

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

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

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178 636 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11
179 638 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.
180 642 Note that Jesus is not forbidding the correcting of others, nor telling us not to remove a speck from someone else's eye. But strangely enough, that is how many people interpret this passage. Rather, what this passage is saying is that we should examine ourselves before we correct others. And then do correct others. See Luke 17:3, and several other passages in the New Testament.
Anyone who comes to me and hears my words and does them, I will show you what that person is like.

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

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

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

for he loves our nation, and he built us the synagogue."
Lk 7:8 For I too am a man stationed under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does.'

8

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

9

Lk 7:10 And when the ones who had been sent returned to the house, they found the slave well.

10

Jesus Raises a Dead Man at Nain

Lk 7:11 And it came about that, on the next day, he went into a town called Nain, and his disciples and a large crowd went along with him.

11

Lk 7:12 When he saw her, the Lord was moved with pity for her, and he said to her, "Don't cry."

12

Lk 7:13 And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!"

13

Lk 7:14 And the dead man sat up, and began to speak. And he gave him back to his mother.

14

Lk 7:15 And fear took hold of all, and they praised God, saying, "A great prophet has been raised up among us," and, "God has come to help his people."

15

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

16

Jesus and John the Baptist

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

17

Lk 7:18 And he said to him, 'Do this,' and he covered by admitting his unfitness.

18

in Greek, but Luke into the aorist imperative. As for the word 'and' here, kai, it is here used as an explicative kai and introducing a command in indirect quotation; in other words, to particularize the word to be spoken, as thus: "But say in a word, namely, that my slave be healed." This use of kai is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is preceded here by eisov, which regularly precedes discourse. As for the centurion's peremptory tone, how remarkable is it that a soldier, and a commanding officer at that, would have that kind of personality? He was a bold man, but he humbled his tone well enough by twice stating that he was not worthy. It is commendable to be bold in this way, as indeed the Lord commended him for it. But how bold really was it? For after all, he had heard that Jesus was already doing such things as he was requesting, and was doing it for everybody who asked, and also some who did not ask. So it wasn't so bold and demanding after all, with the exception of expecting the same for a Gentile, which he covered by admitting his unfitness.
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

185 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
(And all the people who heard, even the revenue agents, vindicated God, having been baptized with the baptism of John.
Lk 7:30 οἱ δὲ φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

But the Pharisees and the lawyers, not baptized by him, rejected the purpose of God for themselves.)
Lk 7:31 Τίνι οὖν ὁμοίωσαν τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὁμοίοι;

Lk 7:32 Ὅμοιοι εἰσὶν παῖδις τοῖς ἐν ἄγορᾷ καθήμενοις, καὶ προσφυγώνοις ἀλλήλοις, καὶ λέγουσιν, Ἡλύσαμεν ὑμῖν, καὶ οὐκ ὄρθρισαμεν· εὐθυνήσαμεν, καὶ οὐκ ἔκλαυσατε.

Lk 7:33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής ἐς ἐσθίων ἄρτων μήτε πίνων ὀίνον, καὶ λέγετε, Δαιμόνιον ἔχει·

For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.'
Lk 7:34 Ἐλήλυθεν οὐς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

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

Regardless, wisdom is vindicated by all her children."186

A Prostitute Washes Jesus’ Feet with her Tears
Lk 7:36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ καὶ εἰσελθῶν εἰς τὸν οίκον τοῦ Φαρισαίου κατεκλήθη.

But one of the Pharisees asked him to eat with him, and he went to the Pharisee’s house and reclined.187
Lk 7:37 Καὶ ἤδω, γυνὴ ἡτὶς ἦν ἐν τῇ πόλει ἀμαρτωλός, καὶ ἐπιγνόσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

And behold, a woman who was being a sinner in that town, who having learned that he is reclining at the Pharisee’s house, had brought an alabaster bottle of perfume, Lk 7:38 καὶ στάσα ὑπὸ παρὰ τοῦ πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσι τῆς ἡράτου βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θρείης τῆς κεφαλῆς αὐτῆς ἔξεμασαι, καὶ κατεφύλε τοὺς πόδας αὐτοῦ, καὶ ἠλείφεν τοῦ μύρῳ.

And appeared behind Jesus, weeping at his feet. And with the tears she began to bathe his feet. And with the hairs of her head she was wiping off, and earnestly kissing his feet, and anointing them with the perfume.
Lk 7:39 Ἰδὼν δὲ ὁ φαρισαῖος ὁ καλέσας αὐτὸν ἔπεμψεν ἐν ἑαυτῷ λέγων, ὦ θυσις, εἰ ἦν προφήτης, ἐγίνωσκεν ἐν τις καὶ ποταπὴ γυνὴ ἡτὶς ἢπεται αὐτοῦ, ὅτι ἀμαρτωλὸς ἦτοι.

When the Pharisee who had invited him saw this, he thought to himself as follows, "If this man were a prophet, he would know who and of what sort is the woman touching him— that she is a sinner."
Lk 7:40 Καὶ ἀποκρίθησις ὁ ἦσον εἶπεν πρὸς αὐτόν, Σῖμων, ἔχω σοὶ τι εἰπεῖν. Ὁ δὲ, Διδάσκαλε, εἶπε, φησίν.

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

186 735 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.

187 736 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.
Chapter 8

Jesus' Financiers

Lk 8:1 Καὶ ἐγένετο ἐν τῷ καθεδρία, καὶ αὐτὸς διώδευσεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δωδεκά σὺν αὐτῷ.

And it came about after this that he traveled about through one city and village after another, proclaiming the good news of the kingdom of God. The Twelve were with him.
Lk 8:2 and γυναῖκες tines αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενείων, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ’ ἡ δαυΐνα ἐπὶ τὰ ἐξελιθήθει,
2and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene, from whom seven demons had come out;
Lk 8:3 καὶ ἡ δοκίμα κοινὴ ἑπερότου Ἡρώδου, καὶ Σουάνα, καὶ ἔτεραι πολλαῖς, αἵτινες διηκόνουσιν αὐτοῖς ἀπὸ ἐκ τῶν ὑπαρχόντων αὐτῶς,
3and Joanna the wife of Chuza, the manager of Herod's household; and Susanna; plus many others; these women were providing for them out of their own means.

The Parable of the Sower
Lk 8:4 Ἐνυπάντος δὲ ὁ λόγος τοῦ τούτῳ, καὶ τῶν κατὰ πόλιν ἐπιπορευόμενων πρὸς αὐτῶν, εἶπεν διὰ παραβολῆς,
4And when a great crowd was coming together, people from every one of those towns coming toward him, he spoke by means of a parable:
Lk 8:5 Ἐξήλθεν δὲ σπείρων ὁ σπείρας τὸν σπόρον αὐτοῦ. Καὶ ἐν τῷ σπείρειν αὐτόν, ὃ μὲν ἐπεσεν παρὰ τὴν ὁδόν, καὶ κατεπάτηθη, καὶ τὰ πετεινὰ τοῦ ωυρανοῦ κατέφαγεν αὐτὸ.
5"The sower went out to sow his seed. And in the process of sowing, some seed fell beside the way and was trampled on, and the birds of the sky devoured it.
Lk 8:6 Καὶ ἔτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.
6And other seed fell on rock, and after it grew, it withered, having no way to get moisture.
Lk 8:7 Καὶ ἔτερον ἐπέσεν ἐν μέσῳ τῶν ἄκανθων, καὶ συμφυεῖσαι αὐτί ἄκανθαι ἀπέπνιξαν αὐτό.
7And other seed fell in the midst of thorns, and the thorns grew up and choked it.
Lk 8:8 Καὶ ἔτερον ἐπέσεν εἰς τὴν γῆν τὴν ἁγάθην, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἔφωνε, Ἡ ἕχων ωῇ ἀκούειν ἀκούετο.
8And other seed fell into good soil, and when grown it produced fruit a hundredfold." After he said these things, he called out, "Whoever has ears to hear, hear."

The Parable of the Sower Explained
Lk 8:9 Ἐπηρώτων δὲ αὐτῶν οἱ μαθηταὶ αὐτοῦ τίς αὐτή εἶη ἡ παραβολή,
9And his disciples asked him the intent of this parable,
Lk 8:10 ὁ δὲ ἐπέσεν, ὡς θέλεσα να ἐνταξάμεθα τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοὺς δὲ λοιποὺς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν.
10and 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."

190 A Magdalene is someone who is from the town of Magdala, just as a Seattlite is someone who is from the city of Seattle.
191 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. 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.
192 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."
"This, then, means the parable: The seed is the word of God.

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.

And the seed falling in the thorns, these are those who hear, and as they go, are choked by the cares of the world, and the lust of the eyes, and the pride of life, and it bears no fruit.

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

And the seed clearly known, and come into illumination.

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.

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

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**

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

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

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

**Jesus Commands the Elements**

And they put out to sea.

And as they sailed, he fell asleep. And a storm of wind came down onto the lake, and they were being swamped, and in great danger.
And after approaching him, they roused him, saying, "Master, we are going to die!" And when he was awake, he rebuked the wind, and the roughness of the water, and they stopped, and it was calm.

Lk 8:25 Eἶπεν δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἀρα οὖτος ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπέτιθεν καὶ τῷ ὕδατι, καὶ ὑπάκουοι αὐτῷ;

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

The Legion of Demons Near Gadara

Lk 8:26 Kαὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἢτις ἐστὶν ἀντιπέρα τῆς Γαλατίας.

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

Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑψήλητρεν ἀνήρ τις ἐκ τῆς πόλεως, ἔχων δαιμόνια καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἰμάτιον, καὶ ἐν οίκῳ οὐκ ἐμενεν, ἀλλ᾽ ἐν τοῖς μνήμασιν.

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

Lk 8:28 Ἱδὼν δὲ τὸν Ἰησοῦν, ἀνακράζεις, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, ὕπε τοῦ θεοῦ τοῦ υψίστου; Δέομαι σου, μή με βασανίσῃς.

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

Lk 8:29 Παρῆγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοίς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλόουσιν καὶ πέδας φυλασσόμενος, καὶ διαρρήσωσιν τὰ δεσμὰ ἡλαυνότερο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.

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

Lk 8:30 Ἐπιρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι δομα ἐστιν; Ὁ δὲ εἶπεν, Λεγών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτὸν.

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

Lk 8:31 Καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄφυσον ἀπελθēν.

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

Lk 8:32 Ἰδὼν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένων ἐν τῷ ὅρει καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους ἐισδιδήθη. Καὶ ἐπέτρεφεν αὐτοῖς.

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

Lk 8:33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὁμηρυσαν ἡ ἀγέλη κατὰ τούτους ἰχνίαν, καὶ ἀπεπνίγη.

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

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

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

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194 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 Παραγηγήσων, and the UBS5 gives that a (C) rating of certainty.

195 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.
And they came out to see what had happened. And they came to Jesus, and found the man from whom the demons had gone out sitting at Jesus’ feet, dressed, and in his right mind, and they were afraid.

And the ones who had seen reported to them how the demon-possessed man had been cured. And Jesus said, “Who was it touching me?” When everyone denied it, Peter said, “Master, the crowds are pushing in together and jostling you.”

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

Lk 8:35 Ἐξῆλθον δὲ ἱδεῖν τὸ γεγονός• καὶ ἠλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθίμενον τὸν άνθρωπον ἀφ’ οὗ τὰ δαιμόνια ἠξῆλθεν, ἵματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ• καὶ ἔφοβηθησαν.

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

And behold, a man had come whose name was Jairus, and this man was a synagogue ruler. And falling at Jesus’ feet, he begged him to come to his house, where he had an only daughter, about twelve years of age, and she was dying. And as he was on his way, the crowds were pinching him in.

And a woman suffering a flow of blood since twelve years, who had spent everything she owned on doctors and had not been able to get healing from anyone, came up behind and touched the tassel of his cloak, and immediately her flow of blood stopped.

A Dead Damsel and a Sick Woman

Lk 8:40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψει τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὅχλος• ἦσαν γὰρ πάντες προσδοκώντες αὐτὸν.  

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

Lk 8:41 Καὶ ἰδοὺ, ἠλθεν ἄνηρ ὃς οἶνος Ἰαῦρος, καὶ οὕτος ἀρχὼν τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ•

And a dead damsel and a sick woman

Lk 8:42 Ὅτι θυγατὴρ μονογενῆς ἦν αὐτῷ ὡς έτῶν δώδεκα, καὶ αὐτῇ ἀπέθνησεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὅχλοι συνέπνιγον αὐτὸν.

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

Lk 8:43 Καὶ γυνή οὕσα ἐν ρούσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἤτης ιατροῖς προσαναλώσασα ὠλον τὸν βίον ὅπως ἤψωσεν ἄτω ὁ οὐδενός θεραπεύθηναι,

And a woman suffering a flow of blood since twelve years, who had spent everything she owned on doctors and had not been able to get healing from anyone, came up behind and touched the tassel of his cloak, and immediately her flow of blood stopped.

Lk 8:44 προσαλῆθησαν ὅπως ἤψωτο τὸ κρασπέδου τοῦ ἱματίου αὐτοῦ• καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς.

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

Lk 8:45 Καὶ εἶπεν ἦς Ἰησοῦς, Τίς ὁ ἀψάμενος μου; Ἀρνομένων δὲ πάντων, εἶπεν ὁ Πέτρος, Ἐπιστάται, οἱ ὅχλοι συνέχουσιν σε καὶ ἀποθέλουσιν.

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

"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.
Lk 8:47 'Idośa de ἡ γυνὴ ὅτι οὐκ ἠλαθεν, τρέμουσα ἠλθεν, καὶ προσπεσοῦσα αὐτῷ, δι' ἥν αἰτιάν ἦπιστο αὐτοῦ ἀπῆγγελεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ίδθη παραρχήμα.

And falling at his feet, she related before all the people the reason she had touched him, and how she had been instantly healed.

Lk 8:48 Ὁ δὲ ἐπεν αὐτῇ, Θυγάτηρ ἡ πίστις σου σέσωκέν σε• πορεύου οἰς εἰρήνην.

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

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

Then he said, 'Do not weep. She is not dead but sleeping.'

καὶ κατεγέλω αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

καὶ οἱ γονεῖς αὐτῆς ὅ δὲ παρηγγείλειν αὐτοῖς μηδεν εἰπείν τὸ γεγονός.

καὶ αὐτοὶ ἐκπαρακάτωσαν τὸν βασιλέα τοῦ θεοῦ, καὶ ἴασαν.

And the others in the crowd, were they to touch her, would be unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.

The Greek verb ἑγείρω 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."

Chapter 9

Jesus Sends Out the Twelve

Lk 9:1 Συγκαλεόμενος δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

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

Lk 9:2 Καὶ ἀπεστείλει αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἴασας.

And he sent them to proclaim the kingdom of God and to cure,
Lk 9:3 Kai eíep prós avtouc, Mēdev árretet eic tihn òdôn* múte rábdous, múte píran, múte ártou, múte árgurion, múte áná dúo xitwous éxéin.

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

Lk 9:4 Kai eis ãn ãn oikian iosisethé, ékei ménete, kai ékêíben éxérechse.

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

Lk 9:5 Kai dòsi en mú de déxeríntai ùmac, éxérhómeno από tís póleōs ékéínís tón koinostón από tón podón ùmac ðópiotíase stis eic martoúron eπ' avtous.

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

Lk 9:6 'Exérxómeno dé díhrxontou katal tás kúmas, éuxagélizómeno kai thérpevontes pantaxóu.

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

**Herod Hears of Jesus**

Lk 9:7 Ἡκοουσεν δὲ Ἡρώδης ὁ τεταρχής τὰς γινόμενα πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τίνων ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν·

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

Lk 9:8 ὑπὸ τίνων δὲ ὅτι Ἡλίας ἐφάνη ἄλλων δὲ ὅτι Προφήτης τίς τῶν ἀρχάγων ἀνέστη.

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

Lk 9:9 Εἶπεν δὲ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφαλίσα· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἀκούω τοιαῦτα; καὶ ἔξητε ἰδεῖν αὐτόν.

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

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200 Ἱστοσφυρίζω B 2206 syr-c5 WH NA25 // ἠθενοῦντας θεραπεύειν 1424 // ἱστοσφυρίζω τοὺς ἠθενεῖς Κ Α Δ Λ Ψ Ψ1 33 38 157 205 579 1071 1241 1612 2786 ἡταυρ,δε,θει,ρως,θαρμ,ς vg arm (eth) geo SBL TH [NA28] [C] // ιστοσφυρίζω τοὺς ἠθενεῖς 070 // ἱστοσφυρίζω τοὺς ἠθενοῦντας F W // ἱστοσφυρίζω τοὺς ἠθενοῦντας C Ε Η Κ Μ Ν Π Σ Φ Θ Λ Α Π 0211 F1 28 69 180 565 597 700 892 1009 1010 1079 1195 1216 1230 1242 1253 1292 1342 1424 1505 1546 1646 2148 2174v1d 2882 M Lect slav TR RP // ιστοσφυρίζω πάντα τοὺς ἠθενοῦντας 407 435 it // lac P45 P57 G N P Q T. I think the additions were only natural and that the variety of them betrays their spuriosity.

201 μήτε ράβδους Α C2 K U Γ Δ Α Π 28 565 700 2882 M TR RP μήτε ράβδους 2 μή πάρουν μήτε ράβδους 579 μήτε ράβδου Κ Β Α D E* F L M W Ψ f1 f3 33 157 1071 1424 TH NA28 // lac P45 P57 G N P Q T. The UBS (singular) reading would mean Jesus is saying, "Take nothing for the journey, neither a staff..." Whereas in Mark 6:8, both Greek texts say that Jesus instructed them "that they should take nothing for the trip except a staff only." Did an Alexandrian copyist accidentally change the number of this word to the singular in conformity with the surrounding subjects in the phrase? Or did a later copyist that gave us the Byzantine tradition change it to the plural in an attempt to eliminate the contradiction with Mark 6:8? Some interpreters say that the plural of staffs is similar to how Jesus tells them, later in the same verse of Luke 9:3, not to take more than one tunic. So let us suppose that that is true, that Jesus told them to take only one staff each, instead of more than one staff each. Then the question arises: why would anyone take more than one staff anyway? And have you ever seen anyone use more than one staff at a time? I think I have seen that once or twice in my lifetime, and that was because the person was lame or injured. (Actually, in 2007 I just met a guy who does use two walking sticks; he is not injured. They are metal, somewhat like ski poles. It seemed ridiculous to me; he is apt to catch one on something and trip over it.) But we have no reason to think here that any of the discipli was lame or injured. The only other reason that I could come up with as a reason why the discipli might take more than one staff each, was to carry a spare staff. To do that would not make much sense to me though, as someone who has done a lot of hiking in my lifetime (for lack of automobile roads in my part of New Guinea). I would not want to carry the extra weight or bulk for insufficient reason. But then again, I hiked in rain forest, where I could cut myself a new walking stick at any time without any trouble finding one. The discipli, on the other hand, were hiking in a place much more arid, where it would not be near as easy to find another walking stick after the rocky surface had worn down their first one.
Jesus Feeds the Five Thousand

Lk 9:10 Καὶ ὁποστρέφοντες οἱ ἄποστολοι διηγήσαντο αὐτῷ δόσα ἐποίησαν. Καὶ παραλαβὼν αὐτούς, ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθsaida.

10And when the apostles returned, they reported to him what things they had done. Then he took them, and retreated in private toward a town called Bethsaida.203

Lk 9:11 Οἱ δὲ ὄχλοι γνώντες ἠκολούθησαν αὐτῷ καὶ ἀποδεξάμενος αὐτοὺς, ἔλαλε αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἤτα.

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

Lk 9:12 Ἡ δὲ ἡμέρα ἤρετο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα παρευθέντες εἰς τὰς κύκλων κώμας καὶ ἄγρους καταλύσωσιν, καὶ εὑρωσίν ἐπιστιγμῶν· ὅτι ὁ Ὁ ἐν ἐρήμῳ τόπῳ ἐσμέν.

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

Lk 9:13 Εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπαν, Οὐκ εἰσίν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μὴ παρευθέντες ἡμεῖς ἀγρόφωμεν εἰς πάντα τὸν λαὸν τούτον βρώματα.

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

Lk 9:14 Ἡσαν γὰρ ὅσι ἄνδρες πεντακοσίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλίσια ὡσε ἀνα πεντήκοντα.

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

Lk 9:15 Καὶ ἐποίησαν αὐτοὺς, καὶ κατέκλιναν ἄπαντας.

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

Lk 9:16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασεν, καὶ ἔδιδο τοῖς μαθηταῖς παραθείνει τῷ ὄχλῳ.

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

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203 9:10 txt

eἰς πολίν καλουμένην Βδα. B L Ε* 33 (syr*) cor1240 TH NA28 (B)
eἰς κωμὴν λεγομένην Βδα. D (Ita)
eἰς τοπὸν ἐρήμων Βδα. N* 157 syr* cor1240

eἰς ἐρήμων τοπον Βδα. N* 157 syr* cor1240

eἰς κωμὴν καλουμένην Βδα. εἰς τοπὸν ἐρήμων Θ Θ 281

eἰς τοπὸν καλουμένην Βδα. Ψ

eἰς τοπὸν καλουμένην Βδα. ita,aure,b,c,e,f,h,l,j,a vg

eἰς ἐρήμων τοπον πολέως κλοουμένης Βδα(v). A 565

eἰς τοπὸν πολέως κλοουμένης Βδα(v). f 205 700

eἰς τοπὸν ἐρήμων πολέως κλοουμένης Βδα(v). C E G H K M N U W ΓΔΠΠΕΞ 2 28 180 597 700 892 1006 1071 1243 1292 1424 1505 syr(p),l

lac

I think the great variety of readings in the Greek manuscripts here arose from many scribes’ simplistic understanding of the preposition eἰς having to mean “into Bethsaida,” or “in Bethsaida,” and then changing the text in order to eliminate a perceived contradiction. But Luke in his gospel and Acts often uses the preposition eἰς to mean “toward,” “in the direction of.” There is no contradiction here in the UBS/NA28 text with other gospels, since the rendering, “retreated toward Bethsaida” allows them to have stopped before reaching Bethsaida, stopped in a deserted place. The reading in the UBS text best explains the rise of all the other readings, and is original. The usual renderings of the Majority Text, such as “retreated into a deserted place belonging to the city of Bethsaida” sound concocted and unnatural do they not?
Lk 9:17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσοῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

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

Peter's Confession of Messiah

Lk 9:18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτῶν προσευχόμενον κατὰ μόνας, συνήνασαν αὐτῷ οἱ μαθηταὶ· καὶ ἔπηρωτησαν αὐτοὺς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἰναί;

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

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

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

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

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

Jesus Predicts His Death

Lk 9:21 Ὅδε ἐπιτιμήσας αὐτοῖς παρήγαγεν μηδενὶ λέγειν τούτο,

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

Lk 9:22 εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ πάθειν, καὶ ἀποδοκιμασθῆσαι ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερών καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

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

Lk 9:23 Ἐλεγεν δὲ πρὸς πάντας, Εἰ τις θέλει ὁπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθεῖτω μοι.

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

Lk 9:24 Ὅς γὰρ ἀν θέλῃ τὴν ψυχήν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· ὃς δὲ ἀν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἑνεκὲν ἐμοῦ, 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 ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ἄλον, ἑαυτὸν δὲ ἀπολέσας ἢ ἐκμισθώσεις;

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 ἐν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τούτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ἔτι ἐλθῇ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρός 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 ἄληθος, εἰςίν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσωνται θανάτου, ἢς ἄν ἰδοὺς 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 Έγενετο δὲ μετὰ τούς λόγους τούτους ὑσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύχεσθαι.

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

Lk 9:29 Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτῶν, τὸ ἔδοξος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἰματισμὸς αὐτοῦ λευκός ἐξαστράπτων.

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

Lk 9:30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, ὀπίνεις ἦσαν Μωυσῆς καὶ Ἡλίας.

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

Lk 9:31 οἱ ὄφθαλμοὶ εἰς ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἤν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ.

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

Lk 9:32 Ο δὲ Πέτρος καὶ οἱ σύν αὐτῷ ἦσαν βεβαιμένοι ὅτι διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνετύσαντας αὐτῶ.

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

Lk 9:33 Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοῦς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἦστιν ᾗ ὁ ἄνδρας ὑδε ἐναι• καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ μίαν Μωυσέως καὶ μίαν Ἡλίου μη εἰδώς ὁ λέγει.

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

Lk 9:34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτοὺς• ἐφοβήθησαν δὲ ἐν τῷ εἰσελθείν αὐτοὺς εἰς τὴν νεφέλην.

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

Lk 9:35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, ὦτός ἐστιν ὁ υἱὸς μου ὁ ἐκλελεγμένος· ἀνεύσετε.

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

Lk 9:36 Καὶ ἐν τῷ γενέσατι τὴν φωνὴν, εὐφρένη Ἡλίου μόνος. Καὶ αὐτοὶ ἔσκυψαν, καὶ οὐδενὶ ἄπηγγελεν ἐν ἑκείναις ταῖς ἡμέραις οὐδὲν ἦν ἐφόρακαν.

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

The Disciples Accused of Impotence to Heal

Lk 9:37 Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησαν αὐτῷ ὁχλος πολὺς.

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

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205 A euphemism for death, like our phrase, "passing on."

206: Lk 3:31  A euphemism for death, like our phrase, "passing on."
Lk 9:38 Καὶ ἰδοὺ, ἀνήρ ἀπὸ τοῦ ὄχλου ἔβοησεν, λέγων, Διδάσκαλε, δέομαι σου, ἐπίβλεψα ἐπὶ τὸν υἱόν μου, ὅτι 

μονογενὴς μοι ἦστιν.

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

Lk 9:39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόνις ἀποχωρεῖ ἀπ’ αὐτοῦ, συντρίβων αὐτὸν.

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

Lk 9:40 Καὶ ἐδέσθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἤδυνήθησαν.

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

Lk 9:41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπίστως καὶ διεστραμμένη, ἔως πότε ἐσομαι πρὸς υμᾶς, καὶ ἀνέξομαι ὑμῶν; Ἑρωσάγαγε ὡς τὸν υἱόν σου.

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

Lk 9:42 Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρριψεν αὐτὸν τῷ δαιμόνι καὶ συνεπάραξεν• ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἵστατο τὸν παιδά, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

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

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

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

Lk 9:44 Θέσθη ύμεῖς εἰς τὰ ὠντα υμῶν τοὺς λόγους τούτους• ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χέιρας 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 Οἱ δὲ ἤγνωσαν τὸ ῥήμα τούτο, καὶ ἤν παρακαλυπτόμενον ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτῶν καὶ ἐφοβοῦντο ἐρωτήσατα αὐτῶν περὶ τοῦ ῥήματος τούτου.

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

Who Is the Greatest?

Lk 9:46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἰς μείζων αὐτῶν.

46So contention came into them, as to who of them was greatest.
Lk 9:47. "And Jesus, knowing the contention of their hearts, took a child by the hand, and stood him next to himself.

47. And Jesus, knowing212 the contention of their hearts, took a child by the hand, and stood him next to himself.

Lk 9:48. "Or's. And déxhetai touto to paedion épi to onómati mou éme déxhetai kai o yon éme déxhetai déxhetai ton apósteilanta mé o gar mikróteros én pásin ýmín ýpárrchun oýtós éstí n mégas.

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

**Do Not Hinder Other Camps of God's People**

Lk 9:49. "Apokrithéis dé Iwánhni eípe, 'Eppostáta, eidoimén tina épi én to onómati sou exékállonta diámónia kai ékswlómenen oýtós, óti oýk akolouthei méthi ýmwn.

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

Lk 9:50. "Eípe dé proé oýtós ou Iwánhni, Mí kwlúte dé o gar oýk éstín kath ýmwn, úper ýmwn éstín.

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

**Jesus Rejected by a Samaritan Village**

Lk 9:51. "Eγéneto dé en to sumplploúththai ths ýméras ths análymíswos oýtós, kai oýtós to próswpsou òstírhise tois porauséhs ai eis Ierousalímê."

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

Lk 9:52. "Kai òpeístelên ãngêloucs pró prosówpou oýtós kai pereuswntês éisblên eis kýmwn Samaritwôns oûs étéimássai oýtós."

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

Lk 9:53. "Kai oýk òdêxhant oýtós, óti to próswpou oýtós òn pereuswnon eis Ierousalímê."

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

Lk 9:54. "Idóntes dé ois anwthtai Iâkwbos kai Iwánhni eípan, Kórie, thèles eípwmn pûr katawbhía an toû oúranou, kai ánálwssai oýtòc;"

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

55. But when he turned to them, he rebuked them.216 217

*verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.

211. **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 speech.

212. **9:47** txt εἰδὼς Κ Β Φ Κ Λ Π 124 597 700 1424 2542, the combination of Bauer and Blass are authorities too great to controvert.

213. **9:47c** 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 speech.

214. **9:47c** 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 speech.

215. **9:49a** The Greek verb for "stop" or "bar," κωλώ, is in the imperfect form, which DeBrunner in §826 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.

216. **9:54c** According to DeBrunner, BDF §193(1), this is an "associative (committative) dative," thus, not meaning "following us," but rather, "following [you] together with us."

217. **9:54c** According to DeBrunner, BDF §193(1), this is an "associative (committative) dative," thus, not meaning "following us," but rather, "following [you] together with us."
56And they moved on, to a different village.

The Cost of Following Jesus

Lk 9:57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέν τις πρὸς αὐτόν, Ἀκολούθησον οὐδέποτε ἄνερχη.

57And as they were proceeding on the way, someone said to him, "I will follow you, wherever you might go."

Lk 9:58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλιάς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις• ὁ δὲ οὖς τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ.

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 Ἐπεν δὲ πρὸς ἑτέρον, Ἀκολούθησε μοι. Ὁ δὲ ἐπεν, Κύριε, ἐπιτρέψον μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

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 Ἐπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς• δὲ ἀπελθὼν διάγγελε 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, you publicize the kingdom of God."

Lk 9:61 Ἐπεν δὲ καὶ ἑτέρος, Ἀκολούθησον οὐδέποτε πρῶτον δὲ ἐπιτρέψον μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

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

Lk 9:62 Ἐπεν δὲ ὁ Ἰησοῦς ὑδεές, ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄρτον, καὶ βλέπων εἰς τὰ ὑπὸσ, εὐθετος έστιν τῇ βασιλείᾳ τοῦ θεοῦ.

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

Chapter 10

Jesus Sends Out the Seventy-Two

Lk 10:1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἐξδομήκοντα δύο, καὶ ἀπέστησεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἦμελλεν αὐτὸς ἑρεθθαι.

1And after these things, the Lord appointed another seventy-two, and sent them out two by two before his face, into every town and place where he himself was about to go.
Lk 10:2 ‘He leaved δὲ πρὸς αὐτούς, Ὅ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δείητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐργάταις ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.
2And he was saying to them, "The crop is large, but the workers are few. Request therefore of the lord of the harvest, that he send out workers into his harvest.

Lk 10:3 ‘Ὑπάγετε· ἵδος, 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 Μη βαστάζετε βαλαντίον, μὴ πήραν, μὴ υποδήματα· καὶ μηδὲνα κατὰ τὴν ὄδον ἀπάσαρθε.
4You must carry no moneybag, no knapsack, no sandals, and greet no one along the way.220

Lk 10:5 Εἰς ἣν δ’ ἐν εἰσέλθητε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.
5And into whatever house you enter, first you say, 'Peace to this house.'

Lk 10:6 Καὶ εὰν ἐκεῖ ἦν υἱὸς εἰρήνης, ἐπαναπατήσεται ἐπ’ αὐτόν· ἐν οἴκῳ μέλλουσιν 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 ‘Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἑσθίοντες καὶ πίνοντες τὰ παρ’ αὐτῶν· ἀξίοις γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Μὴ μεταβαίνετε 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 ἣν ἦν δὸς εἰσέρχησθε, καὶ δεχόνται ὑμᾶς, ἑσθίετε τὰ παρατιθέμενα ὑμῖν,
8And into whatever town you enter that they welcome you, eat the things being set before you,

Lk 10:9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτῶς, 'Ἡγικεν ἐφ’ ὑμᾶς ἢ βασιλεία τοῦ θεοῦ. 9And heal the sick in it, and say to them, 'The kingdom of God has drawn near upon you.'

Lk 10:10 Εἰς ἣν δ’ ἐν πόλει εἰσέλθητε, καὶ μὴ δεχόνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς ἐπιτέθη,
10But into whatever town you enter that they do not welcome you, go out into the streets of it, and say,

Lk 10:11 Καὶ τὸν κοινοτόν τὸν κολληθέντα ἦμιν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἴηγικεν ἢ βασιλεία τοῦ θεοῦ.
11Even the dust sticking to us from your town onto our feet, we are shaking off to you. Even so, know this, that the kingdom of God has drawn near.

Lk 10:12 Λέγω ὑμῖν ὅτι Σοδόμης εἰς τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
12I say to you, it will be more bearable for Sodom in That Day, than for that town.

Lk 10:13 Οὐαὶ σοι, Χαρακίαν, οὐαὶ σοι, Βηθσαιδαί, ὅτι έἰ ἐν Τῦρῳ καὶ Σίδώνῳ ἐγεννηθήσαν αἱ δυνάμεις αἱ γενόμεναι εἰ ὑμῖν, πάλαι ἐν ἐν σάκκω καὶ σπόδῳ καθημένοι 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 Πλὴν Τῦρῳ καὶ Σίδὼν ἀνεκτότερον ἔσται εἰς 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, Καπερναύοι, μὴ ἔως οὕρανοι ψυχής; ἔως τοῦ Ἀἰδού καταβαθήσῃ.
15And you, Capernaum, will you be exalted up to heaven? You will go down to Hades!222
Lk 10:16 ὁ ἀκούων ὑμῶν ἔμω 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 ὑπεστρέψαν· δει οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαίμονια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.
17And the seventy-two223 returned, with joy, saying, "Lord, even the demons submit themselves to us in your name."

Lk 10:18 Εἶπεν δὲ αὐτοῖς, ἔθεωρον τὸν Σατανᾶν ὡς ἀστραπῆν ἐκ τοῦ οὐρανοῦ πεοῦντα.
18And he said to them, "I was watching as Satan fell from heaven like lightning.

Lk 10:19 ἦν, δὲ δώρικα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπίνων ὄφεων καὶ σκορπίων, καὶ ἐπὶ πάσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.
19"Behold, I have given you authority to tread upon snakes and scorpions, and over all the power of the enemy; and nothing will by any means harm you.

Lk 10:20 Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται 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 Ἔν αὐτῇ τῇ ὥρᾳ ἤγαλλιάσατο τὸ πνεύματι, καὶ εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὃτι ἀπέκρυψας τάστα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτά νηπίως. Ναί, ὁ πατήρ, ὃτι οὐτως εὐδοκία ἔγενετο ἐμπροσθέν σου.
21In that same hour, he exulted in the Holy Spirit, and said, "I praise you, Father, O Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to babes. Yes, O Father, for that is what was pleasing in your sight.

Lk 10:22 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδὲς γινώσκει τίς ἔστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἔστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ εἶναί βούληται ὁ υἱὸς ἀποκαλύψαι.
22"Everything has been turned over to me by my Father, and no one knows who the Son is, except the Father; and who the Father is, except the Son, and those to whom the Son decides to reveal it."

Lk 10:23 Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοί οἱ βλέποντες ἐβλέπετε.
23And after he had turned toward his disciples privately, he said, "Blessed are the eyes that see what you see.

Lk 10:24 Λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφητεύεται καὶ βασιλεῖς ἠθέλησαν ἵδιαν ὁ υἱός, καὶ οὐκ ἔδαν· καὶ ἀκούσατε· καὶ οὐκ ἤκουσαν.
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 τῆς ἀνέστης, ἐκπειράζων αὐτόν, λέγων, Διδάσκαλε, τί ποιήσῃς ζωήν αἰωνίον κληρονομήσω;
25And behold, a lawyer arose, testing him, saying, "Teacher, what must I do to inherit eternal life?"

Lk 10:26 ὃ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται· Πῶς ἀναγινώσκεις;
26And he said to him, "What is written in the law? What is your reading of it?"224

223 10:17 ττε ἐβδομήκοντα δύο (P75 B D R 0181 372 itaaurhcdel vg syrs hmg copsa bo car arm geo Diatess Adam AposCon (Ambrosiaster) Aug SBL (NA28 [Finally]) [C] || ἐβδομήκοντα (P46 Q P Β Θ Λ Σ Π Ψ 1115 3p 3v 28 33 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1292 1342 1424 1505 M itlav syrcp hgal copbo eth slav Ir-lat HippArab Clem Or Eus Chrys TR RP TH ἐβδομήκοντα μαθηταί 1243 lac H P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.
224 10:26 The Greek says literally, "How do you read it?" The BDAG lexicon says this means "What does it say,"
Lk 10:27 'O de ἀποκριθείς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἱσχίῳ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σαυτόν.

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

Lk 10:28 Εἶπεν δὲ αὐτῷ, ὅρθως ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.

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

Lk 10:29 'O de θέλων δικαιώσαι ἐαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τὶς ἐστὶν μου πλησίον.

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

Lk 10:30 Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ ἱεροσαλήμ εἰς ἰεριχώ, καὶ λῃσταὶ περιέπεσαν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγάς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιμαθή.

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

Lk 10:31 Κατὰ συγκύριαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἱδὼν αὐτὸν ἀντιπαρῆλθεν.

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

Lk 10:32 Ὁμοίως δὲ καὶ Λευιτὸς κατὰ τὸν τόπον ἔλθων καὶ ἱδὼν ἀντιπαρῆλθεν.

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

Lk 10:33 Ἐκμαρίτης δὲ τὰς ὁδοὺς ἠλθὼν κατ’ αὐτόν, καὶ ἱδὼν ἐπιλαγινόθη.

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

Lk 10:34 καὶ προσελθὼν κατέθησαν τὰ τραύματα αὐτοῦ, ἐπιχέων ἐλαίον καὶ ὀίνον· ἐπιβίβασα δὲ αὐτὸν ἐπὶ τὸ ἵδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπέμειλήθη αὐτοῦ.

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

Lk 10:35 Καὶ ἐπὶ τὴν αὐριόν, ἐκβαλὼν ἐξωκεν δύο δηνάρια τῷ πανδοχείῳ, καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ· καὶ ὁ τι ἀν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχοσθαι με ἀποδώσω σοι.

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

Lk 10:36 Τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τῷ ἐμπεσόντος εἰς τοὺς λῃστὰς;

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

Lk 10:37 'Ο de εἶπεν, 'Ο ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

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

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Jesus At Mary and Martha’s House

Lk 10:38 Then he moved on, he entered a certain village. And a woman by the name of Martha hosted him for dinner.

Lk 10:39 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."

Lk 10:41 But in answer, Jesus said to her, "Martha, Martha. You are getting concerned and agitated over many things.

Lk 10:42 But there is only one thing that warrants it. For Mary has selected the good portion, which will not be taken away from her."

Chapter 11

Prayer

Lk 11:1 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."

Lk 11:2 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."

Lk 11:4 But in answer, Jesus said to her, "Martha, Martha. You are getting concerned and agitated over many things.

Lk 11:5 But there is only one thing that warrants it. For Mary has selected the good portion, which will not be taken away from her."

228 11:2a txt P75 N B L (L arm -ήμων) ὥ 700 1342 itaur vg syr5 Marcion Tert Or Cyr SBL TH NA28 [A] add ἡμῶν ὦ ἐν τοῖς οὐρανοῖς (harmonization to Mt 6:9) A C D K M P U W Γ Θ Λ Π Ψ f1 2 28 118 157 346 565 sup 579 700 788 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1424 (1546) 1582c 1646 2148 2174 2882 M Lect ἰ,(a),b,c,d,e,f,(ff),l,q,r* syr-c,p,h copisa,bo eth geo Diatess Orig TR RP lac P45 33 N Q T 565.

229 11:2b txt Π75 B L 1 1342 vg syr5 arm Diatessyr (Marcionacc to Tertullian) Or; Tertullianvid Augvid SBL TH NA28 [A] ὦ σου γενήσετο τὸ θέλημα σου ιτα vgms ss copisa,bo,mmn geo ὥ σου γενήσετο τὸ θέλημα σου, ὡς ἐν οὐρανῷ, οὕτω καὶ ἐπὶ τῆς γῆς Νο Β σου γενήθητο τὸ θέλημα σου, ὡς ὦ οὐρανῷ, καὶ ἐπὶ τῆς γῆς Μ ὥ σου γενήσετο τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς Νο Ο 070 vid A C D P W Δ Θ 892 1079 1195 iaur,b,c,d,e,f, ff,l,q,r vgms ss syrph,h copbo eth ὥ γενήσετο τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς Νο Β σου γενήσετο τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς Νο Β Ε Γ Η Κ Κ Υ Κ Γ Λ Π Ψ f1 2 28 33 vid 118 157 170 205 579 597 700 1006 1009 1010 1071 1216 1241 1242 1243 1253 1292 1344 1365 1424 1505 1546 1646 2148 2174 2882 M Lect iaur,b,c,d,e,f, ff,l,q,r vgms syrph,h copbo eth slav (Titus-Bostra) Cyril TR RP lac P45 33 N Q T 565.
Lk 11:4 Καὶ ἐφα σὲ γῆς καὶ ἀμαρτίας γῆς, καὶ γὰρ αὕτωι ἀφίσμεν παντὶ ὀφεῖλοντι γῆς. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμον.

Verse 9 as, "Ask, and it will be given to you," would be incorrect and because of brash persistence on your part he will get up, and give you as much as you need.

Lk 11:10 Πάς γὰρ ὁ αἴτων λαμβάνει· καὶ ὁ ᾿ερακοῦν εὑρίσκει· καὶ τῷ κρύοντι ἀνοίγεται.

Verse 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.232

Lk 11:11 Τίνα δὲ εἰ ὑμῶν τὸν πατέρα αἴτησε οὐ τὸν ἵθεν, καὶ ἀντὶ ἵθος ὅριν αὕτῳ ἐπιδόσεις;

Verse 11 "And which father among you, if his child will ask for a fish, will hand him a snake instead?233

Lk 11:12 ἢ καὶ αἴτησε φῶν, μὴ ἐπιδώσεις αὕτῳ σκορπίον;

Verse 12 Or again, if he asks for an egg, will hand him a scorpion?

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230 Lk 11:8 The Greek says, "being his friend, and give him as much as he needed." But Jesus starts out the parable, "Suppose one of you shall have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves, because of brash persistence on your part he will get up, and give you as much as you need.'"

231 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.

232 Lk 11:11 Ίκθυς καὶ αντὶ ἰκθύος ὁρίν

233 Lk 11:11 Ίκθυς καὶ αντὶ ἰκθύος ὁρίν
Lk 11:13 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 And he was casting out a demon of muteness. And it came about that after the demon went out, the mute man spoke. And the crowd was amazed.

Lk 11:15 But some of them said, "It is by Ba'āl-zibbul, the prince of demons, that he drives out demons."

Lk 11:16 Others, testing him, wanted him from a sign out of heaven.

Lk 11:17 And he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls."

Lk 11:18 Then if I am driving out demons by the finger of God, how will his kingdom stand? I say this because you claim I drive out demons by Baal-zibbul.

Lk 11:19 Now if I drive out demons by Baal-zibbul, by whom do your followers drive them out? So then, they will be your judges.

Lk 11:20 But if I am driving out demons by the finger of God, then the kingdom of God has come upon you.

Lk 11:21 When a strong man, fully armed, guards his own castle, his possessions are safe. But when a stronger one comes and overpowers him, he takes away the armor upon which his confidence was based, and divides out the spoils.

Lk 11:22 The person who is not with me is against me, and the one not gathering with me is scattering."

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234 **11:14** txt δαίμονι τούτου κωφον [κωφον] [κωφον] NA28 {C} [κωφον] δαίμονι [και αυτο ην] κωφον NA28 {C} [κωφον]

235 **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'āl-zibbul. "Ba'āl" means Lord or Prince. Ba'āl was a Canaanite god, the son of Dagon, the god of grain. Ba'āl was the bull prince, the bull being a symbol of fertility. Ba'āl, zibbul, by whom do your followers drive them out? So then, they will be your judges. But he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls."

So also, if Satan was divided against himself, how will his kingdom stand? I say this because you claim I drive out demons by Baal-zibbul. Now if I drive out demons by Baal-zibbul, by whom do your followers drive them out? So then, they will be your judges. But if I am driving out demons by the finger of God, then the kingdom of God has come upon you. When a strong man, fully armed, guards his own castle, his possessions are safe. But when a stronger one comes and overpowers him, he takes away the armor upon which his confidence was based, and divides out the spoils. The person who is not with me is against me, and the one not gathering with me is scattering."
And it came about that as Jesus was saying these things, a woman in the crowd lifted up her voice and said to him, "Blessed are the womb that bore you, and the breasts on which you sucked."  
Lk 11:28 Αὐτός δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούστες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

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

The Sign of Jonah
Lk 11:29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἦρματο λέγειν, Ἡ γενεὰ αὐτῆς γενεὰ πονηρὰ ἠστίν· σημεῖον ἤτει, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ιωάνα.

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

Lk 11:30 Καθὼς γὰρ ἐγένετο Ἰωάνας τὸς Νινευίτας σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῆς γενεᾶς ταύτης.

Lk 11:31 Βασίλειας νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρίνεται αὐτοῖς· ὅτι ἠλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τῆς οἰκονόμου Σολομόνος, καὶ ίδιο, 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 Ἀνδρεὶς Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετα τῆς γενεᾶς ταύτης καὶ κατακρίνοντας αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάνα, καὶ ίδιο, πλείον Ἰωάνα 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 Οὐδεὶς λύχνον ἁψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσοπρεποῦμενοι τὸ φέγγος φῶς βλέπωσιν.

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

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236 11:24 Or, "When an evil spirit comes out of a human being, it goes through waterless places, seeking rest. And not finding it, at that time it says, 'I will return to the house from which I came out.'"

237 11:28 Or possibly, "Well yes, but blessed more are those who..."

238 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 1 Kings 14:25, the prophet Jonah was from Gath Hepher, in Gallilee, 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.
Luke 11:34 The lamp of the body is your eye. When your eye is open and generous, your entire body is brightly lit also. But when your eye is suspicious and stingy, your body is in darkness also.

Luke 11:35 See to it, therefore, that the light in you is not darkness.

Luke 11:36 If then your whole body is brightly lit, not having any part dark, it will all be lighted, like when the lamp by its brightness illuminates you."

Six Woes

Luke 11:37 'En de tō ἰαλλήσαι, ἐρωτᾷ αὐτόν Φαρισαῖος ὅπως ἀριστήσῃ παρ᾽ αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν.

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

And the Pharisee when he saw, was shocked that he did not first baptize before the meal. And Luke 11:39 Eἰπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξωθέν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσωθὲν ὑμῶν γέμει ἀρπαγῆς καὶ πνευμάτως.

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

Luke 11:40 Ἀφρονεῖς, οὐχ ὁ ποιῶς τὸ ἐξωθέν καὶ τὸ ἐσωθέν ἐποίησαν; 41 Οὐκ τῶν ἔνορτα δότης ἐλεημοσύνην· καὶ ιδιός, πάντα καθαρά ὑμῖν ἐστίν.

But the things lying within give to the poor, and behold, all things are now clean for you.
Lk 11:42 Άλλα οὐαί ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύσομαι καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ έξεις ποίησαι, κάκειαν μὴ παρείναι.

42But woe to you, Pharisees! For you tithe the mint, and even every kind of garden herb, and neglect the justice and the love of God. But these latter things you ought to practice, without leaving the former undone.

Lk 11:43 οὐαί ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθαδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἄσπασμοις ἐν ταῖς ἁγοραῖς.

43Woe to you, Pharisees! For you love the prominent seats in the synagogues, and the greetings in the marketplaces.

Lk 11:44 οὐαί ὑμῖν, ὅτι έστε ως τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ ὤδασιν.

44Woe to you! For you are like graves that are not marked, and the people when walking over them do not know it." 247

Lk 11:45 ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ύβρίζεις.

45And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."

Lk 11:46 Ὅ δὲ εἶπεν, Καὶ υμῖν τοῖς νομικοῖς οὕτω, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τοῖς δακτύλων υμῶν ὄν προσφώνετε τοῖς φορτίοις.

46But he said, "And to you lawyers also, woe! For you make people carry loads oppressive to bear, and you yourselves, not one of your fingers do you touch to such loads.

Lk 11:47 οὐαί ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες υμῶν ἀπέκτειναν αὐτούς.

47Woe to you! For you build mausoleums for the prophets, and it was your forefathers who murdered them.

Lk 11:48 Ἀρα ἐρμηνεύεις ἑστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων υμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, υμεῖς δὲ οἰκοδομεῖτε.

48So then, approving witnesses you are, to the deeds of your forefathers; for they do the killing of them, and you do the building.

Lk 11:49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ εξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν

49For this reason also the wisdom of God has said, 'I am sending to them prophets and apostles; and some of them they will kill, and some of them they will persecute,'

Lk 11:50 ἵνα ἐκζητήσῃ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

50with the result that the blood of all the prophets spilled since the founding of the world will be demanded of this generation,

Lk 11:51 ἀπὸ αἵματος Ἀβελ ἔως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναι, λέγω υμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

51from the blood of Abel, up until the blood of Zechariah, who perished between the altar and the sanctuary; yes, I tell you, all will be demanded of this generation.

Lk 11:52 οὐαί ὑμῖν τοῖς νομικοῖς, ὅτι ήρατε τὴν κλείδα τῆς γινώσκως· αὐτοὶ οὐκ εἰσῆλθατε, καὶ τοὺς εἰσερχομένους ἐκλάσατε.

52Woe to you, lawyers! For you have taken away the key to the door of knowledge. You yourselves have not gone in, and the ones going in you have barred." 248

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245 11:42 Another garden herb, *ruta graveolens*. Deuteronomy 14:22 commands the Israelites to give God a tithe from all their crops. But according to the Mishna (Shebith' ith IX 1; cf. Billerb. II 189) it was not necessary to tithe the rue. Hence Jesus' words, "even" the rue.

246 11:44a omit 35 25 N B C L it,aur.e,F1 F13 vg syr.c cop sa bost arm geo TH NA28 [] γραμματεῖς καὶ φαρισαῖος D it†,je † γραμματεῖς καὶ φαρισαῖοι υποκρίνεται A E W M it†,je† syr.c cop bost TR RP lac N P Q T

247 11:44b Jesus is bringing up an analogy much more grave than is apparent, unless one is familiar with Numbers 19:16-22. At stake is whether someone remained an Israelite, or was cut off from Israel. If an Israelite touched a grave, he was unclean for seven days. If after he touched a grave, he did not do the prescribed cleansing process, he was to be cut off from Israel.

248 11:52 The Greek verb I translated "barred" is κωλύω, which is related to the word for "limb" of the body, κώλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in
Chapter 12

Warnings and Encouragements

Lk 12:1 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μωριάδων τοῦ ὀχλοῦ, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

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

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

3Therefore, when 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.

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

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.

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

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

spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "laity" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that.

249 11:53a τεκαίκειν ἐξελόντος αὐτοῦ ὅτες Ν B C L syr̃ hq copa, bo TH NA28 249 | τεκαίκειν ἐξελόντος Φ4501 id leγόντος σ ε αὐτοῦ ταῦτα πρὸς αὐτοὺς Α E W 249 | syr̃ hq tr RP | leγόντος δ ε αὐτοῦ ταῦτα πρὸς αὐτούς Α E W 249 | syr̃ hq arm | lac N P Q T. Wieland Willker suggests that perhaps the reading "as he went forth from there" was deemed unacceptable since the place where Jesus was speaking was not stated.

250 11:53b The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστοματίζω, of which we do not have a large sampling in Greek literature. You will find a great variety of renderings of it in the English translations. I have stuck with the most ancient and traditional interpretation.

251 11:54 τεκ αἰτιασον ὅτες Ν B L syr̃ hq copa, bo TH NA28 11:54 | ινα εὑρίσκων κατηγορήσων αὐτοῦ Δ ινα κατηγορήσων αὐτοῦ Α W* | ινα κατηγορήσων αὐτοῦ C E W 249 lat vg syr̃ hq tr RP | lac N P Q T

252 12:2 The particle δε 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 pretension. A hypocrite has a secret life.

253 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 12:8 Λέγω δὲ ὑμῖν, Πάς οὖς ἂν ὁμολογήῃ ἐν ἑμι ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἄγγελῶν τοῦ θεοῦ.

8"But I tell you, whoever stands up for me before human beings, the Son of Man also will stand up for him before the angels of God."

Lk 12:9 δὲ ἀρνησάμενος με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἄγγελῶν τοῦ θεοῦ.

9Whereas the one disowning me before human beings, will be disowned before the angels of God.

Lk 12:10 Καὶ πᾶς οἱ ἔρει λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλαφιφθασάντες σὺν ἀφεθήσεται.

10And everyone who will speak a word against the Son of Man, it will be forgiven him. But to the person who blasphemes against the Holy Spirit, it will not be forgiven.

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 ἄγιον πνεύμα διάδεξε ὑμᾶς ἐν αὐτῇ τῇ ὕπαρ, α δει εἰπεὶ.

12For the Holy Spirit will instruct you in that very hour what needs to be said."

False Financial Security

Lk 12:13 Ἐπεν δὲ τις τοῦ ὀχλοῦ αὐτῶ, Διδάσκαλε, εἰπὲ τῷ ἄνδρῳ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

13And someone in the crowd said, "Teacher, tell my brother to divide the inheritance with me."

Lk 12:14 Ὁ δὲ ἐπεν αὐτῷ, Ἀνθρώπη, τις με κατέστησεν κριτήν ἤ μεριστήν ἑψ' ὑμᾶς;

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

Lk 12:15 Ἐπεν δὲ πρὸς αὐτούς, Ὅρατε καὶ φυλάσσεσθε ἀπὸ πάσας πλεονεξίας· διτ' ὑμῖν ἐν τῷ περισσεύεις τινι ἢ ἐν ἀυτῷ ἐστίν εἰκὸν τῶν ὑπαρχόντων αὐτῶ.

15And he said to them, "Watch out, and be on your guard against every form of covetousness."

For the life of one is not in the abundance of one's possessions.

Lk 12:16 Ἐπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπων τινος πλουσίου εὑρήσασθην ἡ χώρα·

16And he spoke a parable to them as follows: "The land of a certain rich man yielded abundantly,

Lk 12:17 καὶ διελογίζετο ἐν ἀυτῳ λέγων, Τί ποιήσῃ, ὅτι ὑμεῖς πολύς ὑπαρχόντων αὐτῶ.

17and he was thinking to himself, 'What shall I do? For I have no place where I can stack my produce.'

Lk 12:18 Καὶ ἔπεν, Τοῦτο ποιῆσον καθελόν μου τάς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σίτον καὶ τὰ ἄγαθά μου.

18And he said, "This is what I will do. I will pull down my warehouses, and build bigger ones, and there I will stack all my wheat, and all my goods.

Lk 12:19 Καὶ ἔρω τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἄγαθα κείμενα εἰς ἑτη πολλά ἀναπαύον, φάγε, πιά, εὐφραίνου.

19And I will say to my soul, "Soul, you have much goods sitting there into many years. Relax, eat, drink, be merry."

254 Lk 12:8 This is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." Blass, §20(2), and Bauer, IV 5, says it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."

255 Lk 12:16a Also ἐπαραβολὴν πρὸς ἀυτούς, λέγων, Ἀνθρώπων τινος πλουσίου εὑρήσασθην ἡ χώρα· Two also I will acknowledge before the angels of God." But this is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." Blass, §20(2), and Bauer, IV 5, says it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."
Lk 12:20 Εἶπεν δὲ αὐτῷ ὁ θέος, Ἄφρων, ταύτης τῇ νυκτί τὴν ψυχήν σου ἀπαίτούσην ἀπὸ σοῦ· ἓ δὲ ἡτοίμασας, τίνι ἔσται;

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

Lk 12:21 Οὕτως ὁ θησαυρίζων ἑαυτῶ, καὶ μὴ εἰς θεὸν πλούτων;

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

True Financial Security

Lk 12:22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τούτου λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ, τί φάγητε· μὴδὲ τῷ σῶματι, τί ἐνδύσητε.

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

Lk 12:23 γὰρ ψυχή πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.

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

Lk 12:24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπειροῦσιν, οὐδὲ θερίζουσιν, οίς οὐκ ἐστίν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτοὺς· πόσῳ μάλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

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

257 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," ἀπαιτεῖν, is used only twice in the N.T., both times by Luke, one time here, and the other time being in the Sermon on the Mount in Luke 6:30b, "...from the one forcefully taking your things, do not demand them back." It is used nine times in the Septuagint: four times for the demanding of repayment of loans, twice for extortion; once for the demand by Pharaoh for all the gold and silver of the land; and finally, one time in Isaiah 30:33, very much like Luke's use here. That occurrence is also for God's demanding of someone's life prematurely, the life of the king of Assyria. The exact phrase there is Σὺ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ, the same 3rd person, singular, passive inflection on ἀπαιτεῖν as on the verb ἐκζητέω in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding." Apart from Bauer's explanation, this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind..." It implies in v. 17 that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." It should be noted that this is not an Aramaism or Semitism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verbal 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: ἐνά ἕκει τρέφεσιν αὐτήν is rendered in the KJV as "that they should feed her there." Though most do, such as the NASB: "so that there she would be nourished." But why should Greek do that, when it has the common passive verb forms? In Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφεσιν!

258 12:21 Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition ἐκ, used with the accusative form of the word God. Luke also uses this preposition with the accusative form of the word God. He rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.
Lk 12:25 Therefore to translate this as "a single hour to his life."  
259
Lk 12:26 If therefore you cannot accomplish even this very little thing, why do you worry about the rest?  
Lk 12:27 Consider the lilies, how they grow. They neither labor nor weave. But I tell you, not even Solomon in all his splendor, was bedecked like one of these.  
Lk 12:28 Now if God thus clothes the wild grass, which is here this day and the next is thrown into the stove, how much more would he rather clothe you, O you of little faith?  
Lk 12:29 And you also should not seek after you will eat and how you will drink; that is, do not be anxious. Because all these things, the nations of the world are striving for. But your Father knows that you have need of these things.

Be Ready  
Lk 12:35 You must keep your waists girded and your lamps burning, and be like people waiting for their own master, waiting for him.  
Lk 12:36 And you must be ready to answer those who knock at the door, because the Son of Man will come at an hour when you do not expect him.

259 1225 Literally, one cubit. There was an expression in classical Greek, πέχυςν ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
LK 12:39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποίᾳ ὡρᾷ ὁ κλέπτης ἐρχεται, καὶ οὐκ ἂν ἀφήκεν διορυχθῆναι τὸν οἴκον αὐτοῦ.

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

LK 12:40 Καὶ ὑμεῖς γίνεσθε ἐτοιμοὶ ὅτι ἡ ὡρα οὐ δοκέτε ὁ ιὸς τοῦ ἀνθρώπου ἐρχεται.

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

LK 12:41 Εἶπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

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

LK 12:42 Καὶ εἶπεν ὁ κύριος, Τίς ἄρα ἐστίν ὁ πιστός οἰκονόμος ὁ φρονίμος;260 ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τὸ διδόναι ἐν καιρῷ σιτομετρίων;

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

LK 12:43 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

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

LK 12:44 Ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς υπάρχουσιν αὐτῷ καταστήσει αὐτὸν.

44 Truly I tell you, he will place him over all his possessions.

LK 12:45 Ἐὰν δὲ εἴη ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Ἑρωνίζει ὁ κύριος μου ἐρχέσθαι, καὶ ἀρέξεται τῦπτειν τοὺς παίδας καὶ τὰς παιδίσκες, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι;

45 But 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 ἢζει ὁ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρα ἢ οὐ προδοκά, καὶ ἐν ὥρᾳ ἢ οὐ γινώσκαι, καὶ διχοτομήσεται αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἄπιστων θήσει.

46 the master of that slave will come at an hour he is not expecting, and at a time he does not know, and will cut him in two, and appoint him his inheritance with the unbelieving.

LK 12:47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνωςτὸ τὸ δὲλθμα τοῦ κυρίου αὐτοῦ, καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ δὲλθμα αὐτοῦ, δαρήσεται πολλάς•

47 And that slave, knowing his master, and not having prepared or done in accordance with his will, he will be lashed many times.

LK 12:48 ὁ δὲ μὴ γνωστὸς ποιήσας δὲ ἀξία πληγῶν, δαρήσεται ὅλης. Παντὶ δὲ ὁ ἐδόθη πολὺ, πολὺ ἵππησθήσεται παρ' αὐτοῦ καὶ ὁ παρέδοθεν πολὺ, περισσότερον αἴτησον αὐτῶν.

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

Jesus Causes Division

LK 12:49 Πῶς ἦλθον βαλεῖν ἐπί τὴν γῆν, καὶ τί θέλω εἰ ἦδη ἀνήφηθη;

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

LK 12:50 Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχειαμε ἐως ὅτου τελθῆ.

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

LK 12:51 Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμόν.

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

LK 12:52 Ἐσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἰκῷ διαμερισμένοι, τρεῖς ἐπὶ δυοῖν, καὶ δύο ἐπὶ τρισίν.

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

260 12:42 τῆς οἰκονομέως οἱ φρονίμοις, Ψ3 Β Γ Η Κ Ν Ρ Σ W Δ Α Ψ Ω 28 565 579 1424 TH NA28 {\} τὸν οἰκονομόν τοῦ φρονίμου τοῦ ἀγαθοῦ D 157 τοῦ δοῦλος καὶ τοῦ φρονίμου Ν* τὸν οἰκονομόν καὶ τοῦ φρονίμου Ν3 Λ Μ Υ Γ Π διαμερισμόν, τρεῖς ἐπὶ δυοῖν, καὶ δύο ἐπὶ τρισίν.
Lk 12:53 Διαμερισθήσονται πατήρ ἐπὶ γυνῆ, καὶ γυνῆ ἐπὶ πατρί· μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα· πενθέρα ἐπὶ τὴν νύφην αὐτῆς, καὶ νύφη ἐπὶ τὴν πενθέραν.

53Father will be divided son, and son against father; mother against daughter and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law."

Judge For Yourselves

Lk 12:54 Εἴης περί αὐτῶν ὑπάρχειν ἄντι τῆς γῆς καὶ τοῦ θυρανοῦ, Οὐδὲν ὁμοροφθαλμόν τὸν καιρὸν δὲ τούτον πῶς οὐκ ὁμοροφθαλμόν δοκιμάζειν.
54And he was also saying to the crowds, "When you see a cloud rising in the west, right away you say, 'A rainstorm is coming,' and it happens so.

Lk 12:55 Καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καῦσων ἔσται καὶ γίνεται.
55And when the south wind blows, you say, 'It will be hot,' and it happens.

Lk 12:56 Ὡσαν πρόσωπον τῆς γῆς καὶ τοῦ θυρανοῦ οἶδατε δοκιμάζειν τὸν καιρὸν δὲ τούτον πῶς οὐκ οἶδατε δοκιμάζειν;
56Hypocrites! The face of the earth and sky you know how to interpret, but this present time you do not know how to interpret.

Lk 12:57 Τὸ δὲ καὶ ἅπα παρεστήκετε τῷ δίκασθαι;
57And why also do you not judge equity yourselves?

Lk 12:58 Ὅταν γὰρ ὑπάρχει μετὰ τοῦ ἀντιδίκου σου ἕνα ἀρχοντα, ἐν τῷ ὅδῷ δός ἐργαιόν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασφέρῃ σε πρὸς τὸν κρίτην, καὶ ὁ κρίτης σε παραδώσῃ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεί εἰς φυλακῆν.
58For as you are going with your adversary to court, on the way make every effort to be free of him, lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison.

Lk 12:59 Λέγω σοι, οὐ μὴ ἐξελθῆς ἐκείθεν, ἕως καὶ τὸ ἐσχατὸν λεπτὸν ἀποδῷς.
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 Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὡς τὸ αἷμα Πιλάτου ἐμιξεν μετὰ τῶν θυσίων αὐτῶν.
1And some who were present at that time, were reporting to him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices.

Lk 13:2 Καὶ ἀποκριθέες εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοί παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθαινον;
2And in response he said to them, "Do you think that because they suffered these things, those Galileans were sinners, more so than all the rest of the Galileans?"

Lk 13:3 Οὐχὶ, λέγω ὑμῖν ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὁμοίως ἀπολεῖθε.
3Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

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261 12:58 That is, by satisfying him, coming to a settlement with him.

262 13:1 Bauer says this means, "whom Pilate ordered to be slain even as they were sacrificing." And so, their own blood would mingle on the ground with the blood of the animal they were sacrificing. A literal rendering of this is a vivid and grabbing figure of speech, and it is a shame to turn this into a bland dynamic equivalent in English.
Lk 13:4 "And if indeed in the future it does produce fruit, so much the better. But if not, then you would cut it down."

A Crippled Woman Healed on the Sabbath

Lk 13:10 "And he laid hands on her; and she became erect at once, and was praising God."

Lk 13:14 "And 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 "But the Lord answered him, and said, 'You hypocrites! Who among you on the Sabbath does not free his ox or his donkey from its stall, and after leading it out, give it drink?"

263 The words "so much the better" are not in the Greek text, but we have to put something there. This is a legitimate ellipsis. The Greek says only, "And if indeed in the future it does produce fruit— but if not, then you would cut it down."

264 Lk 13:15 Τὴν ὄπως σήμερον ὑπήρξαν τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμι; Ἀρξας ἀντέχων τὴν σάββατον, εἶπεν, ὡς εὺχάριστος ἢ, τὸν βοῶν ἀντὶ τοῦ ὄπως τῆς φάτνης, καὶ ᾧ ἀπαγωγῶν ποτίζει;
Lk 13:16 Ταύτην δὲ, θυγατέρα Ἀβραὰμ ὦσαν, ἦν ἐδήσεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

16But this woman, a daughter of Abraham, whom Satan has kept bound for these eighteen years, she should not be freed from this bondage on the day of rest!  

Lk 13:17 Καὶ ταῦτα λέγοντος αὐτοῦ, κατηχοῦντο πάντες οἱ ἀντικεῖμενοι αὐτῷ· καὶ πᾶς ὁ δόχος ἤχαρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γυναικίσις 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 Ἐλεγεν οὖν, Τίνι ὁμοία ἐστιν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοίωσος αὐτήν;

18Then he was saying, "What is the kingdom of God like? And to what may I compare it?

Lk 13:19 Ὄμοια ἐστίν κόκκων σινάπεως, ὅν λαβὼν ἄνθρωπος ἐβάλεν εἰς κήπον ἐαυτοῦ· καὶ ἦξισεν, καὶ ἐγένετο εἰς δέντρον, καὶ τὰ πετεινα τοῦ ὑψανοῦ 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 tree, and the birds of the sky nested in its branches."

Lk 13:20 Καὶ πάλιν εἶπεν, Τίνι ὁμοίωσος τὴν βασιλείαν τοῦ θεοῦ;

20And again he said, "To what may I compare the kingdom of God?

Lk 13:21 Ὅμοια ἔστιν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ὀλεύρον σάτα τρία, ἕως ὡς ἔξυμωθη ὄλον.

21It 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 πορειάν ποιούμενος εἰς Ἰεροσολύμα.

22And he was going through every city and village teaching, even as he was making his journey toward Jerusalem.

Lk 13:23 Εἶπεν δὲ τις αὐτῷ, Κύριε, εἰ ὄλοι οἱ σωζόμενοι; Ὅ δὲ εἶπεν πρὸς αὐτούς,

23And someone said to him, "Lord, are those being saved going to be few?" And he said to him,

Lk 13:24 Ἀγωνίζοντες εἰσελθεν διὰ τῆς στήνης θύρας· ὅτι πολλοὶ, λέγω ὑμῖν, ἔζησαν εἰσελθεῖν, καὶ οὐκ ἐσχύουσιν.

24Make every effort to go through the narrow door. For many, I tell you, they will try to enter, and not be able to.

Lk 13:25 Αὐτὴν οὖν ἐγερθῇ ὁ οἰκοδοτωτὴς καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξηται ἐξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, ἀνοίξω καὶ ἀποκρυψί με ἡμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστε?

25Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock on the door, saying, 'Lord, open to us,' and in answer he will say to you, 'I don't know where you are from.'

Lk 13:26 Ὅτε ἄρξηται λέγειν, Ἐφακὼμεν ἐνώπιον σου καὶ ἐπίσημον, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

26At that time you will begin to say, "We ate and drank in your presence, and you taught in our streets."

Lk 13:27 Καὶ ἔρχεται λέγων ὑμῖν, οὐκ οἶδα ὑμᾶς ὅθεν ἔστε· ἀπόστητε ὑπ’ ἐμοὶ πάντες ἑργάται ἀδικίας.

27And then at that time he will say to you as follows: 'I don't know where you are from. Get away from me, all you workers of unrighteousness.'

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265 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.

266 13:21 Greek: three sata, about 5 gallons, or 22 liters.
Lk 13:28 Ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων, ὅταν ὅψηθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακόβ καὶ πάντας τοὺς προφητὰς ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὡμός δὲ ἐκβαλλόμενους ἕξω.

28 In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside, Lk 13:29 Καὶ ἠξούσιαν ἀπὸ ἄνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακληθοῦνται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

29 and people will come from the east and the west, and from the north and the south, and be reclined in the kingdom of God.

Lk 13:30 Καὶ ἴδου, εἰσίν ἐγκαταστάτες οἱ ἐσονταὶ πρῶτοι, καὶ εἰσίν πρῶτοι οἱ ἐσονταὶ ἐσοχατοι.

30 And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

Lk 13:31 Ἐν αὐτῇ τῇ ὑρα προσήλθαν τινες φαισιάοι, λέγοντες αὐτῷ, "Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἦρώδης θέλει σε ἀποκτείναι.

31 In that hour, some Pharisees came up to him, saying to him, "You should move on, and get out of this place, because Herod is trying to kill you."

Lk 13:32 Καὶ ἐπεν αὐτοῖς, Πορευθέντες ἐπάτῃ τῇ ἀλώπεκε ταύτη, Ἰδοῦ, ἐκβάλλω δαιμονία καὶ ἰάσεις ἀποτελῶ σήμερον καὶ άφρον, καὶ τῇ τρίτῃ τελειοῦμαι.

32 And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'"

Lk 13:33 Πλὴν δεὶ με σήμερον καὶ άφρον καὶ τῇ ἐξομήγη πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἐξω ἱεροσολύμω.

33 Regardless, I would have to be continuing on today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

Lk 13:34 Ἰεροσολύμω, ἱεροσολύμω, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολούσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποιάς ἡβέλια ἐπισυναξάι τά τέκνα σου, ὃν τρόπον δρικς τὴν ἑαυτής νοοσίαν ὑπὸ τὰς πέρυγας, καὶ οὐκ ἠβελῆσατε.

34 O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather your children, as a hen does her brood under her wings, and you were not willing. Lk 13:35 Ἰδοὺ, ἀφίηται ὑμῖν ὁ οἶκος ὑμῶν. Λέγω ὑμῖν, οὐ μὴ ἵδητε με ἑξεί ὑδεῖ πέπλησε, ᾿Εὐλογημένος ὁ ἐρχόμενος ἐν ὅνυμαι κυρίῳ.

35 Behold, your house is now abandoned to you. I tell you, you will not see me until the day when you say, 'Blessed is he who comes in the name of the Lord.'

267 13:32 The Greek for the last phrase, καὶ τῇ τρίτῃ τελειοῦμαι could also possibly be translated, "and on the third day I will be finished." But this saying of Jesus seems related to verse 22 of this same chapter, that he was making his way to Jerusalem. The verb τελειοῦμαι can also mean to reach the end of something, like a journey, so it makes sense to translate it that way in view of what he says in verse 33. That verse implies that he will reach Jerusalem in three days. Reaching his goal of arriving in Jerusalem, he says, is essential, because it is not possible for a prophet to be killed outside of Jerusalem.

268 13:35a The Greek pronoun for "you" is plural, as also the "you" all three times in this same verse.


35 Regardless, I would have to be continuing on today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

Lk 13:34 Ἰεροσολύμω, ἱεροσολύμω, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολούσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποιάς ἡβέλια ἐπισυναξάι τά τέκνα σου, ὃν τρόπον δρικς τὴν ἑαυτής νοοσίαν ὑπὸ τὰς πέρυγας, καὶ οὐκ ἠβελῆσατε.

34 O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather your children, as a hen does her brood under her wings, and you were not willing. Lk 13:35 Ἰδοὺ, ἀφίηται ὑμῖν ὁ οἶκος ὑμῶν. Λέγω ὑμῖν, οὐ μὴ ἵδητε με ἑξεί ὑδεῖ πέπλησε, ᾿Εὐλογημένος ὁ ἐρχόμενος ἐν ὅνυμαι κυρίῳ.

35 Behold, your house is now abandoned to you. I tell you, you will not see me until the day when you say, 'Blessed is he who comes in the name of the Lord.'
Chapter 14

Jesus at a Pharisee's House

Lk 14:1 Kai ἔγενετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἁρχόντων τῶν Φαρισαίων σαββάτω φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηροῦμενοι αὐτὸν.

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 Καὶ ἰδοὺ, ἁνθρώπων τις ἦν ὑδρόπικος ἐμπροσθεν αὐτοῦ.

2And behold, a man with dropsy was right in front of him.272

Lk 14:3 Καὶ ἀποκριθεὶς ὁ Ἱσσοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, ἔξεστιν τῷ σαββάτῳ θεραπεύσαι ἢ οὔ;

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"

Lk 14:4 Οὐ δὲ ἠρώσασαν. Καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσεν.

4But they kept quiet. And after grasping him, he healed him, and dismissed him.

Lk 14:5 Καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;

5And he said to them, "Who among you whose son273 or ox should fall into a pit during the Sabbath day, would not immediately pull him out?"

Lk 14:6 Καὶ οὐκ ἠρώσαν ανταποκριθήναι αὐτῷ πρὸς τάσα.

6And they were not able to rebut these words.

Lk 14:7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλησίας ἐξελέγοντο, λέγων πρὸς αὐτούς, ἢ κεκλημένος ὑπ’ αὐτοῦ,

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 ὃταν κληθής ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλησίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ’ αὐτοῦ,

8When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him,

Lk 14:9 καὶ ἐλθὼν ὁ σε καὶ αὐτόν καλέσας ἐρεί σοι, Δῶς τούτῳ τόπον· καὶ τότε ἀρξῇ μετὰ αἰσχύνης τὸν ἔχατον 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 for274 the last seat.


271 1335d Psalm 118:26 תְּרוֹם פְּנֵי הַבָּא בַּרּוּךְ הַבָּא

272 1242 Perhaps the "behold" could mean similar to the exclamation, "what do you know." Like this: "And what do you know, there was a man with dropsy right in front of him." At any rate, it looks like it was a set-up.

273 149 The Greek verb κατέχω - κατέχω, which I translated "make your way toward," generally means to take, to occupy. But the verb also was a nautical term "head for, make for, steer toward." I chose that shade of meaning here, because the emphasis seems to be the embarrassment you would feel the whole time you are picking your way, in front of everyone, toward the back seat all the way from the front one. The emphasis seems to be on the long, embarrassing process, rather than on the point of taking the seat.
Lk 14:10 Ἄλλος δὲ οὖν κληθής, πορευθεὶς ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκόμενος σε, ἔρει σοὶ, Φίλε, προσανάβητη ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

10 Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of all your fellow dinner guests.

Lk 14:11 Ὅτι πᾶς ὁ υἱὸς ἐαυτοῦ ταπεινωθήσεται, καὶ ὁ ταπεινὸς ἐαυτὸν ὑψωθήσεται.

11 For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted."

Lk 14:12 Ἐλευθερὸν δὲ καὶ τῷ κεκληκότοις αὐτοῖς, ὅταν ποιήσῃ ἄριστον ἢ δείπνον, μὴ φώνησι τοὺς φίλους σου, μηδὲ τοὺς ἀδέλφους σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μὴ ποτε καὶ αὐτοὶ ἀντικαλέσωσι σε, καὶ γένηται ἀνταποδομά σοι.

12 And he was also saying to the man who had invited him, "When you make a breakfast or dinner, do not call your friends, or your siblings or relatives or rich neighbors, lest they also invite you back in return, and that would be repayment for you.

Lk 14:13 Ἄλλος δὲ οὖν δοξὴν ποιῆσαι, κάλει πτωχοὺς, ἄναπερίους, χωλούς, τυφλούς·

13 Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind;

Lk 14:14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουν ἀνταποδοθοῦν σοι· ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

14 And you will be blessed, because they do not have the means to repay you. For it will be repaid to you, you see, at the resurrection of the righteous."

The Parable of the Great Banquet

Lk 14:15 Ἀκούσας δὲ τις ὧν συνανακειμένων ταῦτα ἐπέθεν αὐτῷ, Μακάριος, ὅστις φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

15 And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat bread in the kingdom of God.""

Lk 14:16 Ὅδε ἐπέθεν αὐτῷ, Ἀνθρωπος τοις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν πολλοὺς·

16 And Jesus said to him, "A man was holding a great banquet, and invited many people.

Lk 14:17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου ἐπείνας τοῖς κεκλημένοις, ἔρχεσθε, ὅτι ἢ ἡ ἔτοιμα ἐστίν.

17 And at the hour of the banquet, he sent his slave out to tell those who were invited, 'Come, for it is now ready.'

Lk 14:18 Καὶ ἠράντω ἀπὸ μίας πάντως παρατείνοντα. Ὁ πρῶτος ἐπέθεν αὐτῷ, Ἀγρόν ἡγόρασα, καὶ ἐξ ἀνάγκης ἐξελθὼν ἠδὲν αὐτόν ἐρωτώ σε, ἔχε με παρατημένον.

18 And they all alike began to ask to be excused. The first one said to him, 'I have bought a field, and I urgently have to go out and see it. I ask you, consider me excused.'

Lk 14:19 Καὶ ἔτερος ἐπέθεν, Ζεῦγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτώ σε, ἔχε με παρατημένον.

19 And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out. I ask you, consider me excused.'

Lk 14:20 Καὶ ἔτερος ἐπέθεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλθεῖν.

20 And another one said, 'I have married a wife, and for this reason I am not able to come.'

Lk 14:21 Καὶ παραγενόμενος ὁ δοῦλος ἀπῆγγελεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὁργισθεὶς ὁ οἰκοδεσπότης ἐπέθεν τῷ δοῦλῳ αὐτοῦ, Ἐξέλθη ταχέως εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ τούς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγα ὡδέ.

21 And when he came back, the slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town. And the poor, the crippled, the blind, the lame, lead them here.'

Lk 14:22 Καὶ ἐπέθεν ὁ δοῦλος, Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτι τόπος ἔστιν.

22 And the slave said, 'Master, what you have commanded has been done, and still there is room.'

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276 14:16 The Greek says "he," not "Jesus."
Lk 14:23 Kai eipen o kuriou pros ton douloin, "Ezelthe eis tas odous kai phragmous, kai anagkasan eiselthein, yna xemathso mou o oikos.

23And the master said to the slave, 'Go out into the tracts and the fence lines, and urgently invite them to come in, so that my house will be filled.

Lk 14:24 Legeo gar omoni de oudeis twon anbrowon ekineinov tonon keklimenon genestai mou ton deipnou.277

24You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!"

Jesus Qualifies the Crowds

Lk 14:25 Syneporeunonton de autow ochlon polloi kai strafeis eipen pros autous,

25And great crowds were going along with him, and he turned around, and said to them,

Lk 14:26 Ei tis erchetai pros me, kai ou miasen tin patera autou, kai tin metera, kai tin yunaka, kai ta tekna, kai tous adelphous, kai tas adelphas, eti te kai tin psichin easuto, ou dynatai einai mou mathhtis.

26If someone is coming with me, and does not spurn his father, and mother, and wife, and children, and brothers, and sisters, and yes, even his own life, he cannot be my disciple.

Lk 14:27 Ostei ou basasthei ton stauiron easutoi kai erchetai opilo mou, ou dynatai einai mou mathhtis.

27Anyone that does not take up his own cross and follow after me, cannot be my disciple.

Lk 14:28 Tis gar eis umon thelon purgon oikodomiasai, ouchi prwton kathiasa psphilai tisin dapanin, ei echei eis apartismou;

28For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion?

Lk 14:29 "Iva mishote, thentos autou themelion kai mh ischyonostos ektelei, pantes oi thewroynites arzwnatin autwn epimainen,

29It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him,

Lk 14:30 Leongentes, ostei outhei einan epikos oikodemien, kai ouk ischusin ektelei.

30saying, 'This fellow began to build, but was not able to finish.'

Lk 14:31 'H tis basileus perounomenos eteiro basilet sumvalein eis polemon ouchi kathiasa prwton bouleutai eis dynato etein en deka xilaidion upanthesai to mete ekosi xilaidion erxomewn ep' auton;

31Or 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 Ei de mh yon, eti autou povro onton, presbeieain apostelias erwtai tisin prwto eirinon.

32For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.278

Lk 14:33 Outhos oun pas eis umon os ouk apostasetai pasin tois easutoi uparchoun, ou dynatai einai mou mathhtis.

33In the same way, then, any of you who does not say goodbye to everything that he has, cannot be my disciple.

Lk 14:34 Kalon oun to ala ean de kai to ala moranthi, en tini arthethetai;

34Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with?

Lk 14:35 Ouste eis ynom ouste eis kopiain eustetin estin ezw balleoun autou. O ouchon ousa akousin akouetov.

35It is fit neither for the soil, nor for the manure pile;279 they throw it out. Whoever has ears to hear, hear."
Chapter 15

The Parable of the Lost Sheep

Lk 15:1 Ἡσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί, ἀκούειν αὐτοῦ.
1And all the revenue agents and the sinners were coming up next to him, to listen to him.
Lk 15:2 Καὶ διεγγύγουν οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι ὁδὸς ἁμαρτωλοῦς προσδέχεται, καὶ συνεσθείει αὐτοῖς;
2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."
Lk 15:3 Ἐπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,
3But he spoke this parable to them, as follows:
Lk 15:4 Τὸς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἐξ αὐτῶν ἐν οὐ καταλείπει τὰ ἑννεκοντα ἑνέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἕπι τὸ ἀπόλυμον, ἦς εὐρη αὐτὸ;
4What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?
Lk 15:5 Καὶ εὕρων ἐπιτίθησιν ἐπὶ τοὺς ὄμοις αὐτοῦ χαῖρων.
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, Συγχαρήτε μοι, ὅτι εὗρον τὸ πρόβατον μου τὸ ἀπόλυμον.
6And upon returning home he calls his friends and neighbors together, saying to them, 'Rejoice with me; for I have found my sheep that was lost.'
Lk 15:7 Λέγω ὑμῖν ὅτι ὦτῳς χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἕνα ἁμαρτωλῶς μετανοοῦντι, ἢ ἐπὶ ἑννεκοντα ἑνέα δικαίως, οὕτως ὦ εὐρην ἔχοις μετανοούσας.
7Tell 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 Ἡ τίς γυνὴ δραχμᾶς ἐξούσα δέκα, ἓν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχνον, καὶ σαρὸς τὴν οἰκίαν, καὶ ζητεῖ ἐπιμέλειας ἦς οὐ εὑρή;
8Or what woman having ten drachmas,280 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 εὑρὼς συγκαλεῖ τὰς φίλας καὶ γείτονας, λέγουσα, Συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν ἦν ἀπώλεσα.
9And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me; for I have found the drachma that was lost.'
Lk 15:10 Οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐν οὐσίᾳ τῶν ἀνγέλων τοῦ θεοῦ ἐπὶ ἕνα ἁμαρτωλῶς μετανοοῦντι.
10In just the same way, I tell you, rejoicing breaks out among the angels of God over one sinner repenting."

The Parable of the Lost Son

Lk 15:11 Ἐπεν δὲ, Ἀνθρωπός τις ἐίχεν δύο υἱούς•
11And he said, "A certain man had two sons.
Lk 15:12 καὶ ἐπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δὸς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, ὅ δὲ διείλειν αὐτοῖς τὸν βίον.
12And the younger of them said to the father, 'Father, pay out to me the applicable share of the holdings.' So he divided to them the life savings.

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.

280 Drachma was worth about a day's wage.
Luke 15:13 And 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.

Luke 15:14 And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without.

Luke 15:15 And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine.

Luke 15:16 And he was craving to be fed of the carob pods that the swine were eating, and no one gave him any.

Luke 15:17 And when he came to himself, he said, 'How many hired men of my father's have more than enough food, and here I am, perishing with hunger.'

Luke 15:18 And a native of the country pounced on him, and said, 'Go and return to your father, and I will say to him, "Father, I have sinned against heaven, and before you."'

Luke 15:19 So he arose and went to his father. But while he was still a long way off, he saw him and was moved with pity.

Luke 15:20 And he ran out, flung his arms around him and kissed him.

Luke 15:21 The son said to him, 'Father, I have sinned against heaven, and before you. I no longer worthy to be called your son.

Luke 15:22 But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and sandals on his feet, and bring the fattened calf, and slaughter it, and let us feast and celebrate;'
The Shrewd Money Manager

Chapter 16

Lk 16:1 "Ελέγεν δὲ καὶ πρὸς τοὺς μαθητὰς, Ἀνθρωπίς τις ἣν πλουσίος, ὡς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ υπάρχοντα 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 τούτῳ ἀκοῦσεν περὶ σοῦ; Ἄποδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνη ἔτι 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, διὸ οὗ κύριος μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἑμοῦ; Σκάπτειν οὐκ ἰσχύω, ἐπιτεῖναι αἰσχύνομαι.

3And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg.

Lk 16:4 Ἐγνών τί ποιήσω, ἴνα, ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας, δέξωται με εἰς τοὺς οίκους αὐτῶν.

4I know what I will do, so that after I am removed from my management, people will invite me into their homes.'

Lk 16:5 Καὶ προσκαλεσάμενος ἔνα ἐκαστὸν τῶν χρεοφειλετῶν τοῦ κυρίου ἐαυτοῦ, ἐλέγεν τῷ πρώτῳ, Πῶς ὀφείλεις 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 Ο δὲ εἶπεν, Ἐκαστὸν βάτους ἔλαιον. Ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα, καὶ καθίσας ταχέως γράφον πεντήκοντα.

6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."
Then, to another one he said, 'And you, how much do you owe?' And he said, 'A hundred kors of wheat.' He says to him, 'Take your bill and write "eighty."'

And that master gave care 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.

And 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.

The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

Lk 16:13 Οὖν δεῖς οἰκείας δύναται δυσφιλίας διουλέσειν; θαρείς τὸν ἔργον μισώσει, καὶ τὸν ἔτερον ἀγαπήσει; ἔνος ἀνθέξεται, καὶ τοῦ ἕτερου καταφρόνησε. Οὐ δύνασθε θεῶ διουλέσειν καὶ μαμώνα.

And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God's sight.

The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

16:17 Εὐκόπωτερον δὲ ἔστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

But it is easier for sky and earth to pass away, than for one serif of the law to fall.

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285 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 ἄδικας, 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 can be credit of the undependable property with the "true" or "real" property. Wherever I have the word "undependable," you can substitute the word "false, dishonest" as in whoever is false with little, is also false with much; and, "false wealth."

286 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 16:18 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμὸν ἔτεραν μοιχεύει τὸν ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

287 Anyone who dismisses his wife and marries another is committing adultery, and he who marries her who has been dismissed by a husband, is committing adultery. 288

The Rich and Lazarus

Lk 16:19 ἀνθρωπος δὲ τις ἡν πλοῦσις, καὶ ἐνεδιδοκετο πορφύραν καὶ βύσσον, εὐφραίνομενος καθ᾽ ἡμέραν λαμπρῶς.

289 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 Πιστωσὶ δὲ τις ὡνόματοι λάζαρος ἐβεβλητο πρὸς τὸν πυλόν αὐτοῦ εἰλκωμένος

282 But a beggar, Lazarus by name, was laid at his gate, covered with sores;

Lk 16:21 καὶ ἐπιθυμοῦν χροτασθήναι ἀπὸ τῶν φυσίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλούσιου ἀλλὰ καὶ οἱ κόνες ἐρχόμενοι ἐπέλειχον τὰ ἐλκη αὐτοῦ.

21 and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, the dogs would at least come and lick his sores.

Lk 16:22 Ἐγένετο δὲ ἀποθανεῖν τὸν πυλόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον ἄβρααμ ἀπεθάνειν δὲ καὶ ὁ πλοῦσιος, καὶ ἔταφη.

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 ἀδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὅρα ἄβρααμ ἀπὸ μακρῷ, 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. 288

Lk 16:24 Καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ ἄβρααμ, ἐλέησόν με, καὶ πέμψον λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὀδός, καὶ καταψύξῃ τὴν γλώσσαν μου ὃτι δυνάμει ἐν τῇ φλογὶ ταύτῃ.

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 ἄβρααμ, Τέκνον, μην ἔθησαι ἃ ἀπέλαβες τὰ ἁγαθὰ σου ἐν τῇ ζωῇ σου, καὶ λάζαρος ὁμοίως τὰ κακάν νῦν ὅ ὀδηγανται σὺ δὲ δύνασαι.

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 ἐν πάσιν τούτοις, μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἑστήκται, ὡς ὅιοι θελοντες διαβήναι ἐνθὲν πρὸς ὑμᾶς μὴ δύνασθε, μὴ δέ ἐκείθεν πρὸς ἡμᾶς διαπερῆσθαι.

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 ἑρωτώ σε ὡς, πάτερ, ἵνα πέμψης αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,

27 'And he said, 'Then I beg you, father, please send him to my father's house,

Lk 16:28 ἔχω γὰρ πέντε ἄδελφους, ὡς διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθοῦσιν εἰς τὸν τόπον τοῦτον τῆς βασανοῦ.

28 'Since I have five brothers, in order that he solemnly warn them not to also come to this place of torment.'

Lk 16:29 Λέγει δὲ ἄβρααμ, Ἐχούσιν Μωυσεά καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν.

29 'But Abraham said, 'They have Moses and the Prophets; let them take heed to them.'

Lk 16:30 Ὅ δὲ εἶπεν, Ὅχι, πάτερ ἄβρααμ ἀλλ' ἐὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσοντι.

30 'And he said, 'Hardly, father Abraham; but if someone from the dead goes to them, they will repent.'

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287 Lk 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.

288 Lk 16:23 Also in v. 22, εἰς τὸν κόλπον ἄβρααμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was ἐν τῷ κόλπῳ τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."
Chapter 17

A Brother Who Sins

Lk 17:1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν· πλὴν οὐαὶ δι' οὐ ἔρχεται.

And 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 Λυσιτέλει αὐτῷ εἰ λίθος μυλικὸς πέρικειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρρπται εἰς τὴν θάλασσαν, ἢ ἴνα σκανδάλισθη τῶν μικρῶν τούτων ἕνα.

It would be better for him if a mill stone is lying around his neck and he is thrown into the sea, than that he cause one of these little ones to fall.

Lk 17:3 Προσέχετε ἐαυτοῖς. Ἐάν ἀμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ καὶ ἐάν μετανοήσῃ, ἄφης αὐτῷ.

Watch yourselves. If your brother sins,289 rebuke him, and if he repents, forgive him.

Lk 17:4 Καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ, καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ, λέγων, Μετανοῶ, ἀφίησε αὐτῷ.

And if he sins against you seven times in a day,290 and seven times he turns toward you, saying, 'I repent,' you must forgive him."

Faith and Duty

Lk 17:5 Καὶ εἶπαν οἱ ἁπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.

5 And the apostles said to the Lord, 'Give us more faith.'

Lk 17:6 Εἶπεν δὲ ὁ κυρίος, Εἶ ἐχεῖ πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ σκυμαίνῃ ταύτῃ, Ἐκρίζωθητι, καὶ φυτεύθη ἐν τῇ θαλάσσῃ καὶ ὑπῆκουσεν ἂν ὑμῖν.

6 But the Lord said, 'If you have faith as small as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

Lk 17:7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτρίῳν ἢ ποιμάνοντα, ὃς ἐσελήνω ἐκ τοῦ ἀγροῦ ἐρέι αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε.

7 Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'? 

289 17:3 ἀμάρτῃ. 3 A B L W ita,ur,b f133 vggst syrV,p,h,pal copab bo arm geo1 Clem Bas SBL TH NA28 {A} ἀμάρτῃ εἰς σέ E N A11,ri1 vgcl copbomos eth geo2 Ambrose Aug TR TF1 ἀμαρτήσῃ εἰς σέ D lac P75 C Q T Ε. See also Matt 18:15.

290 17:4a Or possibly, as some translations say, "seven times a day." This latter reading would be a great deal more forgiving to do. Yet, Jesus in another place said we must say someone "seventy times seven" times, or perhaps "seventy-seven times." It seems to me, that the spirit of the teaching would also apply if someone sins against you seven times every day, but does turn to you seven times each day, saying, 'I repent.' Because really, that about describes our relationship with God, how many times he has to forgive us. And most of us don’t even repent that many times a day, though we have need of it.

291 17:4b lac
Ten Healed of Leprosy

Lk 17:11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλαλαίας.

12 And 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 τινά κώμην, ἀπήτυχαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἵ ἔστησαν πόρρωθεν•

And 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 φωνῆς, λέγοντες, Ἰησοῦς, ἐπιστάτα, ἔλεόσον ἡμᾶς.

13 And they called out loudly, saying, "Jesus, Master, have pity on us!"

Lk 17:14 Καὶ ἴδων εἶπεν αὐτοῖς, Πορευθέντες ἐπιδέικτε ἑαυτοῦ τὸ χερσόν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκκαθαρίσθησαν.

14 And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

Lk 17:15 Εἰς δὲ ἐξ αὐτῶν, ἴδων ὅτι ἰάθη, ὑπεκριθεὶς, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεοῦ•

15 And 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 ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστοῦντας αὐτῷ• καὶ αὐτὸς ἦν Σαμαρίτης.

16 And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.

Lk 17:17 Ἀποκρίθη δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ;

17 So in response Jesus said, "Were there not ten cleansed? Where then are the other nine?

Lk 17:18 Οὐχὶ εὑρέθησαν ὑποτρέψαντες δοῦναι δόξαν τῷ θεῷ, εἰ μή ὁ ἀλλογενὴς οὗτος;

18 Were none found to have come back to give glory to God, except this foreigner?"

Lk 17:19 Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου• ἤ πιστις σου σέωκέν σε.

19 And 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 Ἐπερωτηθεῖς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παραπτηρίους•

20 And when he was questioned by the Pharisees as to when the kingdom of God was coming, he answered them as follows: "The kingdom of God does not show with careful observation,

Lk 17:21 οὐδὲ ἐροῦσιν, Ἰδοὺ ὦδε, ἢ, Ἐκεῖ. Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

21 neither 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, Ἐλεύθεροι γίνεσθε διότι ἐπιθυμοῦσέτε μιᾶν τῶν ἡμερῶν τοῦ ισόν τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

22 And he said to the disciples, "Days are coming, when it is one of the days of the Son of Man you will long to see, and you will not have that experience.

Lk 17:23 Καὶ ἐροῦσιν ὕμνον, Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὦδε• μὴ ἀπέλθητε, μὴ διώξετε.

23 And people will say to you, 'Behold, here!' or 'Behold, there!' Do not go, neither follow them.

Lk 17:24 Ὅσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν ὥραν ὕμνος τοῦ ὅρων καὶ ὑπὸ τὸν αἰώνα καὶ ὕμνος τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

24 For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man in his day.

Lk 17:25 Πρῶτον δὲ δει αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

25 But first he must suffer much at the hands of this generation and be rejected.
Lk 17:26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἦταν καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

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 Ἡθόνον, ἐπινὼν, ἐγάμουν, ἐγαμίζοντο, ἀχρὶ ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπόλλεσαν πάντας.

27People were eating, drinking, marrying, being given in marriage, up until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Lk 17:28 Ομοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· Ἡθόνον, ἐπινὼν, ἡγόραζον, ἐπώλουν, ἐφύτευον, φικοδόμουν·

28It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building,

Lk 17:29 ἢ δὲ ἡμέρᾳ ἐξῆλθεν Λῶτ ὁτὲ ὁδόμουν, ἐβρέξεν πῦρ καὶ θείον ἀπ’ οὐρανοῦ, καὶ ἀπόλλεσαν πάντας·

29but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.

Lk 17:30 κατὰ τὰ αὐτά ἦταν δὲ ἡμέρα ὁ νῦς τοῦ ἀνθρώπου ἀποκαλύπτεται.

30Along those lines will be the day in which the Son of Man is being revealed.

Lk 17:31 Ἐν ἑκείνῃ τῇ ἡμέρᾳ, δόκεσθαι τοῦ δώματος, καὶ τὰ σκεῦα αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάται ἄρα αὐτά· καὶ ὁ ἐν ἀγρῷ ὀμοίως μὴ ἐπιστρέψατο εἰς τὰ ὁπίω.

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 Μνημονεύετε τῆς γυναικὸς Λώτ.

32Remember Lot's wife.

Lk 17:33 Ὅς ἐὰν ἤτεις τὴν ψυχήν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτὴν· δόκει δ’ ἐν ἀπολέσῃ ζωογονήσῃ αὐτήν.

33Whoever tries to save his life will lose it, and whoever loses it will keep it alive.

Lk 17:34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτί ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ ἤλεγχε τοὺς παραληφθῆναι, καὶ ἢ ἐτέρος ἀφεθῆσαι.

34I tell you, in that night there will be two men on one couch; one will be taken, and the other left.

Lk 17:35 Ἐσονται δύο ἄνθρωποι ἔσονται ἐν τῷ αὐτῷ· ἡ μία παραληφθῆσαι, ἢ δὲ ἔτερος ἀφεθῆσαι.

35There will be two women together grinding grain; one will be taken, and the other left."

Lk 17:36 292

Lk 17:37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; ὁ δὲ ἐπίνει αὐτοῖς· ὁ ποῦ τὸ σῶμα, ἐκεῖ καὶ οἱ ἄτοι ἐπισυναχθήσονται.

37And they in response are saying to him, "Where, Lord?" And he said to them, "Where the body is, there also the eagles293 will be gathered."

Chapter 18

The Parable of the Persistent Widow

Lk 18:1 Ἐλέγεν δὲ παραβολήν αὐτοῦ πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτούς καὶ μὴ ἐγκακεῖν,

1And he was speaking a parable to them, to the end that they ought always to pray, and not to lose heart,

292 1736 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

293 1737 Greek: ὁ αετός - ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αετός is ἱεράξ - hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
Lk 18:2 λέγων, Κριτής τις ἂν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβοῦμενος, καὶ ἀνθρώπων 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 χρῆα δὲ ἂν ἐν τῇ πόλει ἔκεινη, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησον 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.'
Lk 18:4 Καὶ οὐκ ἤθελεν ἐπὶ χρόνον• μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, οὐδὲ ἀνθρώπων ἐντέρπομαι•
4And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man,
Lk 18:5 διὰ γε τὸ παράχειν μοι κόπον τὴν χήραν ταύτην, ἐκδίκησαν αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑποπάθητος ἦμεν.
5just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.' "
Lk 18:6 Ἐπεν δὲ ὁ κύριος, Ἀκούσατε τὶ ὁ κριτής τῆς ἀδικίας λέγει.
6And the Lord said, 'Listen to what the unjust kind of judge was saying.
Lk 18:7 Ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτῶν τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακραυθημεί ἐπὶ αὐτῶι; 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 ύμῖν ὅτι ποίησε τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ ύιὸς τοῦ ἀνθρώπου ἐλθὼν ἀρα ἐυρήσει 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?" ⁹²⁹⁴

The Parable of the Pharisee and the Revenue Agent
Lk 18:9 Ἐπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσίν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην•
9And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:
Lk 18:10 Ἀνθρώποι δόο ἀνέβησαν εἰς τὸ ιερὸν προσεύξασθαι· ὁ εἰς Φαρισαίος, καὶ ὁ ἐτερος τελώνης.
10"Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.
Lk 18:11 Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσημεῖτο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς ὁστὸς τῷ τελώνῃς.
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 Ἡσανεῖς διὰ τοῦ σαββάτου, ἀπὸδεκατῶν πάντα δόα κτῶμαι.
12'I fast twice a week, I tithe of everything I get.'
Lk 18:13 Ὁ δὲ τελώνης μακρόθεν εὕτως οὐκ ἤθελεν οὐδὲ τοὺς ὀρθολουμοὺς ἐπάρας εἰς τὸν οὐρανόν, ἀλλ' ἐτυπήν τὸ στήθος αὐτοῦ, λέγοντι· 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 his chest, saying, 'O God, be merciful to me, a sinner.'
Lk 18:14 Λέγω ύμῖν, κατέβη ὁ γιος δεδικαίωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνον· ὅτι πᾶς ὁ υψῶν ἑαυτὸν ταπεινωθησάται, ὁ δὲ ταπεινῶν ἑαυτὸν υψώθησαται.
14'I tell you, this latter went down to his house justified, rather than the former. For all who exalt themselves will be humbled, and those who humble themselves will be exalted." ⁹²⁹⁵

⁹²⁹⁴ 188 "any at all" is from the Greek ἀπα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.
⁹²⁹⁵ 18:14 Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - pâs, which means "all" or "everyone." This is a general and plural subject.
The Little Children and Jesus

Lk 18:15 Προσέφερεν δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπίπτηται ἰδόντες δὲ οἱ μαθηταὶ ἔπετίμων αὐτοῖς.
15And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they started rebuking them.

Lk 18:16 Ο δὲ Ἰησοῦς προσεκάλεσατο αὐτά λέγων ἀφετε τὰ παιδία ἐρχονται πρὸς με καὶ μὴ κωλύετε αὐτά τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
16But Jesus called them over to him, saying, "Allow the children to come to me and stop preventing them, for of such is the kingdom of God.

Lk 18:17 Αμήν λέγω ὑμῖν ὅτι τὰς βασιλείας τῶν θεῶν ὡς παιδίαν ὁ ἴῳ ἐσέλθῃ εἰς αὐτήν.
17Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it."

The Rich Young Ruler

Lk 18:18 Καὶ ἐπηρώτησεν τις αὐτῶν ἄρχων λέγων Διδάσκαλε ἂναθής τί ποιήσας ἤσην αἰώνιον κληρονομήσων;
18And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

Lk 18:19 Ἐπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; Ὅδεις ἀγαθός; εἰ μὴ εἶς, ὁ θεός.
19And Jesus said to him, "Why are you calling me good? No one is good, except God alone.

Lk 18:20 Τὰς ἐντολὰς οἶδας; Μὴ μοιχεύσῃς; μὴ φονεύς; μὴ κλέψῃς; μὴ ψευδομαρτυρήσῃς; τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
20The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."

Lk 18:21 Ὅ δὲ εἶπεν, Ταῦτα πάντα ἐφόλιζα ἐκ νεότητός.
21And he said, "All these I have kept since childhood."

Lk 18:22 Ακούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἐν σοι λείπεις πάντα διὰ ἕξεις πώλησαν καὶ διάδος πτωχοῖς καὶ ἔξεις ἡμείς θησαυρον ἐν ύπαρξον καὶ διέφυγο, ἀκολούθησε μοι.
22And when Jesus heard this, he said to him, "There is till one thing lacking with you. Everything you have, sell and hand out to the poor, and you will have treasure in heaven, and then come follow me."

Lk 18:23 Ὅ δὲ ακούσας ταῦτα περιλύπους ἐγενόθη ἡ γὰρ πλούσιος ὑπότροχο.
23But hearing these words made him very sad, for he was extremely wealthy.

Lk 18:24 Ἡδὼν δὲ αὐτόν ὁ Ἰησοῦς εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἠχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπράττονται.
24And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God.

Lk 18:25 Εὐκοπώτερον γὰρ ἐστιν κἀμίθυνδα διὰ τρήματος βελόνης εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
25Indeed, it is easier for a camel296 to go through the eye of a needle, than for the rich to enter into the kingdom of God."

Lk 18:26 Εἶπεν δὲ οἱ ἀκούσαντες Καὶ τίς δύναται σωβήναι;
26And those who heard said, "Who then CAN be saved?"

Lk 18:27 Ὅ δὲ εἶπεν, Τὰ ἄνθρωποι παρὰ ἀνθρώπως δύνανται παρὰ τῷ θεῷ ἐστιν.
27And he said, "Things impossible with human beings are possible with God."

Lk 18:28 Εἶπεν δὲ ὁ Πέτρος Ἡδὼν ἡμεῖς ἠφεντες τὰ ἡδικαὶ ἐκολουθήσαμέν σοι.
28And Peter said, "Behold, we have left behind our own things to follow you."

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296 18:25 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or parents or children, for the sake of the kingdom of God, who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out."

For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon,

"And after scourging them they will kill him, and on the third day he will rise again."

And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.

And when he heard the crowd going through, he was inquiring what this was all about.

And they informed him that Jesus the Nazarene was passing by.

Then he cried out, saying, "Jesus, son of David, have mercy on me!"

And those leading the way were rebuking him, that they should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"

And after stopping, Jesus ordered that he be brought to him. And when he had come near, he asked him,

"What do you want me to do for you?" And he said, "Lord, that I could see again."

And Jesus said to him, "See again; your faith has saved you."

And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

297 18:42 Or, "your faith has healed you." As also in many other places in Luke.
Chapter 19

Zacchaeus the Revenue Officer

Lk 19:1 Καὶ εἰσῆλθον διήρχετο τὴν Ἰεριχώ.
1And he entered, passing on through Jericho.
Lk 19:2 Καὶ ἠδοὺ, ἀνὴρ ὄνοματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἄρχιτελώνης, καὶ αὐτὸς πλοῦσιος.
2And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich.
Lk 19:3 Καὶ ἐξῆτε ἱδεῖν τὸν Ἰσραήλ τὰς ἑστιν, καὶ οὐκ ἤδυνατο ἀπὸ τὸῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρός ἦν.
3And he was trying to see who Jesus was, but being prevented by the crowd, since he was short in stature.
Lk 19:4 Καὶ προδραμῶν εἰς τὸ ἐμπροσθέν ἀνέβη ἐπὶ συκοφάντα ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ημεῖς διέχεομαι.
4And after running on forward ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.
Lk 19:5 Ἐλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὅ Ἰσραήλ εἶπεν πρὸς αὐτὸν, Ζακχαῖε, σπέσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεί με μείναι.
5And when Jesus arrived to the place, he looked up and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."
Lk 19:6 Ἐλθεις καὶ σπέσας κατάβη, καὶ ὑπεδέξατο αὐτὸν χαῖρων.
6And he hurried down, and took him in gladly.
Lk 19:7 Καὶ ἠδοὺς πάντες διαγγέλλον, λέγοντες ὅτι Παρά ἀμαρτωλῶν ἀνδρὶ εἰσήλθεν καταλύσαι.
7And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."
Lk 19:8 Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, ἠδοὺ, τὰ ἡμεῖς μου τῶν ὑπαρχόντων, κύριε, τοῖς πιστοῖς δίδωμι καὶ εἰς τινὸς τις ἐσωκοφάντασα, ἀποδίδωμι τετραπλῶν.
8And 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 Ἐλθεν δὲ πρὸς αὐτὸν ὅ Ἰσραήλ ὀνοματερία τῷ οἴκῳ τότε ἐγένετο, καθότι καὶ αὐτὸς ὦ τό Ἀβραάμ ἐστιν.
9And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham.
Lk 19:10 Ἐλθεν γὰρ ὦ νῦς τοῦ ἀνθρώπου ἢταν καὶ σώσας τὸ ἀπολωλός.
10For the Son of Man came to seek and to save that which was lost."299

The Parable of the Ten Servants

Lk 19:11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι ἵστημι ἕκατον αὐτῶν, καὶ δοκεῖν αὐτῶν ὅτι παραρθήκη ἤλει ἐκαστοῦς τοῦ θεοῦ ἀναφαίνεσθαι.
11And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.
Lk 19:12 Ἐπήν τοῦ, Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἐαυτῶς βασιλείαν, καὶ ὑποστρέψαι.
12He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.

298 19:8 Some translators interpret ἵστημι here as "stopped," seeing the situation as the grumblers grumbling while Zacchaeus and Jesus were still in their presence. So then Zacchaeus would have stopped and said the things he said in response to those complaining. I do not see it that way. I think that Jesus and Zacchaeus had already gone into Zack’s house and were reclined, when Zack stood up to say what he says in verse eight. I could be wrong.
299 19:10 Jesus is the Good Shepherd of Ezekiel 34:16, and not a false shepherd of Ezekiel 34:4, and does search for that which was lost, as in Ezekiel 34:11. The exact same form of the Greek article and noun for "the lost," τὸ ἀπολωλός, occurs also in the Septuagint in Ezekiel 34:4, 16. The translator should word the Ezekial passages and here exactly the same way, so that the readers get the connection.
Lk 19:13 Καλέσας δὲ δέκα δούλους έαυτού, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτοὺς, Πραγματεύσασθε ἐν .REG.

13Now after calling ten of his servants, he had given them ten minas; and said to them, 'Do business, until such time I return.'

Lk 19:14 Οὐ δὲ πολῖται αὐτοῦ ἔμισσαν αὐτόν, καὶ ἀπέστειλαν προσβείαιν ὄπιος αὐτοῦ, λέγοντες, Ὡθέλομεν τοῦτον βασιλεύσαι ἐφ' ἡμᾶς.

14But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

Lk 19:15 Καὶ ἔγενετο ἐν τῷ ἐπανελθείν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθήναι αὐτῷ τούς δούλους τούτους, οίς δεδώκει τὸ ἀργύριον, ἵνα γνῷ τι διεπραγματεύσαντο.

15And it came about that when he returned, he had received the kingship. And he ordered his servants to be summoned to him, those to whom he had given the money, in order to find out what they had earned.

Lk 19:16 Παρεγένετο δὲ ὁ πρώτος, λέγων, ἢ μνὰ σου δέκα προσηργύσατο μνᾶς.

16So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

Lk 19:17 Καὶ εἶπεν αὐτῷ, ἢγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἑλαχίστῳ πιστός ἐγένω, ἵσθι ἐξουσίαν ἐχὼν ἐπάνω δέκα πόλεων.

17And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

Lk 19:18 Καὶ ἠλέθεν ὁ δεύτερος, λέγων, ἢ μνὰ σου κύριε ἐποίησαν πέντε μνᾶς.

18And the second one came, saying, 'Your mina, Lord, has become five minas.'

Lk 19:19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

19So he said to that one, 'And you, shall be over five cities.'

Lk 19:20 Καὶ ὁ ἐτέρος ἠλέθεν, λέγων, κύριε, ἠδοῦ, ἢ μνὰ σου, ἵνα ἐγγίζῃ ἄποκειμένην ἐν σωζόμενον.

20And the other one came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.

Lk 19:21 Ἐρεβοῦμην γὰρ σὲ, ὅτι ἄνθρωπος αὐστηρός εἶ, ἀρέτες ὧν ἐθέκας, καὶ θερίζεις ὡς ὃς ἐσπείρας.

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 αὐτῷ, ἐκ τοῦ στόματός σου κρινίω σε, πωνηρὲ δοῦλε. Ἡδεῖς ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, ἀρέτῶν ὧν ἐθέκας, καὶ θερίζων ὡς ὃς ἐσπείρας.

22He 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 τὰ ὄντα ἐδώκας μου τὸ ἀργύριον ἔπι τράπεζαν, κατὼ ἐλθὼν σὺν τόκῳ ᾧ αὐτὸ ἐπράξα; 301

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 ἄπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

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 εἶπαν αὐτῷ, κύριε, ἔχει δέκα μνᾶς, 302

25And they said to him, 'Lord, he has ten minas!'

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300 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.

301 19:20 Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talants of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas." Note also that the "western text" omits v. 25.
Lk 19:26 Λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ δὲ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.
26I tell you, to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him.
Lk 19:27 Πλὴν τούς ἐγγενεῖς μου τούτους, τοὺς μὴ θελήσαντάς με βασιλεύσαι ἐπ’ αὐτούς, ἀγάγετε ὦδε, καὶ κατασφάξατε αὐτούς 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 Triumphant Entry
Lk 19:28 Καὶ εἶπών ταῦτα, 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 Βηθαβαγη καὶ Βηθανιαν πρὸς τὸ ὄρος τὸ καλοῦμενον Ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν,
29And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent two of his disciples,
Lk 19:30 λέγων, Ὕπάγετε εἰς τὴν κατέναντι κώμην ἐν ἧς εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ’ ὅν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν καὶ 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, and you are to untie it and bring it.
Lk 19:31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τὴν λύσετε; οὕτως ἔρειτε ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
31And if someone asks you, 'Why are you untying it,' say this, 'The Lord needs it.'
Lk 19:32 Πελεόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.
32And when the ones who were sent went, they found things just as he had told them.
Lk 19:33 Λυόντων τὸν πῶλον, εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τῇ λύσετε τὸν πῶλον;
33And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"
Lk 19:34 Οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
34And they said, "The Lord needs it."
Lk 19:35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἱησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἔπεβιβάσαν τὸν Ἰησοῦν.
35And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.
Lk 19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρέφοντον τὰ ἱμάτια αὐτῶν ἐν τῇ ὑδόρ.
36And as he was proceeding along, people were spreading their cloaks in the road beneath.
Lk 19:37 Ἐγγίζοντος δὲ αὐτοῦ ἦδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξατο ἀπάν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεόν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,
37And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.
Lk 19:38 Λέγοντες, Ἐυλογημένος ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὑμνίῳ κυρίου ἐν οὕρανοι εἰρήνη, καὶ δόξα ἐν ψυστοῖς.
38They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"
Lk 19:39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτῶν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθητάις σου.
39And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"
Lk 19:40 Καὶ ἄποκριθεὶς εἶπεν, Λέγω ὑμῖν ἐὰν οὐτοὶ σωπήσουσιν, οἱ λίθοι κράζοσιν.
40And he in answer said, "I tell you, if these go silent, the stones will cry out."
Lk 19:41 Καὶ ὥς ἠγισσὼν, ἴδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτήν,
41 And as he drew near and saw the city, he wept over it,
Lk 19:42 λέγων ὅτι Εἰ ἐγγὺς ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἔκρηξιν ἀπὸ ὀρθολομῶν σου,
42 saying, "If you, yes ironically you, had only known what would bring you peace on this very day! But now it is hidden from your eyes.
Lk 19:43 ὃτι ἠξούσιον ἡμέρα ἐπὶ σέ, καὶ παρεμβαλοῦσιν οἱ ἔχθροι σου χάρακα σοι, καὶ περικυκλώσουσιν σε, καὶ συνέξουσιν σε πάντων,
43 For the days will come upon you that your enemies will throw a palisade up against you, and encircle you, and press in on you from every side,
Lk 19:44 καὶ ἐδαφιοῦσι σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφῆσουσιν λίθου ἐπὶ λίθον ἐν σοί, ἀνθ' ὄν οὐκ ἔγγως τὸν καιρὸν τῆς ἐπισκοπῆς σου,
44 and throw you to the ground, you and your children within you, and there will not be left within you a stone upon a stone, in retribution for the fact you did not recognize the time of your gracious visitation."

Jesus Clears the Temple

Lk 19:45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας,
45 And when he had entered the temple, he proceeded to drive out the vendors,
Lk 19:46 λέγων αὐτοῖς, Γέρασπατε, Καὶ ἐστάτι ὁ οἶκος μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποίησατε σπῆλασιν λῃστῶν.
46 telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits."

305 19:40 A few manuscripts (I Δ αλ.) have the verbs "be quiet" and "cry out" in the subjunctive mood, which in English would be, "If these were to keep silent, the stones would cry out." But the original reading is so certainly with the verbs in the future inflection, that this difference is not noted at all in the apparatus of the United Bible Societies' Greek New Testament, nor in their textual commentary. I have been translating the gospels long enough to have seen a trend, that copyists sometimes thought the future awkward, and changed it to the subjunctive. Because indeed the rule was, according to BDF §373, when the clause begins with ἐὰν as here, a subjunctive verb is expected. Thus, it is far more likely that copyists would have corrected an original future reading to a subjunctive one, than the other way around. But the future indicative here makes Jesus' statement that much more emphatic.
306 19:42a εἰς τὴν ἡμέραν ταύτην καὶ συ
307 19:42b Jesus says, "yes, even you," because of the irony that the city of Jerusalem, whose name includes the Semitic root word for peace, did not recognize what would bring it peace, and did not recognize the Prince of Peace.
308 19:42c εἰρήνην ΝΒΛειπθα Omega SBL TH NA28 {B} ἐν τῇ ἡμέρᾳ ταύτῃ καὶ συ ΝΒΛειπθα Ω Omega SBL TH NA28 {B} εἰρήνην σοι A corb βου Ω Isaiah 7:11
309 19:42d This exact phrase, ὁ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace." 19:44a The Greek verb for "dash to the ground," ἐδαφίζω, in reference to a city, means both "raze to the ground," as in the Septuagint and also "dash to the ground," as in Psalm 136:9, Hosea 10:14, 14:1 and others. Here both meanings have to a
310 19:44b The Greek words usually translated "because," here, "because you did not recognize," are the words ἀρνήτω, followed by the relative pronoun. A literal translation of this would be, "In exchange for the fact that you did not recognize your gracious visitation." For the previously mentioned disasters were also a visitation. A visitation, rendered in Greek by the word ἐπίσκοπη, could be both a negative one, or a positive one. A gracious visitation was predicted for them and offered many times in the Hebrew scriptures, and earlier in the gospel of Luke, in Zechariah's song in Luke 1:78, where he said "because of the tender feelings of our God with which he Sunrise from on high will look over - ἐπισκέπτεται μας. Since they forfeited their gracious ἐπίσκοπη, God would give them a calamitous one in exchange, in repayment, in retribution, instead.
312 19:46a Jeremiah 56:7
313 19:46b Isaiah 7:11
Chapter 20

The Authorities Question Jesus’ Authority

Lk 20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμέρας διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up,

Lk 20:2 καὶ εἶπαν λέγοντες πρὸς αὐτὸν, Ἐπίπον ἡμῖν, ἐν ποιᾷ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστίν ὁ δὸς σοὶ τὴν ἐξουσίαν ταύτην;

And they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

Lk 20:3 Ἀπεκρίθησιν δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κάνω λόγον, καὶ εἰσήπτε μοι.

And in answer Jesus said to them, "I will also ask you something, that you must tell me:

Lk 20:4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;

"John's baptism, was it from heaven, or from human beings?"

Lk 20:5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες ὅτι Εὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

"So they discussed it among themselves, saying, 'If we say, 'From heaven,' he will say, 'Then why didn't you believe him?'"

Lk 20:6 Εὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἄπας καταλιθάσει ἡμᾶς· πεπεισμένος γὰρ ἐστίν Ἰωάννην προφῆτην εἶναι.

"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.

"And they professed not to know where it was from.

Lk 20:8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἔγω λέγω ὑμῖν ἐν ποιᾷ ἐξουσίᾳ ταῦτα ποιῶ.

"And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

Lk 20:9 Ἡράτα δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἀνθρώπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοὶ, καὶ ἀπεδήμησαν χρόνους ίκανούς·

"And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

Lk 20:10 καὶ καιρῷ ἀπέστειλαν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος ἀδώσουσιν αὐτῷ. Οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δειράντες κενὸν.

"And in the time of harvest, he sent a servant to the tenants, so they could pay him rent out of the fruit of the vineyard. But the tenants, after beating him, sent him away empty-handed.

Lk 20:11 Καὶ προσέθετο ἄλλον δοῦλον· οἱ δὲ κάκεινον δειράντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενὸν.

"And 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 τρίτον πέμψαι• οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

12 And 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 ποιήσω; Πέμψω τὸν υἱόν μου τοῦ ἀγαπητοῦ• ἵως τοῦτον ἐντραπήσονται.

13 So the owner of the vineyard said, 'What should I do? I will send my beloved son; maybe him, they will respect.'
Lk 20:14 Ιδόντες δὲ αὐτόν οἱ γεωργοὶ διελογίζοντο πρὸς ἡσυχοῦς, λέγοντες, ὁπότε ἔστιν ὁ κληρονόμος• ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

14 But when they saw him, the tenants discussed it among themselves, saying, 'This is the heir. Let us kill him, so that the inheritance will be ours.'
Lk 20:15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος, ἀπέκτειναν. Τί οὖν ποιήσω αὐτοῖς 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 Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελώνα ἄλλοις. Ἀκούσαντες δὲ εἶπαν, 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 Ο δὲ ἐμβλέψας αὐτοὺς εἶπεν, Τί οὖν ἔστιν τὸ γεγραμμένον τούτῳ, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, αὐτός ἐγένετο 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’ ἑκέντον τὸν λίθον συνθλάσθησαι• ἐφ’ ὃν δ’ ἀν πέσῃ, λικμῆσαι 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 ἐξήτησαν οἱ γραμματεῖς καὶ οἱ ἄρχοις ἐπιβαλεῖν ἐπ’ αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὑρᾳ, καὶ ἐφοβήθησαν τὸν λάον• ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

19 And at that time, the Torah scholars and high priests wanted to lay their hands on him, yet they were afraid of the people. For they knew that he had spoken this parable in reference to them.

**Paying the Tribute Tax to Caesar**

Lk 20:20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἡσυχοῦς δικαιοῦ εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε τὸ παραδοῦναι αὐτοῦ τῇ ἄρχῃ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

20 And beginning to watch him closely, they sent spies posing for themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.
Lk 20:21 Καὶ ἐπιρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὅρθως λέγεις καὶ διδάσκαλε• καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείας τὴν οίδον τοῦ θεοῦ διδάσκαις.

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 Ἐξέτησιν ἡμᾶς Καίσαρα φόρον δοῦναι, ἢ οὐ;

22 Is it permissible for us to pay the tribute tax to Caesar, or not?"

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315 20:13 txt εντραπήσονται Κ B C D L Q it syr c,h mg cop arm geo TH NA28 {∥} ἰδόντες εντραπήσονται A E N R W M vg itaur f syrh h TR RP ∥ lac ἰη 97 P T 316 20:17 Psalm 118:22
317 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 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 'sectigallia.'" 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
Lk 20:23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς, 38
24But he perceived their trickery, and said to them,318
Lk 20:24 δείξατε μοι δηνάριον; τίνος ἔχει εἰκόνα καὶ ἐπιγραφή; Οἱ δὲ εἶπαν, Καίσαρος.
24"Show me a denarius. Whose image does it bear, and whose inscription?" And they said, "Caesar's."
Lk 20:25 Ὅ δὲ εἶπεν πρὸς αὐτούς, Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
25And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."
Lk 20:26 Καὶ οὐκ ἦσαν ἔπιλαβέθη αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσήγησαν.
26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

**Marriage at the Resurrection**

Lk 20:27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν,
27Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him
Lk 20:28 λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, Ἐάν τινος ἀδελφὸς ἀποθάνη ἔχων γυναῖκα, καὶ ὁτός ἁκοκνος ἦ,
28as follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that deceased is childless, that the man should take the wife of his brother, and raise up descendants for his brother.'"319
Lk 20:29 Ἐπὶ τῶν ἀδελφῶν ἤσαν καὶ ὁ πρώτος λαβὼν γυναῖκα, ἀπέθανεν ἁκοκνος•
29Well, there were seven brothers. And the first one, who had taken a wife, died childless.
Lk 20:30 καὶ ὁ δευτέρος
30And the second one
Lk 20:31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτά οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.
31took her, and the third one, and in fact all seven in the same way left behind no child, and died.
Lk 20:32 Ὑπὲρτον καὶ ἡ γυνὴ ἀπέθανεν.
32Last of all, the woman also died.
Lk 20:33 Ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναίκα.
33So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."
Lk 20:34 Καὶ εἶπεν αὐτοῖς ὁ Ἡσυχώς, Οἱ υἱοὶ τοῦ αἰώνος τοῦτού χαμόθυον καὶ γαμοῦσαι καὶ οὐκ ἀποκρίσεται
34And Jesus said to them, "The children of this age marry and are given in marriage;
Lk 20:35 οἱ δὲ καταξιωθέντες τοῦ αἰώνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται•
35but those considered worthy to die in marriage of that age, and of the resurrection of the dead, will neither marry nor sex is childless, that
Lk 20:36 οὖδὲ γὰρ ἂποθανεῖν ἐτί δύνανται• ἵσαγγελοι γὰρ εἶσιν, καὶ γιάοοι ἔσοι, τῆς ἀναστάσεως υἱοὶ ὄντες.
36nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.
Lk 20:37 Ὄτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς πάντων, ὡς λέγει, Κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰακὼβ καὶ θεὸν Ἰακὼβ.
37But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob.
Lk 20:38 Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων πάντες γὰρ αὐτῶ ζῶσιν.
38Now God is not the God of dead world people, but of living, for to him all of those are alive."
Lk 20:39 Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.
39And one of the Torah scholars said in response, "Teacher, well said."

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318 20:23 Ext autouc Κ B L 0266 vid ite cop arm TH NA28 /] || autouc ti me peirazete A D E N P W Μ lat syr TR RP || autouc ti me peirazete upokritai c || lac Ψ7 Q T
319 20:28 Deuteronomy 25:5; Genesis 38:8
320 20:30 Ext et ο δευτερος Κ B D L 0266 ite,e cop geo TH NA28 /] || kai elaveb ο δευτερος την γυναικα και ουτος apèbaven ateknoς A E P W Μ lat syr(c) (cop(barm)) TR RP || kai ε...... lac N || lac Ψ75 c Q T
Whose Son Is the Messiah

Lk 20:40 Οὐκέτι ἐτόλμων ἐπερωτάν αὐτὸν οὐδὲν.
40Indeed, no longer did any of them dare to question him.
Lk 20:41 Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;
41So he said in reference to them, "How do they maintain the Messiah to be the son of David?
Lk 20:42 Αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
42For David himself says in the scroll of the Psalms, "Yahweh said to my Lord: "Sit at my right hand
Lk 20:43 ἦς ὦ ποιύς ὑπὸ τῶν ποδῶν σου.
43until such time I make your enemies a footstool for your feet,"
Lk 20:44 Δαυὶδ σὺν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστίν;
44So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars

Lk 20:45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς,
45And with the entire crowd listening, he said to the disciples,
Lk 20:46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοῦ ἐν ταῖς ἁγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτουκλίας 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 κατεσθίοντες τὰς σικίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὕτωι λήμψονται περισσότερον κρίμα.
47they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."

Chapter 21

The Widow's Offering

Lk 21:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους·
1And when he looked up, he saw rich people putting their gifts into the donation chest.
Lk 21:2 εἶδεν δὲ τινα καὶ χήραν πενιχράν βάλλουσαν ἐκεί λεπτὰ δύο,
2then he saw a penniless widow dropping there two lepta,
Lk 21:3 καὶ εἶπεν, Ἀληθῶς λέγω υμῖν ὅτι ἡ χήρα αὐτή ἡ πτωχὴ πλείον πάντων ἐβάλεν·
3and he said, "Truly I tell you, this poor widow has put in more than all the rest.
Lk 21:4 πάντες γὰρ οὕτωι ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβάλον εἰς τὰ δόρα· αὐτὴ δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὅν εἶχεν ἐβάλεν.
4For they all put in their gifts out of the extra they had, but she out of her lack put in all she had to live on."

321 20:42 Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נְּאֻם יְּהוָה לַאדֹנִי. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: | , to make them be in separate phrases, and thus the Masoretic text reads: לַאדֹנִי נְּאֻם יְּהוָה.
322 20:43 Psalm 110:1
323 21:2 Two small, thin copper coins, totaling about one fourth of one cent.
Signs of the Times

Lk 21:5 And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

Lk 21:6 "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 "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"

Lk 21:8 "And they questioned him as follows, 'Teacher, so when will these things be, and what sign will happen when they are all about to take place?"

Lk 21:9 "And he said, 'See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them."

Lk 21:10 Tōte ἐλεγεν αὐτοῖς, Ἐγερθήσεται ἐθνος ἐπ' ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαιν.

Lk 21:11 Theen, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,

Lk 21:12 Πρὸ δὲ τῶν πάντων ἐπιβαλόντων ἡμᾶς τὰς χειρὰς αὐτῶν, καὶ διώκουσιν, παραδίδοντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ βασιλείας καὶ ἡγεμόνας, ἐνεκέν τοῦ ὄνομάτος μου.

Lk 21:13 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 21:14 Ἀκούσασθε μισοῦσθαι ὑμῶν εἰς μαρτύριον.

Lk 21:15 It will work out for you to be a testimony.

Lk 21:16 And indeed you will be hated by everyone because of my name.

Lk 21:17 Καὶ ἔσεσθαι μισοῦμένοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

Lk 21:18 And indeed you will be hated by everyone because of my name.

Lk 21:19 Ἐν τῇ ὑπομονῇ ὑμῶν κτίσασθε τὰς ψυχὰς ὑμῶν.
Lk 21:20 Ὄταν δὲ ἴδητε κυκλομένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνώτε ὅτι ἡ γεγονικὴ ἡ ἐρήμωσις αὐτῆς.

21:21 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγότωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέθωσαν εἰς αὐτὴν.

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 Ὅτι ἡμέρα ἐκδικήσεως αὕτη ἐστιν, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

For those are days of vengeance, in fulfillment of all that is written.

Lk 21:23 Οὐάι ταῖς ἐν γαστρὶ έγόωσι καὶ ταῖς θηλαξούσις ἐν ἐκείναις ταῖς ἡμέραις· ἐσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄργη τῷ· ὁ λαῷ τοῦτο.

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 σπόματε μαχαίρις, καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα καὶ Ἰερουσαλήμ ἐσται πατούμενη ὑπὸ ἐθνών, ἄχρι οὗ πληρωθῶσι καὶ ἐθνών.

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 ἐσονται σημεία ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχή ἑθνῶν ἐν ἀπορίᾳ, ἡχοὺς θαλάσσης καὶ σαλα καὶ πέται.

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 ἀποφυγόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκιῶν τῶν ἐπερχόμενων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν ὀφραντῶν σαλέθησον.

As the time of Titus? Or solely or primarily the time of Antichrist? Or the time of the tribulation? Or are they solely fulfilled in the tribulation? Or more fully fulfilled in the time of Titus? Or solely or primarily fulfilled in the time of Titus? Or are they solely fulfilled during the time of Titus? Or solely or primarily fulfilled in the time of Titus? 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 Antichrist Epiphanes, either solely or partially or fully.

Lk 21:21:27 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

And then at that time they will see the Son of Man coming in a cloud, with power and great glory.

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 κράτεσαι - κράτομαι 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 ἄνθρωπον, yet manuscript 1 itself, after which the whole family is named, supports ἄνθρωπος.
Lk 21:28 Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
28So 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 ἔπεισεν παραβολὴν αὐτοῖς, ἰδεῖτε τὴν συκήν καὶ πάντα τὰ δέντρα·
29And he spoke a parable to them: "Consider the fig tree, indeed all the trees.
Lk 21:30 ὅταν προβάλλωσιν ἡμᾶς, βλέποντες ἀπὸ ἐστών γινώσκετε ὅτι ἢ ἐγώ ἐστιν τὸ θέρος ἐστίν.
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 ἴδητε ταῦτα γίνομεν, γινώσκετε ὅτι ἐγγύς ἐστιν 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 γενεά αὕτη, ἐως ἂν πάντα γένηται.
32 Truly I tell you: this age will by no means pass away until this all has taken place.
Lk 21:33 Ὅσα ὑπάρχουσιν καὶ ἡ γη παρελθόντως, οἱ δὲ λογίοι μου οὐ μὴ παρελθόντωσιν.
33 Sky and earth will pass away, but my words will certainly not pass away.
Lk 21:34 Προσέχετε δὲ ἐστωτοῖς, μήποτε βαρηθῶσιν ὑμῶν αὶ καρδίαι ἐν κρατισμῷ καὶ μέθῃ καὶ μερίμναις βιωτικάς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰείνδος ἡ ἡμέρα ἐκείνη·
34 But watch yourselves, that your hearts not be held back by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly
Lk 21:35 ὡς παγίς ἐπιστελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρὸς ὅριον πάσης τῆς γῆς.
35 like a trap. For it will come upon everyone who lives over the face of the whole earth.
Lk 21:36 Ἄργυρυπετεῖ δὲ ἐν παντὶ καρφῷ δεόμενοι, ἵνα καταχωρητεῖ ἐκφωνεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῇ να ἐμπροσθεν τοῦ οὐδοῦ τοῦ ἀνθρώπου.
36 So you must be watchful at all times, praying that you might manage to avoid all these things about to come to pass, and stand before the Son of Man."
Lk 21:37 Ἡν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκόντων· τὰς δὲ νύκτας ἐξερχόμενος ἤλισετο εἰς τὸ ὅρος τὸ καλούμενον Ἐλαιών.
37 And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives.
Lk 21:38 Καὶ πᾶς ο λαὸς ὀρθριζέν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
38 And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

Lk 22:1 Ὁ γιγαντία ἔστι ο ἐστὶ τῶν αἰώνων, ἡ γεγομένη Πάσχα.
1And the Festival of Unleavened Bread, called Passover, was approaching,
Lk 22:2 Καὶ ἔζητον οἱ ἄρχιερες καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλλωσιν αὐτῶν· ἐξερχόμενο γὰρ τὸν λαὸν.
2 and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.\[331]

329 21:34 Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metonymy 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.
330 21:36 Exx καταχωρητεῖ Ν Β Τ (W καταχωροντε) Ψ 070 33 157 892 1241 cop SBL TH NA28 || καταξιωθητε A C D E F G H K M N R S U Y \[Γ \Δ \Π \Ξ\[ 2 124 565 700 1424 2542 Μ Λ Τ ᾿Ρ || καταστάσει 0179 579 || lct αδ P Q 28.
331 222 This verse makes no sense unless you take into consideration the imperfect aspect of the Greek verbs for 'trying' and 'fearing.' Imperfect here means just that: incomplete and ongoing action. They had been trying to kill him already since Luke 19:47-48, and 20:19. The reason they still had not accomplished killing him, was because they were STILL YET fearing the people. So if someone tells you that the aspect (continuous vs. punctiliar) of N.T. Greek verbs is unimportant, don't believe them, no matter how big a name they are. Those big names are the ones who came up with the nonsensical mainstream rendering, as follows: "And the chief priests and the scribes were
Lk 22:3 Eiothlven de Szatanaes eis 'Iooudan ton kaloumenon 'Iskariotyn, onta eke tou arithmou ton dodeka.

3 Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

Lk 22:4 Kai 'apelwov synelalhmen tois arhmeresinai kai stratigmai to pws autois paradoi autov.

4 And 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 Kai ekarhsan, kai synethentheto autw argrifion douvai.

5 And they were delighted, and contracted to give him money.

Lk 22:6 Kai efjumolhsan kai epeite eukairian ton paradoynai auton eter dchlo autois.

6 And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

Lk 22:7 Hleven de h hemera ton atimov, h edei theosthai to Pascha.

7 And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.

Lk 22:8 Kai 'apelteleen Petron kai 'Ioannyn, eipon, Porevthenete etoomasse hmin to Pascha, Ima fagwmev.

8 And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

Lk 22:9 Oi de eipan autow, Pois theles etoomaswmev;

9 And they said to him, "Where do you want us to prepare it?"

Lk 22:10 O de eipen autois. 'Idou, eiselathontos umwn eis tin polin, synantiesi umwn anwrposos keramion udatos bastamov akolouthiasate autw eis tin oikian eis hmin eisporuetei.

10 And he told them, "Behold, at the point of your arriving into the city a man carrying a water jar will encounter you. Follow him to whatever house he goes into."

Lk 22:11 Kai epeste to oikodepospeti tis oikias, Legei sou ou idiaskalos, Pou estin to katuluma, opou to Pascha meto twn mahtenov mou fagw;

11 And say to the owner of the house, 'The teacher says to you, 'Where is the guest room where I may eat the Passover with my disciples?'

Lk 22:12 Kakeinos umwn deie ei anagaiavon megas etstromwmenov eketi etoomasse.

12 And that person will show you a large upstairs room all furnished. You shall prepare it there."

Lk 22:13 Aplelontes de euvron kados eirikes autois, kai htoimasan to Pascha.

13 So when they went, they found things just as he had told them; and they prepared the Passover.

Lk 22:14 Kai ote evgeneto h fora, anveseoun, kai oi douexa apotolo oin autw.

14 And when the hour had come, he reclined, and the disciples along with him.

Lk 22:15 Kai eipen prs autois. 'Epithumia epitheomasa touto to Pascha fagein mev oimwn pro toj me patev

15 And he said to them, "It is with long longing and anticipation I have wanted to eat this Passover with you before my suffering.

Lk 22:16 Legw gar umwn oti ou m fagw autw, evos ou to plhrwsh eis tin bashedia to theou.

16 For I tell you: I will certainly not eat it again until such time it has been fulfilled in the kingdom of God."

Lk 22:17 Kai dezamenvos potirion, euqharistias eipen, Labete toto, kai diameiresatei eis eautois

17 And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;

Lk 22:18 Legw gar umwn ou m piw apo toj vun apo toj genimatos tis ampeleou, evos ou h bashedia toj theou elthe.

18 For I tell you: By no means will I drink of the fruit of the vine from this point on until such time the kingdom of God has come."

Lk 22:19 Kai labwv arton, euqharistias eklassen kai edwken autois, legwn, Tou to estin to oswa mou to uper umwn didymewn touto poieite eis tin emn anamynwn.

19 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."
Luke 22:20 Kai to poterion osaotwv meta to deipnhsei, legevn. Toto to poterion he kaini diathkei en to aiomatw mou, to uper umwn ekxuvnmwmen.

20And the cup after the meal in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.

Luke 22:21 Plhn idou, h xheir to paradoontos me met' emou epit tis trapezis.

21But lo, the hand of the one betraying me is with mine on the table.

Luke 22:22 Oti o uios men uios to to anathwpon katan to orismenon poreuetai plhn ouai to anathrapw ekeini di o paradoontai.

22Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!


23And they began to debate with each other which of them therefore might be the one about to do this.


24Then there also arose another dispute among them, as to which of them was considered to be greater.


25And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'

Luke 22:26 'Ymeiws de oux outterw all' o meiezw en umwn ginesth wws o nevteros kai o ioumevnos wws o diakwnon.

26But not so with you; rather, the greatest among you should be like the youngest, and the leader as the one who serves.

Luke 22:27 Tis gar meiezwn, o anakeimevos h o diakwnon; Ouxws o anakeimevos; Egw de en mewos umwne eimi ws o diakwnon.

27For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.


28But you are the ones who have stuck with me through my trials;

Luke 22:29 kaiws diatithemai umwn, kadws dietheto moi o patern mou, basileian,

29and I am assigning to you a kingdom, just as my Father did to me,

Luke 22:30 Ia exhthte kai pinhete ep' tis trapezis mou kai kathsesthe ep' thronon, tas doudeka fulas krinontes tou Israel.

30Such that you will eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

Jesus Predicts the Disciples' Crisis of Faith


31Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.


32But I have prayed for you, that you may be completely free from sin. And you, when you have come back around, strengthen your brothers."


33But he said to him, "Lord, I am prepared to go with you both to prison and to death."


34But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

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334 22:19 "This you should do" is referring to the Passover. From now on, they and we should do the Passover in commemoration of Jesus’ death on our behalf. Both the unleavened bread and the Passover lamb or kid are His body figuratively. Note that Codex D has a much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. So no serious consideration should be given it when it is all alone.

335 22:20 Or possibly, "with" the meal.

336 22:26 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.

337 22:30 Text en th basileia mou P75 K AB KLMQ T UVW A Θ Π Y 1 124 157 579 700 1071 1241 1582 latt syr cop TR H F SBL TH NA28 || en th basileia autou 69 || en th basileia D VGMS SYG || emit EFGHSVYUG047 22 227 230 565 1342 1424 1675 geo3 RP lac P45 CP 28 33 2882. MS 118?

338 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.
**Gethsemane**

Lk 22:39 Καὶ ἐξελθὼν ἐπορεύθη κατά τὸ ἔδος εἰς τὸ δρόσο τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.

39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.

Lk 22:40 Γένομενος δὲ ἐπὶ τοῦ τόπου, ἐπέδαν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

40And coming upon the place he said to them, "Pray not to come into temptation."

Lk 22:41 Καὶ αὐτὸς ἀπεσάθη ἅπ’ αὐτῶν ὥσει λίθῳ βολήν, καὶ θεῖς τὰ γόνατα προσηκότο, 42And he withdrew from them, about a stone's throw away.  And having dropped his knees, he was praying,

Lk 22:42 λέγων, Ἰάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ ὅν γινέσθω. 43as follows: "Father, if you are willing, remove this cup from me.  However, not my will, but yours be done."

Lk 22:43 Ὄρθρη δὲ αὐτῷ ἄγγελος ἅπ’ οὐρανοῦ ἐνιαυχόντας αὐτόν, 44And an angel from heaven appeared to him, strengthening him.

Lk 22:44 Καὶ γενόμενος ἐν ἄγωνίᾳ, ἐκτενέστερον προσηκότῳ. Ἐγένετο δὲ ὁ ἱδρώς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γην. 45And being in agony, his sweat became more earnestly; and his sweat became like drops of blood falling onto the ground.

Lk 22:45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔλθων πρὸς τοὺς μαθητάς εὗρεν κοιμώμενοι αὐτοὺς ἀπὸ τῆς λύπης, 46And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.

Lk 22:46 καὶ ἐπέδαν αὐτοῖς, Τί καθεύδετε; Ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. 47And he said to them, "Why are you sleeping?  Get up and pray, that you not go into temptation."

**Jesus Arrested**

Lk 22:47 Ἐτι αὐτοῦ λαλοῦντος, ἴδοι, ὄχλος καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτοῦς, καὶ ἠγισσεν τῷ Ἰησοῦ φιλήσαι αὐτόν. 48While 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. 49

Lk 22:48 Ἰησοῦς δὲ ἐπέδαν αὐτῷ, Ἰούδα, φιλήσας τῶν ὑπὸ τοῦ ἄνθρωπον παραδίδως; 50But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

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339 22:37 Isaiah 53:12  
340 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.  
341 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."
Before the Sanhedrin

49And seeing what was going to happen, those around him said, "Lord, shall we strike with swords?"

50And one of them struck the servant of the high priest, and cut off his right ear.

51Then, 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?

52But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

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

54And after being seized, they took him and led him into the house of the high priest; and Peter was following at a distance.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

57But he denied it, saying, "I don't know him, woman."

58And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

59And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

60But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

61And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times."

62And he went off outside, and bitterly wept.

Before the Sanhedrin

63And the men guarding Jesus were making fun of him as they beat him up.

64After blindfolding him, they were asking him, "Prophesy, who is it that hit you?"

65And they were saying many other insulting things against him.
Lk 22:66 Καὶ ὡς ἔγενετο ἡμέρα, συνήχθη ὁ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς καὶ ἀρχιερεῖς τε γραμματεῖς, καὶ ἀπήγαγαν αὐτὸν εἰς τὸ συνέδριον αὐτῶν.

Lk 22:67 λέγοντες, Ἐὰν ὑμῖν εἰπω, οὐ μὴ πιστεύσητε·

Lk 22:68 Ἐὰν δὲ ερωτήσω, οὐ μὴ ἀποκρίθητε.

Lk 22:69 Αὐτὸ τοῦ νῦν δὲ ἐσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

Lk 22:70 Εἴπαιν δὲ πάντες, Ἐὰν δὲ τοῦ νῦν τοῦ θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.

Lk 22:71 Οἱ δὲ εἴπαν, Τί ἐτι ἔχουμεν μαρτυρίας χρείαν; Αὐτοὶ γὰρ ἦκουσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

Lk 23:1 καὶ ἀναστάν ἴππαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

Lk 23:2 Ἐὰν τὸ πλῆθος ἴππαν αὐτὸν, λέγοντες, Τοῦτον εὐράμεν διαστρέφοντα τὸ ἐθνὸς ἡμῶν, καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα εἰμί τοῦτον χριστὸν βασιλέα εἶναι. And the whole assembly of them got up, and they took him before Pilate.

Lk 23:3 Ο δὲ Πιλάτος ὁ ἱερέως τοῦ βασιλέως, λέγων, Ἐὰν εἰς τὸ βασιλείμα τῶν Ιουδαίων; Ο δὲ ἀποκριθεὶς αὐτῷ ἔφη, Λέγεις, So they all said, "Are you the Son of God then?" And he was saying to them, "You are saying that I am." But as a 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's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἔφη, the imperfect form of φη, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

Lk 23:4 Ο δὲ Πιλάτος εἴπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὀχλους, ὡς ἐν τῷ ἀνθρώπῳ τούτῳ.

Chapter 23

Jesus Before Pilate and Herod

Lk 23:1 And the whole assembly of them got up, and they took him before Pilate.

Lk 23:2 "He saw to it that he was accused as a criminal, a seditionist, and a tegeniste, and that he was sitting at the right hand of the power of God."

Lk 23:3 So they all said, "Are you the Son of God then?" And he was saying to them, "You are saying that I am." But as a 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's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἔφη, the imperfect form of φη, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

Lk 23:4 And Pilate said to the chief priests and the crowds, "I find no causa capitales in this man."
Lk 23:5 Οἱ δὲ ἐπίσχον, λέγοντες ὅτι Ἀνασείει τὸν λαόν, διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἐως ὅπε. 

But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."

Lk 23:6 Πιλάτος δὲ ἀκούσας ἐπηρώτησεν ἐπὶ τὸ ἄνθρωπος Γαλιλαίος ἐστίν.

And when Pilate heard this, he asked, "Is the man a Galilean?"

Lk 23:7 Καὶ ἐπηγγύως ὅτι ἐκ τῆς ἐξουσίας Ἰρρόδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἰρρόδην, ὄντα καὶ αὐτὸν ἐν Ἰεροολογίοις ἐν ταύταις ταῖς ἡμέραις.

And when he had confirmed that he was in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

Lk 23:8 Ὁ δὲ Ἰρρόδης ἵνα τὸν Ἱσσοῦν ἐχάρη λίαν ἤν γὰρ ἐξ ἰκανῶν χρόνων θέλων ἱδεῖν αὐτὸν, διὰ τὸ ἀκούσει περὶ αὐτοῦ καὶ ἤλητέν τι σημεῖον ἱδεῖν ὑπ᾿ αὐτοῦ γινόμενον.

Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happening through him.

Lk 23:9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

Lk 23:10 Ἐστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτυχῶς κατηγοροῦντες αὐτοῦ.

And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

Lk 23:11 Ἐξουσιήσας δὲ αὐτὸν ὁ Ἰρρόδης ὑπὸ τῶν στρατευόμενων αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν ἑοθήτη λαμνάν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:12 Ἐγένοντο δὲ φίλοι ὁ τῷ Ἰρρόδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ᾿ ἀλλήλων· προούφηρον γὰρ ἐν ἑχθρά ὅντες πρὸς αὐτοῦ.

And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

Lk 23:13 Πιλάτος δὲ συγκαλεσάμενοι τοὺς ἀρχιερέως καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, ἀνέπεμψεν αὐτὸν πρὸς Ἰρρόδην ὑπὸ τοὺς στρατευόμενος αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν ἑοθήτη λαμνάν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:14 εἶπεν πρὸς αὐτοῦς· Προσηνέκατε μοι τὸν ἄνθρωπον τούτον, ὡς ἀποστρέφοντα τὸν λαόν καὶ ίδοι, ἐγὼ ἐνώσωμαι ἄκαρκας οὐδὲν εὑρων ἐν τῷ ἄνθρωπω τούτῳ αὐτόν ὄν κατηγορεῖτε καὶ αὐτοῦ.

And he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no cause for the charges you are bringing against him."

Lk 23:15 ἀλλ᾽ οὐδὲ Ἰρρόδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς Ἰμᾶς, καὶ ίδοι, οὐδὲν ἠτίναν θανάτου ἐστὶν πετραγμένον αὐτῷ.

And 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 ἀπόλου.”

And Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).

Lk 23:17 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας καὶ τὸν λαόν, ἀνέπεμψεν αὐτὸν πρὸς Ἰρρόδην ὑπὸ τοὺς στρατευόμενος αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν ἑοθήτη λαμνάν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

And when Pilate summoned the high priest, together with the rulers and the people, he confirmed that he was in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

Lk 23:18 Ανέκραγον δὲ παμπληκτεῖ, λέγοντες, ἀρε τούτον, ἀπόλουν οὐδὲν ἡμῖν τὸν βαρβαβάν.

Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:19 Ἐγένοντο δὲ φίλοι ὁ τῷ Ἰρρόδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ᾿ ἀλλήλων· προούφηρον γὰρ ἐν ἑχθρά ὅντες πρὸς αὐτοῦ.

And they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

Lk 23:19 ὃς ἐν νᾶ διὰ σταῦν τινὰ γενομένῃ ἐν τῇ πόλει καὶ φώναν ἐλθεῖς ἐν τῇ φυλακῇ.

He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.

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347 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.

348 23:6 The word ἐλεήμονας (inflected as ἐλεήμονος) being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc v C BDF § 440(3).

349 23:17 These words now called verse 17 are not found in Ἐ Κ L T Π 070 0211 892* 1241 it* vgms cop≠ boh and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: E E F G H (N συνήθεια για ἀνάγκην) W Δ Θ Ψ † 5 13 28 157 180 579 εὐκατ. imperf) 205 565 597 700 892° 1006 1010 1071 (1243 ἐκα δέχεται - one prisoner) 1292 1342 1424 1505 2882 Byz Lect λ Sur b c e f ῶ L q r v syr m arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place: after verse 19: D it* syr c e f. 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 23:20 Πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.
20 But Pilate, wanting to release Jesus, called out to them again.
Lk 23:21 Οἱ δὲ ἔπεφωνον, λέγοντες, Σταύρου σταύρου αὐτῶν.
21 But they cried out, saying, "Crucify him, crucify him!"
Lk 23:22 Ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἔποιησεν οὗτος; Ὑδὲν αἵτινι θανάτου εὗρον ἐν αὐτῷ· παιδεύσας ὁ ὄργαν ἀπολύσω.
22 But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."
Lk 23:23 Οἱ δὲ ἔπεκειντο φωναὶς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατῴχθηναί αἰ φωναὶ αὐτῶν.
23 But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed.
Lk 23:24 Καὶ Πιλάτος ἐπέκρινεν γενέθαι τὸ αἵτημα αὐτῶν.
24 and Pilate decided to grant their request.
Lk 23:25 Ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ἡτούντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
25 And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion
Lk 23:26 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπλαβόμενοι Σίμωνα τινα Κυρηναίον ἔρχομενον ἔρχομένου ἀπ’ ἀγροῦ, ἔπέθηκαν αὐτῷ τὸν σταυρόν, φέρειν ὅπισθεν τοῦ Ἰησοῦ.
26 And 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 Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἔθρηναν αὐτῶν.
27 And a great multitude of the people were following him, and women who were mourning and lamenting him.
Lk 23:28 Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μη ἀκαίρετα ἐπ’ ἐμέ, πλὴν ἐρ’ ἐαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.
28 But 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 Ὡτι ἰδοὺ, ἔρχονται ἡμέρα ἐν αἷς ἔροισιν, Μακάριαι ἃι στείραι, καὶ αἱ κοιλίαι αἱ ὁυκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔδρεψαν.
29 For 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 ἀρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ’ ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.
30 At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'
Lk 23:31 Ὁτι εἰ ἐν τῷ ὕγρῳ ξύλῳ ταύτῃ ποιούσιν, ἐν τῷ ἔρῳ τί γένηται;
31 For if they do these things when the tree is green, what will happen when it is dry?
Lk 23:32 Ἡγοντο δὲ καὶ ἔτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθήσαν.
32 Now two others, criminals, were also being taken with him to be executed.
Lk 23:33 Καὶ ἔτε ἠλθον ἐπὶ τὸν τόπον τὸν καλοῦμένον Κρανίον, ἐκεί ἐσταύρωσαν αὐτῶν, καὶ τοὺς κακοῦργους, ὅμων ἐκ δεξιῶν, ὅν ἐξ ἀριστερῶν.
33 And when they came to the place called The Skull [Κρανίον], there they crucified him, along with the criminals, one on his right and one on his left.

350 23:30 Hosea 10:8
351 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 23:34 ‘O de Ἰησοῦς ἔλεγεν, Πάτερ, ἄφης αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλάρους.

35And Jesus said, "Father, forgive them, for they do not know what they are doing." And they cast lots, for dividing out his clothing.

Lk 23:35 Καὶ εἶστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες, λέγοντες, Ἀλλοις ἐσώσαν, σωσάτω ἑαυτοῦ, εἰ οὗτός εστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός;

35And the people stood there, watching. Now the rulers were also there, sneering at him, saying, "He saved others; he should save himself, if this is the one chosen the Christ of God."

Lk 23:36 Ἐνεπάπαθεν δὲ αὐτῷ καὶ οἱ στρατιώται προσερχόμενοι, ἄξος προσφέροντες αὐτῷ.

36And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

Lk 23:37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν ἱερατῶν, σῶσον σεαυτόν.

37They also were saying, "If you are the king of the Jews, save yourself."

Lk 23:38 Ἡν δὲ καὶ ἐπίγραφη ἑπ' αὐτῷ, ὁ βασιλεὺς τῶν ἱερατῶν οὗτος.

38Now there was also a notice inscribed above him: "THIS IS THE KING OF THE JEWS."

Lk 23:39 Ἐις δὲ τῶν κραμασθέντων κακούργων ἐβλασφημεί αὐτῶν, λέγων, Οὐχὶ σὺ εἶ ὁ χριστὸς; Σῶσον σεαυτόν καὶ ἡμᾶς.

39And one of the criminals hung there was deriding him, saying, "You are the Christ, aren't you? Save yourself and us."

Lk 23:40 Ἀποκριθεὶς δὲ ὁ ἐτέρος ἑπιτιμῶν αὐτῷ ἔφη, Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

40But 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, ἢξια γὰρ ὡς ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἐπέφερεν ἐπραξέν.

41And 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, Ἰησοῦ, μνησθητι μου ὅταν ἐλθής εἰς τὴν βασιλείαν σου.

42And then he was saying, "Jesus, remember me when you come into your kingdom."

Lk 23:43 Καὶ ἔπεν αὐτῷ, Ἀμὴν σοι λέγω, σήμερον μετ' ἔμοι ἔσῃ ἐν τῷ παραδείσῳ.

43And Jesus said to him, "I tell you the truth, today you will be with me in Paradise."

**Jesus' Death**

Lk 23:44 Καὶ ἦν ἡδὲ ὥσει ὦρα ἑκτά, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἑως ὧν ἔνειν ἐνάτης

44And it was now about noon, and darkness came across the whole land until 3:00 p.m.,

Lk 23:45 τοῦ ἡλίου ἐκλιπόντος, ἐχοσθηθεὶ δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

45for the sun was darkened. And the curtain of the temple was torn in two.
Lk 23:46 Καὶ φωνῆσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χείράς σου παρατίθημα τὸ πνεῦμά μου· τότῳ δὲ εἰπὼν ἐξέπνευσεν.

46 And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit." 358 And after he had said this, he expired.

Lk 23:47 Ἰδὼν δὲ ὁ ἐκατοντάρχης τὸ γενόμενον, ἐδόξαξεν τὸν θεόν, λέγων, Ὄντως ὁ ἀνθρώπος οὗτος δίκαιος ἦν.

47 Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."

Lk 23:48 Καὶ πάντες οἱ συμπαραγένομένοι ἤχολο ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.

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 Ἐστήκειαν δὲ πάντες οἱ γυναῖκες αὐτῶν ἀπὸ μακρόθεν καὶ γυναίκες αἱ συνακολουθοῦσαι αὐτῶ ἀπὸ τῆς Γαλιλαίας, ὄρωσαν ταύτα.

49 But all those who knew him, including the women 359 who had followed with him, from Galilee, stood off at a distance throughout, watching these things.

Jesus' Burial

Lk 23:50 Καὶ ἰδοὺ, ἀνήρ ὅνομα Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνήρ ἀγαθὸς καὶ δίκαιος

50 And behold, there was a council member named Joseph, who was a good and righteous man

Lk 23:51 – οὗτος οὖν ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν – ἀπὸ Ἄρμαθαίας πόλεως τῶν Ἰουδαίων, δὲ προσεδέχετο τὴν βασιλέαν τοῦ θεοῦ•

51 (he was not going along with their decision and actions), from Arimathea, a city in Judea, who was looking forward to the kingdom of God.

Lk 23:52 οὗτος προσέλθω ὁ Πιλᾶτῷ ἤτοι σάμα τοῦ Ἰησοῦ.

52 This man went to Pilate and asked for the body of Jesus.

Lk 23:53 Καὶ καθέλων ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἠθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὐ οὖν ἦν οὐδεὶς οὗτος κείμενος.

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 ἤν τοῦ Παρασκευῆς καὶ ὁ σάββατον ἐπέφωσκεν.

54 And it was the day of Preparation, and the Sabbath was coming on.

Lk 23:55 Κατακολουθήσασα δὲ γυναίκες, αἵτινες ἦσαν συνεληθοῦσαι ἐκ τῆς Γαλιλαίας αὐτῶ, ἔθεασαν τὸ μνημεῖον, καὶ ὡς ἔτεθεν τὸ σῶμα 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.

358 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/p12631.htm
359 23:49 Tatian’s Diatessaron: “the wives of those who had followed with him.” In Syriac the difference between “women” and “wives” was the letter dalath. With it meant “wives.”
Chapter 24

The Resurrection

Lk 24:1 τῇ δὲ ματὶ τῶν σαββάτων ὄρθου βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαὶ ἡ ἡτοίμασαν ἄρωματα.
1But at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.

Lk 24:2 Εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου.
2But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

Lk 24:3 Εἰσελθοῦσα δὲ ὅσι δυνὸ τὸ σῶμα τοῦ κυρίου Ἱησοῦ.
3And when they went inside, they did not find the body of the Lord Jesus.

Lk 24:4 Καὶ ἐγένετο ἐν τῷ πορεύσονται, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήτι ἀστραπτοῦσιν.
4And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

Lk 24:5 ἑφεσθάν ἔν γενομένων αὐτῶν, καὶ κλίνουσον τὰ πρόσωπα εἰς τὴν γῆν, οἷον πρὸς αὐτός, Τί ζητεῖτε τὸν ζώντα μετὰ τῶν νεκρῶν;
5And when terror came over them, such that they had bowed their faces down to the ground, the men said to them, "Why are you looking for the living among the dead?"

Lk 24:6 Ὁσι ἐστὶν ὁ δὲ, ἀλλὰ ἡγερθῇ καὶ μνησθῇ ὡς ἐλάλησεν ύμῖν, ἐπὶ ἑν ἐν τῇ Γαλιλαίᾳ, ἂν ἐστιν here, but is risen! Recall how he spoke to you while still in Galilee,
6He is not here, but is risen!

Lk 24:7 λέγων τὸν ύπὸν τοῦ ἀνθρώπου διτί δεί παραθηκῆσαι εἰς χειρὰς ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τριτῇ ἡμέρᾳ ἀναστήσεται.
7saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

Lk 24:8 Καὶ ἐμνήσθησαν τῶν ἴματόν τοῦ, ἀποκαλύφθησαν.
8And they did recall his statements.

Lk 24:9 καὶ ὑποστρέφοντες ἀπὸ τοῦ μνημείου, ἀπῆγγελον ταῦτα πάντα τοῖς ἔνδεκα 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 Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, 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 ἐφάνησαν ἐνώπιον αὐτῶν ὅσιος ὁ τῶν ἴματα ταῦτα, καὶ ἠπίστησον αὐτὰς.
11and these statements appeared to them as nonsense, and they did not believe them.

Lk 24:12 Ὁ δὲ Πέτρος ἀναστὰς ἔβραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψῃς βλέπει τὰ ὀδόντα μόνας καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμαζόντων τὸ γεγονός.
12But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.
On the Road to Emmaus

Lk 24:13 Καὶ ἴδον, δύο ἑκάστων ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν παρευκομένοι εἰς κώμην ἀπέχουσαν στάδιον εἴκοσι ἀπὸ Ἰερουσαλήμ, ἣ ἄνωμα Ἕμμαυς.

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 ὑμίλουν πρὸς ἅλλους 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 ὑμίλειν αὐτούς καὶ συζήτειν, καὶ αὐτῶς Ἰησοῦς ἐγγύς ἅλλους συνεπορεύετο αὐτοῖς.

15And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

Lk 24:16 Οὐ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνώσκει αὐτόν.

16Their eyes, however, were being restrained, so as not to recognize him.

Lk 24:17 Ἐπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὐχ ἀντιβάλλετε πρὸς ἅλλους περιπατοῦντες; καὶ ἐστάθησαν σκοτεινοὶ;

17And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

Lk 24:18 Ἀποκριθεὶς δὲ εἰς ὀνόματι Κλεοπᾶς, ἐπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἰερουσαλήμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις.

18And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem, and unaware of the things happening in it during these days?"

Lk 24:19 Καὶ ἐπεν αὐτοῖς, Ποία; Οὐ δὲ ἔπαιν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὡς ἐγένετο ἁπρὸς προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἑναντίων τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ·

19And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people;

Lk 24:20 ὅπως τε παρέδωκαν αὐτοῦν οἱ ἀρχιερεῖς καὶ οἱ ἁρχιερεῖς ἡμῶν εἰς κρίμα θανάτου, καὶ ἐστάθησαν αὐτόν.

20how the chief priests and our rulers handed him over for the sentence of death, and how they crucified him.

Lk 24:21 Ἡμεῖς δὲ ἠλπίσαμεν ὅτι αὐτός ἐστιν οὕς μέλλων λυτρῆσαι τὸν Ἰσραήλ. Ἀλλὰ γε καὶ σὺν πάσιν τούτοις τρίτην ταύτην ἡμέραν ἤγει ἄφι, οὐ ταύτα ἐγένετο.

21And here we had been hoping he was the one who was going to redeem Israel. And what is more, he is already spending his third day in the grave since when these things took place.

Lk 24:22 Ἀλλὰ καὶ γυναῖκες τινὲς ἐκ ἡμῶν ἐξεστηκαν ἡμᾶς, γενόμεναι ὀρθρίαι ἐπὶ τὸ μνημεῖον·

22And not only that, now some of our women have confounded us. They were at the tomb early this morning,

Lk 24:23 καὶ μὴ ἐρύθησα σῶμα αὐτοῦ, ἤλθον λέγουσι καὶ ὑπάνασιν ἄγγελλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζήν.

23and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

361 24:13 Greek: sixty stadia, or about 11 kilometers.
362 24:17 τε καὶ εἰσῆλθαν πρὸς A² B (L εστησαν) 070 079 it* syr* cop* bo SBL TH NA28 (B) / καὶ εἰσῆλθαν A² E N P W M vg lth-aur,h,f,ff²,l, r 1) TR RP // omitt D itl lth Cyr // lac P* Q T. The Robinson-Pierpont also punctuation this differently. Whereas the NA28 text has a question mark after περιπατοῦντες, the RP has a comma. Thus the NA text reads "What is this discussion you are having with each other as you walk 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?"
363 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," παροικεῖ, 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 παροικέω 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.
364 24:21 DeBrunner says in §129 that rather than the impersonal "It is the third day," that this phrase τρίτην ταύτην ἡμέραν ἤγει ἄφι)o ú ταύτα ἐγένετο 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 ἤγει in phrases about time, means "spend."
Lk 24:24 Καὶ ἀπήλθον τινὲς τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.

24 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 ἐπέν πρὸς αὐτούς, ᾨ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφητεῖα·

25 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 παθὲν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

26 Were not these things required for the Christ to suffer in order to go on into his glory?"

Lk 24:27 Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διερμήνευσεν αὐτοῖς ἐν πάσιν ταῖς γραφαῖς τὰ περὶ έαυτοῦ.

27 And beginning with Moses, and through all the prophets, he interpreted for them the things in all the writings that were about himself.

Lk 24:28 Καὶ ἠγγίσαν εἰς τὴν κόμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.

28 And they came near to the village to which they were going, and he pretended to go on farther.

Lk 24:29 Καὶ παρεβιάσαντο αὐτὸν, λέγοντες, Μείνοι μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἑστίν, καὶ κέκλικεν ἢδη ἢ ἡμέρα. Καὶ εἰσήλθαν τοῦ μείναι ὑμῖν αὐτοῖς.

29 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 ἐγένετο ἐν τῷ κατακλίθησαν αὐτόν μετ’ αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησαν, καὶ κλάσας ἐπεδίδον αὐτοῖς.

30 And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them.

Lk 24:31 Αὐτῶν δὲ διηνοίχθησαν οἱ όρθαλμοι, καὶ ἐπέγνωσαν αὐτὸν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν.

31 Then their eyes were opened, and they recognized him. And he disappeared from them.

Lk 24:32 Καὶ έπαινον πρὸς ἄλληλους. Ὁσίη ἢ καρδία ἡμῶν κατοικήσας ἐν ἡμῖν, ὡς ἐλάλη ήμῖν ἐν τῇ ὁδῷ, ὡς διήλθον ἡμῖν τὰς γραφὰς;

32 And they said to each other, "Were not our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?"

Lk 24:33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἔνδεκα καὶ τοὺς σὺν αὐτοῖς,

33 And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together,

Lk 24:34 Λέγοντας ὅτι ὁ ὄντως ἠγέρθη ὁ κύριος, καὶ ὠφθη Σιμώνι.

34 who were saying that the Lord really was risen, and had appeared to Simon.

Lk 24:35 Καὶ αὐτοὶ ἔξηγον τά ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

35 And then the former were recounting the events on the road, and how he was made known to them in the breaking of the bread.

Jesus Appears to the Apostles

Lk 24:36 Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτός ἐστῃ ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

36 And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."

Lk 24:37 Ἡπερέβλετες δὲ καὶ ἐμφοβοὶ γενόμενοι ἐδόκουν πνεύμα θεωρεῖν.

37 But alarmed they were, and terrified, thinking they were seeing a ghost.

Lk 24:38 Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διὰ τὰ διαλογισμοὶ ἀναβάνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

38 And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?"

Lk 24:39 Ἰδετε τὰς χειρὰς μου καὶ τοὺς πόδας μου, ὅτι εἶ ᾦ καὶ αὐτοῖς· ψηλαφήσατε με καὶ ἰδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα ὑμῖν ἐχει, καθὼς ἐμὲ θεωρεῖτε ἐχοντα.

39 Behold my hands and my feet, that I am. Touch me, and know, because a ghost does not have flesh and bones as you see me having."

Lk 24:40 Καὶ τούτῳ εἶπον ἔδειξεν αὐτοῖς τὰς χειρὰς καὶ τοὺς πόδας.

40 And when he had said this, he showed them his hands and his feet.

Lk 24:41 Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ ἡθαμαζόντων, εἶπεν αὐτοῖς, Ἐχετε τι βρώσιμον ἐνθάδε;

41 But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"
24:42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἱερὸς ὀπτὸν μέρος.
42So they handed him a piece of broiled fish.  
24:43 Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
43And he took it, and ate it in front of them.

The Ascension

Lk 24:44 Ἐπεν δὲ πρὸς αὐτούς, ὦτοι οἱ λόγοι σὺς ἐλάλησα πρὸς ὑμᾶς ἐτὶ ὃν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφηταῖς καὶ ψαλμοῖς περὶ ἐμοῦ.
44And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled."
Lk 24:45 Τότε διήνοιξεν αὐτῶν τὸν νόμον, τούτῳ συνιέναι τὰς γραφὰς.
45Then at that time he opened their minds to understand the scriptures.
Lk 24:46 καὶ ἔπεν αὐτοῖς ὅτι ὦτος γέγραπται παθεῖν τὸν χριστόν, καὶ ἀναστήσεται εἰκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.
46And he said to them, "This is what is written: the Christ was to suffer, and to rise from the dead the third day,
Lk 24:47 καὶ κηρύχθηναι ἐπὶ τῷ ὅνομα μυστήριον μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξομένιοι ἀπὸ Ἰερουσαλήμ.
47and that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.
Lk 24:48 Ὠνείς μάρτυρες τοῦτον.
48You are witnesses of these things.
Lk 24:49 Ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὦτες δὲ καθίσατε ἐν τῇ πόλει ἐσω ὡς ἐνδογισθεὶς ἐξ ὑψίσεως δύναμιν.
49And I am sending what my Father promised down upon you. So you are to stay put in the city until such time you are ended with power from on high.
Lk 24:50 Ἐξῆγαγεν δὲ αὐτοὺς ἐξ οὗ πρὸς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλογήσας αὐτοὺς.
50Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.
Lk 24:51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.
51And it came about that as he was blessing them, he parted from them, and was taken up into heaven.
Lk 24:52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν, ὑπὲρτρεφον εἰς Ἰερουσαλήμ μετὰ χαρᾶς μεγάλης.
52And they, after worshiping him, returned back to Jerusalem with great rejoicing.
Lk 24:53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ιερῷ εὐλογοῦντες τὸν θεόν.
53And throughout those days they were continually at the temple, praising God.
### Principal Witnesses

to Luke Cited Herein

<table>
<thead>
<tr>
<th>MS symb</th>
<th>Alt</th>
<th>Date</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Π⁰</td>
<td></td>
<td>VI/V</td>
<td>7:36-45; 10:38-42</td>
</tr>
<tr>
<td>Π¹</td>
<td>III</td>
<td></td>
<td>1:58-59, 62-80, 2:1, 6, 7, 3:8-38, 4:1, 2, 29-32, 34, 35, 5:3-8, 30-39, 6:1-16</td>
</tr>
<tr>
<td>Π²</td>
<td>III-IV (?)</td>
<td>4:1-3</td>
<td></td>
</tr>
<tr>
<td>Π³</td>
<td>VII/VIII</td>
<td>1:54, 55; 2:29-32</td>
<td></td>
</tr>
<tr>
<td>Π⁵</td>
<td>III</td>
<td>22:41, 45-48, 58-61</td>
<td></td>
</tr>
<tr>
<td>Π⁷</td>
<td></td>
<td>P. Gr. 2677</td>
<td>IV/V</td>
</tr>
<tr>
<td>Π⁸</td>
<td></td>
<td>VI/VII</td>
<td>14:7-14</td>
</tr>
<tr>
<td>Π⁹</td>
<td>III</td>
<td>17:11-13, 22-23</td>
<td></td>
</tr>
<tr>
<td>Π⁸²</td>
<td>01</td>
<td>IV</td>
<td>all</td>
</tr>
<tr>
<td>Π⁸³</td>
<td></td>
<td>IV-VI</td>
<td>all</td>
</tr>
<tr>
<td>Π⁸⁴</td>
<td></td>
<td>1st corr.</td>
<td>all</td>
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<tr>
<td>Π⁸⁵</td>
<td></td>
<td>2nd corr.</td>
<td>VII</td>
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<tr>
<td>A</td>
<td>02</td>
<td>V</td>
<td>all</td>
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<td>B</td>
<td>03</td>
<td>IV</td>
<td>all</td>
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<td>B¹</td>
<td></td>
<td>IV</td>
<td>all</td>
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<tr>
<td>B²</td>
<td></td>
<td>VI-VII</td>
<td>all</td>
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<td>C¹</td>
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<td>V</td>
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<td>C³</td>
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<td>10:6-14:2214:29-16:4; 16:11-23:10</td>
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**ENDNOTES**

Endnote #1 – Matthew's vs. Luke's Genealogy

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
</tr>
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<tbody>
<tr>
<td>Abraham</td>
<td>Abraham</td>
</tr>
<tr>
<td>Isaac</td>
<td>Isaac</td>
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<tr>
<td>Jacob</td>
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<td>Judah</td>
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<td>Aram</td>
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<td>Nahshon</td>
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<td>Salmon</td>
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<td>Jesse</td>
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<td>David</td>
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<td>Solomon</td>
<td>Nathan</td>
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<td>Rehoboam</td>
<td>Mattatha</td>
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<td>Abijah</td>
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<td>Jehoshaphat</td>
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<td>Joram</td>
<td>Jonam</td>
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<td>Joseph</td>
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<td>Levi</td>
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<td>Jorim</td>
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<td>Eliezer</td>
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<td>Er</td>
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<td>Zerubbabel</td>
<td>Elmadam</td>
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<td>Abiud</td>
<td>Cosam</td>
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<td>Eliakim</td>
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<td>Achim</td>
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<td>Eliud</td>
<td>Zerubbabel</td>
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It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet, formerly on carm.org:

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 supposed the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will
prosper sitting on the throne of David or ruling again in Judah,” (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

Did Jesus send out seventy, or seventy-two?
( ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient (𝔓⁴5 now is known to support 70 in 10:17) to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 28th Edition and the UBS 5th Edition of the Greek text put the δύο, the "two," in square brackets, and the UBS editorial committee gives it a [C] rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δύο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the 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 Ἑ 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: Ἑ B D N R T W 0211 124 158 179 579 713 788 1071* Lect§ it f syr§ cop sa,bom ms acc to Anastasius-Sinaita; Greek and Latin ms acc to Hilary Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in Ἑ 69 certain.)
Transpose Lk 22:43-44 afterMt. 26:39 $f^{13}$

Transpose Lk 22:43-45a (add καὶ ἄναστι σὺ ἃπλο τῆς προσευχῆς) after Mt. 26:39 Lec$^{1/2}$

Include with minor variants: $\aleph^{ab}$ DE F G H K L M Q X Γ Δ* Θ Λ* Ψ 0171 0223 $f^{1}$ 13c 28 157 180 205 346 565 597 700 828$^{1/2}$ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 38 184$^{1/2}$ ita,aur,b,c,d,e,fl,i,l,q,r1 vg syr+c,p,h,pat cop$^{bo}$ eth slav Diatessaron arm Justin Irenaeus$^\Gamma$ Hippolytus$^\text{acc.}$ to Theodoret Origen$^\text{dub}$ Ps-Dionysius Arios$^\text{acc.}$ to Epiphanius Eusebian Canons Didymus$^\text{dub}$ Epiphanius Chrysostom Theodore Nestorius Theodoret all versions and most Greek mss$^\text{acc.}$ to Anastasius-Sinaita John-Damascus; Hil,ary Greek and Latin mss$^\text{acc.}$ to Jerome Augustine Quodvultdeus. The uncial 0171 is defective here, but indicates probable presence of the words.

Include with asterisks or obeli: Δ* Πc 892c mg 1079 1195 1216 cop$^{bomss}$


"The absence of these verses in such ancient and widely diversified witnesses as $\Psi^{69/75}$ Β T W syr$^a$ cop$^{a,bo}$ arm$^\text{mss}$ geo Marcion Clement Origen al, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Πc 892c mg 1079 1195 1216 cop$^{bomss}$) and their transferral to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer vers. 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-canical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.

*Thomas A. Wayment, "A New transcription of P.Oxy 2383 ($\Psi^{69}$); NovT 50 (2008) 351-57

Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.
Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975:

"The absence of these words from such early and diverse witnesses as \(\Psi^75\) B D* W \(\Theta\) it\(\alpha,d\) syr\(s\) cop\(sa,bo\)mss is most impressive and can scarcely be explained as a deliberate excision by copyists who, considering the fall of Jerusalem to be proof that God had not forgiven the Jews, could not allow it to appear that the prayer of Jesus had remained unanswered. At the same time, the logion, though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin, and was retained, within double square brackets, in its traditional place where it had been incorporated by unknown copyists relatively early in the transmission of the Third Gospel."

When I pondered what reasons could have possibly prompted copyists to add this passage to the gospel, it occurred to me that elements in the early church might not have wanted the Lord himself to be outshined by Stephen. For Stephen in Acts 7:60 said something similar. Yet Jesus himself predicted in John 14:12, "The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these shall do, because I am going to the Father." (DRP) On the other hand, Stephen may have done what he did because he was following Christ's known example.

### Endnote #5

**The Linear Aspect in the Gospel of Luke**

The primary semantic content of a New Testament Greek verb, other than its lexical definition, was its "aspect" or "kind of action." Of these, there were three primary categories: the punctiliar aspect, the linear aspect, and the combined aspect. See Sections 318 through 356, in the book entitled, "A Greek Grammar of the New Testament and Other Early Christian Literature," by Blass and DeBrunner, and translated and edited by Funk, the University of Chicago Press, Chicago and London (1961).

Luke used the linear aspect much more discriminately than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in fact, this makes all the difference for a proper understanding of several passages, some of which are shown and discussed below.

Luke 1:34  εἶπεν δὲ Μαρίαν πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἁνδρὰ οὐ γνώσκω;  
34And Mary said to the angel, "How will this happen, since I am not knowing a man?"

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.
Luke 5:33
Οἱ δὲ εἶπαν πρὸς αὐτὸν· ὁ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὡμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ οἱ 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 καλεῖς· Κύριε κύριε, καὶ οὐ ποιεῖτε ἡ λέγω;
46"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?

Luke 11:9
Κἀγὼ ύμῖν λέγω, αἰτεῖτε, καὶ δοθῆσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγῆσεται 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 κύνες ἐρχόμενοι 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 ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.
3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

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 οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῶν ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' 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?

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 ἔδιδον οἱ ἄρχοντες καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, 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. First, observe how various translations have rendered it.

I have put them in groups according to how they rendered the Greek causal coordinating conjunction γάρ.

KJV    And the chief priests and scribes sought how they might kill him; **for** they feared the people.
ASV    And the chief priests and the scribes sought how they might put him to death; **for** they feared the people.
Darby  and the chief priests and the scribes sought how they might kill him; **for** they feared the people.
YLT    and the chief priests and the scribes were seeking how they may take him up, **for** they were afraid of the people.
WEB    The chief priests and the scribes sought how they might put him to death, **for** they feared the people.
CBW    So the high priests and the scribes continued to seek how they might put Him to death, **for** they were afraid of the people.
Phillips  Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus.
NASB   and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
JB      and the chief priests and the scribes were looking for some way of doing away with him, **because** they mistrusted the people.
RSV    And the chief priests and the scribes were seeking how to put him to death; **for** they feared the people.
NKJV   And the chief priests and the scribes sought how they might kill Him, **for** they feared the people.
NIV    and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
TNIV   and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
Recov. And the chief priests and the scribes were seeking a way to do away with Him, **for** they feared the people.
NAB    and the chief priests and the scribes were seeking a way to put him to death, **for** they were afraid of the people.
REB    and the chief priests and the scribes were trying to devise some means of doing away with him; **for** they were afraid of the people.
NRSV   The chief priests and the scribes were looking for a way to put Jesus to death, **for** they were afraid of the people.
JNT    and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, **because** they were afraid of the people.
NCV    The leading priests and teachers of the law were trying to find a way to kill Jesus, **because** they were afraid of the people.
CEV    The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, **because** they were afraid of what the people might do.
ISV    So the high priests and the scribes were looking for a way to put him to death, **for** they were afraid of the crowd.
NET    The chief priests and the experts in the law were trying to find some way to put Jesus to death; **for** they were afraid of the people.
ESV    And the chief priests and the scribes were seeking how to put him to death; **for** they feared the people.
HCSB   The chief priests and the scribes were looking for a way to put Him to death, **because** they were afraid of the people.

Tyndl   and the high Priests and Scribes sought how to kill him, **but** they feared the people.
Wey and the High Priests and the Scribes were contriving how to destroy Him. But they feared the people.
Mess The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks.
BBE And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.
NLT The leading priests and teachers of religious law were actively plotting Jesus' murder. But they wanted to kill him without starting a riot, a possibility they greatly feared.
GW The chief priests and the scribes were looking for some way to kill Jesus. However, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning for γάρ. The closest thing to an adversative use is said to be in one passage in Matthew where γάρ 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, Ναί, κύριε, καὶ γάρ τά κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.
27 But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

If there is any adversative meaning here at all, it would be contained in the conjunction καὶ, not in γάρ.

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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