The Gospel of

LUKE

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The Good News According to
LUKE

KATA ΛΟΥΚΑΝ

Chapter 1

Introduction

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

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

Lk 1:2 καθὼς παρέδοσαν ἡμῖν οἱ ἀρχῆς αὐτότοποι καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

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

Lk 1:3 ἔδοξεν καὶ παρηκολούθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,

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

Lk 1:4 ώσεὶ ἐπιγνώς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

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

The Birth of John the Baptizer Foretold

Lk 1:5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως ἷς Ἰουδαίας ἱερεὺς τις ὁνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβίας καὶ γυνῆς αὐτῷ ἐκ τῶν θυγατέρων Ἄαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισαβήτ.

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

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

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

3 1:5β txt γυνῆ αὐτῷ NA28 || ἡ γυνὴ αὐτοῦ TR RP
Lk 1:6 Ἅσαν δὲ δίκαιοι ἄμφοτεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαίς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

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

Lk 1:7 Καὶ οὖκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισαβέτ στεῖρα, ἀμφοτέροι προβεβηκότες ἐν ταῖς ἁμέραις αὐτῶν ἠσαν.

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

Lk 1:8 ¶ Ἐγένετο δὲ ἐν τῷ ιερατεύειν αὐτῶν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντίον τοῦ θεοῦ,

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

Lk 1:9 κατὰ τὸ θέος τῆς ιερατείας, Ἑλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου.

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

Lk 1:10 Καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἐξώ τῇ ὀρᾷ τοῦ θυμίαματος.

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

Lk 1:11 Ἡμὴ δὲ αὐτῶ ἄγγελος κυρίου, ἔστως ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμίαματος.

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

Lk 1:12 Καὶ ἔταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπὶ αὐτόν.

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

Lk 1:13 Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκουσθῆ ἡ δήσης σου, καὶ ἡ γυνὴ σου Ἐλισαβέτ γεννήσει υἱόν σου, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

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

Lk 1:14 Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρὴσονται.

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

Lk 1:15 Ἐσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οὖν καὶ σίκερα ὃς μὴ πίῃ, καὶ πνεύματος ἀγίου πλησθήσεται ἐτὶ ἐκ κοιλίας μητρὸς αὐτοῦ.

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

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4 1:5c The priests were divided up into divisions that took turns in rotation, doing the priestly duties.
5 1:6 τοῦ ἐναντίον / ἐναντίον
6 1:7 Τρ ῲ / ἡ Ἐλισαβέτ
7 1:9 It is said that a priest received only once in his lifetime, if at all, the privilege to enter inside the shrine to burn incense. The Levites were divided into 48 semi-annual rotations. So a particular priest's rotation was on duty only about twice a year. Then as to the individual who would go inside to burn incense, it was the custom of the priesthood to decide whose turn it was by casting lots. Zechariah's lot fell.
8 1:12 See the Septuagint, Psalm 54:5.
9 1:14 γενέσει / γεννήσει
10 1:15a / καὶ κυρίου / κυρίου
11 1:15b John will be a nazirite, like Samson was, so it would be natural to compare the Greek phrase here, ἐτὶ ἐκ κοιλίας μητρὸς αὐτοῦ with that in Judges 13:5: ἐν γεννησί ἐσται τὸ παιδάριον ἀπὸ τῆς κοιλίας (and v. 7, where his mother changes Nazirite to holy, and κοιλίας to γαστήρ) and 16:17: ἄγιος θεοῦ ἐγὼ εἰμί ἀπὸ κοιλίας μητρὸς μου. The big difference is that in Luke here about John, the word ἐτὶ is used, meaning something "while still." And we know from Luke 1:44 that he was in fact filled with the Holy Spirit while still in his mother's womb. In Isaiah 44:2, 24, God said, "I am the one who formed you from the womb," ο πλάος στ ἐκ κοιλίας, where even though it says "from" the womb, we know the forming began while still in the womb.
Lk 1:16 Καὶ πολλοὶ τῶν υἱῶν Ἰσραήλ ἐπιστρέψει ἐπὶ κύριον τὸν θεόν αὐτῶν•

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

Lk 1:17 καὶ αὐτῶς προελέυσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἁλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

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

Lk 1:18 Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τούτο; Ἐγὼ γὰρ εἰμὶ πρεσβύτερος, καὶ ἡ γυνὴ μου προβεβηκυ αὐτής ἡ θεαματική ἐν ταῖς ήμέρας αὐτής.

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

Lk 1:19 Καὶ ἀποκρίθησεν ὁ ἄγγελος εἰπὼν αὐτῷ, Ἐγὼ εἰμὶ Γαβριήλ ὁ παρεσθηκός ἐνώπιον τοῦ θεοῦ• καὶ ἀπεστάλη λαλῆσαι πρὸς σέ, καὶ εὐαγγελίσομαι σοι ταῦτα.

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

Lk 1:20 Καὶ ἰδοὺ, ἐσθι σωτῶν καὶ μὴ δυνάμενος λαλῆσαι, ἃρχει ἡ θεαματικὴ γένηται ταῦτα, ἀνθ' ὃν οὐκ ἐπίστευον τοίς λόγοις μου, οὕτως πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

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

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

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

The addition of the word ἐν in the Luke passage here just makes it all the more clear that God meant John would be filled with the Spirit while still in his mother’s womb, and forward from then on.

12 1:17a The Greek says John will proceed in the power of Elijah "to turn." The verb for turn, ἐπιστρέφω - epistrephw, is in the infinitive form, ἐπιστρέψαι - epistrepsei. This is an "infinitive of result," a Hebraism.

13 1:17b The wording "the Fathers," in English tends to mean "all the fathers." But in this context, the number of fathers is set by verse 16, "He will turn many." Thus, there would be many fathers whose hearts will turn ἐπὶ τέκνα - epī tekna (toward children.) There is no possessive pronoun "their" here in the Greek. But if we leave it out here, in English, if someone’s heart "turns toward children," that might be understood to mean, he decides he now wants to have children. This verse must be an allusion to Malachi 4:6 in the Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint says ος ἀποκαταστήσῃ καρδίαν πατρός πρός γιον, "who will turn the heart of the father to the son." Several translations make the word πατήρ (pater) generic here, and so translate it as "parents to their children." I can understand that. But so many people already have an understanding of this verse, based on what seems to be a reality in this world that there are more children and fathers estranged, than children from their mothers. For example, the Bible says "Who ever heard of such a thing as a mother killing her child and eating him?" Apparently, it is harder to believe that a mother would do that to her child, than a father. Note that Malachi in the Hebrew also says that He will turn the hearts of the sons to the fathers. The question is, what is broken? Is it more fathers estranged from their children, and children angry at their fathers? Or mothers to the same extent? I think it is the former. That is why I am leaving it fathers and children, because that is more what is broken in the absence of the power of the Spirit.

14 1:18 Zechariah may have felt his question justified because of the fact that Abraham asked the same thing-- for a sign. See Genesis 15:8. But this shows a lack of belief in God’s statements. Jesus said later, "A wicked and adulterous generation asks for a miraculous sign, but none will be given it except the sign of Jonah." (Diastess. 11:17-18; Mt 12:38-39; Lk 11:16, 20) The apostle Paul said, "For Jews require a sign, and Greeks seek after wisdom..." (1 Cor. 1:22)

15 1:21 ἐν τῷ ναῷ αὐτῶν NA28 ἐν τῷ ναῷ TR RP
Lk 1:22 Ἑξελθὼν δὲ οὐκ ἐδύνατο ὑπεργοὺς ἵνα ὑποστάσαι εἰς τὸ ναόν καὶ αὐτὸς ἵνα διανεύῃ αὐτοῖς, καὶ διέμενεν κωφός.

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

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

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

Lk 1:24 Μετά δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιεκρυβεν ἑαυτὴν μήνας πέντε, λέγουσα

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

Lk 1:25 οὐτός μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἔπειθεν ἀφελεῖν ὀνείδος μου ἐν ἀνθρώποις.

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

The Birth of Jesus Foretold

Lk 1:26 ¶ Ἐν δὲ τῷ μηνὶ τῷ ἐκείνῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἧνομα Ναζαρέθ. ²⁶ And in the sixth month, the angel Gabriel was sent out from God, to a town in Galilee named Nazareth.

Lk 1:27 πρὸς παρθένον μεμνηστευμένην ἐμνηστευμένην 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 ἐλογίζετο τοῖς ἡμεροῖς τοῦ Μαριάμ. Ἐντεκερισμένην ὁ κύριος μετὰ σοῦ.

28 And he remained mute. And when he came out, he was not able to speak to them, and they knew:

Lk 1:29 ἤδε ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπός εἰς ὁ ἀσπασμός οὕτως. 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, Μῆ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ θεῷ.

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

Lk 1:31 Καὶ ἵδου, συλλήψας ἐν γαστρί, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

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

Lk 1:32 Οὕτως ἔσται μέγας, καὶ υἱός υψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεός τὸν θρόνον Δαβίδ τοῦ πατρὸς αὐτοῦ,

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

Lk 1:33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, 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 Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἀνδρὰ οὐ γινώσκω;

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

Lk 1:35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἁγιου ἐπέλευσεται ἐπὶ σέ, καὶ δύναμις υψίστου ἐπισκιάσει σοι διὸ καὶ τὸ γεννώμενον ἁγιον κληθήσεται υἱὸς θεοῦ.

35 And in answer the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. For this reason also, the one to be born will be called holy, 28 the Son of God.

Lk 1:36 Καὶ ἵδος, Ἐλλειπεῖ ἢ συγγενεῖς 29 σοι, καὶ αὐτῇ συνείληφεν 30 υἱόν ἐν γήρει αὐτῆς· καὶ οὕτως μή ἔκτος ἐστιν αὐτή τῇ καλουμένῃ στείρᾳ.

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

Lk 1:37 Ὅτι οὐκ ἀδυνατήσει παρά τοῦ θεοῦ πᾶν ῥῆμα.

37 Therefore with God, 31 nothing 32 will be impossible."

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26 1:31 τοις συλλήψεις NA28 // συλλήψις TR RP
27 1:34 "I am not knowing a man," with the verb for know in the continuous aspect, is a euphemism meaning, "I am not being intimate- having sex with a man, now or in the near future."
28 1:35 The one to be born would already have been called holy, in that it would be a firstborn male; see Exodus 13:2, 14-16.
29 1:36a τοις συγγενεῖς NA28 // συγγενεῖς RP
30 1:36b τοις συνείληφεν NA28 // συνείληφεν RP
31 1:37a τοῖς θεοῖς NA28 // τοῖς θεοῖς RP. A more correct rendering of τοῖς θεοῖς would be, "Therefore for God..."
32 1:37b Literally, "Because with God every saying will not be impossible," ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. The BDF grammar states that ῥῆμα - hrēma here is Hebraistic use: "thing, matter, event," and that οὕτω...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 word," 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: Μή ἀδυνατήσει παρά τῷ θεῷ ῥῆμα? "Is anything too hard for the LORD?" That was when the angel of the LORD had announced to the aged Sarah that she would bear a son. There, the word ῥῆμα - hrēma is used as meaning "anything."
Lk 1:38 Εἶπεν δὲ Μαρία, ἦδον, ἡ δούλη κυρίου· γένοιτο μοι κατὰ τὸ ῥήμα σου. Καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἀγγέλος.

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 Μαρία ἐν ταῖς ἡμέραις ταύταις ἑπορεύθη εἰς τὴν ὅρειν, μετὰ σπουδῆς, εἰς πόλιν Ἰουδά, ἡ Εἰλισάβητ.

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

Lk 1:40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίαν, καὶ ἤσπασάτο τὴν Εἰλισάβητ.

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

Lk 1:41 Καὶ ἐγένετο ὡς ἦκουσεν τὸν ἄσπασμὸν τῆς Μαρίας ἡ Εἰλισάβητ, ἐσκότησαν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Εἰλισάβητ.

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

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

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

Lk 1:43 Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ? 43And why does it come to me, that to me the mother of my Lord should come?

Lk 1:44 Ἡ δούλη γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὅτα μου, ἐσκότησαν ἐν ἀγαλλίασει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

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

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

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

Mary's Song

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

46And Mary said: "My soul does magnify the Lord."
Lk 1:47 and his mercy as that which is holy. In the Greek, 
because he looked toward the lowly station of his servant. So behold: all the generations after now will consider me blessed.

Lk 1:50 and his mercy to those who fear him, into age after age. This shows that Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility.

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.

1:54 He helped his servant Israel, and remembered about mercy.
Lk 1:55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ 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 Μαρίαν σὸν αὐτῇ ὃς μήνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

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

The Birth of John the Baptist

Lk 1:57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

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

Lk 1:58 Καὶ ἠκουαν οἱ περιοίκοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ συνέχαιρον αὐτή.

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

Lk 1:59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῆς ὁγδόνης, 55 ἢλθον περιτεμείν τὸ παιδίον• καὶ ἐκάλουν αὐτὸ ἐπὶ τὸ ὄνομάτι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

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

Lk 1:60 Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, ὡμίλητα, ἀλλὰ κλήθησαι Ἰωάννης.

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

Lk 1:61 Καὶ εἶπαν πρὸς αὐτήν ὅτι Θεοθάτον ἐστιν ἐν τῇ συγγενείᾳ 46 σου δς καλεῖται τῷ ὄνοματι τούτῳ.

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

Lk 1:62 Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἄν θέλοι καλεῖσθαι αὐτό. 47

62Then they signaled to his father, to find out what he wanted him to be called.

Lk 1:63 Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστιν ὄνομα αὐτοῦ• καὶ ἐθαύμασαν πάντες.

63And he asked for a tablet, and wrote as follows,49 "His name is John." Everyone was surprised.

Lk 1:64 Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλώσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

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

Lk 1:65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτοῦ• καὶ ἐν ὅλῃ τῇ ὤρει τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ κήρυττα ταῦτα.

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

Lk 1:66 Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἐστα; Καὶ γὰρ χείρ κυρίου ἤν μετ’ αὐτοῦ.

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

43 1:54 The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah's song.
44 1:56 τῶν ὡς NA28 // ὠς εἰ TR RP
45 1:59 τῆς ἡμέρας τῆς ὁγδόνης NA28 // ὁγδόνη ημέρα TR RP
46 1:61 τοῦ τῆς συγγενείας TR RP // το τῆς συγγενείας NA28
47 1:62 τοῦ αὐτοῦ NA28 // αὐτὸν TR RP
48 1:63α τοῦ ὄνουμα NA28 // τὸ ὄνουμα TR RP
49 1:63b Literally, "he wrote, saying..." ἔγραφεν λέγων, a Semitism for "he wrote as follows..."
Zechariah's Song

Lk 1:67 And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:
Lk 1:68 Ἑλλογητός κύριος ὁ θεὸς τοῦ Ἱσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ.
Lk 1:69 Τὸ ἡμέραν κεραίας σωτηρίας ἡμῖν ἐν οἴκῳ Δαβίδ πατός αὐτοῦ—
Lk 1:70 καὶ ἔγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαβίδ πατός αὐτοῦ—
Lk 1:71 has raised up a horn of salvation for us in the house of David his servant
Lk 1:72 And his father Zechariah was filled with the Holy Spirit, and he
Lk 1:73 prophesied, saying:
Lk 1:74 Ἡμῶν ἤσανθεντας, λατρεύειν αὐτῷ
Lk 1:75 rescue from the hand of our enemies, that we may serve him without fear
Lk 1:76 Yes and you, child, will be called a prophet of the Most High; for you will
Lk 1:77 go on before the Lord to prepare his paths,
Lk 1:78 to give his people the knowledge of salvation through the forgiveness of
Lk 1:79 their sins,
Lk 1:80 because of the tender feelings of our God with which the Sunrise from on
Lk 1:81 high will look over us
Lk 1:82 to appear to those sitting in darkness and in the shadow of death, to guide
Lk 1:83 our feet along the path of peace.
Lk 1:84 And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.

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50 | 1:66 | Ἡμῶν ἤσανθεντας, λατρεύειν αὐτῷ
51 | 1:67 | And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:
52 | 1:68 | Ἑλλογητός κύριος ὁ θεὸς τοῦ Ἱσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ.
53 | 1:69 | Τὸ ἡμέραν κεραίας σωτηρίας ἡμῖν ἐν οἴκῳ Δαβίδ πατός αὐτοῦ—
54 | 1:70 | has raised up a horn of salvation for us in the house of David his servant
55 | 1:71 | And his father Zechariah was filled with the Holy Spirit, and he
56 | 1:72 | prophesied, saying:
57 | 1:73 | Ἡμῶν ἤσανθεντας, λατρεύειν αὐτῷ
58 | 1:74 | rescue from the hand of our enemies, that we may serve him without fear
59 | 1:75 | Yes and you, child, will be called a prophet of the Most High; for you will
60 | 1:76 | go on before the Lord to prepare his paths,
61 | 1:77 | to give his people the knowledge of salvation through the forgiveness of
62 | 1:78 | their sins,
63 | 1:79 | because of the tender feelings of our God with which the Sunrise from on
64 | 1:80 | high will look over us
65 | 1:81 | to appear to those sitting in darkness and in the shadow of death, to guide
66 | 1:82 | our feet along the path of peace.
67 | 1:83 | And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.
Chapter 2

The Birth of Jesus

Lk 2:1 ‘Εγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.  

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

Lk 2:2 Αὑτὴ ἀπογραφὴ61 πρῶτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.  

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

Lk 2:3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἐκαστὸς εἰς τὴν ἰδίαν ἐαυτοῦ62 πόλιν.  

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

Lk 2:4 Ἀνέβη δὲ καὶ ἰσορρ. τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέθ,63 εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυιδ, ἤτοι καλεῖται Βηθλεέμ, διά τὸ εἶναι αὐτῶν ἐκ οἴκου καὶ πατρίας Δαυιδ,  

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

Lk 2:5 ἀπογράφασθαι οὖν ἡ Μαρία τῇ ἐμνηστευμένῃ αὐτῷ, ὦσιν ἐγκύως.  

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

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτῶν ἐκεῖ, ἐπιλήσθησαν αἱ ἡμέραι τοῦ τεκείν αὐτὴν.  

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

Lk 2:7 Καὶ ἔτεκεν τὸν ὑδὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαγάνωσαν αὐτόν, καὶ ἀνέκλυνεν αὐτόν ἐν φάτνῃ. 65 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.  

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

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

61 2:2 Τὰ ἀπογραφής ΝΑ28 // Χ ἀπογραφής TR RP

62 2:3 Εἰς ἑαυτὸς ΝΑ28 // Εἰς ῬΩ Τ RP


64 2:5 ἐμνηστευμένη αὐτῷ ΝΑ28 // μεμνηστευμένη αὐτῷ γυναικὶ TR RP

65 2:7a Φάτνη ΝΑ28 // ἡ φάτνη TR RP

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

Lk 2:8 Ἐπανέφυασεν και ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλάκας τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

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

Lk 2:9 Καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτοῦ· καὶ ἔφωβητον φῶβον μέγαν.

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

Lk 2:10 Καὶ ἔπεαν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γάρ, ἐναγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἢτοι ἐσται παντὶ τῷ λαῷ·

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

Lk 2:11 ὅτι ἐτέθη ὑμῖν σήμερον σωτήρ, ὃς ἐστιν χριστός κύριος, ἐν πόλει Δαυίδ.

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

Lk 2:12 Καὶ τούτῳ ὑμῖν τὸ σημείον· εὐρήσετε βρέφος ἐσπαργασμένον, καὶ κείμενον ἐν φατνῇ.

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

Lk 2:13 Καὶ ἐξαίρετος ἐγενετο σὺν τῷ ἄγγελῳ πλήθος στρατίας οὐρανίου, αἰνοῦντων τὸν θεόν, καὶ λεγόντων,

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

Lk 2:14 Δόξα ἐν ψυσίσι τοιούτω καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

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

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

67 29 ἵνα καὶ ΝΑ28 μὲν καὶ ἰδιὸν ΤΡ RP
68 2:12 ἰδιὸν καὶ κείμενον ΝΑ28 μὲν καὶ κείμενον ΤΡ RP
69 2:14 [D] ἐν ἀνθρώποις εὐδοκία. Ν 8 B E G H K L M P U V Θ Σ Υ Ψ Ω 053 0233 vid f † f 2 28 157 180 205 565 575 597 700 892 1006 1009 1010 1071 1079 1195 1216 1241 1242 1243 1253 1292 1342 1344 1364 1424 1505 1546 1646 2148 2174 2882 Byz Lect (syr Malkus εὐδοκία σου) cop bο arm eth geo slav Origen 2/5 Ps-Gregory-Thaumaturgus Eusebios Ps-Anthanasius Apostolic Consitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcu-Erimita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret TR RP μὲν ἀνθρώποις εὐδοκίας "to mortals of his good pleasure." Κ Α B D W 23 ἰτ ἰτ ἰτ ἰτ cop 9th Ireneaeus lat Origen 62/5, lat Cyril-Jerusalem Gaudentius Jerome 4/15 Augustine 4/1 SBL TH NA28 (A) hominibus bonae voluntatis "of the mortals of his good pleasure." Κ Α B D W 23 ἰτ ἰτ ἰτ ἰτ cop 9th Ireneaeus lat Origen 62/5, lat Cyril-Jerusalem Gaudentius Jerome 4/15 Augustine 4/1 ms acc to Erasmus μὲν καὶ ἀνθρώποις εὐδοκίας syr b.p h Origen 4/5 ms lac C N ΠΙΤ 33. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, at the end of a line εὐδοκίαι would differ from εὐδοκία only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken—thus εὐδοκιας."

Also according to the UBS textual commentary, the earlier reading is a Semitizing construction characteristic of Luke chapters 1 and 2. This Semitic expression is found in Hebrew in the Dead Sea Scrolls in several Qumran Hymns: "the sons of his (God's) good pleasure," 1 QH iv.32 f.; xi.9; and "the elect of his (God's) good pleasure," viii.6; and also in Aramaic, in a fragment from Qumran, "among men of his good pleasure," see J. A. Fitzmeyer, S.J. (Theological studies, XIX [1958], pp. 225-227. The Sahidic translation of this phrase of the angels' song reads, "And peace upon earth among men of his desire." Similarly, later in this gospel, a voice from heaven says about Jesus, "You are my beloved son; in you I had good pleasure." See Galatians 6:16. Interesting that the same people who object to the NA28 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," yet in Revelation 22:21
Lk 2:15 Καὶ ἔγενετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανόν οἱ ἄγγελοι, οἱ ποιμένες ἔλαλησαν πρὸς ἅλλης, Διάλαβον δὲ ἦς Βηθλεέμ, καὶ ἵδημεν τὸ ρήμα τούτο τὸ γεγονός, δ' ο κύριος ἐγνώρισεν ἡμῖν.

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

Lk 2:16 Καὶ ἤλθαν σπεύδασιν, καὶ ἀνεύραν τὴν τε Μαριάμ καὶ τὸν ἵωσήρ, καὶ τὸ βρέφος κημένον ἐν τῇ φάτνῃ.

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

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

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

Lk 2:18 Καὶ πάντες οἱ ἄκουσαντες ἔδαφύσαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

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

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

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

Lk 2:20 Καὶ ὑπεστρέψαν οἱ ποιμένες, δοξάζοντες καὶ ἀινοῦντες τὸν θεόν ἐπὶ πᾶσιν ὡς ἠκούσαν καὶ εἶδον, καθὼς ἐκάληθη πρὸς αὐτούς.

20 And 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 ἐπλησθήσαν ἡμέρα ὁκτώ τοῦ περιτεμεῖν αὐτῶν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

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

Lk 2:22 ¶ Καὶ ὅτε ἐπλησθήσαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς ἱεροσόλυμα, παραστῆσαι τῷ κυρίῳ -

22 And 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,
23as it is written in the Law of the Lord, "Every male to open a womb shall be called holy to the Lord," 76

Lk 2:24 and to offer a sacrifice, in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons." 77

Lk 2:25 This man was in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

Lk 2:26 And behold, a man was in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

Lk 2:27 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

Lk 2:28 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

Lk 2:29 And it had been communicated to him by the Holy Spirit, that he would not see death before he had seen the Lord’s Anointed.

Lk 2:30 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

Lk 2:31 which you have prepared in the sight of all the peoples;

Lk 2:32 the eyes of all the peoples; 80

Lk 2:33 light to be a revelation for the Gentiles, and the glory of your people Israel."

Lk 2:34 And behold, a man was in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

Lk 2:35 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

Lk 2:36 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

Lk 2:37 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

Lk 2:38 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.

Lk 2:39 And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required.
And Simeon blessed them, and said to Mary, his mother: "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, and to be a sign that will be continually denounced—

Lk 2:35 and to be a sign that will be continually denounced—

Lk 2:36 Kai ἣν Ἀννα προφήτης, θυγάτηρ Φανουηλ, ἐκ φυλῆς Ασηρ - αὕτη προβεβηκνυά ἐν ἡμέραις πολλαίς, ἡσσασα μετὰ ἀνδρὸς ἑτή ἐπτά ἀπὸ τῆς παρθενίας αὕτης,

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

Lk 2:37 καὶ αὕτη χήρα ἑως ἑτῶν δυσθήκοντα τεσσάρων - ἥ οὖκ ἀφίστατο τοῦ ἱεροῦ, νυστείας καὶ δέσσειν λατρεύουσα νύκτα καὶ ἡμέραν.

And then being a widow to eighty-four years of age, one who hardly left the temple, but passed both night and day, fasting and praying. Lk 2:38 Καὶ αὕτη αὕτης τῇ ὥρᾳ ἐπιστασά ἀνθωμολογεῖ τῷ θεῷ καὶ ἐλάλη ἐπὶ ἀυτῷ πᾶσιν τούς προσδεχομένους ἀτρωσιν ἐν Ἰερουσαλήμ.

And coming up at that very time, she gave thanks to God, and spoke about the child to all those expecting redemption in Jerusalem. Lk 2:39 Καὶ ὡς ἐτέλεσαν ἀπαντά πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλλαίαν, εἰς πόλιν ἐαυτῶν Ναζαρέθ.

And when they had completed everything required by the Law of the Lord, they returned to their own town of Nazareth. Lk 2:40 Ὑπὸ τοῦ δὲ παιδίου ἱζήταν, καὶ ἐκραταῖοτο, πληροῦμενον σοφία καὶ χάρις θεοῦ ἦν ἐπὶ αὐτό.

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

Lk 2:41 Kai ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἑτος εἰς Ἱεροσολύμα τῇ ἑορτῇ τοῦ Πάσχα.

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

Lk 2:42 Kai ὅτε ἐγένετο ἐτών δώδεκα, ἀναβαίνοντων αὐτῶν κατὰ τὸ ἐθὸς τῆς ἑορτῆς,

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

Lk 2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱεροσολυμῷ καὶ οὐκ ἠγνώσαν οἱ γονεῖς αὐτοῦ.

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

Lk 2:44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ, ἠλὼν ἡμέρας ὄδὸν, καὶ ἀνεξήτων αὐτὸν ἐν τοῖς συγγένεσιν καὶ τοῖς γνώσοις.

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

Lk 2:45 καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱεροσολύμα ἀναζητοῦντες αὐτόν.

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

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90 2:42a Greek, καὶ ὅτε ἐγένετο, "and when he became" twelve... Luke does not use καὶ ὅτε ἐγένετο as a transitional phrase. Never once in his gospel or in Acts did Luke use even just the word "hote" in a transitional phrase, but rather, he always used it to indicate precisely the timing of something. Here Jesus, the Lamb of God, is just turning twelve shortly before the Passover festival. This may mean that Jesus' birthday was in our late March or early April. The Magi that knew of Jesus' birth and came from the east, were astrologers. For them, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter, the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night." They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke says that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (http://michaelmolnar.com/) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.

91 2:42b τὸ αναβαίνοντον αὐτῶν NA28 {\|} ἀναβάντων αὐτῶν εἰς Ἱεροσολύμα TR RP

92 2:43 τὸ

93 2:44 τὸν γεννασάντος καὶ τὸν γεννάντος τοῖς γνώσονται A C B D L W Θ 33 157 579 1241 lat syr(H),bmg,corpko{\|} copsk,corpko{\|} NA28 {\|}

94 2:45 τὸν ἐφορνότας καὶ τὸν ἐφορνότας τοῖς γνώσονται A C B D L W Θ 33 157 579 1241 lat syr(H),bmg,corpko{\|} copsk{\|} TR RP

95 2:45b τὸν ἀναζητούντες NA28 {\|} ζητοῦντες TR RP
Lk 2:46 Καὶ ἐγένετο, μετά ἡμέρας τρεῖς εὗρον αὐτόν ἐν τῷ ἱερῷ, καθεξῆς ἔμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς.

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

Lk 2:47 Εξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεις αὐτοῦ.

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

Lk 2:48 Καὶ ἰδόντες αὐτόν ἐξεπλάγησαν καὶ εἶπαν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν αὐτῶς; Ἰδού, ὁ πατήρ σου κἀγώ δεδομένοι εξητούμενοι σε.

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

Lk 2:49 Καὶ εἶπαν πρὸς αὐτούς, Τί ὁτι ἐξήτειτε με οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με;

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

But they did not understand what he said to them.

Lk 2:51 Καὶ κατέβη μετ' αὐτῶν καὶ ἠλάθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετέραν πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

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

Lk 2:52 ¶ Καὶ ἤσοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

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 ἔτει δὲ πεντεκαὶδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ἡγεμονεύοντος Ποιτίου Πιλάτου τῆς Ἰουδαίας καὶ τετραάρχουντος τῆς Γαλιλαίας Ἡρώδου Φιλίππου δὲ τοῦ
And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins,

Lk 3:4 οἱ γεγραμμένοι ἐν βιβλίῳ λόγου Ἱσαὰκοῦ τοῦ προφήτου. Ὁ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάζατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

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

Lk 3:5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἐσται τὰ σκολιά εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

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 ὑμεῖς πᾶσα σάρξ τὸ σωτήριον τοῦ θεοῦ.

And all flesh shall see the salvation of God."

Lk 3:7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτίσθητε ὑπὸ αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

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

Lk 3:8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας καὶ μὴ ἁρξῆθεν λέγειν ἐν αὐτοῖς. Πατέρα ἔχομεν τὸν Ἀβραὰμ λέγω γάρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων εἰγείραι τέκνα τῷ Ἀβραὰμ.

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

Lk 3:9 Ὅδη γὰρ καὶ ἡ ἁξία πρὸς τὴν ἐπίλειψιν τῶν διάδοχων κεῖται πάν τινι διάδοχω σι ὅπως ὁ μετανοεῖν καρπὸν καλὸν ἑκκόπηται καὶ εἰς πῦρ βάλλεται.

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

Lk 3:10 Καὶ ἐπηρῴστων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν?

And the crowds would ask him, "What should we do then?"
And in answer he would say to them, "The person who has two tunics should give away to the one who has none, and the person who has foodstuffs should do the same."

Lk 3:12 Ἑλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπαν ἱπτὸν, Διδάσκαλε, τί ποιήσωμεν;\footnote{3:12 Revenuents also came to be baptized, and they asked him, "Teacher, what should we do?"}

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

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

Lk 3:14 Ἐπηρῴων δὲ αὐτόν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, Μηδὲν διασέεσθε, μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὁφνωνίσις ὑμῶν.

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

Lk 3:15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογίζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ ᾿Ιωάννου, μῆποτε αὐτῶς εἶπ ὁ χριστός,

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

Lk 3:16 Ἀπεκρίνατο λέγων πᾶσιν ὁ ᾿Ιωάννης, Ἐγὼ μὲν ὄδατι βαπτίζω ὑμᾶς εἶπεν δὲ ὁ ῾Ιασυρόπερος μου, οὗ σὺκ εἰμὶ ᾿Ιακώνς λύσαι τὸν ἵμαν τῶν ὑποδημάτων αὐτοῦ αὐτὸς ὑμᾶς βαπτίσαι ἐν πνεύματι ἀγίῳ καὶ πυρὶ.

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

Lk 3:17 οὗ τὸ πῦνον ἐν τῇ χερὶ αὐτοῦ, διακαθάρατε τὴν ᾿Αλώνα αὐτοῦ, καὶ συναγαγεῖτε τὸν ὁποτέν εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ αὐθέντῳ. If you do not repent, you will be drowned with the chaff."

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

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\footnote{3:11 ᾿Αποκριθεὶς δὲ ῞Ελεγεν αὐτοῖς, ὃ ᾿ἐχων δύο χιτώνας μεταδότω τῷ μὴ ᾿ἐχοντι καὶ ὁ ᾿ἐχων βρώματα ὁμοίως ποιεῖτω.}
\footnote{3:12 Ἑλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν;}
\footnote{3:13 Ο δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.}
\footnote{3:14 Ἐπηρῴων δὲ αὐτόν καὶ στρατευόμενοι, λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; Καὶ εἶπεν αὐτοῖς, Μηδὲν διασέεσθε, μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὁφνωνίσις ὑμῶν.}
\footnote{3:15 Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογίζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ ᾿Ιωάννου, μῆποτε αὐτῶς εἶπ ὁ χριστός,}
\footnote{3:16 Ἀπεκρίνατο λέγων πᾶσιν ὁ ᾿Ιωάννης, Ἐγὼ μὲν ὄδατι βαπτίζω ὑμᾶς εἶπεν δὲ ὁ ῾Ιασυρόπερος μου, οὗ σὺκ εἰμὶ ᾿Ιακώνς λύσαι τὸν ἵμαν τῶν ὑποδημάτων αὐτοῦ αὐτὸς ὑμᾶς βαπτίσαι ἐν πνεύματι ἀγίῳ καὶ πυρὶ.}
\footnote{3:17 οὗ τὸ πῦνον ἐν τῇ χερὶ αὐτοῦ, διακαθάρατε τὴν ᾿Αλώνα αὐτοῦ, καὶ συναγαγεῖτε τὸν ὁποτέν εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ αὐθέντῳ. If you do not repent, you will be drowned with the chaff."

This is the weakest Majority Text reading I have seen so far in the gospel of Luke.
And with many and varied other exhortations John was preaching the good news to the people.

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

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

The Genealogy of Jesus

And this Jesus, being about thirty years old, was the son, so it was thought, of Joseph, the son of Eili,
Lk 3:24 τοῦ Μαθαθᾶτ, τοῦ Λευ, τοῦ Μελχί, τοῦ Ἰανναί, τοῦ Ἰωσήφ,
24 the son of Matthaías, the son of Levi, the son of Melchí, the son of Yannai, the son of Joseph,
Lk 3:25 τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἐσλή, τοῦ Ναγγαί,
25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
Lk 3:26 τοῦ Μααδ, τοῦ Ματταθίου, τοῦ Σεμείν, τοῦ Ἰωσήχ, τοῦ Ἰωδά,
26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josaphath, the son of Joda,
Lk 3:27 τοῦ Ἰωανάν, τοῦ Ἰησοῦ, τοῦ Ζοροφάβελ, τοῦ Σαλαβῆλ, τοῦ Ἡρ,
27 the son of Yoanan, the son of Jesus, the son of Zorobabel, the son of Salathiel, the son of Her,
Lk 3:28 τοῦ Μελχί, τοῦ Ἀδδί, τοῦ Κωσᾶμ, τοῦ Ἐλμαδάμ, τοῦ Ἡρ,
28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,
Lk 3:29 τοῦ Ἰησοῦ, τοῦ Ἐλιέζερ, τοῦ Ἰωρίμ, τοῦ Μαθαθᾶτ, τοῦ Λευ,
29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthaías, the son of Levi,
Lk 3:30 τοῦ Συμεών, τοῦ Ἰωδά, τοῦ Ἰωσήφ, τοῦ Ἰωνάδ, τοῦ Ἐλιακήμ
30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,
Lk 3:31 τοῦ Μελαδ, τοῦ Μεννά, τοῦ Ματταθᾶ, τοῦ Ναάμ, τοῦ Δαυίδ,
31 the son of Meela, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,
Lk 3:32 τοῦ Ἰσσαά, τοῦ Ἰωβήδ, τοῦ Βοῶς, τοῦ Σαλωμῶν, τοῦ Ναασσῶν,
32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

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

he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 that Joseph was son-in-law of Heli. So Heli was Mary’s father, and Mary was descended from David. Gabriel’s words to Mary, “the Lord shall give unto Him the throne of His father David,” (Luke 1:32) confirm this.
Lk 3:33 the son of Amminadab, the son of Aram, the son of Thara, the son of Jethro, the son of Perez, the son of Judah,
Lk 3:34 the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,
Lk 3:35 the son of Shem, the son of Noah,
Lk 3:36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah,
Lk 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,
Lk 3:38 the son of Seth, the son of Adam, the son of God.

There is, in the words of the Editorial Committee of the UBS Greek New Testament, a "bewildering array of readings" for the first half of this verse. They go on: "the Committee adopted what seems to be the least unsatisfactory form of text, a reading that was current in the Alexandrian church at an early period. Although the reading of Αμιαδαβ of the Αραμ is supported by an impressive range of witnesses (A D 33 565 1079 many versions), with a reading that involves three names (such as that adopted by the Committee) Luke's entire genealogy of Jesus falls into an artistically planned pattern, even more elaborate than Matthew's (cf. Mt 1:17); thus, from Adam to Abraham, 3 x 7 generations; from Isaac to David, 2 x 7 generations; from Nathan to Salathiel (pre-exilic), 3 x 7 generations; from Zerubbabel (post-exilic) to Jesus, 3 x 7 generations, making a total of 11 x 7, or 77 generations from Adam to Jesus."

The genealogy in the Sepuqijnt differs very greatly from that in the Hebrew. Which also changes the number of years in human history.
Chapter 4

The Temptation of Jesus

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

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

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

2being tempted forty days by the devil. And he ate nothing during those days, and at the end of them he was hungry.130

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

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

Lk 4:4 Καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται ὅτι Ὁ ὕπερ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

4And Jesus responded to him, "It is written, 'A human being shall not live on bread alone,'131"

Lk 4:5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στίγμῃ χρόνου.

5Then leading him upward,132 the devil showed him all the kingdoms of the inhabited earth, in a moment of time.

Lk 4:6 Καὶ ἐπέν αὐτῷ ὁ διάβολος. Σοι δῶσω τὴν ἐξουσίαν ταύτην ἃπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐάν θέλω διδώμι αὐτήν.

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

Lk 4:7 Σοὶ οὖν ἐὰν προσκυνήσης ἐνώπιον ἐμοῦ, ἔσται σοῦ πάσα.

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

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

8In answer Jesus said to him,133 "It is written: 'You shall worship Yahweh your God, and him only shall you serve.'134"

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130 4:2 τῶν ἐπίστευσαν ΝΑ28 { } ὅστε τὸν ἐπίστευσαν ΤΡ RP
131 4:4 τῶν ἄνθρωπος Ν B L W syrṣ copabο OrGrl,lαt NA28 { } ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ A Ε 0233 Μ syrὑ arm geo Orδ,Titus-Bostra Asterius-Amasea TR RP ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι θεοῦ D 0102 latt ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματi ἐκπορευμένων διά στόματος θεοῦ copbο et Diatess. Deuteronomy 8:3 The Editorial Committee for the United Bible Societies' Greek text says, "The shortest reading, which has good and early support, must be original; the longer forms of text have been assimilated by copyists to the Matthaean parallel (Mt 4:4) or to the Septuagint of Dt 8:3, either verbatim or according to the general sense. If any of the longer forms of text had been original, its omission from B L W 1241 syrσ copabο would be unaccountable."
132 4:5 τῶν ἐπίστευσαν ΝΑ28 { } ὅστε τὸν ἐπίστευσαν ΤΡ RP
133 4:8α τῶν ὁ διαβόλος εἰς ὅρος υψηλόν ΤΡ RP
134 4:8b Deuteronomy 6:13
Lk 4:9 Ἡγαγεν δὲ αὐτὸν εἰς ἱεροσαλὴμ, καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἴ τις εἰ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεύθεν κάτω•

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

Lk 4:10 γέγραπται γὰρ ὅτι Τοῖς ἁγγελοῖς αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε•

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

Lk 4:11 καὶ ὅτι ἐπὶ χειρῶν φρούσιν σε, μῆποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

11And they will bear you up in their hands, so you will not strike your foot against a stone.'

Lk 4:12 Καὶ ἀποκρίθησις εἶπεν αὐτῷ ὅτι ἦσον ὁ ἴδιοι, ὥστε ἐκπειράσεις κύριον τὸν θεόν σου. 12Jesus answered and said to him, "It says: 'You shall not test Yahweh your God.'

Lk 4:13 Καὶ συντελέσας πάντα πειρασμόν ὃ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

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

Jesus Begins to Preach

Lk 4:14 Καὶ ὑπέστρεψαν ὃ ἦσον ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν* καὶ φήμη ἐξήλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

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

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

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

Jesus Rejected at Nazareth

Lk 4:16 Καὶ ἠλθεν εἰς Ναζαρά, ὁ ὃν τεθραμμένος* καὶ εἰσῆλθεν, κατὰ τὸ εἰσωθὸς αὐτῶ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἄνεστι ἀναγνώσαι.

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

Lk 4:17 Καὶ ἐπέδρα ἀυτῷ βιβλίον τοῦ προφήτου Ἡσαΐου. Καὶ ἀναπτύξας τὸ βιβλίον, εὑρεν τὸν τόπον οὗ ὃν γεγραμμένον,

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

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135 4:11 txt ὃν K AB LW Ξ TR NA28 {\} ∥ omit D E 0102 M it copsa.boo RP
136 4:10-11 Psalm 91:11,12
137 4:12 Deuteronomy 6:16
138 4:16 txt ναζαρά Κ B* Ξ it5 copsa.mus Or NA28 {\} ∥ τὴν ναζαρὰ 33 ∥ τὴν ναζαρὰτ Α 0102 ∥ ναζαρὲς D ∥ ναζαρὲτ Β* L 579 700 892 1241 1582 2542 ∥ τὴν ναζαρὲτ Γ Κ Π 118 157 565 1071 1424 pm RP ∥ τὴν ναζαρὲθ Γ Μ U Y Ψ f¹³ 2 28 pm TR ∥ ναζαρὲθ W Λ 1 788 ∥ ναζαρὰτ Θ ∥ ναζαρὰθ Δ ∥ lac P⁴⁵ P⁷⁵ C N P Q T
Lk 4:18 Πνεῦμα κυρίου ἐπ’ ἐμῖ, οὐ εἰνεκεν ἔχρισεν ἐμεν εὐαγγελίσασθαι πτωχοῖς· ἀπέσταλκέν με κηρύξαι αἰχμαλώτων ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστέλλα δεῖ θεραπευόμενους ἐν ἀφρέει,

18"The Spirit of Yahweh is upon me, because he has anointed me; He has sent me139 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,

19to proclaim the year of Yahweh’s favor..."140

Lk 4:20 Καὶ πτύχας τὸ βιβλίον, ἀποδούς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων οἱ ὄφθαλμοί ἐν τῇ συναγωγῇ ἦσαν ἀπενιώντες αὐτῷ.

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

Lk 4:21 Ἡράξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον παπληρώται ή γραφή αὐτῆ ἐν τοῖς ὑσίν υἱῶν.

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

Lk 4:22 Καὶ πάντες ἐμαρτύροντο αὐτῷ, καὶ ἑθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπερευμένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχὶ ὦς ἔστιν Ἱωσήφ αὐτός;

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

Lk 4:23 Καὶ εἶπεν πρὸς αὐτοὺς, Πάντως ἐρείτε μοι τὴν παραβολὴν ταύτην, ἵπτρε, θεράπευον σεαυτὸν ὅσα ἥκουσαν γενομένα εἰς τὴν καθαρσίαν, ποίησον καὶ ωδὲ ἐν τῇ πατρίδι σου.

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

Lk 4:24 Ἐπεὶ δὲ ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

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

Lk 4:25 Ἐπ’ ἀλήθειας δὲ λέγω ὑμῖν, πολλαὶ χήραι ἤσαν ἐν ταῖς ἡμέρας Ἡλίου ἐν τῷ Ἱσραήλ, ὅτε ἐκλείσθη ὁ ὑφανός ἐπὶ ἐπὶ τρία καὶ μήνας εἰς, ὡς ἐγένετο λιμός μέγας ἐπὶ πᾶσαν τὴν γῆν•

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

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139 4:18 txt omit K B D L W Ξ3 33 579* 700 892* lat syr5 cop55a,bo Or Eus Did NA28 \| f include ἰασάσθαι τοὺς συντετριμμένους τὴν καρδίαν “to heal the broken-hearted” A F K M U Γ Δ Θ Λ Π Ψ 0102 f 2 28 69 124 157 346 565 788 1071 1241 1424 2882 M Ῥ Ῥευ συρp,h,pal copbo66 ls lat TR RP lat Φ 65 C N P Q T. The standard textual criticism arguments are: (1), lectio brevior lectio potior (“the shorter reading is the better reading”) - unless homoiooteleuton or otherwise explains omission, and (2), that the first reading best explains the other reading; that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap compared to the Isaiah passage - it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translations, including mine, end the quotation with an ellipsis..." Moreover, Jesus also adds a phrase from a totally different passage in Isaiah, 58:6, “to set at liberty those who are oppressed.” To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.

140 4:19 Isaiah 61:1,2 When Jesus read this passage, he did not read to the end of the sentence. The next phrase was about the Lord’s vengeance.
Lk 4:26 καὶ πρὸς ὅδεμεν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρπεπτα τῆς Σιδωνίας πρὸς γυναίκα χήραν.

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 πολλοί λεπτοὶ ήσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου· καὶ οὕδεις αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμᾶν ὁ Σύρος.

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

Lk 4:28 Καὶ ἐπέλθησαν πάντες ὃμοιοι ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα,

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

Lk 4:29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἐξώ τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὁφρύος τοῦ ὅρους ἐκρ ὡθήσεν ἡ πόλις ὕψος αὐτῶν ὡστε ἔκατακρημνίσατα αὐτὸν.

They 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.

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

Jesus’ Teaching Has Authority

Lk 4:31 Καὶ κατήλθεν εἰς Καφαρναῦμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκοντες αὐτούς ἐν τοῖς σαββάτοις.

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

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

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

Lk 4:33 Καὶ ἐν τῇ συναγωγῇ ἦν ἀνθρώπος ἐχὼν πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ.

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

Lk 4:34 Ἡμῖν, καὶ σοὶ, Ἰησοῦ Ναζαρηνε, Ἡλθες ἀπολέσαι ἡμᾶς; Ὀδίᾳ σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ.

‘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 ἐπετίθησαν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξέλθε ἀπ’ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ, μηδὲν βλάφαν αὐτόν.

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

Lk 4:36 Καὶ ἐγένετο θάμβως ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοὺς ἀκαθάρτους πνεύμασιν, καὶ ἔξερχονται;

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

Lk 4:37 Καὶ ἐξεπροέετο ἤχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

141 4:29 ὕψος αὐτῶν ὡστε NA28 || αὐτῶν ὑψός εἰς τὸ TR RP
Jesus Heals All in Capernaum

Lk 4:38 ¶ άναστάς δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος• πενθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶ μεγάλῳ καὶ προτίσπαν αὐτὸν περὶ αὐτῆς.

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

Lk 4:39 Καὶ ἐπιστάται ἐπάνω αὐτῆς, ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτὴν· παραχρήμα δὲ ἄναστάσιν διηκόνει αὐτοῖς.

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

Lk 4:40 ¶ Δύο νυκτὸς δὲ τοῦ ήλίου, ἅπαντες δὲν εἶχον ἀδυνατόντως νόσως ποικιλός ἦγαγον αὐτοὺς πρὸς αὐτῶν· ο δὲ ἐν ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτίθεις ἔθεράπευς αὐτοὺς.

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

Lk 4:41 'Εξῆρχετο δὲ καὶ δαιμόνια ἀπὸ πόλλων, κράζοντα καὶ λέγοντα ὅτι Σύ εἶ ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπίτιμων οὐκ εἶ αὕτα καλεῖν, ὅτι ἠδείσαν τὸν χριστὸν αὐτὸν εἶναι.

41 Moreover, demons were coming out from many, shouting and saying, "You are the Son of God!"143 And he would rebuke them, not allowing them to speak, because they knew him to be the Messiah.

Jesus Keeps Moving

Lk 4:42 Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν, καὶ ἦλθον ἐφ᾽ αὐτοῦ, καὶ κατείχον αὐτὸν τῷ μή πορεύεσθαι ἀπ' αὐτῶν.

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

Lk 4:43 Ὅ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεου· ὅτι ἐπὶ τοῦτο ἀπεσταλήν.

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."144

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

44 And he kept on preaching in the synagogues of Jewdom.145

142 4:40 txt ἐπιτιθεῖς ἔθεράπευεν NA28 {/} ἐπιτιθεῖς ἔθεράπευεν TR RP
143 4:41 txt ὁ υἱὸς Π73 K B C D L W Ξ lat syr² cop² bopt Marcion7 Or NA28 {/} ὁ χριστός ὁ υἱὸς Α Q 0102 Μ ἱπτα ἰσσυραπ, bopt TR RP
144 4:43 txt ὁτι ἐπὶ τοῦτο ἀπεσταλῆν Π73 K B L W NA28 {/} ὁτι εἰς τοῦτο ἀπεσταλῆν C ὁτι εἰς τοῦτο γὰρ ἀπεσταλῆν D ὁτι εἰς τοῦτο ἀπεσταλμαὶ A (2211) Μ TR RP lac Ξ
145 4:44 txt εἰς τὰς συναγωγὰς τῆς Ἰουδαίας Π73 K B Qαυδ syr² bopt NA28 {B} ἐν ταις συναγωγαῖς τῆς Ἰουδαίας C L ἐν ταις συναγωγαῖς τῶν Ἰουδαίων W ἐν ταις συναγωγαῖς τῆς Γαλατίας D arm ἐν ταις συναγωγαῖς τῆς Γαλατίας Ε Μ 7ουσθ, de, f, 27, laur, vg syrp, bopt, eth arm? geo TR RP lac N Π Ξ. Where the earliest say he was preaching in the synagogues "of Judea," some manuscripts say, "of the Jews," others say, "to the Jews," others (most) say, "of Galilee," and others "their synagogues." It is apparent that the copyists responsible for the reading "of Galilee" were trying to correct the seeming difficulty of the words "of Judea," when the context before and after indicates that Jesus was traveling in Galilee; and other copyists were motivated by the desire to harmonize Luke with the accounts of Matthew and Mark.
Chapter 5

The Calling of Simon, Andrew, James, and John

Lk 5:1 Ἑγένετο δὲ ἐν τῷ τῶν ὄχλων ἐπικείμενος αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἤν ἐστὶς παρὰ τὴν λίμνην Γεννήσαρέτ•

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

2He saw two boats standing idle by the lake; the fishers had gotten out of them, washing the nets.146

Lk 5:3 Ἐμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἤρωτησεν αὐτόν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. Καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.

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

Lk 5:4 Τὸς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγα εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ύμων εἰς ἄγραν.

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

Lk 5:5 καὶ ἄποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δέλοις νυκτὸς κοπίας τούτων οὐδὲν ἐλάβομεν• ἐπὶ δὲ τῷ ῥήματι σου χαλάσατε τὰ δίκτυα.

5And in response Simon said, "Master, working hard through the whole night we took nothing. But on the basis of your word, I will let down the nets."147

Lk 5:6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων πολύ• διερρήσατο δὲ τὰ δίκτυα αὐτῶν•

6And when they had done so, they had enclosed a great number of fish, and their nets148 were beginning to tear.

Lk 5:7 καὶ κατένευσαν τοὺς μετόχους ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἔλθοντας συλλαβέσθαι αὐτοῖς• καὶ ἠλόνον καὶ ἐπήληαν ἀμφότερα τὰ πλοία, ὡστε βυθίζεσθαι αὐτά.

7So they signaled to their partners in149 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 Τόδε δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ, λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνήρ ἀμαρτωλός εἰμι, κύριε.

8And when Simon Peter saw this, he fell at Jesus’ knees and said, "Go away from me Lord; I am a sinful man!"

Lk 5:9 Θαμίσος γὰρ περιέχειν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἁγίᾳ τῶν ἰχθύων ὄνομαν συνέλαβον•

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

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146 [5:2] txt ἔπληκαν ἔπληκαν ὀλίγον cp/h, NA28 */ latt, 27, 2211 
147 [5:5] txt τὰ δίκτυα ἔπληκαν ἔπληκαν δίκτυα cp/h, NA28 */ latt, 27, 2211 
149 [5:6] txt τούς τούτους συνέκλεισαν καὶ συνέκλεισαν πλῆθος ἰχθύων cp/h, NA28 */ latt, 27, 2211 
150 [5:9] txt ὄνομαν οὗν συνέλαβον•
Lk 5:10 ὁ δὲ καὶ Ἰάκωβου καὶ Ἰωάννην, γιὸς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπων ἐσῃ ἡγηρῶν.

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

Lk 5:11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα, ἤκολούθησαν αὐτῷ.

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

A Leper Healed Spreads the Word

Lk 5:12 Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· Ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἔναν θέλησ, δύνασαι με καθαρίσαι.

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

Lk 5:13 Καὶ ἐκείνῳ τῇ χεῖρα ἠζύματο αὐτοῦ, λέγων, Θέλω, καθαρίσῃτη. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

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

Lk 5:14 Καὶ αὐτὸς παρῆγγέλειν αὐτῷ μηδενεὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσέγγιζεν περὶ τοῦ καθαρισμοῦ οὗ, καθὼς προσέταξεν Μωϋσας, εἰς μαρτύριον αὐτοῖς.

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

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

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

Lk 5:16 Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος,

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

The Paralytic Lowered Through the Roof

Lk 5:17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἁμέρων, καὶ αὐτὸς ἦν διδάσκαλος· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κύριας τῆς Γαλιλαίας καὶ Ἱουδαίας καὶ Ἱερουσαλήμ καὶ δύναμις κυρίου ἦν εἰς τὸ ἰαοῦν αὐτῶν.

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

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 omiR Β C* D L W latt syr= combos: boph NA28 */ || ἀπ' αὐτοῦ A ἀπ' αὐτοῦ E N [2211] m syrh TR RP
154 5:17 txt αὐτῶν Β L W Σ syr= Did NA28 */ || αὐτοῖς A C D E N m latt syrh: copbo TR RP.
Lk 5:18 Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν ἐπενεγκέιν καὶ θεῖαι (αὐτὸν) ἐνώπιον αὐτοῦ.

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

Lk 5:19 καὶ μὴ εὐρόντες ποιας ἐπενεγκωσιν αὐτὸν διὰ τὸν ἄχλον, ἀναβάντες ἐπὶ τὸ δώμα, διὰ τῶν κεραίων καθήκαν αὐτὸν σὺν τῷ κλεινίδῃ 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, ἐπεί, ἂνθρωπε, ἀφέωνται σοι αἱ ἀμαρτίαι σου.

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

Lk 5:21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαίοι, λέγοντες, Τίς ἐστι σῶμα αὐτός ὡς λαλεῖ, βλασφημίας; Τίς δύναται ἀμαρτίας ἀφεῖναι, εἰ μὴ μόνος ὁ θεός;

21And the Torah scholars and Pharisees began to reason as follows: "Who is this fellow who speaks blasphemy?

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

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

Lk 5:23 Τί ἐστιν εὐκοπῶτερον, εἰπεῖν, ἂφεώνται σοι αἱ ἀμαρτίαι 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 Ἰνα δὲ εἰδήτε ὅτι ὁ υἱὸς τοῦ ἄνθρωπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἁφεῖναι ἀμαρτίας - εἶπεν τῷ παραλελυμένῳ - Σοὶ λέγω, ἐγείρε, καὶ ἄρας τὰ κλεινίδια σου, πορεύου εἰς τὸν οίκον σου.

24But so that you may know that the Son of Man has authority on earth to forgive sins...

Lk 5:25 Καὶ παραχρῆμα ἀναστάσις ἐνώπιον αὐτῶν, ἀρας ἐφ᾽ ὁ κατέκειτο, ἀπήλθεν εἰς τὸν οίκον αὐτοῦ, δοξάζων τὸν θεόν.

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

Lk 5:26 Καὶ ἐκστασις ἔλαβεν ἄπαντας, καὶ ἐδοξάζον τὸν θεόν, καὶ ἐπλησθήσαντο φόβου, λέγοντες ὅτι ἔδομεν παράδοσα σήμερον.

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

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155 5:18 txt αὐτοῦ B L Ζ [NA28] / \ omit K A C D E N M TR RP

156 5:20 txt omit K B L Ζ it\[\] vg cop it[\] syr[\] NA28 / \ τῷ παραλυτικῷ C D 124 syr\[\] cop[bo] Cyr / \ τῷ ἄνθρωπῳ f[\] it\[\] eth[\] cop[\] \[\] arm TR RP

157 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 ἐξήλθεν, καὶ ἔθεασατο τελώνην, ὅνοματι Λευ, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι.

27And 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 καταλίπτων πάντα, ἀναστάς ἠκολούθει αὐτῷ.

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

Lk 5:29 Καὶ ἐποίησαν δοχήν μεγάλην Λευ ἀυτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἔδωκεν τὸν ὀξὺς πολὺς τελωνίων, καὶ ἄλλων οἳ ἔχον ἐμὲ αὐτῶν κατακείμενοι.

29Then 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 γραμματέες αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνίων καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;

30And the Pharisees and their Torah scholars159 grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"160

Lk 5:31 Καὶ ἀποκριθεὶς δὲ Ἡσυχαίς εἶπεν πρὸς αὐτοὺς, Ὁ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἱπτροῦ, ἀλλὰ οἱ κακῶς ἔχοντες.

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

Lk 5:32 Οὖν ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

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

Jesus Questioned About Fasting

Lk 5:33 Οἱ δὲ εἶπαν πρὸς αὐτόν, ὁ μαθηταὶ ἱωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὡμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

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

158 527 The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word ὄνομα which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by someone like collection agencies. According to Bauer, the τελώναι were not the holders of the 'tax farming' contracts themselves, but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Hence the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

159 530a ἐκ τῶν υἱῶν τῶν Φαρισαίων καὶ τῶν γραμματέων τῶν αὐτῶν B C L W Ξ f 3 33 157 579 700 892 1241 2542 lat SBL NA28 / / / / / / / φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν. Β (D) it copSaBo, bo γραμματεῖς καὶ οἱ φαρισαῖοι F 118 788 1071 / / γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι A K M N U Ἑ Θ Λ Ψ Φ Ἱ (except 788) 565 1424 Μ Σ Π τι (copSaBo) TR RP / lac Φ 35 G H P Q T. These are meaningfully different, since having the possessive pronoun first, as in "their Torah scholars and Pharisees" makes it sound like "their" refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas "the Pharisees and their Torah scholars" makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

159 530b The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Gammat 10:2)
LK 5:34 'Ο δὲ ἦρεσν εἶπεν πρὸς αὐτούς, Μή δύνασθε τοὺς ιὸς τοῦ νυμφώνος, ἐν ὄ νυμφιος μετ' αὐτῶν ἔστιν, ποιῆται νυφεύεια;

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

LK 5:35 Ἐλεύσονται δὲ ήμέραι, καὶ ἴδαν ἀπαράθη ἂν' αὐτῶν ὁ νυμφιός, τότε νυφεύεσσον ἐν ἑκείναις ταῖς ήμέραις.

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

LK 5:36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς ὅτι ὦδεις ἐπίβλημα ἀπὸ ἰματίου καινὸν σχίσας ἐπιβάλλει ἐπὶ ἰματίον παλαιόν; εἰ δὲ μὴ γε, καὶ τὸ καινὸν σχίσαι καὶ τῷ παλαιῷ οὐ συμφωνήσῃ τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

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

LK 5:37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκόσις παλαιοῦ· εἰ δὲ μὴ γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκυσθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

37 And 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 Ἁλλὰ οἶνον νέον εἰς ἀσκόσις καινοῦ βλητένον.

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

LK 5:39 Καὶ οὐδεὶς πῶς παλαιὸν θέλει νέον· Ἀρεῖ γὰρ, ὁ παλαιὸς χρηστός ἔστιν.

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

Chapter 6

Man Over the Sabbath

LK 6:1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σορώμων· καὶ ἔπιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤθον τοὺς στάχους, καὶ ἤθον, ψύχοντες ταῖς χεριοῖς.

1 And he happened during a Sabbath to be passing through grainfields, and his disciples were plucking and eating the heads, rubbing them in their hands.**
Lk 6:2 Then the scribes and Pharisees, having seen him eat with the publicans and sinners, said, "Why does he eat with tax collectors and sinners?"

But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?"\(^{171}\)

Lk 6:3 And he answered them, "The law of Moses was given for the circumcised. For those who are not circumcised, there was given for them a law which was not for the circumcised, but which was for the uncircumcised. Therefore the law was given through Moses, that the gospel of Christ might be preached among the Gentiles, and that he might offer it to the uncircumcised."

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

Lk 6:4 He took the first and the second of the firstfruits of the field, and blessed and gave them, and they ate. And he said to them, "The Son of Man is lord of the Sabbath."

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

Lk 6:5 Then he said to them, "The Son of Man is lord of the Sabbath."\(^{172}\)

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

Lk 6:7 And the Torah scholars and the Pharisees were carefully watching him, whether he would heal on the Sabbath, in order to obtain cause to prosecute him.

Lk 6:8 And he said to them, "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is lord of the Sabbath."\(^{173}\)

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

adopted. The word δευτεροπρώτος occurs nowhere else, and appears to be a vox nulla that arose accidentally through a transcriptional blunder. (Perhaps some copyist introduced πρῶτος as a correlative of ἐν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτεροπρώτῳ 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.)\(^{170}\)

6:1b This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but not permissible?"

Lk 6:7 Then he said to them, "The Son of Man is lord of the Sabbath."\(^{172}\)

6:8 But he knew their reasoning, and said to the man with the shriveled hand, "Get up and stand in view." And he got up and stood.

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

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

63 The principal acts of labor (prohibited on the Sabbath) are forty less one, 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."

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

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

65 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 field, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain."

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

http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html
Lk 6:9 ἐπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, ἐπερωτώ ὡμᾶς. Εἶ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἡ
cακοποιήσαι; Ψυχήν σώσαι ἢ ἀπολέσαι;

"Then Jesus said to them, "I ask you, is it permissible on the Sabbath to do
good or to do evil, to save life or to destroy it?"
Lk 6:10 Καὶ περιβλεψάμενος πάντας αὐτούς, ἐπεν αὐτῷ, "Εκτεινον τὴν χείρα σου. Ὤ δὲ
ἔποιησαν καὶ ἀπεκατεστάθη ἡ χείρ αὐτοῦ.

10And looking around at them all, he said to him, "Stretch out your hand." He
did so, and his hand was restored.
Lk 6:11 Αὐτοὶ δὲ ἐπλήθθησαν ἀνοίας• καὶ διελάβουν πρὸς ἀλλήλους, τί ἂν ποιήσασθεν τῷ Ἰησοῦ.

11And they were filled with rage,174 and discussed with each other what they
should do to Jesus.

The Twelve Apostles
Lk 6:12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι• καὶ ἦν
dιανυκτερεύων εν 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, οὕς καὶ ἀποστόλους ἀνόμασεν,

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 Σήμων δὲ καὶ ὄνομασεν Πέτρον, καὶ Άνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ
Ἰωάννην, καὶ Φιλίππον καὶ Βαρθολομαίον,

14Simon, whom he also named Peter, and his brother Andrew; James and
John; Philip and Bartholomew;
Lk 6:15 καὶ Μαθαύιον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον
Σιλίουτήν,

15Matthew and Thomas; James son of Alphæus and Simon the Zealot; and
Judas son of James;
Lk 6:16 καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην Ἰσκαριώτην, δὲ ἐγένετο προδότης.

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

Blessings and Woes
Lk 6:17 Καὶ καταβὰς μετ’ αὐτῶν, ἔστη ἐπὶ τόπου πεδίνου, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ
πλήθος πολύ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ
Σιδόνος,

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,

174 6:11 Greek ἀνοία - anoia, a word much like our English word 'mad,' in that it can mean both anger and insanity. You could say Jesus' opponents went out of their minds with rage. Anger often overcomes better judgment. Thus anoia is often translated as 'folly.'

175 6:16 Or brother
176 6:16b This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words Ἰσχαρίων, ish Qerioth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Lk 6:18 οἱ ἠλθόν ἀκοῦσαι αὐτοῦ, καὶ ἰαθήναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων, ἐθεραπεύοντο.

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

Lk 6:19 Καὶ πᾶς ὁ ὀχλὸς ἐξῆτον ἀποθεοῦντα αὐτοῦ· ὅτι δύναμις παρ᾽ αὐτοῦ ἐξῆρχετο καὶ ἰάτο πάντας.

19 And 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 ὀρθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἠλέην, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἔστιν ἡ βασιλεία τοῦ θεοῦ.

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

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

21 Blessed 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 ὄνομα ὑμῶν ως πωνηρόν, ἔνεκα τοῦ ὑιοῦ τοῦ ἁνθρώπου.

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

Lk 6:23 Χάρητε ἐν ἑκείνη τῇ ἡμέρᾳ καὶ σκιρτήσατε• ἵδιον γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ ὑπάρχειν κατὰ ταύτα τὰ αὐτὰ γὰρ ἔποιον τοὺς προφήτας οἱ πατέρες αὐτῶν.

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

Lk 6:24 Πλὴν οὐαὶ ὑμῖν τοῖς πλοῦσισι, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

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

Lk 6:25 Οὐαὶ ὑμῖν, ἐμπεπλημμένοι νῦν, ὅτι πεινᾶτε. Οὐαὶ, οἱ γελώντες νῦν, ὅτι πενθῆσετε καὶ κλαύσετε.

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

Lk 6:26 Οὐαὶ ὑμῖν καλῶς ἐπήσωσιν πάντες οἱ ἄνθρωποι κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοὺς ψευδοπροφήτας οἱ πατέρες αὐτῶν.

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

Love Your Enemies

Lk 6:27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούσασιν, Ἀγαπάτε τοὺς ἐχθρούς ὑμῶν, καλῶς ποιεῖτε τοὺς μισοῦν ὑμᾶς.

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

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

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

177 626 txt παντες οι ανθρωποι P75 AVBEHJKLMPRUXTHPIEX01350211 f2c2 2233 6912417434656579 70078889270 10711241134214241689M650 Lat copobomms TR SBL TH NA28M || παντες ανθρωποι W13 543826828938 || ανθρωποι παντες N || ανθρωποι DLSYGADΩ28 281578928M997 vgl syr p copobommarcion RPhlac CF N T
Lk 6:29 To τῷ τύποντι σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην• καὶ ἀπὸ τοῦ αἰρόντος σου τὸ ἰμάτιον, καὶ τὸν χιτώνα μὴ καλύψῃς.

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

Lk 6:30 Παντὶ αἰτοῦντι σε δίδου• καὶ ἀπὸ τοῦ αἰρόντος τὰ σὰ μὴ ἀπαίτει.

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

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

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

Lk 6:32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπώντας ὑμᾶς, ποία ὑμῖν χάρις ἢ στίς; Καὶ γὰρ οἱ ἄμαρτωλοι τοὺς ἄγαπώντας αὐτοὺς ἀγαπῶσιν.

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

Lk 6:33 Καὶ εὰν ἀγαθοποιήτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἢ στίς; Καὶ οἱ ἄμαρτωλοι τὸ αὐτὸ ποιοῦσιν.

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

Lk 6:34 Καὶ εὰν δανίσῃ παρ' ὃν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἢ στίς; Καὶ ἄμαρτωλοι ἄμαρτωλοι δανίζοντο, ἵνα ἀπολάβωσιν τὰ ἴδια.

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

Lk 6:35 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιήτε, καὶ δανίζετε, μηδὲν ἀπελπίζοντες• καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσσεσθε υἱοὶ υἱῶν• ὁτι αὐτὸς χριστὸς ἢ στίς ἐπὶ τοὺς ἀγαπώντας καὶ πονηροὺς.

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

Lk 6:36 Γίνεσθε οἰκτίρμοις, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμον ἢ στίς.

36Be compassionate, just as your Father is compassionate.178

The Law of Reciprocity

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

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

Lk 6:38 δίδοτε, καὶ δοθήσεται ὑμῖν• μέτρον καλὸν, πεπιεσμόνον πεσαλευμένον ὑπερεκχυννόμενον δύσοσιν εἰς τὸν κόλπον ὑμῶν. Ὅτι γὰρ μέτρῳ ὑπερεκχυννόμενον ἐργασίαν ἀντιμετρηθήσεται ὑμῖν.

38Be giving, and it will be given to you. A generous container: compacted, shaken179 and running over they will hand into your arms. For with the standard you measure out, it will be measured back to you.”

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178 6:36 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11
179 6:38 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.
Correcting Others

Lk 6:39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῦς, Μήτη δύναται τυφλὸς τυφλὸν ὀδηγεῖν; Οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

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

Lk 6:40 Ὁδὲ ἐστιν μαθητής ὑπὲρ τὸν διδάσκαλον κατηρτισμένος δὲ πᾶς ἐσται ώς ὁ διδάσκαλος αὐτοῦ.

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

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

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

Lk 6:42 Πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἄδελφε, ἂρες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτα, ἐκβάλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

42How are you able to say to your brother, 'Brother, allow me to take out the speck that is in your eye,' while you are not seeing the log that is in your own eye? You hypocrite, first get the log out of your own eye, and then you will see clearly the speck that is in your brother's eye, to remove it.180

A Tree and its Fruit

Lk 6:43 Οὐ γὰρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν; οὐδὲ {Ν οὐδὲ • οὐδὲ πάλιν } δένδρον σαπρὸν ποιοῦν καρπὸν καλὸν.

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

Lk 6:44 Ἐκατον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ εἷς ἄκανθῶν αὐλέγοντων σῦκα, οὐδὲ ἐκ βάτου σταφυλῆς τρυγώσων.

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

Lk 6:45 Ὁ ἀγαθὸς ἀνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρός ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν• ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

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

The Two Kinds of Builders

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

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

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.
Lk 6:47 Πάς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ύμῖν τίνι ἐστίν ὁμοίος•

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

Lk 6:48 ὁμοίος ἐστίν ἀνθρώπων οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν• πλημμύρης δὲ γεγομένης, προσέρχησεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνη, καὶ οὐκ ἤρθεν αὐτὸς σελαίρασα αὐτὴν• διὰ τὸ καλῶς οἰκοδομήθη αὐτὴν.

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

Lk 6:49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστιν ἀνθρώπων οἰκοδομοῦντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμέλιον• ἢ προσέρχησεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ρῆμα τῆς οἰκίας ἐκείνης μέγα.

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

Chapter 7

One Centurion's Faith with Authority

Lk 7:1 Ἐπειδὴ δὲ ἐπλήρωσεν πάντα τὰ Ρήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσήλθεν εἰς Καφαρναοῦμ.  

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

Lk 7:2 Ἐκατοντάρχου δὲ τίνος δοῦλος κακῶς ἤχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμὸς.

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

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

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

Lk 7:4 Οἱ δὲ, παραγεγομένοι πρὸς τὸν Ἰησοῦν, παρεκάλουσιν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἀξίος ἐστίν ὁ παρέξεος τούτῳ•

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

Lk 7:5 ἅγαπά γὰρ τὸ θέντος ἤμων, καὶ τὴν συναγωγὴν αὐτὸς ὕκοδομήσαν ἤμιν.

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

Lk 7:6 ὁ δὲ Ἰησοῦς ἔστησεν σὺν αὐτοῖς, Ἡδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπηράξεις φίλος ὁ ἐκατοντάρχης, λέγων αὐτῷ, Κύριε, μὴ σκύλλου• οὐ γὰρ ἴκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς•

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

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181 7:2 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men, would have ten centurions, each commanding 100 of the men.

182 7:4 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἀξίος ἐστιν ὁ παρέξεις τοῦτο, the use of the relative pronoun instead of the customary Ἰνα (hina) is a Latinism: dignus qui with the subjunctive.
Lk 7:7 διό οὖν ἐμαυτὸν ἧξισα πρὸς σε ἐλθεῖν· ἀλλὰ εἶπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.

7So also neither did I consider myself worthy to come to you. But say with a word that my slave must be healed.183

Lk 7:8 Καὶ γὰρ ἐγὼ ἀνθρωπός εἰμί ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται καὶ ἄλλω, ἔρχομαι, καὶ ἔρχεται καὶ τῷ δούλῳ μου, Ποίησον τούτῳ, καὶ ποιεῖ.

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

Lk 7:9 Ἀκούσας δὲ ταύτα ὦ Ἰησοῦς ἐδαύμασεν αὐτὸν, καὶ στραφεῖ τῷ ἀκολουθοῦντι αὐτῷ ὁ χήρως ἐπεν, λέγων ὡς, οὖν ἐν τῷ Ἰσραήλ τοσαύτην πίστιν εὗρον.

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

Lk 7:10 Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ περιφέρεις εὗρον τὸν δούλον ὑγιαίνοντα.

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

**Jesus Raises a Dead Man at Nain**

Lk 7:11 Καὶ ἐγένετο ἐν τῇ Εξίῃ, ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὁ χήρος πολὺς.

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

Lk 7:12 ζὸς δὲ ἤγεγεν τῇ πόλις τῆς πόλεως, καὶ ἦδος, ἐξεκομίζετο τεθνηκῶς, μονογενῆς γυναῖκα τῇ μητρὶ αὐτοῦ, καὶ αὐτή ἦν χήρα καὶ ἄλος τῆς πόλεως Ἰκανὸς ὦ σύν αὐτῆ.

12And as he approached the town gate, behold, a dead person was being carried out, the only son of his mother, and she was a widow. And a considerable crowd from the town was with her.

Lk 7:13 Καὶ ἤδος αὐτῆς ὁ κύριος ἐσπλαγχνιόθη ἐπ’ αὐτῇ, καὶ ἔπεν αὐτῇ, Μὴ κλαίε.

13When he saw her, the Lord was moved with pity for her, and he said to her, "Don't cry."

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183 7:7 The Greek verb for heal here, ἰάω, is in the 3rd person, singular, aorist, imperative, passive form, ἰαθήτω. This is difficult to construe, and that is why later copyists changed it to the simple future indicative passive form ἰαθήσεται in conformity with the Matthew account in 8:8. Perhaps the copyists thought that the imperative form reflected badly on the centurion as being too demanding, as thus: "Say in a word, and let my servant be healed." And if the copyists felt a desire to do this, it is also very possible that here is an instance of Matthew making more palatable the Greek of a written Greek original Spruchquelle as compared to Luke's more conservative and word for word reproduction, rather than the scenario that Matthew translated the Aramaic of an Aramaic Spruchquelle into the future indicative in Greek, but Luke into the aorist imperative. As for the word 'and' here, καί, it is here used as an explicative 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 εἶνοι, 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.
Lk 7:14 And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!"
Lk 7:15 And the dead man sat up, and began to speak. And he gave him back to his mother.
Lk 7:16 And fear took hold of all, and they praised God, saying, "A great prophet has been raised up among us," and, "God has come to help his people."
Lk 7:17 And this news about him spread throughout the land of the Jews and the surrounding country.

Jesus and John the Baptizer
Lk 7:18 And John’s disciples reported to him about all these things. And after calling two of his disciples to him, John said, "Are you the one who was to come, or should we expect another?"
Lk 7:20 And when they had come to him, the men said, "John the Baptist sent us to you saying, 'Are you the one who was to come, or should we expect another?'"
Lk 7:21 And in answer, he said to them, "Go and report back to John what things you saw and heard: The blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor.
Lk 7:22 And tell him, 'Blessed be whoever is not offended on account of me.' "

184 7:23 Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus’ non-abstentious lifestyle, or even what in John the ascetic’s view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was apparently a contrast to John in the following: He did not worry too much about ceremonial washing (Diattess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diattess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not fast, or at least did not teach his disciples to fast (Diattess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank...
Lk 7:24 Ἀπελθόντων δὲ τῶν ἁγγέλων Ἰωάννου, ἦρέσατο λέγειν τοῖς πρὸς τοὺς ὅχλους περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἐρήμον θέασσαθαί; Κάλαμον ὑπὸ ἄνεμου σαλευμένον;

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

Lk 7:25 Ἀλλὰ τί ἐξήλθατε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἰματίοις ἁμαρτιῶσαν; Ἰδού, οἱ ἐν ἰματισμῷ ἐνδόξω καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

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

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

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

Lk 7:27 Οὔτως ἐστίν περὶ οὗ γέγραπται, Ἰδοὺ, ἀποστέλλω τὸν ἁγγελόν μου πρὸ προσώπου σου, δέ κατασκευάσε τὴν ὀδὸν σου ἐμπροσθέν σου.

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

Lk 7:28 λέγω υἱόν, μείζον ἐν γεννητοῖς γυναικῶν Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν• ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν.

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

Lk 7:29 Καὶ πάς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου•

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

Lk 7:30 οἱ δὲ φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες υπ’ αὐτοῦ.

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

Lk 7:31 Τίνι οὖν ὁμοίωσο τοὺς ἄνθρωπος τῆς γενεᾶς ταύτης, καὶ τίνι εἰσίν ὁμιοίοι;

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

Lk 7:32 Ὁμοίοι εἰσίν παιδίως τοῖς ἐν ἄγορᾳ καθημένοις, καὶ προσφυγοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ηὐλησάμεν υἱόν, καὶ οὐκ ὄρχησαν οὐκ ἐδρηνήσασθε, καὶ οὐκ ἐκλαύσατε.

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

Lk 7:33 Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθιόν ἐστὶν μὴ πίνων οἶνον, καὶ λέγετε, Δαμιάνον ἔχει•

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

Lk 7:34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἄνθρωπον ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν.

alcohol, enabling Pharisees to dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:7). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the 2 people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see the endnote in my translation of the gospel of Matthew). It remains today, that some who consider themselves righteous are offended by these truths about Jesus' lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17

185 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
The Son of Man came eating and drinking, and you say, 'Behold a glutton and a drunkard, a friend of revenue agents and sinners.'

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

35 Regardless, wisdom is vindicated by all her children.”

A Prostitute Washes Jesus' Feet with her Tears

Lk 7:36 �uations δὲ τες αὐτῶν τῶν Φαρίσαιων ἱνα φάγῃ μετ’ αὐτῶν καὶ εἰσελθῶν εἰς τὸν ὅικον τοῦ Φαρίσαιον κατεκλήθη.

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

Lk 7:37 Καὶ ἦν ὁ Φαρισαῖος ὁ καλεῖς αὐτὸν ἐπέν ἐν ἑαυτῷ λέγων, οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἃν τίς καὶ ποταπὴ ἡ γυνὴ ἠτίς ἐπτεται αὐτῶς, ὃτι ἀμαρτωλός ἐστιν.

37 And behold, a woman who was being a sinner in that town came, who having learned that he is reclining at the Pharisee’s house, had brought an alabaster bottle of perfume.

Lk 7:38 καὶ στὰς ὑπὸ παρὰ τοὺς πόδας αὐτῶν κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτῶν καὶ ταῖς βριξιν τῆς κεφαλῆς αὐτῆς ἐξεμάσανεν, καὶ κατεφίλει τοὺς πόδας αὐτῶν, καὶ ἤλειφον τῷ μύρῳ.

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

Lk 7:39 Ἀδεμον δὲ ὁ Φαρισαῖος ὁ καλεῖς αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἃν τίς καὶ ποταπὴ ἡ γυνὴ ἠτίς ἐπτεται αὐτῶς, ὃτι ἀμαρτωλός ἐστιν.

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

Lk 7:40 Καὶ ἀποκρίθης ὁ Ἰησοῦς εἶπεν πρὸς αὐτῶν, Σίμων, ἔχω σοὶ τι εἶπεῖν. Ὁ δὲ, Διδάσκαλε, εἰπέ, φησιν.

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

Lk 7:41 Δύο χρεοφειλέται ἦσαν δανιστὶ τινι ὁ εἰς ωφειλεν δηναρία πεντακόσια, ὃ δὲ ἕτερος πεντήκοντα.

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

Lk 7:42 Ἡ ἑκόντων δὲ αὐτῶν ἀποδοῦναι ἀμφισέροις ἐχαρίσατο. Τίς οὖν αὐτῶν πλείον ἀγαπήσει αὐτῶν;

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

Lk 7:43 Ἀποκρίθης Σίμων εἶπεν, Ὑπολαμβάνω ὃτι ὁ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὄρθως ἐκρίνας.

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

187 Lk 7:36 In that time and culture, those eating a meal lay on a futon of sorts, on their sides and resting on an elbow, with their feet off the floor. That is how the woman could both stand behind him at his feet, and wipe his feet with her hair.

188 Lk 7:41 A denarius was a coin worth about a day's wages.
43In answer Simon said, "I suppose the one whom he freely forgave more." And he said to him, "You have judged correctly."
Lk 7:44 Καὶ στραφεὶς πρὸς τὴν γυναίκα, τῷ Σιμώνι ἤφη, Βλέπεις ταύτην τὴν γυναίκα; Εἰσῆλθον σου εἰς τὴν οίκιαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὐτὴ δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας, καὶ ταῖς θρίαμβος αὐτῆς ἐξέμαζεν.

44And turning toward the woman, he was saying to Simon, "Do you see this woman? Your house I entered. Water you did not give me for my feet, but this woman bathed my feet with her tears, and wiped them off with her hair. Lk 7:45 Φθίλημά μοι οὐκ ἔδωκας· αὐτὴ δὲ, ἀφ' ἣς εἰσῆλθον, οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

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

46With oil you did not anoint my head, but this woman with perfume anointed my feet.
Lk 7:47 Οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἷς πόλλαί, ὅτι ἡγάπησαν πολὺ· ὁ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγάπη.

47For which reason, I tell you, her many sins have been forgiven, that she loved much. But someone who has been forgiven little, loves little." 189 Lk 7:48 Εἰπὲν δὲ αὐτῇ, Ἀφέωνται αἱ σοὶ αἱ ἁμαρτίαι.

48And he said to her, "Your sins have been forgiven." Lk 7:49 Καὶ ἠρέαντο οἱ συνανακέμενοι λέγειν ἐν ἑαυτῶι, Ἐὰν οὖτος ἔστιν ὁ καὶ ἁμαρτίας ἀφίησιν; 49And those reclining with him began to say to themselves, "Who is this who even forgives sins?"
Lk 7:50 Εἰπὲν δὲ πρὸς τὴν γυναίκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

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

Chapter 8

Jesus' Financiers

Lk 8:1 Καὶ ἐγένετο ἐν τῷ καθεδρίας, καὶ αὐτὸς διώδεεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ ἐναγγελίζομενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ.

1And it came about after this that he traveled about through one city and village after another, proclaiming the good news of the kingdom of God. The Twelve were with him,
Lk 8:2 καὶ γυναῖκες τινὲς αἱ ἤσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενεῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ᾗ δαιμόνια ἐπτα ἐξεληλύθει,

2and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene, 190 from whom seven demons had come out;

189 7:47 Verse 47 is difficult in terms of Greek exegesis, and a translator can't help but be influenced by one's own existing beliefs regarding sin and salvation. Are the woman's many sins forgiven because she loved much? Or does she love much because her many sins are forgiven? Consult the many English translations, and you will be surprised to see which falls on which side of this problem. Nevertheless, a few things are clear: Jesus means to point out that the woman loved more because she was forgiven more. And also clear is where Jesus declared in verse 50 that it was her faith that had saved her. And it was not faith without repentance. For her weeping and humility could indicate repentance, and since Jesus knew the hearts of all humans (John 2:24–25; Diatess. 5:36), he apparently knew that in her was true repentance.
Lk 8:3 καὶ ἵωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουζάννα, καὶ ἔτεραι πολλαί, αἰτίνες διηκόνουν αὐτοῖς ἀπὸ ἐκ τῶν ὑπαρχόντων αὐτῶν.

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

The Parable of the Sower

Lk 8:4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευμένων πρὸς αὐτὸν, ἐπένει διὰ παραβολῆς,

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

Lk 8:5 Ἐξήλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. Καὶ ἐν τῷ σπείρειν αὐτόν, δὲ μὲν ἔπεσεν παρὰ τὴν ὠδὸν, καὶ κατεπαθήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

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 φυέν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.

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

Lk 8:7 Καὶ ἔτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό.

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

Lk 8:8 Καὶ ἔτερον ἔπεσεν εἰς τὴν γῆν τὴν ἁγαθήν, καὶ φυέν ἐποίησεν καρπὸν ἐκατονταπλασίονα. Ταῦτα λέγων εἶρων, ὁ ἐξὸν ὡτα ἀκούειν ἀκούετω.

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

The Parable of the Sower Explained

Lk 8:9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τις αὐτῆ εἰ ἡ παραβολή,

9 And his disciples asked him the intent191 of this parable,

Lk 8:10 ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν.

10 and he said, "To you it is given such that you will know the mysteries of the kingdom of God, but to the rest in parables.192 so that, "Though seeing, they will not see, and though hearing, they will not understand."193

190 8:2 A Magdalene is someone who is from the town of Magdala, just as a Seattleite is someone who is from the city of Seattle.
191 8:9 The Greek word is the 3rd person, singular, present, optative form of the verb 'to be.' It says, literally, "What is the being of this parable?" Except in optative mood. "What is this parable supposed to be?" Except there must be a word which encompasses both 'meaning' and 'reason for being.' Thus, "What is this parable meant to accomplish?" The word 'essence' comes to mind, but 'essence' does not include the "reason why you speak in parables" idea. The word 'intent' encompasses the meanings "import, significance, and meaning," and also the mood of potential. We know this 'why' meaning must be part of the meaning of the disciples' question, both because of Jesus' answer, explaining 'why' he used parables; and also from the parallel account in Matthew 13:10, where the disciples say simply, "Why do you speak to the people in parables." (In Mark it is very ambiguous.) Luke elsewhere in his Greek uses the word 'to be' for the meaning and intent of impersonal events. See for example, Acts 2:12, where in reference to the disciples' speaking in dozens of languages simultaneously, the onlookers say, literally, "What does this wish to be?" But instead of the verb 'to be' in the optative mood, 'to be' is an infinitive, and the verb 'thel' for 'wish, will' is used with it. However, Luke uses the exact same inflection of this same verb in Luke 3:15 as here in 8:9, where the crowd wonders if John the Baptizer might possibly be the Messiah.
192 8:10a Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of
Lk 8:11 "Estin de autē hē paraβολή· O sporos estin o logos tou theou.

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

Lk 8:12 Oi de para tēn dovon eisoin oi akousantes, eita erxetai o diabolo kai airei ton logoson apō tis karbdias autōn, Ima mi pisteusantes souwōsin.

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

Lk 8:13 Oi de epī tis petras oii, ostan akouoωsin, meta chara dechontai ton logoson, kai ooutoi riαn ouk exουsin, ois proes kairōn pisteusousin, kai en kaiρo peirasmou arisontai.

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

Lk 8:14 To de eis tas akandas peison, ooutoi eisain oi akousantes, kai upo merimnōn kai ploutou kai ηδονων tou bito poreunomenoi symvignonai, kai ou telesfroousin.

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

Lk 8:15 To de ein tē kalē γη, ooutoi eisain otiines en karbdia kalē kai agathē, akousantes ton logoson katexousin, kai karfroousin en upomôni.

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

Lk 8:16 Oudēis de λührōn ἄφας καλύπτει αὐτόν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ᾧ ἵνα οἱ εἰσπροερομένοι βλέπωσιν τὸ φῶς.

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

Lk 8:17 Oi gar estin kruptōn, ò ou phanerōn geniēsetai oude ἀπόκρυφον, ò ou mi gnwsthē kai eis phanerōn ἔλθη.

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

Lk 8:18 Bλέπετε οὖν πῶς ἀκουέτε· δς ἂν γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ δς ἂν μὴ ἔχει, καὶ δ δοκεῖ ἔχειν ἀρθήσεται απ’ αὐτοῦ.

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

Jesus' Mother and Brothers

Lk 8:19 Paregenveto de prōs autōn hē μήτηr kai oi ἀδελφοὶ αὐτῶν, kai ouk ηδύναντο συντυχεῖν αὐτῶ diā tōn ὄχλον.

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

Lk 8:20 Ἀπηγέλη δὲ αὐτῶ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστίκασιν ἐξω, ἰδεῖν θέλοντές σε.

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

Lk 8:21 O de ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοὶ μου οὗτοι εἰσίν, οἱ τὸν λόγον τοῦ θεοῦ ἀκουοντες καὶ ποιοῦντες.

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

result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."
Jesus Commands the Elements

Lk 8:22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.
22And it came about during one of those days that he and his disciples had gotten into a boat, that he said to them, "Let’s cross over to the other side of the lake." And they put out to sea.
Lk 8:23 Πλεούντων δὲ αὐτῶν ἀφόσισαν• καὶ κατέβη λαίλαψ ἁνέμου εἰς τὴν λίμνην, καὶ συνεπλήρωντο, καὶ ἐκκινήθησαν.
23And as they sailed, he fell asleep. And a storm of wind came down onto the lake, and they were being swamped, and in great danger.
Lk 8:24 Προσελθόντες δὲ διῆγεναν αὐτὸν, λέγοντες, Ἐπιστάτῃ, Ἐπιστάτα, ἀπολλύμεθα. ο̣ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἁνέμῳ καὶ τῷ κλύδωνι τοῦ ὦδατος• καὶ ἐπαύσαντο, καὶ ἐγένετο γαληνή.
24And after approaching him, they roused him, saying, "Master, we are going to die!" And when he was awake, he rebuked the wind, and the roughness of the water, and they stopped, and it was calm.
Lk 8:25 Εἶπον δὲ αὐτοῖς, Ποῦ ἢ πίστες ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἅλλον, Τίς ἄρα οὕτως ἐστίν, ὅτι καὶ τοῖς ἁνέμοις ἐπιτάσσει καὶ τῷ ὦδατι, καὶ ὑπακούουσιν αὐτῷ;
25And he said to them, "Where is your faith?" But they were amazed and fearful, saying to one another, "Who then is this? For he even commands the wind and the water, and they obey him!"

The Legion of Demons Near Gadara

Lk 8:26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἡτίς ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.
26And they sailed down into the territory of the Gadarenes,194 which is opposite Galilee.
Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησαν ἀνήρ τις ἐκ τῆς πόλεως, ἢκων δαιμόνια• καὶ χρόνῳ ἴκανῷ, καὶ οὐκ ἐνεδύσατο ἰμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.
27And as he was going on shore, a man from the town met him, demon-possessed, and not having put clothes on for quite some time, and who was living not in a house but in the tombs.
Lk 8:28 Ἰδὼν δὲ τὸν ἤνωκόν, ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοί καὶ σοι, ἤνωκόν, ὡς ὄνθε γένοι σου, Δέομαι σοι, μή με βασανίσῃς.
28And when he saw Jesus, he fell down before him crying out, and in a loud voice he said: "What business is there between you and me, O Jesus, you son of the Most High God? I beg you, do not torture me!"
Lk 8:29 Παρῆγγελεν γὰρ τῷ πνεύματι τῷ ἀκάθαρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου• πολλοῖς γὰρ χρόνοις συνηπάκει αὐτῶν, καὶ ἐδοσμενεῖτο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρρήσας τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.
29For he was commanding the evil spirit to come out of the man. For many times it had possessed him, and he would be bound with chains and leg irons, and guarded, but tearing the bonds apart, he would be driven by the demon into solitary places.

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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 Γερασηνῶν, and the UBS5 gives that a {C} rating of certainty.
Lk 8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι δομά ἔστιν; Ὅ δὲ εἶπεν, Λεγεῖν, ὃτι εἰσῆλθεν δαιμονία πολλὰ εἰς αὐτὸν.

30And Jesus questioned him: “What is your name?” And he said, “Legion.”195 For many demons had entered into him.

Lk 8:31 Καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἀβυσσόν ἀπέλθῃν.

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

Lk 8:32 Ἡν δὲ ἐκεί ἀγέλη χοίρων ἰκανῶν βοσκομένων ἐν τῷ δρει• καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθῇν. Καὶ ἐπέτρεψεν αὐτοῖς.

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

Lk 8:33 Ἐξελόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοῖρους• καὶ ἔρρησαν ἡ ἀγέλη κατὰ τὸν κρημνὸν εἰς τὴν λίμνην, καὶ ἀπεπνίη.

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

Lk 8:34 Ἐκδόντες δὲ οἱ βοσκοντες τὸ γεγονός ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγροι.

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

Lk 8:35 Ἐξῆλθον δὲ ἵδειν τὸ γεγονός• καὶ ἠλθὼν πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἀνθρώπον ἄφ' οὗ τὰ δαιμόνια ἐξῆλθον, ἰματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ• καὶ ἐφοβήθησαν.

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

Lk 8:36 Ἀπήγγειλαν δὲ αὐτοῖς οἱ ἐκδόντες πῶς ἔσωθεν ὁ δαιμονισθείς.

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

Lk 8:37 Καὶ προῆτον αὐτὸν ὅπου τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπέλθειν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο• αὐτὸς δὲ ἐμβάς εἰς πλοῖον ὑπέστρεψεν.

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

Lk 8:38 Ἐξῆλθον δὲ αὐτῶ ὁ ἀνήρ ἄφ' οὗ ἐξηλοῦθεν τὰ δαιμόνια εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,

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

Lk 8:39 Ὕποστρέφει εἰς τὸν οἶκον σου, καὶ δημοῖο ὃς ἐποίησεν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ’ ὅλην τὴν πόλιν κηρύσσων δοκα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

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

195 830 Among the Romans a legion was a select body of soldiers—a complete army of cavalry and infantry, numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus totaling about 10,000. The legion was divided into ten cohorts of 1,000 each. In this case, a more general meaning of the word legion probably applies: a very large number.
A Dead Damsel and a Sick Woman

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

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

Lk 8:41 Καὶ ἦδεν ἄνηρ ᾨνωμα Ἰαίρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπήρχεν, καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθείν εἰς τὸν ὦκον αὐτοῦ·

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

Lk 8:42 οτι θυγάτηρ μονογενής ἦν αὐτῷ ως ἔτων δώδεκα, καὶ αὐτή ἀπέθηκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

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

Lk 8:43 Καὶ γυνὴ οὖσα ἐν ῥούσῃ αὐτοῦ ἐπὶ ἔτων δώδεκα, ἦτις ἱεροῦ προσαναλώσασα ὅλον τὸν βίον οὐκ ἤχυσεν ἀπ’ οὗδενος θεραπεύῃ.

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

Lk 8:44 προσελθόσα διόθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱεροῦ αὐτοῦ· καὶ παραχρῆμα ἔστη ἢ ῥόοι τοῦ αἰματος αὐτῆς.

44came up behind and touched the tassel197 of his cloak, and immediately her flow of blood stopped.

Lk 8:45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ἦ αἵματός μου; Ἀρνομένων δὲ πάντων, εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθληβοῦσιν.

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

Lk 8:46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατο μοι τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ’ ἔμου.

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

Lk 8:47 Ἰδοὺ δὲ ἢ γυνὴ ὅτι οὐκ ἤλθεν, τρέμουσα ἤλθεν, καὶ προσελθόσα αὐτῷ, δι’ ἧν αἰτίαν ἤψατο αὐτοῦ ἀπῆγαγεν ἑνώπιον παντός τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.

47Then the woman, seeing that she was not going unnoticed, came, trembling.198 And falling at his feet, she related before all the people the reason she had touched him, and how she had been instantly healed.

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

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

Lk 8:49 Ἡτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρά τοῦ ἄρχισυναγωγοῦ, λέγων ὅτι Θεσθήκεν ἡ θυγάτηρ σου· μηκέτι σκύλλεν τὸν διδάσκαλον.

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

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196 8:43 ἀπ’ οὗδενος θεραπεύῃναι - literally, from anyone to receive to heal. For the verb θεραπεύω – therapeúō is in the passive infinitive form, the same ablative construction as in Acts 17:25, where it is said God need not receive any help or service from (ἀπό) human hands.

197 8:44 See Numbers 15:38, Deut. 22:12

198 8:47 The reason for her fear was probably because she knew she had violated the Rabbi’s cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.
Lk 8:50 'Ο δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μή φοβοῦ• μόνον πίστευσον, καὶ σωθήσεται.

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

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

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

Lk 8:52 Ἐκλαίαν δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπεν, Μή κλαίετε• οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

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

Lk 8:53 Καὶ κατεγέλων αὐτὸν, εἰδότες ὅτι ἀπέθανεν.

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

Lk 8:54 Αὐτός δὲ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν λέγων, Ἡ παῖς, ἐγείρε.

54Then, holding her hand, he called out, as follows: "Damsel, wake up!"199

Lk 8:55 Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρήμα• καὶ διέταξεν αὐτῇ δοθήναι φαγεῖν.

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

Lk 8:56 Καὶ ἐξέτησαν οἱ γονεῖς αὐτῆς• ὁ δὲ παρῆγγελεν αὐτοῖς μηδεὶς εἶπεν τὸ γεγονός.

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

Chapter 9

Jesus Sends Out the Twelve

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

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

Lk 9:2 Καὶ ἀπέστειλεν αὐτοὺς ἤρμοσσεν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἴσοθαι.

2And he sent them to proclaim the kingdom of God and to cure.200

Lk 9:3 Καὶ εἶπεν πρὸς αὐτούς, Ἡμῖν ἀφαίτητα εἰς τὴν ὅδόν• μὴτε ῥάβδους, μὴτε πῆραν, μὴτε ἄρτον, μὴτε ἀργύριον, μὴτε ἄνυ δύο χιτώνας ἔχειν.

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

199 854 The Greek verb ἐγείρω would generally mean "rouse yourself; wake up; get up." In figurative use it means, "wake up from death," or in the passive, "be raised from the dead." So also with the Greek word ἀνίστημι which means "stand up," but which spiritually means "rise from the dead."

200 922 text ἱσάβα B 2206 syr-c₂ WH NA25 ἄσθενοντάς θεραπεύειν 1424 ἱσάθα τοὺς ἄσθενες Ν Α Δ Λ ᾿Ψ ᾿Γ 33 157 205 579 1071 1241 1612 2786 ᾿Aaur, ᾿bc, ᾿cd, ᾿e, ᾿f2, ᾿L, ᾿q, ᾿r vg arm (eth) geo SBL TH [NA28] {C} ἱσάθα τοὺς ἄσθενες 070 ἱσάθα τοὺς ἄσθενοντας ᾿F W ἱσάθα τοὺς ἄσθενοντας Σ Ε Κ Μ Υ Χ Τ Γ Θ Λ Π 0211 ᾿f13 28 69 180 565 597 700 892 1006 1009 1010 1079 1195 1216 1230 1242 1243 1253 1292 1342 1344 1365 1505 1546 1646 2148 2174 2882 M Lect slav TR RP ἱσάθα τοῖς ἄσθενοντας 407 435 ᾿i ᾿f laq ᾿P45 ᾿P53 G N P QT. I think the additions were only natural and that the variety of them betrays their spuriousness.

201 933 text μητήρ ῥάβδους Α C Κ Ο U Γ Δ Α Π 28 565 700 2882 Μ Ρ TR RP μητήρ ῥάβδους 2 μητήρ ῥάβδου 579 μητήρ ῥάβδου Ν Α Β Ε* D F Λ Μ Ψ ᾿f13 33 157 1071 1424 TH NA28 {C} laq ᾿P45 ᾿P53 G N P QT. The
4"And into whatever house you might enter, there remain, and from there go forward.

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."

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

Herod Hears of Jesus

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

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

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

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 staves 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 (for lack of automobile roads in my part of New Guinea). But we have no reason to think here that any of the disciples was lame or injured. The only other reason that I could come up with as a reason why the disciples 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 disciples, 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 And then changing purposes, they reported to him what things they had done. Then he took them, and retreated in private toward a town called Bethsaida. 

Lk 9:11 But the crowds who knew, followed him. So, welcoming them, he spoke to them about the kingdom of God, and the ones having need of healing, he cured. 

Lk 9:12 But the daylight began to decline, and the twelve approached and said to him, "Dismiss the crowd, so they can go to the surrounding villages and farms to sleep and find supplies. Because here, we are in a remote place." 

Lk 9:13 And he said to them, "You give them something to eat." But they said, "We have no more than five loaves and two fish, unless we were to go and buy food for all this crowd."

Lk 9:14 Then a man, a servant of the synagogue, with his five loaves and two fish, unless we were to go and buy food for all this crowd."

Lk 9:15 And he said to them, "Get them to recline in groups of about fifty each."

Lk 9:16 And they did so, and got them all to recline.

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203 9:10 Καὶ ὑποστρέφοντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ δόσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησαν κατ' ἴδιαν 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.

Lk 9:11 Οἱ δὲ όχλοι γνόντες ἡκολούθησαν αὐτῶν· καὶ ἀποδεξάμενος αὐτοὺς, ἔλαλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἱάτο.

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 ὕρξατο κλίνειν· προσελδόντες δὲ οἱ δώδεκα εἶπαν αὐτῶ, Ἀπόλυσον τὸν όχλον, ἵνα πορευθῆντες εἰς τὰς κόκλως κώμας καὶ ἄγροις καταλύσωσιν, καὶ εὕρωσιν ἑπιστοιμον· ὅτι ὠδὲ εἰς ἔρημων τόπω ἠσμέν.

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

Lk 9:13 Εἶπεν δὲ πρὸς αὐτούς, Λότε αὐτοῖς ὑμεῖς φαγείν. Οἱ δὲ εἶπαν, Οὐκ εἰσίν ὑμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἱθύδες δύο, εἰ μήτι πορευθῆντες ἡμεῖς ἀγοράσωμεν 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 Ἡ τεν γὰρ ὠρέτε ἄνδρες πεντακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλίσιας ἡμῶν ἄνα 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 οὕτως· καὶ κατέκλιναν ἄπαντας.

15And they did so, and got them all to recline.
Lk 9:16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἱχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλάβησεν αὐτούς, καὶ κατέκλασεν, καὶ ἔδιδον τοῖς μαθηταῖς παραθέσαι τῷ ὄχλῳ.

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

Lk 9:17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες Καὶ ἤρθη τὸ περισσέονταν αὐτοῖς κλασάματων, κόρφινοι δώδεκα.

And 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 ἔγενετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας, συνήσαν αὐτῷ οἱ μαθηταὶ καὶ ἐπηρώτησαν αὐτοὺς, λέγων, Τίνα με λέγουσιν οἱ δόχλοι εἶναι;

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

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

And 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, Ἡμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν χριστὸν τοῦ θεοῦ.

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

Jesus Predicts His Death

Lk 9:21 Ὅ δὲ ἐπιτιμήσας αὐτοῖς παρῆγγειλεν μηδενί λέγειν τούτο,

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

Lk 9:22 εἰπὼν ὅτι Δεί τὸν οἶνον τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθήσεται ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερών καὶ γραμματέων, καὶ ἀποκτανθήσεται, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

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

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

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

Lk 9:24 Ὅς γὰρ ἀν θέλῃ τὴν ψυχήν αὐτοῦ σῶσαι, ἀπολέσει αὐτὴν· δὸς δὲ ἀν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἕνεκεν ἐμοῦ, οὐδός σώσει αὐτὴν.

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

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204 9:23 txt kat' ἡμέραν Ψ⁵ Κ⁶-²b A B K L M R W Y Θ Π Ξ Ψ ע f¹³ 33 69 157 700 892 1071 1241 1342 2542 it|surf.
vg syr-c-p-h* copsesmu be Did TR TH NA28 l/f / omit Κ⁶-²b C D U X Γ Δ 2 28 565 579 1424 Μ it syr-h⁷μ κopses Or? RP lac Φ⁶5 F N P Q T 13
Lk 9:25 Tί γὰρ ὄφελέται ἄνθρωπος, κερδῆσας τὸν κόσμον ὅλον, ἕαυτὸν δὲ ἀπολέσας ἢ ἣμιμωθείς;
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 ἑαυτῷ ἐπαισχυνθῇ μὲ καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἄνθρωπον ἐπαισχυνθῆσεται, ὡσπου ἔλθῃ 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 Εἶδον δὲ ὅμως ἄλλημα, εἰσίν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσωνται θανάτου, ἐως ὅ ἐνδικήν 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 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέρας ὥρας, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Λέωνον, ἀνέβη εἰς τὸ ὄρος προσεύχοντα.
28And it came about, something like eight days after these words, that having taken Peter and John and James, he went up into the mountain, to pray.
Lk 9:29 Καὶ ἐγένετο, ἐν τῷ προσεύχοντα αὐτόν, τὸ ἐίδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἀνθρωπόμος αὐτοῦ λευκὸς ἐξαστράτηκε.
29And it came about that as he prayed, the appearance of his face was different, and his clothes were a glistening white.
Lk 9:30 Καὶ ἑοῖς, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας,
30And behold, two men were conversing with him, who were Moses and Elijah,
Lk 9:31 οἱ ὀφθάλμος ἐν δόξῃ ἔδειξαν τὴν ἔξοδον αὐτοῦ ἢν ἤμελλεν πληροῦν ἐν Ἠροδοτῷ.
31who, having been made visible in glory, were relating about the exodus
32οἵ, 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 οἱ δὲ Πέτρος καὶ οἱ σύναν αὐτῷ ἦταν βεβαιμένοι ὧπως διαγραφομένοις δὲ εἰδὼν τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστάτως αὐτῷ.
32But Peter and the ones with him were heavy-eyed with sleepiness. But when they had fully waken up, they saw his glory, and the two men standing with him.
Lk 9:33 Καὶ ἐγένετο, ἐν τῷ διαχωρίζοντα αὐτοῦ ἀπ’ αὐτοῦ, ἐπινῦν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἔστιν ἡμᾶς ὦδε εἶναι• καὶ ποίησαμεν σκηνὰς τρεῖς, μίαν οὐ, καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλίαν• μὴ εἰδὼς ὃ λέγει.
33And it came about that as those were moving off from Jesus, Peter said to him, "O Master, it is good for us to be here, and we should make three shelters, one for you and one for Moses and one for Elijah." (Not knowing what he is saying.)
Lk 9:34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφελὴ καὶ ἐπεσκίαζεν αὐτοὺς• ἐφοβηθήσαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφελήν.
34And as he was saying these things, a cloud came, and it began to overshadow them. And they were afraid as they went into the cloud.

205 9:31 A euphemism for death, like our phrase, "passing on."
And a voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him." Lk 9:35

And it came about that during the following day, as they were coming down from the mountain, a large crowd met him. Lk 9:36

And behold, a man in the crowd shouted out, saying, "Teacher, I beg of you to look at my son; because he is my only born, and I have only one son." Lk 9:40

And in response Jesus said, "O unbelieving and perverted generation, how long must I be with you, and put up with you? Bring your son here." Lk 9:41

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

The Disciples Accused of Impotence to Heal

Lk 9:37 "A voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him."" Finally, the disciples were convinced, and they kept quiet and told no one in those days anything that they had seen.

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 "A voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him."" Finally, the disciples were convinced, and they kept quiet and told no one in those days anything that they had seen.
Lk 9:43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ.

43And all were struck by the majesty of God. And while everyone marvelled at all that he was doing, he said to his disciples, Lk 9:44 θέσθε όμεις εἰς τὰ ὄτα ὑμῶν τοὺς λόγους τούτους· ὄ γὰρ ύιός τοῦ ἀνθρώπου μέλλει παραδίδεσθαι εἰς χείρας ἀνθρώπων.

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

Lk 9:45 ὂi δὲ ἤγνωσαν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθώνται αὐτὸ· καὶ ἐφοβοῦντο ἐρωτηθῇ αὐτὸν περὶ τοῦ ῥήματος τούτου.

45But they were not understanding this statement, and the meaning was being kept hidden from them, with the result that they did not see it.208 And they were afraid to ask him about this statement.

Who Is the Greatest?

Lk 9:46 Εἰςήλθεν δὲ διάλογισμός ἐν αὐτοῖς, τὸ τίς ἂν εἴη μεῖζον αὐτῶν.

46So209 contention came into them, as to who of them was greatest.211 Lk 9:47 ὁ δὲ Ἰησοῦς εἶδώς τὸν διάλογισμόν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ.

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

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207 9:44 Turned over to, delivered into the custody or jurisdiction of.
208 9:45 The verb "to see" in the Greek is in the infinitive form, which DeBrunner [§391(5)] says is an "infinitive of result." This would mean that, instead of the meaning being hidden "with the intended purpose that they would not see it," the sense would be a little weaker, that it was hidden from them, "and the result was that they did not see it."

209 9:46a Verse 46 begins with the conjunctive or transitional particle δὲ. The sense seems to be still connected to v. 45, in that there, Jesus admonished them to be sure to understand that he was soon going to be apparently defeated, but they did not understand this, and indeed, as illustration that they did not understand, a contention next arose in them as to who of them is greatest in Jesus’ imminent (so they thought) rising to rule over Israel.

210 9:46b The Greek phrase is the verb εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς. Εἰσέρχομαι means "enter into," and the preposition ἐν would usually mean "in," but speaking of a group, here as a plural, could mean "among." The BAG lexicon gives two possibilities for εἰσέρχομαι, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Eis." says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the ἐν here in Luke 9:46 is an example of the "hyper-correct use of "en" (in) for "eis" (into), the most obvious and certain of which are Lk 9:46 'came into them, into their hearts' (cf. v. 47).... The thing for Blass that reinforces in his mind that the debate "entered their hearts," is that in the next verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.

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 discourse.

212 9:47 ἤτοι εἶδος ἐκ τῆς θείας ἰδιότητας τοῦ Χριστοῦ. Ἐκ τῆς θείας ἰδιότητας τοῦ Χριστοῦ, διὰ τῆς ἅγιας τῆς πάντων θείων θείας ἰδιότητας, ἐκ τῆς θείας ἰδιότητας τοῦ Χριστοῦ.
Lk 9:48 καὶ ἐπεν αὐτοῖς, ὡς ἦν δέξηται τούτο τὸ παιδίον ἐπὶ τῷ ὄνοματι μου ἐμὲ δέχεται· καὶ ὡς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὡς γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ύπάρχων ἄρτος ἐστίν μέγας.

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

Do Not Hinder Other Camps of God's People

Lk 9:49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομεν τινα ἐπὶ ἐν τῷ ὄνοματι σου ἐκβάλλοντα δαιμόνια· καὶ ἐκκολούσεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

49And in response, John said, "Master, we saw someone casting out demons in your name, and we tried to stop213 him; for he is not following you together with us."214

Lk 9:50 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὥς γὰρ οὐκ ἐστίν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

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

Jesus Rejected by a Samaritan Village

Lk 9:51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον ἐστίρισεν τοῦ πορεύεσθαι εἰς Ἰεροσολῦμον.

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

Lk 9:52 καὶ ἀπέστειλεν ἄγγελοὺς πρὸς προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς ἐτοιμάσαι αὐτῷ.

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

Lk 9:53 Καὶ οὐκ ἐδέχαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευθέντος εἰς Ἰεροσολῦμον.

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

Lk 9:54 Ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰπὼμεν πῦρ καταβαίνῃ ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλώσαι αὐτοὺς.

54And when they saw this, the disciples James and John said, "Lord, do you will that we command fire to come down from heaven and consume them?"215

Lk 9:55 Ἐσταφεῖ τοῖς δὲ ἐπέστρεψαν αὐτοῖς.

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

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213 9:49a The Greek verb for "stop" or "bar," κωλύω, is in the imperfect form, which DeBrunner in §326 says is a "conative imperfect," which means "tried to prevent." A little over half of my English translations agree, and render this as "tried to stop," or something similar.

214 9:49b According to DeBrunner, BDF §191(1), this is an "associative (commitative) dative," thus, not meaning "following us," but rather, "following [you] together with us."

215 9:54 txt Πολιτιστική τραγωδία παλαιοκελάδον: "Our Father, the God of our ancestors, is not angry at them for saying this."

216 9:55: The noun τοῖς is an accusative of direction, not a dative. A little over half of my English translations agree, and render this as "to them," or something similar.

217 The Greek verb for "rebuke," κωλύω, is in the imperfect form, which DeBrunner in §326 says is a "conative imperfect," which means "tried to prevent." A little over half of my English translations agree, and render this as "rebuked them," or something similar.
And they moved on, to a different village.

The Cost of Following Jesus

Lk 9:56 Καὶ ἐπορεύθησαν εἰς ἔτεραν κώμην.

56And they moved on, to a different village.

Lk 9:57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέν τις πρὸς αὐτῶν, Ἁκολουθῆσοι σοι ὅπου ἐὰν ἀπέρχῃ.

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

Lk 9:58 Ὁ Μαρκιών Χρυσοστόμος Διδυμὸς ΤΗ ΝΑ28 {Α} ἔκα 

58And Jesus said to him, "The foxes have dens, and the birds of the sky, nestling places, but the Son of Man has nowhere he can lay his head."

Lk 9:59 Εἶπεν δὲ πρὸς ἔτερον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπεν, Κύριε, ἐπιτρέψον μοι ἀπελθόντι πρῶτον δᾶφνα 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 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἀρείς τοὺς νεκροὺς βάφατε τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

60But Jesus said to him, "Leave those who are dead to bury their dead themselves; and you, after you have come away,218 you publicize the kingdom of God."

Lk 9:61 Εἶπεν δὲ καὶ ἔτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπιτρέψον μοι ἀποτάξασθαι τοῖς εἰς τὸν ὀδόν μου.

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

216 9:55txt  ¹⁶ Ὅ  ⁷ N A B C E G H L S V W Δ Ξ Ψ Ω 047 0211 28 33 157 565 892 1009 1010 1071 1241 1342 1424 1675 2786 Lectpt, AD 1/3  ἔκατον  ὅταν  ἐπετεῖν pto, ethP slavmm Basil Cyril-Jerusalem Jerome TH NA28 [A]  add ὁ γὰρ Ἰησοῦς τοῦ ἀνθρώπου ὁ λεγόμενος οὐκ ἤθελεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ ὁσάτα K M Y Π f 13 2 346 2542 2882 itc;i,f,pal arm goth slavpt Ambrosiaster Ambrose Clement: Chrysostom Epiphanius Didymus TR HF RP  add ὡς άδεια, ὅταν ὁ λεγόμενος οὐκ ἤθελεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ οὐσία Ω 124 700 1216 1230 1253 1646 add ὁ θεός τοῦ ἀνθρώπου ἠθέλεν ψυχὰς ἀνθρώπων ἀποκτείνει, ἀλλὰ οὐσία. Γ add ὁ γὰρ Ἰησοῦς τοῦ ἀνθρώπου ἠθέλεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ οὐσία Θ f 69 579 788 1195 itา,b,r1 add ὁ θεός τοῦ ἀνθρώπου ἠθέλεν ψυχὰς ἀπολέσαι, ἀλλὰ οὐσία itа,b,r1 vg These are other witnesses for the TR/HF reading, which are not listed in Swanson or UBS3, so I don’t know which of the minor variants they have: 180 205 597 1006 1079 1230 1242 1243 1253 1292 1344 1505 1546 1644 2542.

217 9:55-56txt  ¹⁶ Ὅ  ⁷ N A B C E G H L S V W Δ Ξ Ψ Ω 047 0211 28 33 157 565 669 892 1009 1010 1071 1241 1342 1424 1675 2786 Lectpt, AD 1/3  ἔκατον  ὅταν  ἐπετεῖν pto, ethP slavmm Basil Cyril-Jerusalem Epiphanius Jerome Marcion Chrysostom Didymus TH NA28 [A]  add ὁ γὰρ Ἰησοῦς τοῦ ἀνθρώπου οὐκ ἠθέλεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ ὁσάτα K M Y Π f 13 2 346 2542 2882 itc;i,f,pal arm (goth omit ἀνθρώπων) Clement: Ambrose TR HF RP  add ὁ θεός τοῦ ἀνθρώπου ἠθέλεν ψυχὰς ἀνθρώπων ἀποκτείνει, ἀλλὰ οὐσία. U 124 700 1216 1230 1253 1646 add ὁ θεός τοῦ ἀνθρώπου ἠθέλεν ψυχὰς ἀνθρώπων ἀποκτείνει, ἀλλὰ οὐσία. Γ add ὁ γὰρ Ἰησοῦς τοῦ ἀνθρώπου ἠθέλεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ οὐσία Θ f 69 579 788 1195 itа,b,r1 add ὁ θεός τοῦ ἀνθρώπου ἠθέλεν ψυχὰς ἀπολέσαι, ἀλλὰ οὐσία itа,b,r1 vg These are other witnesses for the TR/HF reading, which are not listed in Swanson or UBS3, so I don’t know which of the minor variants they have: 180 205 597 1006 1079 1230 1242 1243 1253 1292 1344 1505 1546 1644 2542.

218 9:56 Or, "after you have gone away." It could mean, either after the man leaves Jesus, or after the man leaves (comes away from) the dead. In Greek, the word for "come" was the same as the word for "go." The context here allows the possibility of either. Something else to think about is that in this one conversation between Jesus and the man who wanted to bury his father, three different Greek words were used that could be translated "leave" in English: ἐπιτρέψω ("give me leave"), ἀπέρχομαι (twice, "go off" and "come away"), and ἀφίημι ("leave").
Lk 9:62 Εἶπεν δὲ ὁ Ἰησοῦς Ὀθδεῖς, ἐπιβαλῶν τὴν χεῖρα ἐπ’ ἀρτον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετῶς ἔστιν 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 ἀνάδειξεν ὁ κύριος ἑτέρους ἐβδομηκόντα δύο, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἦμελλεν αὐτὸς ἐρχεσθαι.

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 Ἐλεγεν δὲ πρὸς αὐτοὺς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὁλίγοι· δεῖ ὡς ὁ κύριος τοῦ θερισμοῦ, ὅπως ἐργάταις ἐκβάλη 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 ἵδου, ἀποστέλλω ύμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

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

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

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

Lk 10:5 Εἰς ὃν ἄν 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 εἰάν ἔκει ἡ οἰκίας εἰρήνης, ἐπαινάπαινται ἐπὶ αὐτοῦ ἡ εἰρήνη ύμῶν· εἰ δὲ μὴ γε, ἐφ' ύμᾶς ἀνακάμψει.

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

Lk 10:7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Μη 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 ὃν ἄν πόλιν εἰσέρχησθε, καὶ δέχωνται ύμᾶς, ἐσθίετε τὰ παρατιθέμενα ύμῖν,

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 αὐτοῖς, ἢγγικεν ἐφ' ὑμᾶς ἢ βασιλεῖα τοῦ θεοῦ.
9and heal the sick in it, and say to them, 'The kingdom of God has drawn over you.'

Lk 10:10 Εἰς ἥν δὲ ἀν πόλιν εἰσέλθητε, καὶ μὴ δεχόντες ὑμᾶς, ἐξελθόντες εἰς τὰς πλατεῖς αὐτῆς ἐπάτη.
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 κοινωνόν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀποσασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκετε, ὅτι ἢγγικεν ἡ βασιλεία τοῦ θεοῦ.
11'Even the dust sticking to us from your town onto our feet, we are shaking off to you. Even so, know this, that the kingdom of God has drawn near.'

Lk 10:12 Λέγω ὑμῖν ὅτι Ἐσδούμως ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
12'I assure you, it will be more bearable for Sodom in That Day, than for that town.

Lk 10:13 Οὐάι σοι, Χαραζίν, οὐάι σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἔγεννησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἃν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετανόησαν.
13'Woe to you, Khorazin! Woe to you, Bethsaida! For if the miracles that took place in you in took place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

Lk 10:14 ΠΛΗΝ ΤΥΡΩ ὕποτέρετον ἔσται ἐν τῇ κρίσει, ὅτι ὑμῖν.
14'In any case, it will be more bearable in the judgment for Tyre and Sidon than for you.

Lk 10:15 Καὶ οὐ, Καπερναοῦμ, μὴ ἔως οὐρανοῦ ὑψώθησιν; ἔως τοῦ Ἀδοῦ καταβήσῃ.
15'And you, Capernaum, will you be exalted up to heaven? You will go down to Hades!

Lk 10:16 Ὅ ἄνευν ὑμῶν ἐμὸν ἁκούει· καὶ ὁ ἀδετῶν ὑμᾶς ἐμὲ ἁθέτει· ὃ δὲ ἐμὲ ἁθέτων ἁθετεῖ τὸν ἄποστειλάντα με.
16'The person who listens to you is listening to me, and the one rejecting you, is rejecting me. And the one rejecting me, is rejecting the one who sent me.'

Lk 10:17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρὰς λέγοντες, Κύριε, καὶ τὰ δαιμόνια υποτάσσεται ἡμῖν ἐν τῷ ὅνοματί σου.
17'And the seventy-two returned, with joy, saying, "Lord, even the demons submit themselves to us in your name."

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222 10:15 This sentence is quite different in the Majority Text, as also Matthew 11:23. It appears that what I have above, is the original reading. But various transcriptional factors involving the way Greek was written without spaces between words (see the UBS Textual Commentary) and also seemingly a better contextual sense, caused copyists to change the verbs from "will you be exalted" to "you who are exalted," and from "you will go down," to "you will be brought down." Regarding the "You Capernaum, you who are exalted to heaven," the context speaks of what chance each city had to see the light, and experience the kingdom of God having drawn near over them. It does make sense to me, as perhaps to some of the manuscript copyists, that the point Jesus is making is that Capernaum, having been Jesus' base of operations, and his "own town," had already been lifted up to heaven, compared to any other town, in terms of the kingdom of heaven having drawn near. But the UBS textual commentary says, "The unexpected expression, 'And you, Capernaum, will you be exalted to heaven?' is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language."

223 10:17 txt ἐβδομήκοντα δύο Ὑ P BD R 0181 372 ἰταυτάρκης l vg syr,hom copia,hom arm geo Diatess Adam AposCon (Ambrosiaster) Aug SBL (NA28 [δύο]) [c] // ἐβδομήκοντα Ὑ 59 14 Α Β Γ Ζ Η Θ Κ Λ Μ Ν Ο Π Ρ Σ ΣΤ Τ Υ 0115 β 25 33 50 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1292 1342 1424 1505 ὔ ἰ ἱ ἀ ἰ ἱ 874 927 syrCop,hupal copbo eth slav-ir I HippArab Clem Or Eus Chrys TR RP TH // ἐβδομήκοντα μαθηταί 1243 // lac Η P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.
Luke 10:18 And he said to them, "I was watching as Satan fell from heaven like lightning.

Luke 10:19 "Nevertheless, do not rejoice in this, that the spirits submit to you; but rejoice that your names are written down in heaven."

Luke 10:20 In that same hour, he exulted in the Holy Spirit, and said, "I praise you, Father, O Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to babes. Yes, O Father, for that is what was pleasing in your sight.

Luke 10:21 For I tell you, many prophets and kings wanted to see what you are seeing, and did not see it, and to hear what you are hearing, and did not hear it."

The Good Samaritan

Luke 10:25 And he said to him, "What is written in the law? What is your reading of it?"

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 ἀποκριθεῖς εἶπεν, ἀγαπῆσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἱσχύι σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησιόν σου ως σεαυτόν.

27And 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, ὃρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ἐπιστέψῃ.

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

Lk 10:29 'O de θέλων δικαιώσαι οὐκ εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τῆς ἐστίν μου πλησιόν;

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

Lk 10:30 Ὑπολαβὼν ο Ἰησοῦς εἶπεν, Ἀνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχών, καὶ λῃσταὶς περιέπεσεν, οἳ καὶ εἰκόσιαντες αὐτὸν καὶ πληγάς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιμετανύ.

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

Lk 10:31 Κατὰ συγκυρίαν δὲ ἱερέως τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ιδὼν αὐτὸν ἀντιπαρῆλθεν.

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

Lk 10:32 Ὁμοίως δὲ καὶ λευτῆς κατὰ τὸν τόπον ἔλθων καὶ ιδὼν ἀντιπαρῆλθεν.

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

Lk 10:33 Σαμαριτής δὲ τις ὁδεύων ἠλθεν κατ' αὐτόν, καὶ ιδὼν ἐσπλαγχνίσθη,

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

Lk 10:34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἐλασιον καὶ οἰνον ἐπιβίβασας δὲ αὐτὸν ἐπὶ τὸ ιδίον κῆθος, ἤγαγεν αὐτόν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

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

225 10:30 txt ἡμιμετανύ ἡς
226 10:32 txt
Lk 10:35 Καὶ ἐπὶ τὴν αὐριον, ἐκβαλὼν ἐδωκεν δύο δηνάρια τῷ πανδοχεί, καὶ εἶπεν, Ἐπιμελήσῃτι αὐτοῦ καὶ δὲ ἂν προσδαπανήσῃ, ἐγὼ ἐν τῷ ἐπανέρχεσθαι με ἀποδώσω σοι.

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

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

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

Lk 10:37 Ὁ δὲ εἶπεν, Ὅ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν δὲ αὐτῷ ὃ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὑμιᾶς.

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

Jesus At Mary and Martha's House

Lk 10:38 Έν δὲ τῷ πορεύεσθαι αὐτοῦς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνή δὲ τις ὑπὸ τοῦ ὄνοματι Μάρθα ὑπεδέχετο αὐτόν.

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

Lk 10:39 Καὶ τῇ ἡμέρᾳ τῇ ἑαυτῆς καλουμένη Μαριάμ, καὶ παρακαθεσθείσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουσεν τὸν λόγον αὐτοῦ.

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

Lk 10:40 Ἡ δὲ Μάρθα παρεσπάτω περὶ πολλῆς διακονίας· ἐπιστάσατο δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἐδέλφη μου μόνην με κατέλειπεν διακονεῖν; Εἶπε δὲ αὐτῇ ἵνα μοι συναντιλάβηται.

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

Lk 10:41 Ἀποκρίθηκε δὲ εἶπεν αὐτῇ Ὅ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά·

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

Lk 10:42 ἐνὸς δὲ ἔστιν χρῆσαι Μαριὰμ γὰρ δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἢτις οὐκ ἀφαιρέδηται αὐτής.

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

Chapter 11

Prayer

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

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

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

Give us each day our daily bread.

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

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

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

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

And he said to them, 'You shall therefore be, likewise, if one of you should have a friend at night, and shall not say to him, 'Hey, lend me something here!'

I tell you, even if he will not get up and give you something because of being your friend, yet because of brash persistence on your part he will get up and give you as much as you need.
Lk 11:9 Κάγω ύμιν λέγω, αίτείτε, καὶ δοθήσεται ύμιν• ζητείτε, καὶ εὑρήσετε• κρούετε, καὶ ἀνοιγήσεται ύμιν.

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

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

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.232

232 11:10 The "continuous" aspect of the Greek verbs here is a part of their meaning that is essential to this passage. In fact, the whole point of the parable is persistence, verse 8. So to translate verse 9 as, "Ask, and it will be given to you," would be incorrect and misleading. Someone might interpret it to mean that you will only have to ask once. See my endnote at the end of this document, entitled, "Continuous Aspect," which discusses this and other pertinent passages more fully.
Lk 11:11 Τίνα δὲ εξ υἱῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἵζων, καὶ ἀντὶ ἰχθυὸς δοῦν αὐτῷ ἐπιδώσει;  
11"And which father among you, if his child will ask for a fish, will hand him a snake instead?  
Lk 11:12 Ἡ καὶ αἰτήσει ψόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;  
12Or, again, if he asks for an egg, will hand him a scorpion?  
Lk 11:13 Εἰ σον υἱῶν ποιησόψοι ὑπάρχοντες οἴδατε δύο ἑγάθα διδόναι τοῖς τέκνοις υἱῶν,  
πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεύμα ἀγίον τοῖς αἰτῶσιν αὐτῶν;  
13If you, then, though you are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?"

Jesus and Baalzibbul

Lk 11:14 Καὶ ἦν ἐκβάλλων δαμόνιον κωφόν. Ἐγένετο δὲ, τοῦ δαμόνιον ἐξελθόντος,  
14And he was casting out a demon of muteness. And it came about that after the demon went out, the mute man spoke. And the crowd was amazed.

Lk 11:15 Τίνες δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβοῦ τῷ ἄρχοντι τῶν δαμόνιων ἐκβάλλει τὰ δαιμόνια.  
15But some of them said, "It is by Ba'el-zibbul, the prince of demons, that he drives out demons."

Lk 11:16 Ἐτεροὶ δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἔζητον παρ' αὐτοῦ.  
16And others, testing him, wanted from him a sign out of heaven.

Lk 11:17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοηματα εἶπεν αὐτοῖς, Πάσα βασιλεία ἐρ' ἐαυτῆς διαμερίσθηκεν ἐρμοῦται καὶ σίκος ἐπὶ σίκον, πίπτει.  
17But he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls.
Lk 11:18 Ei dē kai ὁ Σατανᾶς ἔφ' ἐαυτὸν διεμερίσθη, πῶς σταθῆσεται ἢ βασιλεία αὐτοῦ; Ὄτι λέγετε, ἩΒεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

18So also, if Satan was divided against himself, how will his kingdom stand?

I say this because you claim I drive out demons by Baal-zibbul.

Lk 11:19 Ei dē ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ οὐίοι υμῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ υμῶν κριταί ἐσονται.

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

Lk 11:20 Ei dē ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἂρα ἔφθασεν ἐφ' ύμᾶς ἢ βασιλεία τοῦ θεοῦ.

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

Lk 11:21 Ὅταν ὁ ἱεροῦς καθωπλισμένος φυλάσσῃ τὴν ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ υπάρχοντα αὐτοῦ•

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

Lk 11:22 Επάν ὁ ἱεροῦς αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανωπλίαν αὐτοῦ αἴρει ἐφ' ἡ ἐπετοίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

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

Lk 11:23 Ὁ μὴ ὅν μετ' ἐμοῦ καὶ ἐμοῦ ἐστιν• καὶ ὁ μη συνάγων μετ' ἐμοῦ σκορπίζει.

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

Lk 11:24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἔξελθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνοδρῶν τόπων, ξητοῖν ἀνάπαυον• καὶ μὴ εὐρίσκουν τὸτε λέγει, Ὑποστέφου εἰς τὸν οἶκον μου ὅθεν ἔξηλθον.

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

Lk 11:25 Καὶ ἔλθον εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

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

Lk 11:26 Τὸτε πορεύεται καὶ παραλαμβάνει ἑτερα πνευματα πονηρότερα ἐαυτοῦ ἐπτά, καὶ ἔλθοντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἕσχατα τοῦ ἀνθρώπου ἐκείνου χείρα τῶν πρώτων.

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

Lk 11:27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἔπαρασα τὰς φωνὰς γυνὴ ἐκ τοῦ ὅχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασα σε, καὶ μαστοὶ οὗς ἐθῆλας.

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

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

28But he replied, "Blessed rather\textsuperscript{237} are those who hear the word of God and obey it."

\textsuperscript{236} Lk 11:24 11:24: ΞΤΤ τοτε λεγεις Ψ\textsuperscript{75} Ξ\textsuperscript{2} Β Λ Ξ 070 \textsuperscript{1}\textsuperscript{b} syr\textsuperscript{eb} cop\textsuperscript{sa,bo} Or\textsuperscript{lat} [NA28] (C) Λ λεγεις Ψ\textsuperscript{45} Ξ\textsuperscript{5} A C D E R W Ιερ\textsuperscript{e},aur,dc,ff,\textsuperscript{u}ljp\textsuperscript{r} vg syr\textsuperscript{c,sp} arm eth geo TR SBL TH RP lac N P Q T. The NA28 has the word \textit{tote} in square brackets because it is suspect as a scribal assimilation to the parallel in Matthew 12:44.

\textsuperscript{237} Lk 11:28 Or possibly, "Well yes, but blessed more are those who..."
The Sign of Jonah

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

And as the crowds were pressing together upon him, he began to say, "This generation is a wicked generation; it asks for a sign. And no sign will be given it except the sign of Jonah."<sup>238</sup>

Lk 11:30  Καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινεύιταις σημεῖον, οὕτως ἦστατο καὶ ὁ υἱὸς τοῦ ἄνθρωπον τῇ γενεᾷ ταυτῇ.

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

Lk 11:31  Βασιλίσσα νότου ἐγερθεῖται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταυτῆς, καὶ κατακρινεῖ αὐτούς· ὅτι ἠλθὲν ἐκ τῶν περάτων τῆς γῆς ἀκούσας τῇ σοφότατῃ Σολομόνῳ, καὶ ἰδοὺ, πλεῖον Σολομόνων 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  Ἄνδρες Νινεύιται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταυτῆς καὶ κατακρινοῦσιν αὐτούς· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὄδε.

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

The Light of the Body

Lk 11:33  Ὅδεις λύχνων ἄψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι 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.

Lk 11:34  Ὁ λύχνος τοῦ σωμάτος ἐστὶν ὁ ὀρθαλμός σου· ὅταν οὖν ὁ ὀρθαλμός σου ἀπλοῦσθαι, καὶ ἄλογον τὸ σώμα σου φωτείνων ἐστίν· ἐπάν δὲ πονηρός ἦ, καὶ τὸ σώμα σου σκοτεινὸν.

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.

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

239  Lk 11:33 The reading that includes the words "or under a basket" is that of N A B C D W Δ Θ Y L Ξ 070 f¹ 28 33 it⁴ syr>c cop² bo al. However, those words are absent from P⁴⁵. L Ξ 070 f¹ 205 syr>δ cop² arm geo al. The UBS textual commentary says, "Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets."
Lk 11:35 Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν.
35See to it, therefore, that the light in you is not darkness.
Lk 11:36 Εἰ ὁ δὲ σῶμά σου ὄλον φωτεινόν, μή ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὄλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῆ φωτίζῃ σε.
36If then your whole body is brightly lit, not having any part dark, it will all be lighted, like when the lamp by its brightness illumines you."

Six Woes
Lk 11:37 Ἐν δὲ τῷ λαλῆσαι, ἔρωτὰ αὐτὸν Φαρισαίος ὥσπερ ἁριστήση παρ' αὐτῷ• εἰσελθὼν δὲ ἁνέπεσεν.
37And as he was speaking, a Pharisee asks him to have lunch with him; so having gone inside, he reclined.
Lk 11:38 Ο δὲ Φαρισαῖος ἴδων ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ άριστου.
38And the Pharisee when he saw, was shocked that he did not first baptize before the meal.241
Lk 11:39 Εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξωθέν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσωθέν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.
39And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness242 and wickedness.
Lk 11:40 Ἀρρονες, οὖν ὁ ποιήσας τὸ ἐξωθέν καὶ τὸ ἐσωθέν ἐποίησεν;
40O foolish ones! Did not the one who made the outside, make the inside also?
Lk 11:41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην• καὶ ἴδοι, πάντα καθαρὰ ὑμῖν ἔστιν.
41But the things lying within243 give to the poor, and behold, all things are now clean for you.244
Lk 11:42 Αὐτὸς δὲ ὁ ποιήσας τὸ πάντα ἐξωθέν καὶ τὸ πάντα σωσάς, καὶ τὸν θεόν λάμποντα, καὶ παρέρθησεν τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ• ταῦτα δὲ ἐδει ποιήσαι, κάκεινα μὴ παρέκιναι.
42But woe to you, Pharisees! For you tithe the mint, and even the rue245 and every kind of garden herb, and neglect the justice and the love of God.

240 11:34 Literally, "if your eye is evil." From the Hebrew, יָרָעֶךְ - rá'āḥ 'ayin; see the endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept:
241 11:38 The Greek word βαπτίζω was used for the ceremonial dunking of not only human beings' bodies (vessels), but for the ceremonial dunking of dishes and hands as well. But because the word has been transliterated into English only in the case of dunking the human body, English speakers have not acquired a full understanding of what it means. This translator therefore thought it best to transliterate the word in every instance.
242 11:39 Acquisitiveness means continuously acquiring things, always wanting more things. This is wickedness, both because it makes an idol of possessions over and above God, and also because there are so many people who have little. It has already been established earlier in Luke's gospel, 3:11, that one fruit characteristic of repentance was to give away your extra possessions to the poor.
243 11:41a Somewhat a play on words. Their inside is "loaded up" with wickedness, and Jesus segues from that to the idea of the inside of their warehouse, or perhaps their platter, being loaded up with goods, which is evil in itself; but if they give what is lying inside to the poor, the inside of their vessel will be clean. Another play on words is that in New Testament Greek, "vessel" sometimes means your body, which is your container or dish, so to speak.
244 11:41b A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρὰ ὑμῖν ἔστιν. Some translations say "for you," others "to you," and others leave it untranslated altogether. The rendering "clean for you" is easy enough to understand. Clean "to you" could be an "ethical dative," meaning "clean in your sight." For the N.T. teaches that some things are clean to some people, but unclean to others, depending on their conscience. Perhaps here, the giving to charity changes the evil conscience of the rich. When a rich person is rich selfishly, he has an evil conscience, and his wealth can be unclean in his own eyes, whereas if he is generous, he no longer feels guilty? Something to think about. Paul said in Romans 14:14, "to him that thinks any thing to be unclean, to him it is unclean."
But these latter things you ought to practice, without leaving the former undone. 

Lk 11:43 Ὑστερὰν ἰμάτιον τῶν φαρισαίων, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς άγοραῖς.

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

Lk 11:44 Ὑστερὰν ἰμάτιον, ὅτι ἐστὲ ὡς τὰ μνημεία τὰ ἅδηλα, καὶ οἱ ἀνθρωποὶ οἱ περιπατοῦντες ἐπάνω οὗ οἴδασιν.

44Woe to you! 246 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 ὑβρίζεις.

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

Lk 11:46 Ὅτι ἐπένευ, Καὶ ἰμάτιον τῶν νομικῶν ὑστεράν, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τοῖς δακτύλωις ὑμῶν οὐ προσφαυτεῖ 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 Ὑστερὰν ἰμάτιον, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

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

Lk 11:48 Ἀρὰ μάρτυρες ἔστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν• ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.

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

Lk 11:49 Διὰ τούτο καὶ ἡ σοφία τοῦ θεοῦ ἐπένευ, ἀποστέλω εἰς αὐτοὺς προφήτας καὶ ἀπόστολους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώκοντόνες.

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

Lk 11:50 Ἡ ἐκζήτησή τοῦ αἵματος 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 Ἄβελ ἑως ἀἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναὶ, λέγω ὑμῖν, ἐκζήτησθαι 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 Ὑστερὰν ἰμάτιον τῶν νομικῶν, ὅτι ἤρατε τὴν κλέιδα τῆς γνώσεως• αὐτοὶ οὐκ εἰσήλθατε, καὶ τοὺς εἰσερχομένους ἐκώλυσατε.

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

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 (Shebi‘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 D it, sa, au, e, hi, j vg syr, c copa, bo, d arm geo TH NA 28 {x} γραμματεῖς καὶ φαρισαῖοι D it, da, d, j ygr, c Copies, TR RP λαq 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.
Chapter 12

Warnings and Encouragements

Lk 12:1 ‘Εν οἷς ἐπίσυναχθεῖσιν τῶν μυριάδων τοῦ ὁχλοῦ, ὅστε καταπατεῖν ἄλληλον, ἢρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπό τῆς ζῆμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις.

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

Lk 12:2 Οὖν δὲ συγκεκαλυμμένον ἐστίν δ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν δ οὐ γνωσθήσεται.

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

Lk 12:3 Άνθ′ ἄν δοσά ἐν τῇ σκοτίᾳ εἶπαε, ἐν τῷ φωτὶ ἀκουσθῆσαι• καὶ δ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθῆσαι ἐπὶ τῶν δωμάτων.

5Therefore, what things you have said in the darkness, will be heard in the light, and what you have spoken close to an ear in the cellars, will be proclaimed on the house tops.

Lk 12:4 Λέγω δὲ ὑμῖν τοὺς φίλους μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταύτα μὴ ἐχόντων περισσότερον τι ποιήσατε.

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

Lk 12:5 Υποδείξω δὲ ὑμῖν τίνα φοβηθῆτε• φοβηθῆτε τὸν μετὰ τὸ ἀποκτείνα ἐχοντα ἐξουσίαν ἐμβαλεν εἰς τὴν γένναν• ναί, λέγω ὑμῖν, τοῦτον φοβηθῆτε.

5But I will suggest to you whom you should fear. Fear the one who after the killing, has the power to cast into Gehenna. Yes, I tell you, fear him.

248 11:52 The Greek verb I translated "barred" is κωλύω, which is related to the word for "limb" of the body, κύλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "laity" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that.

249 11:53a The Greek verb I translated "barred" is κωλύω, which is related to the word for "limb" of the body, κύλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "laity" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that.

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 The particle δὲ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one's true inner motives, a pretention. A hypocrite has a secret life.
Lk 12:6 Οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; Καὶ ἐν ἔξι αὐτῶν οὐκ ἔστιν ἐπιλεχτικοῖν ἐνώπιον τοῦ θεοῦ.

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

Lk 12:7 Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἥριθμηται. Μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

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

Lk 12:8 Λέγω δὲ ὑμῖν, Πάς δὲ ἐν τῷ ὄντω τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὅμοιος ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.

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

Lk 12:9 ὁ δὲ ἀγνοούμενος με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

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

Lk 12:10 Καὶ πᾶς δὲ ἔρει λόγον εἰς τὸν υἱόν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῶ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημοῦσατι οὐκ 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.

Lk 12:11 Ὅταν δὲ εἰσῆρθην υἱῶν ἐπὶ τὰς συναγωγὰς καὶ τὰς ἁρχὰς καὶ τὰς ἔξοςιάς, μὴ μεριμνήστε πῶς ἢ τί ἀπολογήσωσθε, ἢ τί εἰπήτε.

11And when they deliver you over to the synagogues, and to the rulers and to the authorities, do not worry how or what you should defend, or what you should say.

Lk 12:12 τὸ γὰρ ἄγιον πνεῦμα διδαξεῖ υἱῶν ἐν αὐτῇ τῇ ὑπεστά σε ὑγείᾳ, ὃ δὲ εἰπεῖν.

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

False Financial Security

Lk 12:13 Ἐπεν δὲ τὶς έκ τοῦ ὅχλου αὐτῶ, Διδάσκαλε, εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἑμοῦ τὴν κληρονομίαν.

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

Lk 12:14 Ὅ δὲ εἰπεν αὐτῷ, Ἀνθρώπε, τίς με κατέστησεν κρίτην ἢ μεριστήν ἐφ’ υἱῶν;

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

253 12:6 Literally, "two assarion," which were little fragments of brass coin. It means, practically, "a pittance, a trifle, a do it." 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.

254 12:8 This is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." Blass, §220(2), and Bauer, IV 5, say it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."
And 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.

sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council 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

And he spoke a parable to them as follows: "The land of a certain rich man yielded abundantly, and he was thinking to himself, 'What shall I do? For I have no place where I can stack my produce.'

And he said, 'What shall I do? For I have no place where I can stack my produce.'

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

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

And I will say to my soul, "Soul, you have much goods sitting there into my heart. Relax, eat, drink, be merry."'"
Lk 12:21 Οὕτως ὁ θησαυρίζων ἐστιν, καὶ μὴ εἰς τὸν πλουτῶν.

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 τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ, τί φάγητε, μηδὲ τῷ ὠμῷ, τί ἐνδύσοσθε.

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 ψυχὴ πλεῖον ἔστιν 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 σπείροντοι, οὐδὲ θερίζοντοι, οίς οὐκ ἔστιν ταμείον οὐδὲ ἀποθηκή, καὶ οὐ θεὸς τρέφει αὐτοὺς· πῶσον μᾶλλον 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!

Lk 12:25 Τίς δὲ εὗρεν μεριμνῶν δύναται ἐπὶ τὴν ἠλίκιαν αὐτοῦ προσθειναί πίθυν ἐνα;

25Now which of you by worrying is able to add onto his lifespan one foot?

Lk 12:26 Εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνάτει;

26If therefore you cannot accomplish even this very little thing, why do you worry about the rest?

Lk 12:27 Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπᾶ, οὐδὲ ἀνήκει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ως ἐν τούτων.

27Consider the lilies, how they grow. They neither labor nor weave. But I tell you, not even Solomon in all his splendor, was bedecked like one of these.
Lk 12:28 Εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὐριόν εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφισβεῖ, πόσω μᾶλλον ύμᾶς, ὀλγίστωι;

28Now if God thus clothes the wild grass, which is here this day and the next is thrown into the stove, how much more would he rather clothe you, O you of little faith?

Lk 12:29 Καὶ ὑμεῖς μὴ ζητεῖτε τι φάγητε καὶ τί πίητε• καὶ μὴ μετεωρίζεσθε.

29And you also should not seek after how you will eat and how you will drink; that is, do not be anxious.

Lk 12:30 Ταῦτα γὰρ πάντα τὰ ἐθνῆ τοῦ κόσμου ἐπιζητοῦσιν• ύμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρήζετε τούτων.

30Because all these things, the nations of the world are striving for. But your Father knows that you have need of these things.

Lk 12:31 Πλὴν ζητεῖ τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προσεύχεται ύμιν.

31Only seek instead his kingdom, and these things will be included for you.

Lk 12:32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατήρ ύμῶν δοῦναί ύμῖν τὴν βασιλείαν.

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

Lk 12:33 Πωλήσατε τὰ ὑπάρχοντα ύμων καὶ δότε ἐλεημοσύνην. Πωλήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς ὀφρανσίς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σής διαφέρει.

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

Lk 12:34 Ὑπὸ γὰρ ἐστιν ὁ θησαυρὸς ύμῶν, ἐκεῖ καὶ ἡ καρδία ύμων ἔσται.

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

Be Ready

Lk 12:35 Ἐστωσαν ύμῶν αἱ ὄσφοις περιεξομέναι, καὶ οἱ λόγχοι καιόμενοι•

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

Lk 12:36 καὶ ὑμεῖς ὄμοιοι ἄνθρωποι προσδεχομένοι τὸν κύριον ἐαυτῶν, πότε ἀναλύει ἐκ τῶν γάμων, ἵνα, ἐλθόντας καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

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

Lk 12:37 Μακάριοι οἱ δοῦλοι ἑκείνοι, οὗς ἐλθὼν ὁ κύριος εὐρήσει γηγοροῦντας• ἀμὴν λέγω ύμῖν ἃ περιζωστεῖ καὶ ἀνακλίνει αὐτούς, καὶ παρελθῶν διακοινήσει αὐτοῖς.

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

Lk 12:38 Καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἠλθε, καὶ εὐρή οὕτως, μακάριοι οί δοῦλοι ἑκείνοι.

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

Lk 12:39 Τοῦτο δὲ γίνοσκετε, ὅτι εἰ ἦδοτε ὁ οἰκοδεσπότης ποιή ὁρὰ ὁ κλέπτης ἔρχεται, καὶ οὐκ ἂν ἀφίκηκεν διορυχθῆναι τὸν οἴκον αὐτοῦ.

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

Lk 12:40 Καὶ ὑμεῖς γίνεσθε ἐτοιμοί• ὅτι ἢ ὁρὰ ὦκ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

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

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

41Then Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"
Lk 12:42 Kai eipen o kurios. Tis ara estin o pistos oikonomos o phronimos,260 dein katastheiei o kurios ep tis therapeias autoi, tou dioudo en kairo sioemetroi;

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

Lk 12:43 Makarios o doulos ekinevos, dein elhwn o kurios autoi eurhisei poionta outos.

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

Lk 12:44 Alithos legw umin eti epi pason tois uparchoin autoi katastheiei autoi.

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

Lk 12:45 Ean de epti o doulos ekinevos en tis karidia autoi, Xronizei o kurios mou erxethai, Kai xazetai toptepi toous paideis kai tas paideisakas, esthein te kai pinein kai mebuxeskevai•

45But if that slave says in his heart, 'My master is taking his time to come,' and he begins to slap around the workboys and the workgirls, and to eat and drink and get drunk,

Lk 12:46 Xei o kurios to autoi doulou ekinevos en hemera h ou proodokha, kai en orfa h ou ginowskei, kai dihextemisei autoin, kai to mere autoi meta ton aptousi thesei.

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

Lk 12:47 Ekinevos de o doulos o gnous to thelma too kurioi autoi, kai mh etoimasa h poiisa pros to thelma autoi, daphsetai pollas•

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

Lk 12:48 De mh gnous, poiisa de axia plheon, daphsetai oligas. Panvi de w edothi polu, polu xetisethai par autoi• kai w parabentov polu, periososteron aitissousin autoin.

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

Jesus Causes Division

Lk 12:49 Poi hlivon baliein ep tis sy, kai ti thelo ei hde anfthesi;

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

Lk 12:50 Bapistima de exo bapistethnai, kai pou synexomai eous oton telosin.

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

Lk 12:51 Dukitei eti eirhny paragevnomein douvai en tis vy. Ouxi, legw umin, alli h diameiramov.

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

Lk 12:52 Esontai gar apo to o vov pente en eni oikw diameirimenvoi, treis ep tis, kai duo ep tis.

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

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Lk 12:53 Διαμερισθήσονται πατήρ ἐπὶ γυναῖκα, καὶ γυναῖκα ἐπὶ πατρὶ· μήτηρ ἐπὶ τὴν γυνατέρα καὶ
θυγατέρα ἐπὶ τὴν μητέραν· πενθερὰ ἐπὶ τὴν γυνατέραν, καὶ γυνατέραν ἐπὶ τὴν πενθερὰν.

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

Judge For Yourselves

Lk 12:54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὄταν ἰδῆτε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως
λέγετε ὅτι Ὀμβρος ἔρχεται καὶ γίνεται οὐτώς.

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

Lk 12:55 Καὶ ὅταν νύκταν πνέωντα, λέγετε ὅτι Καῦσων ἔσται καὶ γίνεται.

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

Lk 12:56 Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἶδατε δοκιμάζειν τὸν καιρὸν δὲ
tούτον πώς 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 Τί δὲ καὶ ἄρ' ἐστιν οὐ γρίφετε τὸ δίκαιον;

57And why also do you not judge equity yourselves?

Lk 12:58 Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπὶ ἄρχοντα, ἐν τῇ ὅδῃ δός ἐργασίαν
ἀπηλλάχθαι ἀπ' αὐτοῦ· μήπως κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτὴς σε παραδώσει τῷ
πράκτορι, καὶ ὁ πράκτωρ σε βαλεί εἰς φυλακήν.

58For as you are going with your adversary to court, on the way make every
effort to be free of him,⁶¹ 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 ἐξέσχεθης ἐκείθεν, ἐως καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.

59I tell you, no way will you come out of that place, until you have paid back
the very last penny."

Chapter 13

Repent or Perish

Lk 13:1 Παρήσαν δὲ τίνες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὡς τὸ
ἀίμα Πιλάτου ἔμειξεν 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,⁶²

Lk 13:2 Καὶ ἀποκρίθησις ἐπέν ἄυτοις, δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας
tοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπονθήσαν;

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?

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⁶¹ Lk 12:58 That is, by satisfying him, coming to a settlement with him.

⁶² Lk 13:1 Bauer says this means, "whom Pilate ordered to be slain even as they were sacrificing." And so,
their own blood would mingle on the ground with the blood of the animal they were sacrificing. A literal
rendering of this is a vivid and grabbing figure of speech, and it is a shame to turn this into a bland dynamic
equivalent in English.
Lk 13:3 Ὅχι, λέγω ὑμῖν ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὑμῶν ἀπολείσθησθε.

3Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish.

Lk 13:4 Ἡ ἐκείνη οἱ δεκαοκτώ, ἔρ' ὦς ἔπεσεν ὁ πύργος ἐν τῷ Σιλώαμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὄφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ;

4Or those eighteen, on whom the tower in Siloam fell and killed them, do you think they were debtors worse than all the rest of the people living in Jerusalem?

Lk 13:5 Ὅχι, λέγω ὑμῖν ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὑσσαύτως ἀπολείσθησθε.

5Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish."

Lk 13:6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν· Συκήν εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἠλθεν ζητῶν καρπόν ἐν αὐτῇ, καὶ οὐχ εὑρέθη.

6And he continued with this parable: "A man had a fig tree planted in his vineyard. And he came seeking fruit on it, and did not find any.

Lk 13:7 Εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἦδος, τρία ἔτη ἄρ' οὐ ἔρχομαι ζητῶν καρπόν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὐρίσκω· ἐκκοφόραν αὐτήν· ἵνατι καὶ τὴν γῆν καταργεῖ;

7And he said to the vine dresser, 'Look, it has been three years already I have been coming, seeking fruit on this fig tree and not finding it. Cut it down. Why is it still using up the soil?'

Lk 13:8 Ὅ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κῦριε, ἄρες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω κόπρια·

8"But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it;

Lk 13:9 καὶ μὲν ποιήσῃ καρπόν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.

9and if in the future it does produce fruit, so much the better.263 But if not, then you would cut it down.'"

A Crippled Woman Healed on the Sabbath

Lk 13:10 Ἔνεν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν·

10And he was teaching in one of the synagogues during the Sabbath.

Lk 13:11 καὶ ἰδοὺ, γυνὴ πνεύμα ἔχουσα ἀσθενείας ἐτῆ δεκαοκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

11And behold, a woman having had a spirit of disablety for eighteen years was there. And she was bent over double, and not able to look up at all.

Lk 13:12 Ἡδον δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Γῦναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

12And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability."

Lk 13:13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἄνωθεν, καὶ ἐδόξαζεν τὸν θεόν.

13And he laid hands on her; and she became erect at once, and was praising God.

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263 13:9 The words "so much the better" are not in the Greek text, but we have to put something there. This is a legitimate ellipsis. The Greek says only, "And if indeed in the future it does produce fruit– but if not, then you would cut it down."
The Parables of the Mustard Seed and the Yeast

Lk 13:14 ‘Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἦς ἡμέρα εἰσὶν ἐν αἷς δεῖ ἐργάσεσθαι ἐν αὐταῖς οὐν ἐρχόμενοι δεμενεσθήσεται, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

14But in response, the synagogue ruler, being indignant that Jesus had healed during the Sabbath, was saying to the crowd, "There are six days in which you are supposed to work; you should therefore be coming during those to be healed, and not during the day of rest."

Lk 13:15 Ἐπεκρίθη δὲ αὐτῷ ὁ κύριος, καὶ ἔπει, Ὕποκρίται, ἐκαστος ύμων τῷ σαββάτῳ ύμος λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγόν ποτίζει;

15But the Lord answered him, and said, "You hypocrites! Who among you on the Sabbath does not free his ox or his donkey from its stall, and after leading it out, give it drink?"

Lk 13:16 Ταῦτα δὲ, θυγατέρα Ἀβραὰμ οὖν, ἦν ἔδεισαν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἡμι, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

16But this woman, a daughter of Abraham, whom Satan has kept bound lo these eighteen years, she should not be freed from this bondage on the day of rest?"

Lk 13:17 Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύοντο πάντες οἱ ἀντικείμενοι αὐτῶν· καὶ πᾶς ὁ ὄχλος ἐχαίρεν ἐπὶ πάσιν τοῖς ἐνδόξοις τοῖς γινόμενοι ὑπ’ αὐτοῦ.

17And with his saying these things, all his opponents were being humiliated, and the whole crowd was cheering, for all the glorious things being accomplished by him.

The Parables of the Mustard Seed and the Yeast

Lk 13:18 Ἐλεγεν οὖν, Τίνι ὁμοία ἐστὶν 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 Ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἦξεν, καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

19It is like a mustard seed, which a man took and cast into his garden, and it grew and became a tree, and the birds of the sky nested in its branches."

Lk 13:20 Καὶ πάλιν ἔπει, Τίνι ὁμοίωσος τὴν βασιλείαν τοῦ θεοῦ;

20And again he said, "To what may I compare the kingdom of God?"

Lk 13:21 Ὁμοία ἐστὶν ζώμη, ἢν λαβόνα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἑώς οὖ ἐξυμώθη ὄλον.

21It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened."

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264 Lk 13:15: The number six signifies human effort, which falls short of seven, God’s perfection or completion. This was 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 three 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 Lk 13:21: Greek: three sata, about 5 gallons, or 22 liters.
The Narrow Door

Lk 13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκοντας, καὶ πορεύοντας ποιούμενος εἰς Ἰεροσολύμα.
22And he was going through every city and village teaching, even as he was making his journey toward Jerusalem.
Lk 13:23 Ἐπεν δὲ τις αὐτῷ, Κύριε, εἰ θλίψας ὑμᾶς, ὅτι ἁπάντα, λέγω ὑμῖν, ζητήσουσιν εἰσελθείν, καὶ οὐκ ἵσχυσσον.
23And someone said to him, "Lord, are those being saved going to be few?"
And he said to him,
Lk 13:24 ἐγών ἐπέστηκαν διὰ τῆς στενῆς θύρας· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθείν, καὶ οὐκ ἵσχυσσον.
24"Make every effort to go in through the narrow door. For many, I tell you, will try to enter, and not be able to.
Lk 13:25 Ἄρα δὲ ἂν ἑγερθῇ ὁ οίκος σαλώμης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξήσετε ἔξω ἑστάναι καὶ κρουῦσιν τὴν θύραν, λέγοντες, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκρίθησεν ἐρεῖ ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἔστε?
25Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock on the door, saying, 'Lord, open to us,' and in answer he will say to you, 'I don't know where you are from.'
Lk 13:26 τότε ἀρξέσθη λέγειν, Ἐφάγομεν ἐνώπιον σου καὶ ἔποιημεν, καὶ έν ταῖς πλατείαις ἡμῶν ἐδιδαχάμενα.
26At that time you will begin to say, "We ate and drank in your presence, and you taught in our streets."
Lk 13:27 Καὶ ἐρεῖ λέγων ὑμῖν, οὐκ οἶδα ὑμᾶς ὅθεν ἐστέ· ἀπόστητε ἄπ' ἐμοῦ πάντες ἐργάται ἀδικίας.
27And then at that time he will say to you as follows: 'I don't know where you are from. Get away from me, all you workers of unrighteousness.'
Lk 13:28 Ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδοντῶν, ὅταν δύσησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔχω.
28In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside,
Lk 13:29 Καὶ ἔχουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακληθοῦσαι ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
29And people will have come from the east and the west, and from the north and the south, and be reclined in the kingdom of God.
Lk 13:30 Καὶ ἰδοὺ, εἰς ἐσχατοὶ οἱ ἐσχατοὶ πρῶτοι, καὶ εἰς πρῶτοι οἱ ἐσχατοὶ ἐσχατοὶ.
30And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

Lk 13:31 Ἐν αὐτῇ τῇ ὥρᾳ προσήλθαν τινες Φαρισαοὶ, λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύον ἐνετείθην, ὅτι Ἡρῴδης θέλει σε ἀποκτείναι.
31In that hour, some Pharisees came up to him, saying to him, "You should move on, and get out of this place, because Herod is trying to kill you."
Lk 13:32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες ἐπάτε τῇ ἀλώπεκι ταύτη, Ἰδοὺ, ἑκβάλλῳ δαιμόνια καὶ ἰάσεις ἀποτελοῦσιν σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειώματι.

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.'"267

Lk 13:33 Πῶς δὲι με σήμερον καὶ αὔριον καὶ τῇ ἑχομένῃ πορεύονται· ὅτι οὐκ ἐνδέχεται προφήτην ἄπολεσθαι ἐξω ἤρευναλῆμα.

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 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λυθρολούσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποιάς ἡβέλησα ἐπισυνάξατα τὰ τέκνα σου, δν τρόπον ὅρις τὴν ἕαυτης νοσίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἤθελήσατε.

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 Ιδοὺ, ἀφείται ὑμῖν ὁ σώκος ὑμῶν. Λέγω ὑμῖν, οὐ μὴ Ἰδοὺτε με ἑως ἢξει ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

35 Behold, your house is now abandoned to you.269 I tell you, you will not see me, until the day when you say,270 'Blessed is he who comes in the name of the Lord.'"271

267 Lk 13:32 The Greek for the last phrase, καὶ τῇ τρίτῃ τελειούματι 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 τελειῶω 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 Lk 13:34 The Greek pronoun for "you" is plural, as also the "you" all three times in this same verse.

269 Lk 13:35a The text [A] ὑμῶν P75 K A B K L S W Y Γ Λ Ω Δ Β L 892 124 157 205 346 1010 1071 1243 1292 1342 1424 1505 1582 Byz PLAD 1 A,B,F,L,Q,R,T. Many manuscripts add the word ἐρμός, "desolate." This is may be be to harmonize Luke with Matthew 23:38. But this was not necessary, since the word ἀφίητε, translated "left" in most translations, also can mean "abandon." The meaning seems to be, that their house, whether it means their temple, or their lineage, or their houses, will be abandoned by Jesus, since he tells them they will not see him again until he fulfills Psalm 118:26. Abandoned to them alone without him. What is their temple without the high priest? What are their lineage without the Lion of Judah? What are their homes without the Light of Humankind?

270 Lk 13:35c The text έως [ήξει ὅτε] εἴπητε (ήξει ἡ ἀρχὴ m.L.f s.v c.h) D WH NA28 [C] τῇ τελειοῦσα E G (H τῇ τελειοῦσα) U Γ 124° 180 565 597 700 788 1006 1195 1230 1292 1344 1365 1505 1564 2174 Byz PLAD [A,B,F,L,Q,R,T] vg translm Aug TR RP [έως ἢξει τε] (Itacism for ἢξει;?) ἢξει εἴπητα A N S W Δ 28 1243 1342 1242 Byz PLAD CYR/LIT [έως εἴπητε] P75 B L 892 1242⁴txt TH [έως ἢξει] εἴπητα K 1079 1546 ἢξει ἢ εἴπητε P75 K M X 124° 157 205 346 1010 1071 ΕΦριμ 54 ΕΙ4552 (Epiphanius) (ήξει or έως ἢξει ἡ ἀρχὴ copm.arm eth geo translm) ἢξει ἢ εἴπητα K 1241 590 copm.arm 4.0 TR RP L C F P Q T. According to the UBS textual commentary, there was apparently an effort to smooth over a very unusual usage on Luke's part of ἢξει with the subjective mood, as found in Codex D. Or they may have succumbed to the temptation to assimilate Luke to Matthew 23:39. Note that the footnote in the UBS4 Greek New Testament is in error in its citation of P75 and P46, having them switched.

Chapter 14

Jesus at a Pharisee’s House

Lk 14:1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτόν εἰς οἰκόν τινος τῶν ἁρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἅρτον, καὶ αὐτοὶ ἔσαν παρατηροῦμενοι αὐτόν.

1And it came about when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely.

Lk 14:2 Καὶ ἵδιον, ἀνθρωπός τις ἦν ὁδρυσκόν ἐμπροσθεν αὐτοῦ.

2And behold, a man with dropsy was right in front of him.272

Lk 14:3 Καὶ ἀποκρίθηκες ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, ἢξεστιν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ;

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?"

Lk 14:4 Οἱ δὲ ἦσαν παρατηροῦμενοι ἑδοὺ αὐτόν, καὶ ἀπέλυσαν.

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 ἀνασάψαι 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 ἤγαγαν ἀνταποκριθῆναι αὐτῷ πρὸς ταύτα.

6And they were not able to rebut these words.

Lk 14:7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἔπέχουν πῶς τὰς πρωτοκλησίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς,

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows:

Lk 14:8 Ὅταν κληθῆσαι ὑπὸ τινος εἰς γάμους, μὴ κατακληθῆς εἰς τὴν πρωτοκλησίαν· μήποτε ἐντιμότερος σου ἢ κεκλημένος ὑπ’ αὐτοῦ,

8"When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him,

Lk 14:9 καὶ ἐλθὼν ὁ σε καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δός τούτῳ τόπον· καὶ τότε ἐρεῖ μετὰ αἰσχύνης τὸν ἔχοσαν 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.


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272 14:2 Perhaps the "behold" could mean similar to the exclamation, "what do you know." Like this: "And what do you know, there was a man with dropsy right in front of him." At any rate, it looks like it was a set-up.

273 14:5 txt υἱος η βους Φ 56 B E G H M N W Γ Δ Α Ω 2 28 180 565 1009 1010 1195 1216 1242 1342 1365 1424 1505 2148 M Lect 35, 59 syrh c pal geo RP SBL NA28 [B] // ἤ υἱος η βους Φ 45 // ονος η βους Κ L X Z P Ψ ψ f1 f3 33 157 205 579 597 892 1071 1079 1230 1241 1253 1292 1546 1646 (524 (547 ita, b, c, r, l, l, t, v syr s pal copbo fay arm eth) slav TR // ονος η βους A S U 700 1006 // ονος υἱος η βους Θ // ονος η βους ονος syr c // προβατον η βους Ο 61 // ορος η βους 69 // lac c f g t. TCGNT: John Mill conjectured that υἱος is a corruption of the old Greek word δικαίος ("a sheep"); see John Mill, Novum Testamentum Graecum, 2nd ed. (Leipzig, 1723), p. 44, § 423.

274 14:9 The Greek verb κατέχω - κατέχειν, which I translated "make your way toward," generally means to take, to occupy. But the verb also was a nautical term meaning "head for, make for, steer toward." I chose that shade of meaning here, because the emphasis seems to be the embarrassment you would feel the whole time you are picking your way, in front of everyone, toward the back seat all the way from the front one. The emphasis seems to be on the long, embarrassing process, rather than on the point of taking the seat.
Lk 14:10 'Αλλά οὖν κληθήσετε ἀνάπεσε εἰς τὸν ἑσάχων τόπον· ἵνα, οὖν ἔλθῃ ὁ κεκλημένος σε, ἵνα, οὖν κληθήσετε ἀνάπεσε εἰς τὸν ἑσάχων τόπον. Then, there will be honor for you in front of all your fellow dinner guests.

Lk 14:11 'Οτι πάς ὁ ὑψόν εαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινόν εαυτὸν ψυψάθησετα.

Lk 14:12 Ἐλεγεν δὲ καὶ τῷ κεκλημένῳ τοῦτον, ἢ ἐστιν ἄνθρωπος ἡμῖν πίνουσιν, μη ἐξελθεῖν αὐτούς φίλους σου, μηδὲ τοὺς ἄδελφους σου συγγενεῖς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλούσιον· μήποτε καὶ αὐτοὶ ἀντικαλέωσιν σε, καὶ γένηται ἀνταπόδομά σοι.

Lk 14:13 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 14:14 καὶ μακάριος ἦση, ὅτι οὐκ ἠχοῦσιν ἀνταποδοθῆσαι σοι· ἀνταποδοθῆσαι γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαιών.

Lk 14:15 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."" And Jesus said to him, "A man was holding a great banquet, and invited many people. 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 14:16 Καὶ ἠρέσατο ἀπὸ μίας πάντες παρατείνεις. Ο πρῶτος ἐπεν αὐτῷ, ἀργὼν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξέλθων ἰδεῖν αὐτοῖς· ἐρωτῶ σε, ἐξει με παρηκτημένων. 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 14:17 Καὶ ἔτερος ἐπεν, ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἐξει με παρηκτημένων. 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 14:18 Καὶ ἄλλος ἐπεν, Γυναίκα ἐγίμη, καὶ διὰ τούτο οὐ δύναμαι ἐλθεῖν. And another one said, 'I have married a wife, and for this reason I am not able to come.'

The Parable of the Great Banquet

The Greek says "he," not "Jesus."
Lk 14:21 Καὶ παραγενόμενος ὁ δοῦλος ἀπῆγγελεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὄργισθει ὁ οἰκοδεσπότης εἶπεν τῷ δοῦλῳ αὐτοῦ, Ἐξέλθε ταχῶς εἰς τὰς πλατεῖας καὶ ῥύμας τῆς πόλεως, καὶ τούς πτωχούς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

21And when he came back, the slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town. And the poor, the crippled, the blind, the lame, lead them here.'

Lk 14:22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

22And the slave said, 'Master, what you have commanded has been done, and still there is room.'

Lk 14:23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξέλθε εἰς τὰς ὀδούς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθείν, ἵνα γεμισθῇ μοι ὁ οἶκος.

23And the master said to the slave, 'Go out into the trails and the fence lines, and urgently invite them to come in, so that my house will be filled.

Lk 14:24 Λέγω γὰρ ὧμιν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μοι τοῦ δείπνου. 277

24You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!'"
Lk 14:32 Ἐὰν δὲ μὴ γε, ἔτι αὐτὸν πάρρῳ δόντος, προσβείειν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

32For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.  

Lk 14:33 Οὐ τεκνὶν πᾶς ξὺμων δὲ οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὗ δύναται εἶναι μοῦ μαθητὴς.

33In the same way, then, any of you who does not say goodbye to everything that he has, cannot be my disciple.

Lk 14:34 Καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτοθησάται;

34Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with?

Lk 14:35 Οὐτε εἰς γῆν οὔτε εἰς κοπριάν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὅ εἶχον ὅτα ἀκοῦειν ἀκοὐεῖτο.

35It is fit neither for the soil, nor for the manure pile; they throw it out. Whoever has ears to hear, hear."

Chapter 15

The Parable of the Lost Sheep

Lk 15:1 Ἡσαν δὲ αὐτῶν ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἀμαρτωλοὶ, ἀκούειν αὐτοῦ.

1And all the revenue agents and the sinners were coming up next to him, to listen to him.

Lk 15:2 Καὶ διεύγανον οὗ τῇ Φαρισαίῳ καὶ οἱ γραιματεῖς λέγοντες ὅτι Οὐτος ἀμαρτωλοὺς προοδέχεται, καὶ συνεθεῖεν αὐτοῖς.

2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."

Lk 15:3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,

3But he spoke this parable to them, as follows:

Lk 15:4 Τίς ἄνθρωπος ἔξω ζων μετὰ πρόβατα, καὶ ἀπόλεσας ἐξ αὐτῶν ἐν οὗ καταλείπει τά ἐνενήκοντα ἐνέδα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἐως ζήρα ἀτό.

4What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?

Lk 15:5 Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὅμοιος αὐτῶν χαῖρων.

5And when he has found it, he places it on his shoulders, rejoicing.

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278 1432 DeBrunner, §155(2), regarding double accusatives, says this phrase ἐρωτᾷ τὰ πρὸς εἰρήνην, with both τὰ and εἰρήνην being accusative case, is equivalent to the Hebrew לְשׁוֹן הַשֵּׁם - שַׁעַ' לְשׁוֹם, and that it means "he inquires after his well-being." He says there are several examples in the Septuagint, and refers us to R. Helbing, "Die Kasussyntax der Verba bei den Septuaginta," 40. Another possibility, according to DeBrunner, is: "he greets him (and pays homage to him)." He then refers us to Foerster. This translator does not have access to Helbing's or Foerster's works, so looked for LXX examples himself, and the closest thing he found was Psalm 122:6, Ἐκτόθετεται δὴ τὰ εἰς εἰρήνην Ἰερουσαλήμ, "Pray now for the things that lead to the peace of Jerusalem."

279 1435 For salt at that time, do not picture purely refined, white, fine-grained sodium chloride like we use now. There are many speculations as to what this verse implies about the salt of that day. Bauer says that salt was sometimes used as fertilizer. Another scholar says that salt was sometimes used to make the soil of one's enemies fertile! And why would someone put salt on a dung heap? To preserve it? Or was it to amend it, stretch it? The best explanation I have heard is that the word salt would have been understood to mean any substance that tasted salty, including, say, potassium nitrate, which could be used for fertilizer. And Ben Crick of England says that the word salt would have been used of any chemical salt, which would include a whole range of substances called "halides" (the Greek word for salt here is "halas"), such as fluorine, chlorine, bromine, iodine and astatine. Fortunately, the moral of the parable remains clear: unless you give up all your possessions, and take up your cross and follow like Jesus, you are salt that is not salty, so is not useful for anything.
Lk 15:6 Καὶ ἔλθων εἰς τὸν ὀίκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἄπολωλός.

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 οὐτός χαρά ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἓν ἁμαρτωλῷ μετανοοῦντι, ἡ ἐπὶ ἑνὲνενήκοντα ἐννέα δικαίους, οὕτως εὖ χρείαν ἔχουσιν μετανοιάς.

7I tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin

Lk 15:8 Ἡ τίς γυνὴ δραχμὰς ἄχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπετει λύχνον, καὶ σαροὶ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἐς οὖ εὗρην?

8Or what woman having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house clean, and search diligently until such time she finds it?

Lk 15:9 Καὶ εὑρόθα αὐτής συγκαλεῖ τὰς φίλας καὶ γείτονας, λέγουσα, Συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν ἡ 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 ἐνώπιον τῶν ἠγέλων τοῦ θεοῦ ἐπὶ ἓν ἁμαρτωλῷ 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 Εἶπεν δὲ, Ἀνθρωπός τις εἶχεν δύο υἱούς·

11And he said, "A certain man had two sons.

Lk 15:12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δὸς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας.

12And the younger of them said to the father, 'Father, pay out to me the applicable share of the holdings.' So he divided to them the life savings.

Lk 15:13 Καὶ μετ’ οὗ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

13And not many days later, having gathered everything together, the younger son journeyed off, to a far away country, and there he wasted his estate, living indulgently.

Lk 15:14 Διαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑπερεῖθαι.

14And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without.

Lk 15:15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπέμψεν αὐτὸν εἰς τοὺς ἄγρους αὐτοῦ βόσκειν χοίρους.

15And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine.

Lk 15:16 Καὶ ἐπέθυμεν χορτασθῆναι ἐκ τῆς κολλίας αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤθελον οἱ χοῖροι· καὶ συνέδεε ἐδίδον αὐτῷ.

16And he was craving to be fed of the carob pods that the swine were eating, and no one gave him any.

280 15:8 A drachma was worth about a day's wage.
Lk 15:17 Eic έαυτόν δε ἐλλων ἐφη, Πόσοι μισθίων του πατρός μου περισσεύονται ἄρτων, ἐγώ δε λιμῷ ὅδε ἀπόλλυμαι.

17And when he came to himself,283 he was saying, 'How many hired men of my father's have more than enough food, and here I am,284 perishing with hunger.

Lk 15:18 άναστάς πορεύσομαι πρός τὸν πατέρα μου, και ἐρώ αὐτό, Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιον σου•

18I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you.

Lk 15:19 οὐκέτι εἰμὶ άξιος κληθῆναι υἱός σου· ποίησόν με ως ἕνα τῶν μισθίων σου.

19I am no longer worthy to be called your son; make me as one of your hired men."

Lk 15:20 Καὶ άναστάς ἤλθεν πρὸς τὸν πατέρα αὐτοῦ.  Ἑτί δε αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτόν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνιόθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησαν αὐτόν.

20And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity and put a ring on his hand, and shoes to his feet.

Lk 15:21 Εἶπεν δὲ ὁ υἱός αὐτῶ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιον σου, οὐκέτι εἰμὶ άξιος κληθῆναι υἱός σου.

21But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

Lk 15:22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ταχύς ἐξενεγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε βακτέλιον εἰς τὴν χειρὰ αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας•

22But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and shoes to his feet.

Lk 15:23 καὶ φέρετε τὸν λόχον τὸν σιτευτὸν θόσατε, καὶ φαγόντες εὑράνθημεν•

23and bring the fattened calf, and slaughter it, and let us feast and celebrate;

Lk 15:24 ὅτι οὗτος ὁ υἱός μου νεκρός ἦν, καὶ ἀνέζησεν• ἦν ἀπολωλός, καὶ εὑρέθη. Καὶ ἤρξατο εὐφραίνεσθαι.

24For this my son was dead and is alive again; was lost and has been found!' And they proceeded to celebrate.

Lk 15:25 Ἡν δὲ ὁ υἱός αὐτοῦ ὁ πρεσβύτερος ἐν ἁγρῷ καὶ ὡς ἐρχόμενοι ἦγγισεν τῇ οἰκίᾳ, ἤκουσεν σωμαφωνίας καὶ χορῶν.

25But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and of dancing.

Lk 15:26 Καὶ προσκαλεσάμενος ένα τῶν παιδῶν, ἐπινυθάνετο τι ἄν εἰς ταύτα.

26And calling over one of the workboys, he was asking what it was all about.

281 15:16a τυτε χορτασθηναι εις ἑης Ν Β Δ Λ Ρ itc, s, syr, pal, copsa, eth (Cyr) Aug TH NA28 {B} ॥ γεμισα την κοιλαιν αυτου απο Α Ν Ρ Π Μ II it(a), aur, β, δ, λ, ι, με, ν, ο, π, ρ, σ, τ, ν ν γυ νυ νυ, ς, φυ ς, β, cop φυ, arm geo (Cyr) Ambrose Chrom Jer TR RP ॥ γεμισα την κοιλαιν και χορτασθη απο απο W ॥ lac Φ45 C ΕΤ. Some people think the NA28 reading is a harmonization to Lk 16:21. Some major translations that are usually based on the NA text follow the BYZ here instead, such as the NASB and the NIV.

282 15:16b Greek, κεφάτων, meaning "little horn,' so named because of the shape of the pods of the species Ceratonia siliqua, Arabic "kharrubah," meaning bean pod; aka. Cods of Syria, aka. St. John's Bread, alluding to the Greek for "husk" and "locust", that the locusts John the Baptist lived on were instead carob pods; from a leguminous tree having pods 9 inches long and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, II 146, 1858), and considered a food grain of lower grade; the pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lyophoron, from 675 to 678, III BC. For further examples showing that "carob pod" was the meaning of the Greek word κράτησαν, see Aristotle, Polybius, 26, 1, 4, II BC; Dioscorides 1, 114, I AD: Aëtius, Treatment of Diseases of the Eye, 160, 3, VI AD: F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I-V, 131, 7, 1893-1917.

283 15:17a That is, "came to his senses." There was another expression as antonym, "he was beside himself," said of Jesus in Mark 3:21, that is, "he is out of his senses" or "out of his right mind."

284 15:17b τυτε λιμο νο ωδε Φ7 Ν Β Λ ιc,p, syr pal,1 NA28 ॥ ωδε λιμο Δ Ν R lat syr, c, p, cop arm geo ॥ λιμο Α Ρ Q W Μ cop ιως TR RP ॥ lac Φ45 C ΕΤ
Lk 15:27 Ὅ δὲ εἶπεν αὐτῷ ὅτι ὁ ἄρετος σου ἤκει καὶ ἔθεσεν ὁ πατήρ σου τὸν ἄρετον τὸν σιτευτόν, ὅτι ὑγαίνοντα αὐτὸν ἀπέλαβεν.

27And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and sound.'

Lk 15:28 Ὡργίσθη δὲ, καὶ οὐκ ἠθέλεν εἰσελθεῖν ὅ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτὸν.

28Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him.

Lk 15:29 Ὅ δὲ ἀποκρίθηκεν εἶπεν τῷ πατρὶ αὐτοῦ, ἵδον τοσαῦτα ἐτή δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρῆλθον, καὶ ἔμοι οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

29But in response he said to his father, 'All these years I have been serving you, and not once did I ever deviate from your instructions. Yet to me, you have never given so much as a baby goat so I could celebrate with my friends.

Lk 15:30 Ὅτε δὲ ὁ γιός σου οὗτος ὁ καταφαγῶν σου τὸν βίον μετὰ πορνῶν ἠλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

30But when this son of yours comes who ate up your life savings with prostitutes, you slaughter for him the fattened calf!

Lk 15:31 Ὅ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν.

31But he said to him, 'Dear child, you are always with me, and everything that is mine is yours.

Lk 15:32 Εὐφρανθήναι δὲ καὶ χαρῆναι ἐδείκτησεν ὁ κύριος τοῦ γεγοροῦντος ἢν καὶ ἔζησεν, καὶ ἀπολύσας καὶ εὐφράσθη.

32But to celebrate, and be cheered up, is only right; for this your brother was dead and is alive again; was lost, and has been found!'

Chapter 16

The Shrewd Money Manager

Lk 16:1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἄνθρωπός τις ἦν πλουσίος, ὃς εἶχεν οἰκονόμουν καὶ οὗτος διεβληθή αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

1And then toward his disciples he was saying: "There was a rich man, who had a business manager. And accusations were brought to him against this man, that he was wasting his property.

Lk 16:2 Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τούτο ἄκουώ περὶ σοῦ; Ἀποδόσα τὸν λόγον τῆς οἰκονομίας σου ὁ γὰρ δόνῃ ἔτι οἰκονομεῖ.

2So having summoned him, he said to him, 'What is this I am hearing about you? Surrender the records of your management; for you can no longer be manager.'

Lk 16:3 Εἶπεν δὲ ἐν ἐαυτῷ ὁ οἰκονόμος, Τί ποιῆση, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτατε οὖν ἰσχύον ἐπαιτεῖν αἰσχύνομαι.

3And the manager said to himself, 'What will I do, now that my master is taking away the management from me? I am not strong enough to dig. I am ashamed to beg.

Lk 16:4 Ἐγνων τί ποιῆση, ἢν, ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας, δέξωνται με εἰς τοὺς οἰκους αὐτῶν.

4I know what I will do, so that after I am removed from my management, people will welcome me into their homes.'

Lk 16:5 Καὶ προσκαλεσάμενος ἐνα ἐκαστὸν τῶν χρεοφελετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ἀφεῖλες τῷ κυρίῳ μου;

5And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

Lk 16:6 Ὅ δὲ εἶπεν, Ἐκατόν βάτους ἐλαίου. Ὅ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα, καὶ κάθισας ταχέως γράψον πεντήκοντα.

6And he said, 'A hundred baths of olive oil.' And he told him, 'Take your bill, and sit down quickly and write "fifty."'
Lk 16:7 'Επείτα ἐτέρω ἐπεν, Σὺ δὲ πόσον ὄφειλες; Ὅ δὲ εἶπεν, ἕκατὸν κόρους σίτου. Λέγει αὐτῷ, Δέξαι σου τὰ γράμματα, καὶ γράψον ὅγδοικοντα.

7Then, to another one he said, 'And you, how much do you owe?' And he said, 'A hundred kors of wheat.' He says to him, 'Take your bill and write "eighty."'

Lk 16:8 Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρωνίμως ἐποίησεν· ὅτι οἱ υἱοί τοῦ αἰώνος τούτου φρωνιμῶτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἐαυτῶν εἰσιν.

8And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more shrewd toward their own generation than are the children of light.

Lk 16:9 Καὶ ἔγω ὑμῖν λέγω, Ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξασθαι υμᾶς εἰς τὰς αἰώνιους σκηνὰς.

9And as for me, I say to you, make friends for yourselves by means of the undependable wealth, so that when it fails, they may welcome you into perpetual dwellings.

Lk 16:10 Ο πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικος ἐστιν.

10The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

Lk 16:11 Εἰ οὖν ἐν τῷ ἄδικῳ μαμώνῃ πιστὸι οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς υμῖν πιστεύσει;

11If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

Lk 16:12 Καὶ εἰ ἐν τῷ ἄλλοτρῷ πιστῷ οὐκ ἐγένεσθε, τὸ ύμετρόν τίς ὑμῖν δώσει;

12And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

Lk 16:13 Οὐδεὶς οἰκέτης δύναται δύον κυρίοις δουλεύειν· ἡ γὰρ τὸν ἕνα μισῆς, καὶ τὸν ἕτερον ἀγαπήσῃ· ἡ ἕνος ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμώνᾳ.

13No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth."

Lk 16:14 Ἦκουν δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξευμπλήρωσαν αὐτῶν.

14And the Pharisees had been listening to all this and, being moneylovers, were sneering at him.

Lk 16:15 Καὶ ἐπεν αὐτοῖς, Ὑμεῖς ἔστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἄνθρωπων, ὦ δὲ θεός γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἄνθρωποις ὑψιλὸν βέλευγμα ἐνώπιον τοῦ θεοῦ.

15And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God's sight.

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285 169 The Greek word “adikos” here is usually rendered “unrighteous, but can also mean “untrustworthy, undependable,” as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for “dependable, reliable.” The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἀδικίας, which means "unrighteous, unreliable, fraudulent, false, untrustworthy." When Jesus says "unrighteous Mammon,” he is saying something like “insecure security.” And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the "true" or "real" property. Wherever I have the word "undependable," you can substitute the word "false, dishonest" as in whoever is false with little, is also false with much;" and, "false wealth."
The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

Lk 16:16 Ὁ νόμος καὶ οἱ προφήται μέχρι Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

18But it is easier for sky and earth to pass away, than for one serif of the law to fall.

Lk 16:18 Πᾶς ὁ ἀπολόγων τὴν γυναίκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ ὁ ἀπολελυμένην ἀπὸ ἄνδρος γαμὸν μοιχεύει.

18Anyone 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.

The Rich Man and Lazarus

Lk 16:19 Ἄνθρωπος δὲ τις ἦν πλουσιός, καὶ ἑνεδοξώκετο πορφύραν καὶ βόσσον, εὐφραίνομενος καθ’ ἡμέραν λαμπρῶς.

19Now 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 Πιστὸς δὲ τις ὄνοματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

20But a beggar, Lazarus by name, was laid at his gate, covered with sores;

Lk 16:21 καὶ ἐπιθυμοῦν χορτασθῆναι ἀπὸ τῶν φυσίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἄλλα καὶ ὀφέλομεν ἐπέλειχον τὰ ἐλκη αὐτοῦ.

21and 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 πυθόν, καὶ ἀπενεχθῆναι αὐτὸν ἀπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλουσίος, καὶ ἐτάφη.

22Now the beggar came to die, and was carried away by the angels to Abraham's bosom. And the rich man also died, and was buried.

Lk 16:23 Καὶ ἐν τῷ Ἀδή ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὅπως ἂν ἀλλοι ἄνθρωποι ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

23And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.

Lk 16:24 Καὶ ἀντὶς φωνῆσαι εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάφῃ τὸ ἄρχον τοῦ δακτύλου αὐτοῦ ὅπως ἀλλοτριοφορεί, καὶ καταφύξῃ τὴν γλώσσαν μου· ὅτι ὁδυνώμαι ἐν τῇ φλογὶ ταύτῃ.

24So 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.'

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286 Lk 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."

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 Ἀβραάμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was εἰς 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 πατρός "in the bosom of the Father."
Lk 16:25 Εἶπεν δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἄγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ομοίως τὰ κακά’ ὅν δὲ ὦδε παρακαλεῖται, οὐ δὲ ὦδυνάσαι.

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.

And besides all this, between us and you a great chasm has been fixed, such that those who want to go from here to you are not able to, neither can anyone cross over from there to us.'

Lk 16:27 Εἶπεν δὲ, Ἐρωτῶ σε ὧν, πάτερ, ἵνα πέρψῃς αὐτὸν εἰς τὸν οἴκον τοῦ πατρὸς μου,

And he said, 'Then I beg you, father, please send him to my father's house,

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 Ἀβραὰμ, Ἐχοῦσιν Ἑλεσία καὶ τοὺς προφήτας· ἀκοουόμεθαν αὐτῶν.

But Abraham says, 'They have Moses and the Prophets; let them take heed to them.'

Lk 16:30 Ο δὲ εἶπεν, Ὀχυρί, πάτερ Ἀβραὰμ· ἄλλ' ἐὰν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.

And he said, 'Hardly, father Abraham; but if someone from the dead goes to them, they will repent.'

Lk 16:31 Εἶπεν δὲ αὐτῷ, Ἐι Μωϋσέως καὶ τῶν προφητῶν ὦκ ἀκοουόμεθαν, οὐδ' ἐὰν τις ἐκ νεκρῶν ἀναστῇ, πειθήσουσιν.

And he said to him, 'If they are not taking heed to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'

Chapter 17

A Brother Who Sins

Lk 17:1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτον ἐστιν τοῦ τὰ σκάνδαλα μὴ ἔλθειν· πλὴν οὐαὶ δι' οὗ 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 Λυστελεῖ αὐτῷ εἰ λίθος μυλικὸς πέρικειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίζῃ τὸν μικρὸν τοῦτον ἑαυτόν.

It would be better for him if a mill stone is lying around his neck and he is thrown into the sea, than that he cause one of these little ones to fall.

Lk 17:3 Προσέχετε ἑαυτοῖς. Ἐὰν ἀμάρτητο δὲ ἀδελφὸς σου, ἐπιτίμησον αὐτῷ· καὶ ἑαν μετανοήσῃ, ἀφέει αὐτῷ.

Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him.

Lk 17:4 Καὶ ἕαν ἑπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ, καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σέ, λέγων, Μετανοῶ, ἀφίσοις αὐτῷ.

And if he sins against you seven times in a day, and seven times he turns toward you, saying, 'I repent,' you must forgive him.'

289 173 txt ἀμάρτητο N A B L W it reb hf.

See also Matt 18:15.
Faith and Duty

Lk 17:5 Kαὶ ἐίπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόθεσις ἦμιν πίστιν.
5And the apostles said to the Lord, "Give us more faith."

Lk 17:6 Ἐίπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἔλεγετε ἃν τῇ συκαμίνῳ ταύτῃ, Ἕκρισα ἡμᾶς, καὶ φυτεύσῃ ἐν τῇ βαλάσσῃ καὶ ὑπήκουσαν ἃν ὑμῖν.
6But the Lord said, "If you have faith as small as a mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

Lk 17:7 Τίς δὲ ἔξις ἕως δοῦλον ἔβρωταν ὅτε πιόνοντα, ὃς ἐσελήνυτο ἐκ τοῦ ἄγρου ἔρει αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσεν
7Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'?

Lk 17:8 Ἀλλ' οὐχὶ ἔρει αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως ἡμέρας καὶ πῶς καὶ μετὰ ταῦτα φάγεις καὶ πέσαι σύ;
8Would he not instead say to him, 'Fix something I can eat, and after you have girded yourself, serve me while I eat and drink, and after these things, you shall eat and drink'?

Lk 17:9 Μή ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησαν τὰ διαταχθέντα
9Neither does he thank the servant, that he has done what he has been told.

Lk 17:10 Οὕτως καὶ ὑμεῖς, ὅταν ποιήσετε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἄχρεοι ἐσμεν• ὃ ὥρφελμεν ποιήσαι πεποίηκαμεν.
10In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; we have done what we are supposed to have done.'

Ten Healed of Leprosy

Lk 17:11 Καὶ ἐγένετο ἐν τῷ πορευόμεθα εἰς Ἰερουσαλήμ, καὶ αὐτός διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλαάν.
11And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee.

Lk 17:12 Καὶ εἰσερχόμενον αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροί ἄνδρες, οἳ ἔστησαν πόρρωθεν
12And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance.

Lk 17:13 καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἡσοῦ, ἔπιστάτα, ἔλέησον ἥμας.
13And they called out loudly, saying, "Jesus, Master, have pity on us!"

Lk 17:14 Καὶ ἴδον εἶπεν αὐτοῖς, Πορευθήτενες ἐπιδείξατε ἑαυτούς τοῖς ἱερεῖσιν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοῖς, ἕκασθιαρισθήσαν.
14And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.
And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.

And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.

So in response Jesus said, "Were there not ten cleansed? Where then are the other nine?

And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.

Lk 17:15 Ἐς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν•

15And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice.

Lk 17:16 καὶ ἐπέσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ• καὶ αὐτὸς ἦν Σαμαρίτης.

16And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.

Lk 17:17 Ἀποκριθεὶς δὲ οἱ Ἰησοῦς ἔπειν, ὡσεὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ;

17So in response Jesus said, "Were there not ten cleansed? Where then are the other nine?

Lk 17:18 Όὔ γε ὑψοφέρατοι ὑποστρέφαντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἀλλογενῆς οὗτος;

18Were none found to have come back to give glory to God, except this foreigner?"

Lk 17:19 Καὶ ἐπέσεν αὐτῷ, Ἀναστάς πορεύοντος ἡ πίστις σου σώζωκέν σε.

19And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God

Lk 17:20 Ἐπερωτήθησεν δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ ἐπείν, ὡσεὶ ἐρχεται ἡ βασιλεία τοῦ θεοῦ μετά παρατηρήσεως•

20And when he was questioned by the Pharisees as to when the kingdom of God was coming, he answered them as follows: "The kingdom of God does not show with careful observation,

Lk 17:21 οὐδὲ ἔρωσιν, Ἰδοὺ ὄδε, ἢ, Ἐκεῖ. Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ θεοῦ ἑντὸς όμον ἐστίν.

21neither will people say, 'Behold, here;' or 'Behold, there.' For behold, the kingdom of God is within you."

Lk 17:22 Ἐπείν δὲ πρὸς τοὺς μαθητάς, Ἐλεύθερος ἔσται ὁ ἵμαρτος, μίαν τῶν ἡμερῶν τοῦ ισχίου του ἀνθρώπου θείου, καὶ οὐκ ὑπονοεῖ.

22And he said to the disciples, "Days are coming, when it is one of the days of the Son of Man you will long to see, and you will not have that experience.

Lk 17:23 Καὶ ἐρωσθήσον υἱὸν, Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὄδε μή ἀπέλθῃ, μήδε διώξητε.

23And people will say to you, 'Behold, here!' or 'Behold, there!' Do not go, neither follow after them.

Lk 17:24 Ὁσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τήν ὑπ' οὐρανὸν λάμβηται, οὕτως ἔσται ο ισχίος τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

24For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man in his day.

Lk 17:25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεάς ταύτης.

25But first he must suffer much at the hands of this generation and be rejected.

Lk 17:26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ ισχίου 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 Ἡθιον, ἐπινόν, ἐγαμίζοντο, ἀχρὶ τῆς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἤλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν 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 ἰδοὺ ἢθησαν ἐπινόν, ἐγαμίζοντο, ἐπώλουν, ἐφύτευσαν, ἐκδόμουν•

28It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building,

Lk 17:29 ἦ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἐβρέξεν πῦρ καὶ θείον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν πάντας•

29but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.

Lk 17:30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ ισχίος 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, δός ἐσται ἐπὶ τοῦ δῶματος, καὶ τὰ σκεῦα αὐτοῦ ἐν τῇ οίκῳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρέψωτε εἰς τὰ ὄπισθα.

In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around.

Lk 17:32 Μνημονεύετε τῆς γονακίκος Λώτ.

32 Remember Lot's wife.

Lk 17:33 Ὅς ἔσται ἐν τῇ ἡμέρᾳ ἔσονται ἀπολέσει αὐτὴν· δός δ' ἂν ἀπολέσῃ ἑαυτὸν ἄφησει αὐτὴν.

33 Whoever tries to save his life will lose it, and whoever loses it will keep it alive.

Lk 17:34 Λέγω ὑμῖν, ταύτη τῇ νυκτί ἐσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἰς παραλημφθήσεται, καὶ ὁ ἐτερὸς ἀφεθήσεται.

34 I tell you, in that night there will be two men on one couch; one will be taken, and the other left.

Lk 17:35 Ἐσονται δύο ἀλήθουσι εἰς τὸ αὐτὸ· ἡ μία παραλημφθήσεται, ἢ δὲ ἐτέρα ἀφεθήσεται.

35 There will be two women together grinding grain; one will be taken, and the other left.

Lk 17:36 Ἐν τῇ ἡμέρᾳ ὑπεύξεται ὁ άετος, καὶ ἐκεῖ καὶ οἱ ἄετοι ἐπισυναχθήσονται.

36 And they in response are saying to him, "Where, Lord?" And he said to them, "Where the body is, there also the eagles will be gathered."

Chapter 18

The Parable of the Persistent Widow

Lk 18:1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῦρο πάντως προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν.

1 And he was speaking a parable to them, to the end that they ought always to pray, and not to lose heart,

Lk 18:2 λέγων, Κριτῆς τῆς ἡμέρας ἢν ἐν τινὶ πόλει, τόν θεόν μὴ φοβούμενος, καὶ ἀνθρώπον μὴ ἐντρεπόμενος·

2 as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.

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292 17:36 The King James Version has verse 36, "Two men shall be in the field; the one shall be taken, and the other left." But if you read an original 1611 King James Version, you will find a marginal note that says that the verse 17:36 was absent from most of their Greek manuscripts. You can view an actual scan of this marginal note, from just such a KJV, at: http://www.bibletranslation.ws/gfx/luke17-36.jpg

293 17:37 Greek: ὁ αέτος - ho aetos, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αέτος is ἱεραξ - hiéras, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetos is eating carrion). Yet generally speaking, where ho aetos is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
Lk 18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἕκδικησόν 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 οὖκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἶ καὶ τὸν θεὸν οὐ φοβοῦμαι, οὐδὲ ἄνθρωπον ἔντρεπομαι.

4And for some time he had been refusing, but after all this, he said to himself, 'Even if I don’t fear God, nor have regard for man,

Lk 18:5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδίκησον αὐτήν, ἵνα μή εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

5Just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.'

Lk 18:6 Ἐπεκάλυψεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

6And the Lord said, 'Listen to what the unjust kind of judge was saying,

Lk 18:7 ὁ δὲ θεὸς οὐ μή ποιήσῃ τὴν ἐκδίκησιν τῶν ἀκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτὸς, 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?

Lk 18:8 Λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἄνθρωπος ἔλθων ἄρα ἐὑρίσκει 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? 294

The Parable of the Pharisee and the Revenue Agent

Lk 18:9 Ἐπεκάλυψεν δὲ καὶ πρὸς τίνας τοὺς πεποιθῶτας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν 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 Ἀνθρωποί δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἰς Φαρισαίος, καὶ ὁ ἐτερος τελωνής.

10Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

Lk 18:11 ὁ Φαρισαῖος σταθείς πρὸς ἑαυτὸν ταῦτα προσηύξετο, ο θεος εὐχαριστο ὧν ὅτι συκ εἰμι ὡσπέρ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἦ καὶ ὡς ὧν ὁ τελωνής.

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 Ποιμνώ δικ τοῦ σαββάτου, ἀποδεκατώ πάντα ὡσα κτῶμαι.

12I fast twice a week, I tithe of everything I get.'

Lk 18:13 ὁ δὲ τελωνὴς μακροθυμεῖ ἐπὶ τῶν οὖν ἤθελεν ὡσα διὶ τοῦ υἱοῦ τοῦ ὑπάρχου ἐπὶ τοῦ στῆθος αὐτοῦ, λέγων, ὁ θεος, ἰλασθήτι 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 ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸ νῦν αὐτοῦ παρ’ ἐκείνων ὅτι πᾶς ὁ υἱὸς ἑαυτῶν ταπεινωθηκεν, ὁ δὲ ταπεινῶν ἑαυτῶν ψυχῆς.

14I 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." 295

294 18:8 "any at all" is from the Greek ἀρα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.
The Little Children and Jesus
Lk 18:15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπείπηται ἵδοντες δὲ οἱ μαθηταὶ ἐπέτιμον 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 Íησοῦς προσεκλέσατο αὐτὰ λέγων, Ἄφητε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γάρ 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 Ἄμην λέγω ὑμῖν, ὅσα τείχεθη τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίων, οὐ μὴ εἰσέλθη ἐις αὐτὴν.
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 ἐπιπρότησέν τις αὐτόν ἄρχων, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομίσῃ; 18And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"
Lk 18:19 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἄγαθόν; Οὔδεὶς ἄγαθός, εἰ μὴ εἰς, ὁ θεός.
19And Jesus said to him, "Why are you calling me good? No one is good, except God alone.
Lk 18:20 Τάς ἐντολὰς ἵδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
20The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."
Lk 18:21 'Ο δὲ εἶπεν, Ταῦτα πάντα οὕτως ἐφύλαξα ἐκ νεότητός.
21And he said, "All these I have kept since childhood."
Lk 18:22 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐτὶ ἐν ὑσοι λείπεις· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔχεις θησαυρὸν ἐν οὐρανοῖς· καὶ δεῦρο, ἀκολοῦθε μοι.
22And when Jesus heard this, he said to him, "There is till one thing lacking with you. Everything you have, sell and hand out to the poor, and then come follow me."
Lk 18:23 'Ο δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη ἣν γὰρ πλοῦσιος σφόδρα.
23But hearing these words made him very sad, for he was extremely wealthy.
Lk 18:24 Ἰδὼν δὲ αὐτόν ὁ Ἰησοῦς εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἐχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσερχομένηται.
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 Εὐκοπότερον γὰρ ἐστιν κάμηλον διὰ τρήματος βελόνης ἐισελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
25Indeed, it is easier for a camel to go through the eye of a needle, than for the rich to enter into the kingdom of God."
Lk 18:26 Εἴπαν δὲ οἱ ἄκουσαντες, Καὶ τὶς δύναται σωθῆναι;
26And those who heard said, "Who then CAN be saved?"
Lk 18:27 Ὅ δὲ εἶπεν, Τὰ ἄδικα παρὰ ἀνθρώπους δύνατα παρὰ τῷ θεῷ ἔστιν.
27And he said, "Things impossible with human beings are possible with God."
Lk 18:28 Εἶπεν δὲ ὁ Πέτρος, Ἰδοὺ, ἥμεις ἀφέντες τὰ Ἰδιὰ ἥκολονθήσασμένοι σοι.
28And Peter said, "Behold, we have left behind our own things to follow you."
Lk 18:29 Ὕ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδέλφους ἢ γονεῖς ἢ τέκνα ἐνεκεν τῆς βασιλείας τοῦ θεοῦ,
29And 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,
Lk 18:30 ὁς οὐχὶ μὴ ἀπολάβῃ πολλὰς πλασίνων ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
30who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death
Lk 18:31 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτούς, Ἰδοὺ, ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ οὐράνῳ τοῦ ἀνθρώπου.
31And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out.
Lk 18:32 Παραδόθησαν γὰρ τοῖς ἔθινεσι, καὶ ἔμπαικτήσαται, καὶ ὑβρισθήσεται, καὶ ἐμπυθήσεται,
32For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon,
Lk 18:33 καὶ μαστίγωσαντες ἀποκτενοῦσιν αὐτόν• καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
33and after scourging him they will kill him, and on the third day he will rise again."
Lk 18:34 Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἠγίνωσκον τὰ λεγόμενα.
34And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish
Lk 18:35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ, τυφλὸς τις ἐκάθετο παρὰ τὴν ὁδὸν ἐπαιτοῦ•
35And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging,
Lk 18:36 ἀκούσας δὲ ὁχλοῦ διαπορευομένου, ἐπυνθάνετο τί εἰς τούτο.
36And when he heard the crowd going through, he was inquiring what this was all about.
Lk 18:37 Ἀπῆγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζαρηνός παρέρχεται.
37And they informed him that Jesus the Nazarene was passing by.
Lk 18:38 Καὶ ἔβρισεν, λέγων, Ἰησοῦ, υἱὲ Δαυίδ, ἐλέησόν με.
38Then he cried out, saying, "Jesus, son of David, have mercy on me!"
Lk 18:39 Καὶ οἱ προδόταις ἐπετίμησαν αὐτὸν ἵνα σιγήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἐκραζέων, Υἱὲ Δαυίδ, ἐλέησόν με.
39And those leading the way were rebuking him, that he should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"
Lk 18:40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκείλευσεν αὐτὸν ἀχθήναι πρὸς αὐτὸν ἐγγίζοντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν,
40And after stopping, Jesus ordered that he be brought to him. And when he had come near, he asked him,
Lk 18:41 Τί οἱ θέλεις ποιῆσαι; Ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.
41"What do you want me to do for you?" And he said, "Lord, that I could see again."
Lk 18:42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

42And Jesus said to him, "See again; your faith has saved you."297

Lk 18:43 Καὶ παρασκήμα ἀνάβλεψεν, καὶ ἰκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἐδωκεν αἴνων τῷ θεῷ.

43And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Chapter 19

Zacchaeus the Revenue Officer

Lk 19:1 Καὶ εἰσελθὼν διήρχετο τὴν ἰεριχώ.

1And he entered, passing on through Jericho.

Lk 19:2 Καὶ ἰδοὺ, ἀνὴρ ὄνοματι καλοῦμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς πλούσιος.

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 ἰδεῖν τὸν Ἰησοῦν τίς ἔστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς 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 πρὸς διαμάχας εἰς τὸ ἐμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἦμελεν διέρχεσθαι.

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 Καὶ ὡς ἠδύνατο ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύδας κατάβητην· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

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 Καὶ σπεύδας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

6And he hurried down, and took him in gladly.

Lk 19:7 Καὶ ἰδόντες πάντες διεγογγυζον, λέγοντες ὅτι Παρὰ ἀμαρτωλῷ ἄνδρι εἰσῆλθεν 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, ἵδοὺ, τὰ ἡμίσια μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι· καὶ εἰ τινὸς τῷ ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

8And Zacchaeus stood up,298 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.

297 18:42 Or, "your faith has healed you." As also in many other places in Luke.
298 19:8 Some translators interpret ἀστημι 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.
Lk 19:9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἶκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς ὕψος Ἀβραὰμ ἐστίν.
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 Ἡλθὲν γὰρ ὁ ιερὸς τὸν ἄνθρωπον ζητήσας καὶ σῶσαι τὸ ἄπολωλός.
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 Ἀκούστων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι ἱερουσαλήμ αὐτόν, καὶ δοκεῖν αὐτοῖς ὅτι παραχήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφινεῖσθαι.
11And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

Lk 19:12 Εἶπεν οὖν, Ἄνθρωπος τις εὐγενής ἐπορεύθη ἐις χώραν μακράν, λαβεῖν ἕαυτῳ βασιλείαν, καὶ ὑποστρέψας.
12He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.

Lk 19:13 Καὶ ἐλήφαν τὸν ἰούναν καὶ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ ἐπέστη αὐτοῦς. Πραγματεύσασθε ἐν ὧ ἔρχομαι.
13Now after calling ten of his servants, he had given them ten minas,300 and said to them, 'Do business, until such time I return.'

Lk 19:14 Οἱ δὲ πολίται αὐτοῦ ἔμισσαν αὐτόν, καὶ ἀπέστειλαν πρεσβεῖαν ὑπὸ αὐτοῦ, ἱέραντες, ὅσο θέλομεν τὸν βασιλεὺς ἐρήμος.
14But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

Lk 19:15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτοῦ λαβόντα τὴν βασιλείαν, καὶ ἐπέστη φωνήθη αὐτῷ τοὺς δούλους τούτους, ὅτι δεδώκει τὸ ἀργύριον, ἵνα γονιδε ἔδοψασθαι.
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, Κύριε, ἡ μνᾶ σου δέκα προηγμένατο μνᾶς.
16So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

Lk 19:17 Καὶ εἶπεν αὐτῷ, Ἐγὼ, ἄγαθε δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἔξουσιαν ἔχων ἐπάνω δέκα πόλεων.
17And he said to him, 'Well done, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

Lk 19:18 Καὶ ἦλθεν ὁ δεύτερος, λέγων, Ἡ μνᾶ σου κύριε ἐποίησεν πέντε μνᾶς.
18And the second one came, saying, 'Your mina, Lord, has become five minas.'

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 Ezekiel passages and here exactly the same way, so that the readers get the connection.

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.
Lk 19:19 Ἐπεν δὲ καὶ τοῦτο, Καὶ οὐ ἐπάνω γίνου πέντε πόλεων.
19So he said to that one, 'And you, you shall be over five cities.'
Lk 19:20 Καὶ ὁ ἐτερὸς ἠλθεν, λέγων, Κύριε, ἰδοῦ, ἢ μνᾶ σου, ἢν εἶχον ἀποκειμένην ἐν
20And the other one301 came, saying, "Lord, here is your mina, which I have been keeping
laid away in a napkin.
Lk 19:21 ἔφοβομην γὰρ σε, ὅτι ἁνθρωπος αὐτηρος εἶ ἄφεις ὃ οὐκ έθηκας, καὶ θερίζεις ὃ οὐκ
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, Ἕκ τοῦ στόματός σου κρινὼ σε, πονηρὲ δοῦλε. 'Νίδεις ὅτι ἔγω ἁνθρωπος
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 δία τι οὐκ ἔδωκας μου τὸ ἄργυριον ἐπὶ τράπεζαν, κἀγὼ ἔλθων σὺν τόκῳ ἢν αὐτὸ
23Why then did you not put my money in the bank, and I having returned would collect it
with interest?'
Lk 19:24 Καὶ τοῖς παρεστώσιν ἐπεν, Ἀρατε ἀπ', αὐτοῦ τὴν μνᾶ, καὶ δότε τῷ τὰς δέκα μνᾶς
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.
25And they said to him, 'Lord, he has ten minas!'
Lk 19:26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μη ἔχοντος, καὶ ὃ ἔχει
26'I tell you,302 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 Πλην τοὺς ἑβραίους μου τοῦτος, τοὺς μη θελήσαντας με βασιλεύσαι ἐπ' αὐτούς,
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.'"

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 Talents of 25:14-30, in which there are only three servants, and
here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to
following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the
parable at various times. Still, there are things about this Lukan version that do not add up, literally. The
first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas
more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten
minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not
ten? So, 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.
302 19:26 τὴν λεγω ν. B L ita syr p co arm TH NA28 \|\ την λεγω γαρ A D E N W 33 (itb e f vg: dico autem) syr h s
TR RP lac f57 c p q t e. There seems to be confusion as to whether the lord speaking is the lord character
within the parable, or the Lord himself outside the parable.
The Triumphant Entry

Lk 19:28 Καὶ εἰπὼν ταῦτα, ἔπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἰερουσαλήμ.

28And having said these things, he was pressing his way onward, going up to Jerusalem.

Lk 19:29 Καὶ ἔγνευτο ὡς ἤγγισεν εἰς Βηθαφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τό καλοῦμενον Ἔλαιον, ἀπέστειλεν δύο τῶν μαθητῶν,

29And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples,

Lk 19:30 λέγων, Ὠπάγετε εἰς τὴν κατέναντι κόμην· ἐν ή ἐπιστευόμενοι εὐφράσετε πῶλον δεδεμένῳ, ἐφ' ὃν νοεῖτε πόσοτο ἀνθρώπων ἐκάθισεν· καὶ λύσαντες αὐτὸν ἁγάγετε.

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 ἔν τις ἡμᾶς ἑρωτάῃ, διὰ τὸ λύετε; οὕτως ἔρευεν 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 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὐφράσετε καθὼς εἰπέν αὐτοῖς.

32And when the ones who were sent went, they found things just as he had told them.

Lk 19:33 Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;

33And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"

Lk 19:34 Οἱ δὲ εἶπαν ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.

34And they said, "The Lord needs it."

Lk 19:35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρήμαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπέβιβασαν τὸν Ἰησοῦν.

35And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it.

Lk 19:36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδώ.

36And as he was proceeding along, people were spreading their cloaks in the road beneath.

Lk 19:37 Ἔγγιζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρεμαν ἀπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὅν ἐδόθη δυνάμεων.

37And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.

Lk 19:38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὅνοματι κυρίου· ἐν ωρανώ εἰρήνη, καὶ δόξα ἐν ψυφίστοις.

38They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

Lk 19:39 Καὶ τίνες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου ἐπιστικήσαν πρὸς αὐτὸν, Διδάσκαλε, ἐπιτίθεσαν τοῖς μαθηταῖς σου.

39And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

Lk 19:40 Καὶ ἀποκρίθεις εἶπεν, Λέγω ὦν μὴ ἔδωκατε σωσίσεως, οἱ λίθοι κραξοῦσιν.

40And he in answer said, "I tell you, if these go silent, the stones will cry out."
Lk 19:41 Καὶ ὡς ἦγισεν, ἵδων τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτήν,
41 And as he drew near and saw the city, he wept over it, Lk 19:42 λέγων ὅτι Εἴ έγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τά πρὸς εἰρήνην· νῦν δὲ ἐκρυφθή ἀπὸ ὀφθαλμῶν 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 Ὄτι ἠξούσιον ἡμέραι ἐπί σε, καὶ παρεμβαλλόντι οἱ ἅχοροί σοι χάρακά σοι, καὶ περικυκλώσασί σε, καὶ συνέδουσί σε πάντοτεν,
43 For the days will come when your enemies will throw a palisade up against you, and encircle you, and press in on you from every side,
Lk 19:44 καὶ ἐδαφίσουσί σε καὶ τά τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσί λίθον ἐπί λίθον ἐν σοί, ἀνθ' ὄν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.
44 and throw you to the ground, 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 εἰσῆλθών εἰς τὸ ἱερόν, ἤρατο ἐκβάλλειν τοὺς πωλοῦντας,
45 And when he had entered the temple, he proceeded to drive out the vendors,

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 ἄν 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 txt ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ ὃς B L ethTh Or TH NA28 [B]
καὶ σὺ καὶ σὺ καὶ γε ἐν τῇ ἡμέρᾳ ταύτῃ A it4 arm Basil
καὶ σὺ καὶ γε καὶ σὺ καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ ἐν τῇ ἡμέρᾳ σου ταύτῃ E N R W Ms Itpe syr pal cp arm eth geo (Diatessary) (Eus) TR RP ἐν τῇ ἡμέρᾳ ταύτῃ lac
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 txt εἰρήνην ὃς B L cop pal ms (Diatessary) Marcus IrLat Or% Did TH NA28 [B] εἰρήνην σου A E N W M It pe syr pal cp arm eth geo (Diatessary) Or% Eus% Basil Cyr TR RP εἰρήνην σου οἱ D Itaur de f f J J arm cp lat Eus% Jer lac ἐν τῇ ἡμέρᾳ ταύτῃ ἐν τῇ ἡμέρᾳ ταύτῃ
309 19:42d This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."
310 19:44a The Greek verb for "dash to the ground," ἐδαφίζω, in reference to a city, means both "raze to the ground," as in the Septuagint in Isaiah 3:26, and also "dash to the ground," as in Psalm 136:9, Hosea 10:14, 14:1 and others. Here both meanings have to apply for the one instance of the word: you, referring to Jerusalem, the city, will be razed to the ground, and her children will be dashed to the ground.
311 19:44b The Greek words usually translated "because," here, "because you did not recognize," are the words ἀντὶ followed by the relative pronoun. A literal translation of the Greek word ἐπισκοπή, 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 - ἐπισκέψεσιμοι us. Since they forfeited their gracious ἐπισκοπή, God would give them a calamitous one in exchange, in repayment, in retribution, instead.
312 19:45 txt τοὺς πωλοῦντας Κ B L syrpal cop geo TH NA28 [/] τοὺς πωλοῦντας καὶ αγοραζόντας Ν τοὺς πωλοῦντας καὶ τοὺς αγοραζόντας Γ τοὺς πωλοῦντας εν αὐτῳ καὶ αγοραζόντας A E R W Ms Itpe syrpal,bmg TR RP τοὺς πωλοῦντας εν αὐτῳ καὶ αγοραζόντας καὶ τας τραπέζας των κολυβίστων εἴξεχεν καὶ τας καθήδρας D lac ἐν τῇ ἡμέρᾳ ταύτῃ
Lk 19:46 λέγων αὐτοῖς, Γέγραπται, Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἔποιήσατε σπήλαιον λῃστῶν.

46telling them, "It is written, 'And my house shall be a house of prayer,' but you have made it a haunt of bandits." 314

Lk 19:47 Καὶ ἦν διδάσκοντο τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἔξηγον αὐτὸν ἀπολέσατε, καὶ οἱ πρῶτοι τοῦ λαοῦ·

47And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him.

Lk 19:48 καὶ οὐχ εὑρίσκον τὸ τί ποιοῦσιν, ὁ λαὸς γὰρ ἀπὸς ἐξεκρέματο αὐτὸῦ ἀκούσαν.

48Yet they were not finding any way they could do it, because the entire crowd was hanging on him, listening to him.

Chapter 20

The Authorities Question Jesus’ Authority

Lk 20:1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζόμενον, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβύτεροις.

1And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up.

Lk 20:2 καὶ εἶπαν λέγοντες πρὸς αὐτὸν, Εἰπόν ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιεῖς, ἢ τίς ἐστίν ὁ δοῦς σοι τὴν ἐξουσίαν ταύτην;

2and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

Lk 20:3 Ἀποκρίθησις δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι•

3And 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;

4John's baptism, was it from heaven, or from human beings?"

Lk 20:5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες ὅτι Ἐὰν εἰπὼμεν, Ἐξ οὐρανοῦ, ἔρει, Διὰ τί οὐκ ἐπιστεύσατε αὐτῶν;

5So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?"

Lk 20:6 Ἐὰν δὲ εἰπὼμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἂπας καταλιθάσῃ ἡμᾶς· πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἰναι.

6But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet."

Lk 20:7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πάθειν.

7And they professed not to know where it was from.

Lk 20:8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἔγω λέγω ὃμιν ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιῶ.

8And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

Lk 20:9 Ἡρέσατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἀνθρωπος ἔφυτεν ἁμέλειαν, καὶ ἐξέβελτο αὐτὸν γεωργοίς, καὶ ἀπεδήμησαν χρόνους ἴκανούς•

9And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

313 19:46a Isaiah 56:7
314 19:46b Jeremiah 7:11
Lk 20:10 καὶ καίρῳ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελώνος δώσουσιν αὐτῷ. Οἱ δὲ γεωργοὶ ἔξαπέστειλαν αὐτὸν δειράντες κενὸν.

10 And in the time of harvest, he sent a servant to the tenants, so they could pay him rent out of the fruit of the vineyard. But the tenants, after beating him, sent him away empty-handed.

Lk 20:11 Καὶ προσέθετο ἄλλον πέμψας δοῦλον· οἱ δὲ κάκειν δειράντες καὶ ἀτιμάσαντες ἔξαπέστειλαν κενὸν.

11 And he proceeded to send a second servant; and that one also, after beating and insulting him, they sent away empty-handed.

Lk 20:12 Καὶ προσέθετο τρίτον πέμψας· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἔξεβαλον.

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 τὸν ἄγαπητόν· ἵνα τοῦτον ἐντραπῆσονται.

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 Ἡδονες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς έαυτοὺς, λέγοντες, Οὗτος 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 ἔκβαλοντες αὐτὸν ἐξω τοῦ ἀμπελώνος, ἀπέκτειναν. Τί οὖν ποιήσει 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 εἴπαν, 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 αὐτοῖς ἐίπεν, Τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο, Λίθον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὕτως ἐγένηθη 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 πέσων ἐπʼ ἐκείνον τὸν λίθον συνθλασθῆσεται· ἐφʼ ὃν δὲ ἀν πέσῃ, λικμήσει αὐτοῦ.

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 ἔζησαν οἱ γραμματεῖς καὶ οἱ ἄρχοντες ἐπιβαλέν ἐπʼ αὐτῶν τὰς χείρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαὸν· ἔγνωσαν 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.

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315 20:13 txt εντραπῆσονται Κ B C D L Q it syr c h pm cop arm geo TH NA28 {/} ἱδονες εντραπησονται A E N R W 3 c vg itaurd syr p h TR RP ‖ lac ψ75 P T
316 20:17 Psalm 118:22
Paying the Tribute Tax to Caesar

Lk 20:20 Καὶ παρατηρήσαντες ἀπόστειλαν ἑγκαθέτως, ὑποκρινομένους ἑαυτοῦς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγον, ὥστε τὸ παραδοῦναι αὐτὸν τῇ ἁρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

20 And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.

Lk 20:21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις· καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.

21 And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God.

Lk 20:22 Ἐξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι, ἢ οὐ;

22 Is it permissible for us to pay the tribute tax to Caesar, or not?"

Lk 20:23 Κατανόησας δὲ αὐτῶν τὴν πανοργίαν, εἶπεν πρὸς αὐτούς,

23 But he perceived their trickery, and said to them,

Lk 20:24 Δεῖξατε μοι δηνάριον τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Οἱ δὲ ἔπαν, 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.

25 And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."

Lk 20:26 Καὶ οὐκ ἱσχύσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ὑποκρίσει αὐτοῦ, ἐσόφθησαν.

26 And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

Lk 20:27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν,

27 Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him.

317 2022 The Greek word translated "tribute" is φόρος. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is cap. Thus, this tax was a per capita tax, or a capitatio. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an income tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called 'tributum,' by which taxes on persons are distinguished from taxes on merchandise, called 'vectigalia.'" Remember, a census was forbidden by God, and King David incurred God’s wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 25, "Caesar’s things give back to Caesar," he recognized that every single coin circulated that bore Caesar’s portrait and inscription, already belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver—shekels, or even drachmas, but not in Roman coins.

318 2023 318 cf. τινές Μ 1166 1173 1241 1249 1311 1481 1523 1554 1739 1821 syr TR / μης Μ 1241 1249 lat / autōs τι με πειράζες A D E N P W H lat syr TR / autōs τι με πειράζετε λατιν h deb arm TH NA28 / autous τι με πειράζετε A D E N P W H lat syr TR / autous τι με πειράζετε υποκριται C 33 P 36 Q T
Lk 20:28 λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, Ἐάν τινος ἀδελφός ἀποθάνη ἔχων γυναῖκα, καὶ οὗτος ἀτέκνος ἦ, ἵνα λάβῃ ὁ ἀδελφός αὐτοῦ τὴν γυναίκα, καὶ ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.  

As follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that deceased is childless, that the man should take the wife of his brother, and raise up descendants for his brother.'"  

Lk 20:29 Ἐπὶ τὰ ὀνόματά αὐτῶν· καὶ ὁ πρῶτος λαβὼν γυναίκα, ἀπέθανεν ἀτέκνος.  

Well, there were seven brothers. And the first one, who had taken a wife, died childless.  

Lk 20:30 καὶ ὁ δεύτερος  

And the second one  

Lk 20:31 καὶ ὁ τρίτος ἠλάβην αὐτήν, ὡσαύτως καὶ τοῖς ἄλλοις ἐστὶ· καὶ ἀπέθανεν.  

I took her, and the third one, and in fact all seven in the same way left behind no child, and died.  

Lk 20:32 Ὡς εἰσερχόμεθα καὶ ἡ γυνή ἀπέθανεν.  

Last of all, the woman also died.  

Lk 20:33 Ἡ γυνὴ οὖν ἔν τῇ ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; Ὅπως ἐπὶ τὰ ἐκεῖνα ἀπέκτενεν αὐτήν γυναίκα.  

So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."  

Lk 20:34 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τοῦτού χαμοῦσιν καὶ γαμίζονται,  

And Jesus said to them, "The children of this age marry and are given in marriage;  

Lk 20:35 οἱ δὲ καταξίωσάν τινες τοῦ αἰῶνος ἐκείνοις τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·  

but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage,  

Lk 20:36 οὐδὲ γάρ ἀποθανεῖν ἔτι δύνανται· ισάγησοι γάρ εἰσιν, καὶ υἱοὶ εἰσίν θεοῦ, τῆς ἀναστάσεως υἱῶν ὄντες.  

nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.  

Lk 20:37 Ὡσαυτίς εἶναι νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βατός, ὡς λέγει, Κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακὼβ.  

But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yahweh is the God of Abraham, and the God of Isaac, and the God of Jacob.  

Lk 20:38 Θεὸς δὲ οὐκ ἐστὶν νεκρῶν, ἀλλὰ ζωντῶν πάντες γάρ αὐτῷ ζῶσιν.  

Now God is not the God of dead people, but of living, for to him all of those are alive."  

Lk 20:39 Ἀποκριθήσετε δὲ τίνες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.  

And one of the Torah scholars said in response, "Teacher, well said."  

Whose Son Is the Messiah  

Lk 20:40 Οὐκέτι ἐπέστρεψαν αὐτῶν οὐδέν.  

Indeed, no longer did any of them dare to question him.  

Lk 20:41 Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;  

So he said in reference to them, "How do they maintain the Messiah to be the son of David?"
Lk 20:42 Αὐτὸς γὰρ Δαυὶδ λέγει ἐν βιβλίῳ ψαλμῶν, Ἑπένεκ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,

42 For David himself says in the scroll of the Psalms, "Yahweh" said to my Lord: "Sit at my right hand

Lk 20:43 ἐὰν θῷ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.

43 until such time I make your enemies a footstool for your feet.

Lk 20:44 διὰ τὸν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἔστιν;

44 So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars

Lk 20:45 Ἀκοῦσόντος δὲ παντὸς τοῦ λαοῦ, ἐπένεκ τοῖς μαθηταῖς,

45 And with the entire crowd listening, he said to the disciples,

Lk 20:46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἁσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλείοις ἐν τοῖς δείπνοις.

46 Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings in the marketplaces, and chief seats in the synagogues, and places of honor at banquets;

Lk 20:47 οἱ κατεσθοῦσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὗτοι λήμψονται περισσότερον κρίμα.

47 they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."

Chapter 21

The Widow's Offering

Lk 21:1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.

1 And when he looked up, he saw rich people putting their gifts into the donation chest.

Lk 21:2 εἶδεν δὲ τίνα καὶ χήραν πενηχρὰν βάλλουσαν ἕκει λεπτὰ δύο,

2 Then he saw a penniless widow dropping there two lepta,

Lk 21:3 καὶ εἶπεν, Ἀληθῶς λέγω ύπεν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν.

3 and he said, "Truly I tell you, this poor widow has put in more than all the rest.

Lk 21:4 πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτῶν ἔβαλον εἰς τὰ δώρα· αὕτη δὲ ἐκ τοῦ ύστερότατος αὐτῆς πάντα τὸν βίον ὑπὸ εἰχὲν ἔβαλεν.

4 For 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 2042 Ἑπένεκ κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהֹוָה יֵלְדוּ לְאָדֹנִי - na'um Yahvéh la'donî of Psalm 110:1. 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: יְהֹוָה לְאָדֹנִי.

322 2043 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 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν,

5And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said:

Lk 21:6 Ταῦτα δὲ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὡς οὐ καταλυθήσεται.

6"These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down."

Lk 21:7 Ἐπερώτησαν δὲ αὐτόν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; Καί τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι?

7And they questioned him as follows, "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"

Lk 21:8 Ὅ δὲ εἶπεν, Βλέπετε ηὕτως πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὅνομάτι μου, λέγοντες Ἐγώ εἰμί καί, Ὅ καθὼς ἦγγικεν, μὴ πορευθῆτε ὑπὸ σώματος αὐτῶν.

8And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them.

Lk 21:9 Ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκαταστάσεως, μὴ ποτεθῇτε δὲι γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλὰ οὐκ εὐθέως τὸ τέλος.

9So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."

Lk 21:10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθῆσαται ἔθνος ἐπ’ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν•

10Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom,

Lk 21:11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοί καὶ λοιμοὶ ἔσονται, φόβητρα τε καὶ σημεία ἀπ’ οὐρανοῦ μεγάλα ἔσται.

11and there will be mega-quakes, and famines and epidemics in various places, and frightful and awesome signs from heaven.

Lk 21:12 Πρὸ δὲ τοῖσῶν πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδοντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ βασιλείας καὶ ἡγεμόνας, ἐνεκὸς τοῦ ὅνομάτος μου.

12But before all these things, they will lay their hands on you and will persecute you, handing you over to synagogues and prisons, being led all the way up to kings and governors for the sake of my name;

Lk 21:13 Ἀποβήσεται ὑμῖν εἰς μαρτύριον.

13it will work out for you to be a testimony.

Lk 21:14 Θέτε οὖν ἐν ταῖς καρδίασιν ὑμῶν μὴ προμελετάν ἀπολογηθῆναι•

14Put it in your hearts therefore, not to be practicing how to answer in defense;

Lk 21:15 ἔγω γὰρ δῶσω ὑμῖν στόμα καὶ σοφίαν, ἣ ὢν δυνάσονται ἀντιστῆναι ἢ ἀντειπεῖν πάντες οἱ ἀντικεῖσθαι ὑμῖν.

15for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

Lk 21:16 Παραδοθῆσον δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν εξ ὑμῶν.

16But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death.

Lk 21:17 Καὶ ἔσεσθε μισόμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

17And indeed you will be hated by everyone because of my name.
Lk 21:18 Καὶ ἑρίζῃ ἕκ τῆς κεφαλῆς ύμῶν οὐ μὴ ἀπόληται.
18Yet not a hair of your head will perish:

Lk 21:19 Ἡμῶν κτήσοσθε τᾶς ψυχᾶς ύμῶν.
19by your enduring, you shall gain your lives.324

Lk 21:20 ὅταν δὲ ἦδητε κυκλοφομήνη ὑπὸ στρατοπέδων ἱερουσαλήμ, τότε γνώτε ὅτι ἡγγικεν ἡ ἐρήμωσις αὐτῆς.
20But when you see Jerusalem surrounded by armies, then you will know325 that her desolation is near.

Lk 21:21 Τότε οἱ ἐν τῇ ἱεροδαίᾳ φευγέτωσαν εἰς τὰ ὁραὶ καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν• καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχόθησαν εἰς αὐτήν.
21Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her.

Lk 21:22 Ὑπὲρ ημῶν ἐκδικήσεως αὐταὶ εἰσίν, τού πληθυνήσαι πάντα τὰ γεγραμμένα.
22For those are days326 of vengeance, in fulfillment of all that is written.

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324 21:19 κτήσοσθε ( K L R W Δ 047 131 1071 κτήσοσθαι) D E G H K M X Γ Λ Π Ψ 063 2 69 118 157 180 205 565 (579 κτήσοσθαι) 597 700 788 828 892 1006 1009 1010 1071 1079 1216 1230 1243 1292 1342 1365 1424 1505 1546 2148 2174 2882 L Lect it d Origen Apostolic Constitutions Gregory-Nyssa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR RP TH NA28 (C) (κτήσεσθε) (A 13 828κτήσεσθαι) B Θ Ω F 1 33 124 346 1195 (1253 κτήσεσθαι) μαυειστα λοίρπ αντρικήν hg1c1q2lqr1s vg syr s h (pal) cop sa botth arm eth geo slav Jerome Augustine WH Weiss Trg NA25 (σώσετε (καταγωγής γεγραμμένος) Marcion acc to Tertullian lac 853 Κ N P Q T 28. The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτάωμαι - ktáomai in the imperative mood. That would be a command to the disciples to preserve their lives. The committee says it would be more likely that copyists would have changed this verb to conform it to the future tense of the rest of the verbs in the context, more likely than the other way around. Note that the other gospels have the same idea in the future indicative. In some languages the difference between the two readings would not be translatable. I note that in the UBS4 apparatus, the reading of the Syriac is not given. (Is there a translatable difference between “you will gain your lives” and “you shall gain your lives”?) There is also discrepancy as to the reading of its τε. And the apparatuses show f1 in support of κτήσθαι, yet manuscript 1 itself, after which the whole family is named, supports κτήσασθε.

325 21:20 The Greek word for "know" here, γνῶσις, is in the form of γνῶτε, which could be either imperative or subjunctive mood, since in this case the form would be identical. Imperative would be in English, "when you see Jerusalem surrounded by armies, then know - or then you should know," that her desolation is near." Subjunctive would be in English, "when you see Jerusalem surrounded by armies, then you know - or would know - or will know, - or should know, that her desolation is near." 326 21:22 In the Greek, the word for "day" is anarthrous here, that is, without the article. You will see some translations saying "the days" or "the time," and others saying "days," or "a time." This question regarding the Greek definite article is one of the translation issues most revealing of the translators' doctrinal preconceptions. Here, for example, it can reveal whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these prophecies partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfilled in the tribulation? Or are they solely fulfilled during the time of Titus? Or solely or primarily fulfilled in the tribulation? And prior to the time of Titus, some of God's people no doubt believed that these prophecies had been fulfilled during the time and deeds of Antiochus Epiphanes, either partially or primarily. I have 24 English translations on hand, and they split down the middle; half say "the days" and half say "days" or equivalent. We must interpret this passage by the rest of scripture, and do it in reliance on the anointing of the Holy Spirit, which leads us into all truth. We also must use common sense in light of the context here. This passage, in light of v. 24, seems to be including the destruction of the temple in 70 A.D. Therefore, we must say in v. 22 about the Great Tribulation, that those are "days" of tribulation, not the only ones.
Lk 21:23 Οὐκαί ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὁ ὀργὴ τῷ λαῷ τοῦ·

23Alas for the ones who are pregnant, and the ones giving milk during those days! For it will be a great calamity upon the land, and wrath toward this people.

Lk 21:24 Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωσιοθῆσονται εἰς τὰ ἔθνη πάντα· καὶ ἤροοσαλημ ἔσται πατωμένη ὑπὸ ἑθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἑθνῶν.

24And they will fall by the edge of the sword, and be taken captive to all the nations; and Jerusalem will be trampled over by Gentiles, until the times of the Gentiles are played out.

Lk 21:25 Καὶ ἐσονται σημεία ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἑθνῶν ἐν ἀπορίᾳ, ἥνους βαλάσασι καὶ σάλου,

25And there will be signs in the sun, the moon and the stars, and on earth anxiety of the nations, in uncertainty about the roar and surge of the sea,

Lk 21:26 ἀποθυρώσων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

26people holding their breath in fear and anticipation because of the things overtaking the world; for the forces of space will be shaken.

Lk 21:27 Καὶ τότε ἀνέφεουν τοῦ ὦν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

27And then at that time they will see the Son of Man coming in a cloud, with power and great glory.

Lk 21:28 Ἀρχομένων δὲ τοστῶν γίνεσθαι, ἀνακόψατε 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 εἶπεν 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 προβάλλων ἡδη, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ἃτι ἡδη ἐγγὺς τὸ θέρος ἑστίν.

30When they are now putting forth leaves, you see for yourselves and know that summer is now near.

Lk 21:31 Οὔτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἑστίν ἡ βασιλεία τοῦ θεοῦ.

31So also you, when you see these things, you know that the kingdom of God is near.

Lk 21:32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἐως ἃν πάντα γένηται.

32Truly I tell you: this age will by no means pass away until this all has taken place.

Lk 21:33 ὁ οὐρανὸς καὶ η ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

33Sky and earth will pass away, but my words will certainly not pass away.

Lk 21:34 Προσέχετε δὲ ἑαυτοῖς, μητοσε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίναις μοικίαις, καὶ ἐπιστῆ ἐρ’ ὑμᾶς αἰρινδίος ἡ ἡμέρα ἐκείνη·

34But watch yourselves, that your hearts not be held back by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly

327 21:23a ἐν τῷ λαῷ ἐκ τῶν ἑθνῶν ἐκ τῆς γῆς. Sahidic & Bohairic: "for this people." Often too much is made of the Greek preposition ἐν, as it is often no more than a marker of the dative case. Modern Greek differs from New Testament Greek in many ways, and one of the biggest differences is that there are no longer any Dative Case inflections or suffixes on words like there were in Koine Greek. Instead, marker words or helper words came to be used.

328 21:23b ὅ, "upon the earth"
Lk 21:35 ώς παγίς ἐπεισελεύσεται γάρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

35like a trap. For it will come upon everyone who lives over the face of the whole earth.

Lk 21:36 Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεδομένῳ, ἵνα κατισχύσῃ ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθήσῃ ἐξηροθεῖν τοῦ υἱοῦ τοῦ ἀνθρώπου.

36So you must be watchful at all times, praying that you might manage to avoid all these things about to come to pass, and stand before the Son of Man.”

Lk 21:37 Ἡ δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ἥμιλιζετο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιών.

37And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives.

Lk 21:38 Καὶ πᾶς ὁ λαὸς ὄρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

38And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

Lk 22:1 Ἡγγίζεν δὲ ἡ ἑορτή τῶν ἄζυμων, ἡ λεγομένη Πάσχα.

1And the Festival of Unleavened Bread, called Passover, was approaching.

Lk 22:2 Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γάρ τὸν λαόν.

2and the chief priests and the Torah scholars were still looking for a way to put him to death, because they were still yet fearing the people.331

Lk 22:3 Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἱουδᾶν τὸν καλούμενον Ἱσκαρίωτην, διότι ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

Lk 22:4 Καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεύσι καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῷ αὐτόν.

4And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.

Lk 22:5 Καὶ ἑχάρισαν, καὶ συνέθεσαν αὐτῷ ἀργύριον δοῦναι.

5And they were delighted, and contracted to give him money.

Lk 22:6 Καὶ ἐξεμολόγησεν καὶ ἐξῆτε εὐκαρίαν τοῦ παραδῶν τούτον ἐπὶ ὄχλον αὐτοῦ.

6And he accepted, and was looking for the best time for handing him over to them, without the crowd.

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329 2134 Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metonymous meaning, as is also the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.


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 seeking how to kill him, for they feared the people." This makes it sound like the reason they wanted to kill Jesus was that they were afraid of the people. But that is not the case. The exact opposite is true: their fear of the people was what was still preventing them killing Jesus. See Endnote #4 on the linear aspect in Luke, which discusses this more fully.
The Passover Supper

Lk 22:7 Ἡλθεν δὲ ἡ ἡμέρα τῶν ἁζόμων, ἦς ἐδείχθαι τὸ Πάσχα.
8 And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.
Lk 22:8 Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν.
9 And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."
Lk 22:9 Οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;
10 And they said to him, "Where do you want us to prepare it?"
Lk 22:10 Ο ἐδείπνες αὐτοῖς, Ἰδοὺ, εἰς καθαρσίαν ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὑδάτως βαστάζων• ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσερχεῖται.
11 And he told them, "Behold, at the point of your arriving into the city a man carrying a water jar will encounter you. Follow him to whatever house he goes into.
Lk 22:11 Καὶ ἔρειτε τῷ οἴκῳ διακόπη τῆς οἰκίας, Λέγει οὖς ὁ διδάσκαλος, Ποῦ ἔστιν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;
12 And say to the owner of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"	/
Lk 22:12 Κάκεινος ὑμῖν δείξει ἀνάγαυον μέγα ἐστρωμένον• ἐκεῖ ἐτοιμάσατε.
13 And that person will show you a large upstairs room all furnished. You shall prepare it there."
Lk 22:13 Ἀπελθόντες δὲ εὗρον καθώς εἰρήκει αὐτοῖς, καὶ ἠτοίμασαν τὸ Πάσχα.
14 So when they went, they found things just as he had told them; and they prepared the Passover.
Lk 22:14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσαν, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.
15 And when the hour had come, he reclined, and the disciples along with him.  
Lk 22:15 Καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μὲθ' ὑμῶν πρὸ τοῦ με παθεῖν•
16 And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering.
Lk 22:16 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτό, ἐως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
17 For I tell you: I will certainly not eat it again until such time it has been fulfilled in the kingdom of God."
Lk 22:17 Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο, καὶ διαμερίσατε εἰς ἑαυτοῖς•
18 And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves;
Lk 22:18 λέγω γὰρ ὑμῖν οὐ μὴ πίω ἀπὸ τοῦ νόν ἀπὸ τοῦ γενήματος τῆς ἁμέλου, ἐως ὁ ἐξ ἑαυτῆς τοῦ θεοῦ ἔλη.
19 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."

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332 22:7 Greek: θῶ. It could also be translated "to sacrifice," or, "to celebrate" the Passover. But the meaning "celebrate" only applied when the celebration included the slaughtering of something.
333 22:16 ἐν τῷ ὅτι οὐ μὴ φάγων ὡς τῶν ἁζόμων ἡμέρας ἢ ἡμέρας ἦν. Εἰς τὴν θεοῦ βασιλείαν ἐπονομάσατο. The word "again" is not in the Greek, but implied. Thus, some copyists apparently felt obliged to add the Greek word οὐκέτι, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."
Lk 22:19 Kaὶ λαβὼν ἄρτον, εὐχαριστήσας ἐκλασεν καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διάδομεν• τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

19And after taking the bread and giving thanks, he broke it and gave it to them, saying, "This is my body, being given for you. This you should do as a commemoration of me."

Lk 22:20 Καὶ τὸ ποτήριον ὠσαύτους μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ κατινή διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

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.

Lk 22:21 Πίλην ἰδοὺ, ἢ χεῖρ τοῦ παραδίδοντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

21But lo, the hand of the one betraying me is with mine on the table.

Lk 22:22 'Ὅτι ὁ υἱὸς μὲν υἱὸς τοῦ άνθρώπου κατὰ τὸ ὥρισμένον πορεύεται· πλὴν οὖν τῷ ἀνθρώπῳ ἐκείνῳ δὴ ὁ παραδίδοτα.

22Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!

Lk 22:23 Καὶ αὐτοὶ ἠράντωσιν συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἶ ἡ ἑξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

23And they began to debate with each other which of them therefore might be the one about to do this.

Lk 22:24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μεῖζων.

24Then there also arose another dispute among them, as to which of them was considered to be greater.

Lk 22:25 Ὅ δὲ εἶπεν αὐτοῖς, Ὁ βασιλεὺς τῶν θεῶν κυριεύσει αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργετάται καλοῦνται.

25And he said to them, 'The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.'

Lk 22:26 Ὑμεῖς δὲ σὺς σὺτώς· ἄλλο ὁ μεῖζων ἐν ὑμῖν γινέσθω ὡς ὁ νέωτερος· καὶ ὁ ἤγομένος ὡς ὁ διακόνων.

26But not so with you; rather, the greatest among you should be like the youngest, and the leader as the one who serves.

Lk 22:27 Τίς γὰρ μεῖζων, ὁ ἀνακείμενος ἢ ὁ διακόνων; Ὑμῖν ὁ ἀνακείμενος· Ἐγώ δὲ ἐν μέσῳ ὑμῶν εἰμί ὡς ὁ διακόνων.

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.

Lk 22:28 Ὑμεῖς δὲ ἐστε οἱ διαμειμωνικοὶ μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

28But you are the ones who have stuck with me through my trials;

Lk 22:29 καὶ ἔδωκεν τῶν διαταγῶν μου, καθὼς διέθετο μοι ὁ πατὴρ μου, βασιλείαν,

29and I am assigning to you a kingdom, just as my Father did to me,

Lk 22:30 γιὰ ζήσητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου καὶ καθήσεσθε ἐπί ὅρον τοῦ Ιαχαίλ.

30such that you will eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

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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.
Jesus Predicts the Disciples' Crisis of Faith

Lk 22:31 Σίμων, Σίμων, ἵδον, ὁ Σατάνας ἐξητήρατο ὑμᾶς, τοῦ συνιάσαι ώς τὸν σῖτον.
32Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.338

Lk 22:32 ἔγὼ δὲ ἔδεηθην περὶ σοῦ, ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σὺ ποτὲ ἐπιστρέψας στήρισον τοὺς ἀδέλφους σου.
33But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers.

Lk 22:33 ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔστιν ἡμῖν εἰμὶ καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύοσθαι.
34But he said to him, "Lord, I am prepared to go with you both to prison and to death."

Lk 22:34 ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, σὺ φωνήσεις σήμερον ἁλέκτωρ ἐως τρίς με ἀπαρνήσῃ εἰδέναι.
35But he said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."

Lk 22:35 Καὶ εἶπεν αὐτοῖς, ὃτε ἀπέστειλα ὑμᾶς ἀτερ βαλλαντίου καὶ πῆρας καὶ ὑπόδημαντων, μὴ τινος ὑστέρησε· οἶ δὲ εἶπαν, οὐθένος.
36And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?" And they said, "Nothing."

Lk 22:36 Εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλαντίον ἀράτω, ὁμοίως καὶ πῆραν· καὶ ὁ μὴ ἔχων, πυλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.
37Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.

Lk 22:37 Λέγω γὰρ ὑμῖν ὅτι τούτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.
38Then he said, "For I tell you, this which is written has to be fulfilled in me: 'And he was considered one of the outlaws.' Yes indeed, that about me is reaching fulfillment."

Lk 22:38 οἶ δὲ εἶπαν, Κύριε, ἵδον, μάχαιρα ὄδο δῶ. ὁ δὲ εἶπεν αὐτοῖς, Ἰκανὸν ἔστιν.
39So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

Gethsemane

Lk 22:39 Καὶ ἤξελθον ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἤκολούθησαν δὲ αὐτῶ καὶ οἱ μαθηταί.
40And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also.

Lk 22:40 Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειραμάν.
41And coming upon the place they said to them, "Pray not to come into temptation."

Lk 22:41 Καὶ αὐτῶς ἀπεσπάσθη ἀπ’ αὐτῶν ὅσει λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο, 42And he withdrew from them, about a stone’s throw away. And having dropped his knees, he was praying,

Lk 22:42 λέγων, Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γινέσθω.
43as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

337 22:30 Lk 22:30; 2:22 174 230 565 1342 1424 1675 geolms syrco; 22:31 Lk 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.
338 22:37 Lk 22:37. The Greek says "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.
Lk 22:43 'Ωφη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.
43 And an angel from heaven appeared to him, strengthening him.
Lk 22:44 Καὶ γενόμενος ἐν ἁγιωτάτῃ ἐκτενεστέρων προσημήχανεν. Ἔγένετο δὲ ὁ ἱδρὺς αὐτοῦ ὡσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.
44 And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.340
Lk 22:45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοῦς ἀπὸ τῆς λύπης,
45 And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow.
Lk 22:46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; Ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμὸν.
46 And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

Lk 22:47 Ἐτι αὐτοῦ λαλοῦντος, ἴδον, ὅχλος καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προῆρχετο αὐτοῖς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν.
47 While he was still speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them. And he came up to Jesus, and kissed him.341
Lk 22:48 Ἰησοῦς δὲ εἶπεν αὐτῷ, Ἰούδα, φιλῆματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;
48 But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"
Lk 22:49 Ἰδοντες δὲ οἱ περὶ αὐτὸν τὸ ἐκσόμενον εἶπαν, Κύριε, εἰ πατάξαμεν ἐν μαχαίρῃ;
49 And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?"
Lk 22:50 Καὶ ἐπάταξαν εἰς τοις αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον, καὶ ἀφέθη τὸ υἱὸν αὐτοῦ τῷ δεξιῷ.
50 And one of them struck the servant of the high priest, and cut off his right ear.
Lk 22:51 Ἀποκρίθης δὲ ὁ Ἰησοῦς εἶπεν, Ἐάτε ἐως τοῦτον. Καὶ ἀφάμενος τὸν ὡτίου, ἰάσατο αὐτόν.
51 But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.
Lk 22:52 Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, ὥς ἐπὶ ληστὴν ἐξῆλθάτε μετὰ μαχαιρῶν καὶ ξύλων;
52 Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?"
Lk 22:53 Καθ' ἡμέραν ὄντος μου μεθ' ὦμον ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. Ἀλλ' αὐτή ἐστιν υἱῶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.
53 Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

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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."
Peter's Denials

Lk 22:54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὥς δὲ Πέτρος ἤκολούθει μακρόθεν.

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

Lk 22:55 Περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων, ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

Lk 22:56 Ἰδοὺ δὲ αὐτὸν παίδισκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀπενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

Lk 22:57 Ὁ δὲ ἤρνησάτο, λέγων, Οὐκ οἶδα αὐτὸν γύναι.

57But he denied it, saying, "I don't know him, woman."

Lk 22:58 Καὶ μετὰ βραχὺ ἔτερος ἓδων αὐτὸν ἔφη, Καὶ σὺ εἷς αὐτῶν εἶ. Ὅ δὲ Πέτρος ἔφη, Ἀνθρωπέ, οὐκ εἰμί.

58And shortly thereafter, another person who saw him was saying, "You are also one of them." And Peter was saying, "Man, I am not."

Lk 22:59 Καὶ διαστάσας ὤεις ὦρας μιᾶς, ἄλλος τις διήσυχος ἔλέγων, Ἐπὶ ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν καὶ γὰρ ἐγώ ἀναλύση ἐστίν.

59And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."

Lk 22:60 Εἶπεν δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα δέ λέγεις. Καὶ παραχρῆμα, ἐτί λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ.

60But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed.

Lk 22:61 Καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτωρ φωνήσαι σήμερον αὐτόν ἀπανησήμενον ἐπὶ τρῖς.

61And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times."

Lk 22:62 Καὶ ἔξελθον ἐξω ἐκλάβασαν πικρῶς.

62And he went off outside, and bitterly wept.

Before the Sanhedrin

Lk 22:63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιξαν αὐτῷ, δέροντες.

63And the men guarding Jesus were making fun of him as they beat him up.

Lk 22:64 Καὶ περικαλύφαντες αὐτὸν, ἐπηρώτων λέγοντες, Προφήτευον. Τίς ἐστιν ο παίσας σε; Ἀνέφεραν αὐτὸν καὶ ἄκουσαν αὐτὸν, ἔκλαψαν τοὺς πόδας αὐτοῦ, ἀρχιερεῖς καὶ ἀρχιερεῖς τοὺς γεγομένους, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνεδρίον αὐτῶν.

64And after blindfolding him, they were asking him, "Prophesy, who is it that hit you?"

Lk 22:65 Καὶ ἔτερα πολλὰ βλασφημοῦντες ἐλεγον εἰς αὐτόν.

65And they were saying many other insulting things against him.

Lk 22:66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ προεσπεράκη τοῦ λαοῦ, ἀρχιερεῖς καὶ ἀρχιερεῖς τοὺς γεγομένους, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνεδρίον αὐτῶν.

66And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin,
Lk 22:67 λέγοντες, Εἰ οὐ εἶ ὁ χριστός, εἰπόν ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ύμῖν εἶπω, οὐ μὴ πιστεύσητε
67saying, "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe,
Lk 22:68 ἐὰν δὲ ἔρωτήσω, οὐ μὴ ἀποκρίθητε.
68and if I asked questions, you would certainly not answer.342
Lk 22:69 ἀπὸ τοῦ ὕπο δὲ ἔσται ὁ ύιός τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
69Nevertheless,343 from now on, the Son of Man will be sitting at the right hand of the power of God."
Lk 22:70 Εἶπαν δὲ πάντες, Σὺ οὖν εἶ ὁ ύιός τοῦ θεοῦ; Ὅ δὲ πρὸς αὐτοὺς ἔφη, 'Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.
70So they all said, "You are the Son of God then?" And he was saying to them, "You are saying that I am."344
Lk 22:71 Οἱ δὲ εἶπαν, Τί ἔτι ἔχομεν μαρτυρίας χρείαν; Αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.
71And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

Chapter 23

Jesus Before Pilate and Herod

Lk 23:1 Καὶ ἀναστὰν ἦπαν τὸ πλήθος αὐτῶν, ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλᾶτον.
1And the whole assembly of them got up, and they took him before Pilate.
Lk 23:2 Ἡρῴων δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὑραμένα διαστρέφοντα τὸ ἔθνος ἡμῶν, καὶ κυβάνετο φόρος Καίσαρι διδόνα, καὶ λέγοντα ἐαυτὸν χριστόν βασιλέα εἶναι.
2And they began to accuse him, as follows. "We found this man misleading our nation345 and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

342 22:68 txt αποκρίθητε Ψ73 K B L T 1241 1278* copBb Apoll Cyr SBL TH NA28 {B} // αποκρίθητε μοι Θ f 22 157 205 579 1612 pc14 vgms copA Ambrose // αποκρίθητε η απολογίσθητε 892 1505 pc38 // αποκρίθητε μοι η απολογίσθητε A D E G Η Κ Ν Σ U W X Y Δ Π Ψ Ω 0211 0233 f3 2 28 180 565 597 700 1006 1010 1071 1243 1292 1342 1278c 2786 f Lect [text] // αποκρίθητε μοι οὐδὲ απολογίσθητε 1424 // αποκρίθητε μοι η απολογίσθητε μὲ/μοι η απολογίσθητε 2542 // omit verse 901 2729 its vgms // lac Ψ45 C P Q 33
343 22:69 txt δὲ Ψ73 K A B D L T SBL TH NA28 // // omit E N W Ψ vg syrP copA copBb arm eth TR RP // lac Ψ45 C P Q
344 22:70 "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word ‛’amartá. It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of my translation of Mark’s gospel. The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus. Thus the Sanhedrin’s reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἔρη, the imperfect form of ἐρημύhere, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.
345 23:2 txt το εθνος ημων Ψ73 K B D L N T lat syr SBL TH NA28 // // το εθνος A E W Ψ ita47 Marcion E TR RP // lac Ψ45 C P Q. Both main text streams contain the definite article with ημως, which article can serve as a weak possessive pronoun. Usually it is the Byzantine stream supplying the expressly possessive word, but
Lk 23:3 'Ο δὲ Πιλάτος ἤρωτησεν αὐτόν, λέγων, Σὺ εἶ ὁ βασιλέως τῶν Ἰουδαίων; 'Ο δὲ ἀποκρίθησε αὐτῷ ἔφη, Σὺ λέγεις.

3So Pilate examined him, saying, "Are you the king of the Jews?" And he in answer to him was saying, "You are the one saying that."

Lk 23:4 'Ο δὲ Πιλάτος εἶπεν πρὸς τούς ἀρχιερείς καὶ τοὺς ὀχλοὺς, Οὐδὲν εὐφρίσκω αἰτίων ἐν τῷ ἀνθρώπῳ τούτῳ.

4And Pilate said to the chief priests and the crowds, "I find no causa capitalis in this man."

Lk 23:5 Οἱ δὲ ἐπίσημοι, λέγοντες ὅτι Ἀνασεῖτα τὸν λαόν, διδάσκων καθ' ὀλίγη τῆς Ἰουδαίας, ἀφέσαμεν ἀπὸ τῆς Γαλιλαίας ἑώς ὁδός.

5But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."

Lk 23:6 Πιλάτος δὲ ἀκούσας ἐπιρώτησεν εἰ ὁ ἀνθρώπος Γαλιλαίος ἐστίν.

6And when Pilate heard this, he asked, "Is the man a Galilean?"

Lk 23:7 Καὶ ἐπιγνοὺς ὅτι ἐν τῇ ἐξουσίᾳ Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, διὸ καὶ αὐτὸν ἐν ἱεροσόλυμοις 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 'Ο δὲ Ἡρώδης ἴδων τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ εἶκανὼν χρόνων θέλων ἰδεῖν αὐτόν, διὰ τὸ ἀκούσει περὶ αὐτοῦ καὶ ἦλπιζεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινώμενον.

8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happening through him.

Lk 23:9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all.

Lk 23:10 Εἰσῆλθεν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτύνως κατηγοροῦντες αὐτὸν.

10And the chief priests and the Torah scholars were standing there, vehemently accusing him.

Lk 23:11 Ἐξουθενήσας δὲ αὐτόν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαιξάς, περιβαλὼν ἠσθῆτα λαμπράν, ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ.

11Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:12 Ἐγένετο δὲ φίλοι δὲ τὸν Ἡρώδην καὶ τὸν Πιλάτον ἐν αὐτῇ τῇ ἡμέρᾳ μετ᾽ ἀλλήλων· προύπηρχον γὰρ ἐν ξύλῳ ὑπὲρ πρὸς αὐτούς.

12Which caused Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).

Lk 23:13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν,

13And Pilate summoned the high priest, together with the rulers and the people,

Lk 23:14 εἶπεν πρὸς αὐτούς, Προσηνέκατε μοι τὸν ἀνθρώπον τούτον, ὡς ἀποστρέφοντα τὸν λαόν καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὐρόν ἐν τῷ ἀνθρώπῳ τούτῳ αἰτίων ὅν κατηγορεῖτε κατ᾽ αὐτοῦ.

14and he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no basis for the charges you are bringing against him.

here we have the roles reversed. The English translator could legitimately render both of these readings in English as "our nation." And that is what the translators of the Coptic may have done, as they read "our nation."

346 23:3 The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

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 εἶ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc V.; BDF § 440(3).
Lk 23:15 ἀλλ’ οὖν Ἑρώδης ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ, οὖν ἀξίων θανάτου ἔστιν πεπραγμένον αὐτῷ.

15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death.

Lk 23:16 Παιδεύσας οὖν αὐτὸν ἀπολύσω.

16Therefore, having scourged him, I will release him."

[[] Lk 23:17 Ανάγκην δὲ εἰχὲν ἀπολύσει αὐτοῖς κατὰ ἑορτὴν ἠνα.]]

[[]]'Now he was obligated by custom according to the festival to release one person to

them.]]

Lk 23:18 Ἀνέκραγον δὲ παμπληθεῖ, λέγοντες, Ἅρμον, ἀπέλευσον δὲ ἡμῖν τὸν Βαραββᾶν•

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

Lk 23:19 δότις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

19(He was someone who had been thrown in prison because of a certain uprising and

murder that took place in the city.)

Lk 23:20 Πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.

20But Pilate, wanting to release Jesus, called out to them again.

Lk 23:21 Οἱ δὲ ἐπεφώνουσιν, λέγοντες, Σταύρου σταύροι αὐτῶν.

21But they cried out, saying, "Crucify him, crucify him!"

Lk 23:22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησαν αὐτοῖς; Οὐδὲν αἰτίων θανάτου ἐφορὸν ἐν αὐτῷ· παθεῖσας οὖν αὐτὸν ἀπολύσω.

22But a third time, he said to them, "Why? What crime has this man committed? Having

scourged him therefore, I will release him."

Lk 23:23 Οἱ δὲ ἐπέκειντο φωναίς μεγάλαις, αἰτοῦμεν αὐτὸν σταυρωθῆναι· καὶ κατάσχον αἰ

φωναὶ αὐτῶν.

23But with loud shouts the crowd kept urgently demanding that he be crucified. And

their shouts prevailed.

Lk 23:24 Καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἰτήμα αὐτῶν.

24and Pilate decided to grant their request.

Lk 23:25 Ἀπέλευσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακῆν, δὲ ἠτόινον τὸν δὲ Ἰησοῦν παρέδωκεν τῷ Θεῷ ἀνθρώπων.

25And he released the man who had been thrown into prison for insurrection and murder,

the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion

Lk 23:26 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμων εἰς τινα Κυρηναίων ἐρχόμενον ἐρχομένου ἄχρι ἄρχου, ἐπέδηκαν αὐτῷ τὸν σταύρον, φέρειν ὑπόσθεν τοῦ Ἰησοῦ.

26And as they led him away, they seized a Cyrenian, Simon, who was returning from the

country, and they placed the cross on him, to carry it behind Jesus.

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349 23:17 These words now called verse 17 are not found in Π75 A B K L T Π 070 0211 892* 1241 it² vg ms cop b* and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: Ε F G H (Ν οὐ αὔξην for ἀνάγκην) W Δ Θ Ψ / f 13 18 25 187 (180 579 εἰπὸν - Imperfect) 205 565 579 700 892 1006 1010 1071 (1243 ἑνά δέσμων - one prisoner) 1292 1342 1424 1505 2882 Byz Lect it² syr-h, b, c, e, f, ff, l, q, r1 vg syr-p, h (copbom) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D it² syr-c. 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 23:27 'Hkolouythei de autw polw plhmos tov lasso, kai gynaiKwv ai ekoptontai kai ethrhnoun auton.

27And a great multitude of the people were following him, and women who were mourning and lamenting him.

Lk 23:28 Strefeis de proos autaqs o Ihsous eipen, thugatereis ierousalhm, mh klaieite ep' eme, plhn ep' eaxutas klaieite kai ep' ta tekna ymwn.

28But Jesus turned to them, and he said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.

Lk 23:29 'Oti idou, erchontai hemeri ev an eordsen, Makaraiai ai steraia, kai ai koliai ai' ouk egennasan, kai mastoi oi' ouk ethrefvan.

29For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

Lk 23:30 Tote arxontai legien tois dresen, Peste te ep' hemas kai tois bounoi, Kalwphate hemas.

30At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

Lk 23:31 'Oti ei en tov ygrw xwv tafta poiosin, en tov ygrw ti genita;

31For if they do these things when the tree is green, what will happen when it is dry?

Lk 23:32 'Hgyonti de kai etepoi kakaourgoi duo sun autw anairethnai.

32Now two others, criminals, were also being taken with him to be executed.

Lk 23:33 Kai ote xilidon epi tov topov ton kalummwv Kranovn, eketi estiaoroasan auton, kai tois kakaourgois, ev men ek dezi, ev de ej aristerovn.

33And when they came to the place called The Skull [kafes], there they crucified him, along with the criminals, one on his right and one on his left.

Lk 23:34 O de 'Ihsous eilegen, Patzer, afes autois ou ygr xisdasen ti poiosin. Diamerizomenoi de ta imata autou, ebalon klhrous.

34And 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 Kai etipthke to lados thewrov. Ezexviktriizhon de kai oi arxontes, legontes, 'Allos ezousen, sosaito eauton, ei outos estin o xristos tou theou o elkelktos.

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 'Enepiaxan de autw kai oi etraptwv prosoferkhovn, odo prosoferkontai autw.

36And the soldiers, when they were approaching bringing him vinegar, also made fun of him.

Lk 23:37 kai legontes, Ei ou eii o baiilewv ton ioudaiwn, woson seauton.

37They also were saying, "If you are the king of the Jews, save yourself."

Lk 23:38 'Hn de kai epitraphi ep' autw, 'O baiilews ton ioudaiwn outos.

38Now there was also a notice inscribed above him: 'THIS IS THE KING OF THE JEWS.'
39 And one of the criminals hung there was deriding him, saying, "You are the Christ, aren't you? Save yourself and us."

40 But in response the other one was rebuking him, saying, "Don't you fear God at all, considering that you yourself are in this same judgement?"

41 And we indeed justly; for we have gotten back what was fitting for us to have lived. But this man, he has done nothing wrong.

42 And then he was saying, "Jesus, remember me when you come into your kingdom."

43 And Jesus said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus' Death

44 And it was now about noon, and darkness came across the whole land until 3:00 p.m., for the sun was darkened. And the curtain of the temple was torn in two.

45 For the sun was darkened, and darkness came across the whole land until 3:00 p.m. (Gk-the ninth hour), when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

46 And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit."

And after he had said this, he expired.

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Lk 23:39 Ἐς δὲ τῶν κραμασθέντων κακούργων ἐβλασφήμει αὐτόν, λέγων, ὦχι σὺ εἰ ὁ χριστὸς; Σῶσον σεαυτόν καὶ ἡμᾶς.

43 And Jesus said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus' Death

Lk 23:44 Καὶ ἐὰν ἦδη ὦσει ὦρα ἐκτη, καὶ σκότους ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἐως ὧρας ἐνάτης

44 And it was now about noon, and darkness came across the whole land until 3:00 p.m., for the sun was darkened. And the curtain of the temple was torn in two.

45 For the sun was darkened, and darkness came across the whole land until 3:00 p.m. (Gk-the ninth hour), when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

46 And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit."

And after he had said this, he expired.

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Lk 23:47 Ηδών δὲ ὁ ἐκατοντάρχης τὸ γενόμενον, ἐδόξαζεν τὸν θεόν, λέγων, ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

47Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."

Lk 23:48 Καὶ πάντες οἱ συμπαραγενόμενοι ὤχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.

48And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts.

Lk 23:49 Εἰσῆκεν δὲ πάντες οἱ γυναῖκις αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὥρωσαν ταύτα.

49But all those who knew him, including the women359 who had followed him from Galilee, stood off at a distance throughout, watching these things.

Jesus' Burial

Lk 23:50 Καὶ ἴδοι, ἄνὴρ ὄνοματι Ἰωσήφ, βουλευτῆς υπάρχων, ἄνηρ ἄγαθος καὶ δίκαιος

50And behold, there was a council member named Joseph, who was a good and righteous man


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 προσελθὼν τῷ Πιλάτῳ ἠτίματο τὸ σῶμα τοῦ Ἰησοῦ.

52This man went to Pilate and asked for the body of Jesus.

Lk 23:53 Καὶ καθελὼν ἐνετόλιζεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὐ γὰρ ἦν οὔδες οὕτως κείμενος.

53And when he had taken it down he wrapped it in linen, and laid it in a hewn-out tomb, which no one was lying in yet.

Lk 23:54 Καὶ ἤμερα ἦν Ἰορδανεῦς καὶ σάββατον ἐπέφωσεν.

54And it was the day of Preparation, and the Sabbath was coming on.

Lk 23:55 Κατακολουθήσασαὶ δὲ γυναῖκες, αἵτινες ἦσαν συνελημφθαι ἐκ τῆς Γαλιλαίας αὐτῶ, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

55Now some women had followed close behind, which were the ones who had come with him from Galilee. They observed the tomb, and how his body was interred.

Lk 23:56 Ὕποστρέψασαὶ δὲ ἠτοίμασαν ἀρώματα καὶ μῦρα. Καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ τὴν ἐντολὴν.

56Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

Chapter 24

The Resurrection

Lk 24:1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθοι βαθέως ἐπὶ τὸ μνήμα ἠλθὼν φέρουσα ἢ ἠτοίμασαν ἀρώματα.

1but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.360

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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/pt2631.htm
359 23:49 Tatian’s Diatessaron: “the wives of those who had followed him.” In Syriac the difference between “women” and “wives” was the letter dalath. With it meant “wives.”
360 24:1 txt ἀρώματα Π B C* L lat copb Hispanicus SBL T Ἡ ΝΑ28 // ἀρώματα καὶ τίνες σὺν αὐταῖς. p) ελογινζόντο δὲ ἐν εαυταῖς τις αρα ἀποκυλίσει ἡμῖν τὸν λίθον 070 // καὶ τίνες σὺν αὐταῖς. p) ελογινζόντο δὲ ἐν
Lk 24:2 Εὗρον δὲ τὸν λίθον ἀποκελυμένον ἀπὸ τοῦ μνημείου.

3But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

Lk 24:3 Εἰσελθοῦσα δὲ οὕς εὗρον τὸ κοίμημα τοῦ κυρίου Ἰησοῦ.

3And when they went inside, they did not find the body of the Lord Jesus.

Lk 24:4 Καὶ ἔγενετο ἐν τῷ πορεύεσθαι αὐτῶς περὶ τοῦτο, καὶ ἴδο, ἄνδρες δύο ἔπεστιν αὐτῶς ἐν ἐσθήτῃ ἀσπαστούσης·

4And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

Lk 24:5 ἔμφοβοι δὲ γενομένοι αὐτῶν, καὶ κλίνουσών τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτῶς, Τί ζητεῖτε τον Ἰησοῦν 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 οὐκ ἦσαν ὄνει, ἀλλὰ ἤγερθην· μνήσθητε ὡς ἐλάλησαν ὑμῖν, ἐπὶ ὃν ἐν τῇ Γαλιλαίᾳ,

6He is not here, but is risen! Recall how he spoke to you while still in Galilee,

Lk 24:7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χείρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήναι.

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 ῥημάτων αὐτοῦ,

8And they did recall his statements.

Lk 24:9 καὶ ὑποστρέφασαν ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ένδεκα καὶ πάσιν τοῖς λοιποῖς.

9And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

Lk 24:10 Ἡσαν δὲ ἡ Μαγδαληνή Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ τῶν αὐτης, ἔλεγεν πρὸς τοὺς ἀπόστολους 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 ἔφαναν ἐνώπιον αὐτῶν ὅσιοι λήρου τὰ ῥηματα ταῦτα, καὶ ἠπίστουσαν αὐτῶς.

11and these statements appeared to them as nonsense, and they did not believe them.

Lk 24:12 ὁ δὲ Πέτρος ἀναστὰς ἦδραμεν ἐπί τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὄντα μόνον καὶ ἀπῆλθεν πρὸς αὐτοὺς ἰσαμαζόν 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 ἴδοι, δύο εἰς αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἔδωκαν παρευμόνους εἰς κόμων ἀπέχουσαν σταδίους ἐξεκοίμητα ἀπὸ ἱερουσαλήμ, ἡ ὀνομα Ἐμμαοῦς.

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 ὄμιλουν πρὸς ἀλλήλους περὶ πάντων τῶν ἐνεργειάς τούτων.

14And these two were conversing with each other about the outcome of all these things.

Lk 24:15 Καὶ ἔγένετο ἐν τῷ ὑμίλειν αὐτοῖς καὶ συζητεῖν, καὶ αὐτῶς Ἰησοῦς ἐγέρθης συνεπερεύοντο αὐτοῖς.

15And it came about, that they are in conversation, and Jesus himself has come up, walking along with them.

Lk 24:16 Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦν τοῦ μὴ ἐπιγνώναι αὐτόν.

16Their eyes, however, were being restrained, so as not to recognize him.

εαυτας· τις αρα αποκυλισει τον λιθον D copσα ι αρωματα και τινες συν αυταις A E W Ιτ σγ Eus
TR RP lac D Φ N P Q T.
361 24:13 Greek: sixty stadia, or about 11 kilometers.
Lk 24:17 Εἶπεν δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτος ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες καὶ ἔστάθησαν σκο觚ρωσίν;  

17 And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal.

Lk 24:18 Ἕπικριθεὶς δὲ εἰς ὀνόματι Κλεοπᾶς, Εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς ἵεροσολυμῷ, καὶ οὐκ ἐγὼν τὰ γενόμενα ἐν αὐτῷ ἐν ταῖς ἡμέραις ταύταις;  

18 And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem? You are already spending your third day in the grave since when these things took place.

Lk 24:19 Καὶ εἶπεν αὐτοῖς, Ποῦ; Οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὁς ἐγένετο ἁνὴ προφήτης δυνάτος ἐν ἑρώᾳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ.  

19 And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people;

Lk 24:20 ὅπως οἱ παρέδωκαν αὐτὸν οἱ ἁρχιερεῖς καὶ οἱ ἁρχικωτεῖς ἡμῶν εἰς κρίμα θανάτου, καὶ ἔσταθεν αὐτῶν.  

20 how the chief priests and our rulers handed him over for the sentence of death, and how our rulers crucified him.

Lk 24:21 Ἡμεῖς δὲ ἠλπίζουμεν ὅτι αὐτὸς ἔστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Ἀλλὰ γε καὶ σὺν πάσιν τούτοις τρίτην ταύτην ἡμέραν ἀγεῖ ἄφ' οὗ ταῦτα ἐγένετο.  

21 And here we had been hoping he was the one 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 τινες εξ ἡμῶν ἐξεστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον.  

22 And not only that, now some of our number have confounded us. They were at the tomb early this morning,

Lk 24:23 καὶ μὴ εὑρόον τὸ σῶμα αὐτοῦ, ἠλθον λέγουσαι καὶ ὑπατομὲν ἀγγέλων ἐωρακέναι, οἱ ἄρχοντες αὐτῶν ἦσαν.  

23 and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

Lk 24:24 Καὶ ἀπῆλθον τινες τὸν οὐν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ ἐφορον οὕτως καθὼς καὶ αἱ γυναῖκες εἶχον αὐτὸν δὲ οὐκ ἔδον.  

24 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 Kaí autós épev πρός autóς, Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πάσιν οἱ ἐλάλησαν οἱ προφῆται.
25And 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 οὐχί ταῦτα ἐδει παθεῖν τὸν χριστὸν, καὶ εἰσελήθην εἰς τὴν δόξαν αὐτοῦ;
26Were 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 πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ.
27And 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 ἤγγισαν εἰς τὴν κώμην οὗ ἔπορεύοντο· καὶ αὐτός προσεποίησατο πορρώτερον πορεύεσθαι.
28And they came near to the village to which they were going, and he pretended to go on farther.

Lk 24:29 Καὶ παρεβιάσασαν αὐτὸν, λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα. καὶ εἰσῆλθαν τοῦ μείναι σὺν αὐτοῖς.
29And 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 κατακλίθησαι αὐτῶν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπεδίδον αὐτοῖς.
30And 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 ὀρθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτός ἐφαντος ἐγένετο ἀπ' αὐτῶν.
31Then their eyes were opened, and they recognized him. And he disappeared from them.

Lk 24:32 Καὶ εἶπαν πρὸς ἄλληλους, οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἔλαλει ἡμῖν ἐν τῇ ὠδῷ, ὡς διηνόιχεν ἡμῖν τὰς γραφὰς.
32And 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 ἡθροισμένους τοὺς ἐνδέκα καὶ τοὺς σὺν αὐτοῖς.
33And 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 δι' Ὄντως ἤγερθε ὁ κύριος, καὶ Ὄφθη Σίμωνι.
34who were saying that the Lord really was risen, and had appeared to Simon.

Lk 24:35 Καὶ αὐτοί ἐξηγοῦντο τὰ ἐν τῇ ὠδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἀρτοῦ.
35And 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, αὐτὸς ἐστὶ ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.
36And 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 Πνησθέντες δὲ καὶ ἐμφώοθοι γενόμενοι ἔδοξον πνεῦμα θεωρεῖν.
37But alarmed they were, and terrified, thinking they were seeing a ghost.

Lk 24:38 Καὶ εἶπεν αὐτοῖς, Τί τεταραμένοι ἔστε, καὶ διὰ τί διαλογίσμοι ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;
38And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?

Lk 24:39 ἰδεῖτε τὰς χειρὰς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμί αὐτός· ψηλαφήσατε με καὶ ἰδεῖτε, ὅτι πνεῦμα σάρκα καὶ ὀστέα σύν ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.
39Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having."
Lk 24:40 Kai toúto eipọ́n edeịzēn aútọ̄s tás xeịrás kai toús pódas.

And when he had said this, he showed them his hands and his feet.

Lk 24:41 'Eti de apóstoọntạn aútọ̄n ạ́p̣ó tís xharás kai thaụmaẓ̣ántω̣n, eị̂pēn aútọ̄ịs, Ἐ̣χετέ ti βρῶ̣̣μι̣̣ο̣ν ἐνψάδε;

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?"

Lk 24:42 Oi de ἐπέδωκαν αὐτῶ ἰθὺ̣ς ὁπτού μέρος.

So they handed him a piece of broiled fish.

Lk 24:43 Καὶ λάδων ἐνύψιον αὐτῶν ἔφαγεν.

And he took it, and ate it in front of them.

The Ascension

Lk 24:44 Eị̂pēn de prọ́s aútọ̄ς, Oụ́tọi oί λόγοι οὐ̣ς ἑλάλησα πρὸς ὑμᾶ̣ς ἔτι ὑν̣ν ὑμῖν, ὦ̣τ̣ι δεῖ̣ πληρω̣θ̣ίναι πάντα τά γεγαμεμένα ἐν τῷ νόμῳ Μωϋ̣σε̣ως καὶ τοῖς προφήταις καὶ ψαλμοίς περὶ ἐμό̣ν.

And 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 διήνοι̣ξεν αὐτῶν τὸν νο̣ύ̣ν, τοῦ συνιέ̣ναι τα̣ς γραφάς·

Then at that time he opened their minds to understand the scriptures.

Lk 24:46 καὶ εἶ̣π̣ε̣ν αὐτοῖ̣ς ὅτι Οὔ̣τω̣ς γέ̣ραβ̣ται παθ̣ε̣̣ί̣ν τὸν χριστό̣ν, καὶ ἀναστή̣ναι ἐκ νεκρῶ̣ν τῇ τρίτῃ ἡμέρᾳ.

And 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 κηρυ̣χθ̣ιναι ἐ̣π̣ί τῷ ὄν̣ό̣ματι αὐτοῦ̣ μετάνοιαν καὶ ἀφρο̣σ̣ι̣ῶ̣ν ἀμαρτιῶ̣ν εἰς πάντα τά ἐθνί̣ς, ἀρξ̣̣α̣με̣̣νοι ἀπὸ ἱερουσαλή̣μ̣.

And 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 24:48 Ὑμεῖ̣ς μάρτυ̣ρε̣ς το̣ύ̣τω̣ν.

You are witnesses of these things.

Lk 24:49 Καγ̣̣ω̣ν ἀποστέ̣λλω τήν ἐπαγγελίαν τοῦ πατρό̣ς μου ἐφ̣' ὑμᾶ̣ς· ὑμεῖ̣ς δὲ καθῆ̣σατε ἐν τῇ πόλει ἔω̣ς οὖ̣ σαι ἐνδύσθητε ἐ̣ξ ὑψο̣ς δύνα̣μι̣ς.

And 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 Ἐξήγαγεν δὲ αὐτοὺ̣ς ἔξω ἐω̣ς πρὸς ἡθανατίαν· καὶ ἐπάρας τὰς χειρὰς αὐτοῦ̣ εὐλο̣γήσα̣ν αὐτοὺ̣ς.

And 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 24:51 Καὶ ἐγένετο ἐν τῷ εὐλο̣γεῖ̣ν αὐτό̣ν αὐτοῖ̣ς, διέστη ἀπ' αὐτῶ̣ν, καὶ ἀνεφέρετο εἰς τὸν οὐ̣ρανό̣ν.

Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

Lk 24:52 Καὶ αὐτοὺ̣ς προσκυ̣νή̣σαντες αὐτό̣ν, ὑπέστρεψαν εἰς ἱερουσαλή̣μ μετὰ χαρὰς μεγάλης·

And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

Lk 24:53 Καὶ αὐτοὶ προσκυνή̣σαντες αὐτό̣ν, ὑπέστρεψαν εἰς ἱερουσαλή̣μ μετὰ χαρὰς μεγάλης·

And they, after worshiping him, returned back to Jerusalem with great rejoicing.
And throughout those days they were continually at the temple, praising God.
ENDNOTES

Endnote #1 – Matthew's vs. Luke's Genealogy

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


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Joseph  |  Josech  
Jesus  |  Semein  
Mattathias  |  
Joseph  |  
Jannai  |  
Melki  |  
Levi  |  
Matthat  |  
Heli  |  
Joseph  |  
Jesus

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](http://www.carm.org/diff/2geneologies.htm)

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

First, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary
eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli." This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

**Did Jesus send out seventy, or seventy-two?**
( ἑβδομήκοντα or ἑβδομήκοντα δύο?)

**Luke 10:1, 17; Diatessaron 18:10, 15**

There are witnesses both ample and ancient (𝔓⁶⁵ 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 numerical 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 Ὑ 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, 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: Π 69, 75, A B N R T W 0211 124 158 788 1071* Lectv half itf syr s cop sa, bo mss arm geo some Greek mss acc. to Anastasius-Sinaita; Greek and Latin mss acc to Hilary Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in certain.)

Transpose Lk 22:43-44 after Mt. 26:39 f 13

Include with minor variants: Η, Π, Q, X, Θ Λ Π, Ψ 0171 0223 f 1 13c 28 157 180 205 346 565 597 700 828½ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1344 1365 1424 1505 1546 2148 2174 318 184½ ita, aur, b, d, e, f, g, h, i, l, q, r l vg syrc, p, h, pal cop bo mss arm, geo Diatessaron arm Justin Irenaeus gr Hippolytus acc. to Theodoret Origen dub Ps-Dionysius Arius acc. to Epiphanius Eusebian Canons Didymus dub Epiphanius Chrysostom Theodore Nestorius Theodore all versions and most Greek mss acc. to Anastasius-Sinaita John-Damascus; Hilary Greek and Latin mss acc. to Jerome Augustine Quodvultdeus. The uncial 0171 is defective here, but indicates probable presence of the words.

Include with asterisks or obeli: Δ, Π, 892c mg 1079 1195 1216 cop bo mss

no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.


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**Endnote #4**

**Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?**

**Luke 23:34**

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.

*Omit: \(\psi^{66},^{75}\) \(\kappa^{3a}\) B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622L 2633 ita,bc,d syr* cop*sa,bo*ms

*Include with minor variants: \(\kappa^{*2b}\) (A omit "Father") C D* C D3 (E with *) F G H (K εἰπεν for ἔλεγεν) L M N Q U X Γ Δ Λ Π Ψ 063 0211 0250= ε1561 f1 (f 13) 2 28 33 131 157 158 180 205 565 597c 700 713 828 892 1006 (1009 ποιῶς ὑμῖν) 1010 1071 1079 (1195 ἀ for τί) 1216 (1230 1253 Ἰησοῦς ἐξαναρωμένου ἔλεγεν) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 m Leci itaur,b,c,e,ff2,l,r1 vg syr,c,p,h,pal cop*bo*arm eth geo slav Diatess Irenaeuslat Clement Origen Eusebius Chrystostom Cyr

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975:

"The absence of these words from such early and diverse witnesses as \(\psi^{75}\) B D* W Θ ita,d syr* cop*sa,bo*ms 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 Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἐσται τοῦτο, ἐπεὶ ἰνδρα οὐ γινώσκω;
34And Mary said to the angel, "How will this happen, since I am not knowing a man?"

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

Luke 5:33 ὃι δὲ εἶπαν πρὸς αὐτὸν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὡμοίως καὶ οἱ τῶν Φαρισαίων, οἳ δὲ σοὶ ἐσθίοικαν 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 δὲ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἀ λέγω;
46"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?

Luke 11:9 Καίγω ὑμῖν λέγω, αἴτετε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν:
So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

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

The moral of that story is the virtue of brash persistence.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man's table, but never did. His longing never ceased, or ended. In contrast, the dogs would at least come and lick his sores.

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not separate Greek words in the Greek text specifically corresponding to "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

This is the passage most dependent on the linear aspect. The passage does not make much sense without it. First, observe how various translations have rendered it. I have put them in groups according to how they rendered the Greek causal coordinating conjunction γαρ.
And the chief priests and scribes sought how they might kill him; for they feared the people.

And the chief priests and the scribes sought how they might put him to death; for they feared the people.

and the chief priests and the scribes sought how they might kill him; for they feared the people.

and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.

The chief priests and the scribes sought how they might put him to death, for they feared the people.

So the high priests and the scribes continued to seek how they might put Him to death, for they were afraid of the people.

Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus.

and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the scribes were looking for some way of doing away with him, because they mistrusted the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

And the chief priests and the scribes sought how they might kill Him, for they feared the people.

and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.

and the chief priests and the scribes were seeking a way to do away with him, for they feared the people.

The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.

The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.

So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.

The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.

And the chief priests and the scribes were seeking how to put him to death; for they feared the people.

The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.
Tyndl  and the high Priests and Scribes sought how to kill him, but they feared the people.
Wey  and the High Priests and the Scribes were contriving how to destroy Him.  But they feared the people.
Mess  The high priests and religion scholars were looking for a way to do away with Jesus but, fearful of the people, they were also looking for a way to cover their tracks.
BBE  And the chief priests and the scribes were looking for a chance to put him to death, but they went in fear of the people.
NLT  The leading priests and teachers of religious law were actively plotting Jesus’ murder.  But they wanted to kill him without starting a riot, a possibility they greatly feared.
GW  The chief priests and the scribes were looking for some way to kill Jesus.  However, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning for γαρ.  The closest thing to an adversative use is said to be in one passage in Matthew where γαρ is used in combination with other conjunctions; but here in this passage it is used by itself.

The Matthew passage:

Matt 15:27

ἡ δὲ ἐίπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχῶν τῶν πιπόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

27But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

If there is any adversative meaning here at all, it would be contained in the conjunction καὶ, not in γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the passage.  Perhaps that is why they supply so many English words that are not indicated in the Greek.  I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.
Bible Translations Abbreviation Keys and Copyright Information

Tynd. = William Tyndale, 1527, public domain
Douay = The Douay-Rheims, by Martin, Allen and Bristow, New Testament published in 1582; Roman Catholic, public domain
KJV = King James Version, 1611, as revised by Blayney, 1769, or the Scrivener 1873 revision; Anglican, public domain
YLT = Young's Literal Translation, Robert Young, 1862, public domain
Darby = John Nelson Darby's translation, 1871, Brethren denomination, public domain
ASV = American Standard Version, 1901, public domain
Wey = Richard Francis Weymouth, published 1903, revised by James A. Robertson, 1924? public domain?
CBW = Charles B. Williams' translation, 1937, Copyright© 1986, Homan Bible Publishers, All rights reserved.
BBE = The Bible in Basic English, 1949, 1964, Published by Cambridge Press, Now Public Domain in the USA, as far as I know.
Ampl. = Amplified Bible, 1954, Copyright © 1987 by the Lockman Foundation, a corporation not for profit, La Habra, California: All Rights Reserved
NASB = New American Standard Bible, 1963, 1995 updated edition, Copyright © 1995 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved
JB = Jerusalem Bible, 1966, Copyright © 1968 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc. (Roman Catholic)