The Gospel of Luke

The Robinson-Pierpont Greek Text

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

Introduction

Lk 1:1 Ἑπειδὴ 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 ἀπὸ ἀρχῆς αὐτότατοι καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

2as delivered to us by the original eyewitnesses who became stewards of the word,
Lk 1:3 ἔδωξεν κάμοι, παρηκολούθηκότι ἀνώθεν πάσιν ἀκριβῶς, καθεξῆς οἱ γράφαι, κράτιστοι Θεόφιλε,

3it seemed good to me also, having meticulously traced everything again from the top, to write it down in sequence for you, O most excellent Theophilus,
Lk 1:4 ἵνα ἐπιγνώσης περὶ ὧν κατηχήθης λόγων τὴν ἁπάντας.

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

The Birth of John the Baptist Foretold

Lk 1:5 ¶ Ἡγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἵνα μεταβάζῃ Ἰακωβᾶς, τις ἡγεμόνας τῆς Ἰερουσαλήμ, ἵνα ἔρχηται ἐφίσματι τῆς Ἰερουσαλήμ, ἐξ ἑφημερίας Ἀβια· καὶ ἦν γυνὴ αὐτοῦ ἕκ τῶν θυγατέρων Ἀραβῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

5It came about in the days of Herod, king of Judea, that there was a priest, Zechariah by name, of the rotation of Abijah.
Lk 1:6 Καὶ ἦν ἐν τῇ ἡμέρᾳ τούτῳ Ἁρπαγὴ, προσευχόμενοι ἐν πάσας ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμμου.  

6Both were upright in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.
Lk 1:7 Καὶ οὐκ ἦν αὐτοίς τέκνον, καθότι ἤ Ἐλισάβετ ἦνος σετείρα, καὶ ἄμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

7But a child they did not have, because Elizabeth was barren. And they were both advanced in age.
Lk 1:8 ¶ Ἡγένετο δὲ ἐν τῷ ἱερατεύειν αὐτῶν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,

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

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

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

3 1:5b txt ἡ γυνὴ αὐτοῦ TR RP || γυνὴ αὐτοῦ NA28

4 1:6 txt ἐνώπιον TR RP || ἐναντίον NA28

5 1:7 txt Ἐλισάβετ ἤν TR RP || ἤν Ἐλισάβετ NA28

6 1:8 Ἡγένετο δὲ ἐν τῷ ἱερατεύειν αὐτῶν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,

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

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Lk 1:9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιᾶσαι εἰσελθῶν εἰς τὸν ναὸν τοῦ κυρίου.

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

Lk 1:10 Καὶ πᾶν τὸ πλήθος ἥν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὠρα τοῦ θυμιᾶτος.  

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

Lk 1:11 Ἐξῆλθε δὲ αὐτῷ ἄγγελος κυρίου, ἐστώς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιᾶτος.  

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

Lk 1:12 Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.  

Seeing it disturbed Zechariah, and fear fell over him.  

Lk 1:13 Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία: διότι εἰσηκούσθη ἡ δόξα κυρίου ἐν προσώπω σου, καὶ ἡ γνώμη σου ἐλαύνεται μετὰ τοῦ ἐναντίου ἦλανθην.  

But 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 ἦσαν χαρά σοι καὶ ἀγαλλίασας, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρῆσονται.  

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

Lk 1:15 Ἐστιν γὰρ μέγας ἐνυόπτον τοῦ Κυρίου, καὶ οἶνον καὶ σίκερα σοὶ μὴ πίῃ, καὶ πνεύματος ἁγίου πληροθήσεται ἕτει κοιλίας μητρὸς αὐτοῦ.  

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

Lk 1:16 Καὶ πολλοίς τῶν υἱῶν Ἰσραήλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν.  

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

Lk 1:17 καὶ αὐτὸς προελέφθη ἐνυόπτον αὐτοῦ ἐν πνεύματι καὶ δύναμι Ἡλίου, ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπεθείης ἐν φρονήσει δικαιῶν, ἐτοιμάζει κυρίῳ λαὸν κατεσκευαζόμενον.  

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.

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7 Lk 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 τοῦ κυρίου B D K L C M S U W Y Δ Θ Π Ω pm NA28 lac P79 F H N Q T Ξ 1:15 τοῦ θεοῦ θαυματουργοῦ ἐμφανίσεσθαι τῷ λαῷ τοῦ θεοῦ τοῦ Ἰσραήλ.  


11 1:15b John will be a nazirite, like Samson was, so it would be natural to compare the Greek phrase here, ἐπιστρέψαι αὐτὸν with that in Judges 13:5: Ναζύρ θεοῦ ἐστιν τοῦ πατάριον ἀπὸ τῆς κοιλίας (and v. 7, where his mother changes Nazirite to holy, and κοιλίας to γαστρή) and 16:17: ἀγιος θεος ἐγου εἰμι ἀπὸ κοιλίας μητρὸς μου. The big difference is that in Luke here about John, the word ἐπιστρέψαι is used, meaning something "while still." And we know from Luke 1:44 that he was in fact filled with the Holy Spirit while still in his mother's womb. In Isaiah 44:2, 24, God said, "I am the one who formed you from the womb," ὁ πλάσας σε ἐκ κοιλίας, where even though it says "from" the womb, we know the forming began while still in the womb. The addition of the word ἐπιστρέψαι 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, ἐπιστρέψω - epistrephw, is in the infinitive form, ἐπιστρέψαι - epistrepsai. This is an "infinitive of result," a Hebraism.

13 1:17b The wording "the Fathers," in English tends to mean "all the fathers." But in this context, the number of fathers is set by verse 16, "He will turn many." Thus, there would be many fathers whose hearts will turn ἐπὶ τέκνα - epi tekna (toward children) There is no possessive pronoun "their" here in the Greek. But if we leave it out here, in English, if someone's heart "turns toward children," that might be understood to mean, he decides he now wants to have children. This verse must be an allusion to Malachi 4:6 in the Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint says δὲ ἀποκαταστήσῃ καρδίας πατρός πρὸς υἱόν, "who will turn the heart of the father to the son." Several translations make the word πατήρ (pater) generic here, and so translate it as "parents to their children," I can understand that. But so many people already have an understanding of this verse, based on what seems to be a reality in this world that there are many more children and fathers estranged, than children from their mothers. For example, the Bible

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Lk 1:18 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 And 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 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 1:21 And the people were waiting for Zechariah, and wondering about his delay in the temple.

Lk 1:22 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 1:23 And when his days of service were completed, he went home.

Lk 1:24 And in the sixth month, the angel Gabriel was sent out by God, to a town in Galilee named Nazareth,

18And 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." (Diatesse. 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 txt αὐτῶν ἐν τῷ ναῷ TR RP // ἐν τῷ ναῷ αὐτῶν NA28

16 1:22 txt ἡδόνατο TR RP // ἡδόνατο NA28

17 1:25α txt ὁ κύριος TR RP // κύριος NA28

18 1:25b txt τὸ ὀνειδίδος TR RP // ὀνειδίδος NA28

19 1:26α NAζαρέτ TR RP // Ναζαρέτ NA28

20 1:26b txt ὑπὸ TR RP // ἀπὸ NA28

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Lk 1:27 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 And the angel went in to her, and said, "Hail, O favored one! The Lord is with you. Blessed are you among women."
Lk 1:29 But when she saw him she was very troubled by his utterance, and wondered what sort of greeting this might be.
Lk 1:30 And the angel said to her, "Fear not, Mary, for you have found favor with God.
Lk 1:31 And behold, you shall conceive in your womb, and shall bear a son, and you are to call his name Jesus.
Lk 1:32 This man will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David,
Lk 1:33 and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."
Lk 1:34 And Mary said to the angel, "How will this happen, since I am not knowing a man?"
Lk 1:35 And Elizabeth your relative, even she in her old age, has conceived a son, and this is the sixth month with her, who was called Barren.

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21 Lk 1:27 τὸ ὑπερθεν μεμνηστευμένην ὡς ἢνδρι, ὡς ζωής, ἢς οἶκον Δανίδ καὶ τῷ ὡν τῆς παρθένου Μαρίαμ.
22 Lk 1:28 ο ἄγγελος ὡς ἡ Θεοκρυπτή τῶν δόξης τοῦ Σοραταὶ, ο ἡ μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.
23 Lk 1:29 Ἕ σύνοια διηταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπός είς ὁ ἀσπασμός αὐτοῦ.
24 Lk 1:30 ο θέαμα ὁ ἄγγελος αὐτῆς, Μὴ φοβοῦ, Μαρία τῷ εὗρες γὰρ χαίριν παρὰ τῷ θεῷ.
25 Lk 1:31 Καὶ ἐπείπεν ὁ άγγελος αὐτῆς, Μὴ φοβοῦ, Μαρία τῷ ζητεῖς γὰρ γυνώσκων.
26 Lk 1:32 Καὶ ἔφη Μὴ φοβοῦ, Μαρία τῷ χαίρεις ὡς τῆς ζωής τοῦ πατρὸς αὐτοῦ.
27 Lk 1:33 Καὶ βασιλεύου ἐπὶ τὸν οἶκον ἰακώβας εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
28 Lk 1:34 Καὶ ἔφη ἢ ἡ Βασιλεία Ἰδωμοῦ πρὸς τὸν άγγελον, Πῶς ἔσται τοῦτο, ἢπεὶ ἀνδρὰ οὐ γυνώσκων;
29 Lk 1:35 And Mary said to the angel, "How will this happen, since I am not knowing a man?"
30 Lk 1:36 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, the Son of God.

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Lk 1:37 *'Oti oúk ádunaptísei para tò thèw pän rímu.

37 Therefore with God,²¹ nothing²² will be impossible."

Lk 1:38 Εἴπεν δὲ Μαριάμ, ἵδοι, ἡ δούλη κυρίου• γένοιτο μοι κατά τὸ ρήμα σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

38 "Here am I, the slave girl of the Lord," Mary said. "May it be to me according to your statement." And the angel left her.

Mary Stays With Elizabeth

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

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

Lk 1:40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠστάσατο τὴν Ἐλισάβετ.

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

Lk 1:41 Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμόν τῆς Μαρίας, ἐσκόπισεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήθη πνεύματος ἁγίου ἡ Ἐλισάβετ,

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

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

42 And she shouted out in a loud voice,³⁴ saying, "Blessed are you among women, and blessed is the fruit of your womb!

Lk 1:43 Καὶ πόθεν μοι τούτῳ, ἣν ἔλθη ἡ μήτηρ τοῦ κυρίου μου πρὸς μέν,

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

Lk 1:44 ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὡτά μου, ἐσκόπισεν τὸ βρέφος ἐν ἀγαλλίαισιν ἐν τῇ κοιλίᾳ μου.

44 For the sound of your greeting came into my ears, the baby in my womb did leap in exultation.³⁷

Lk 1:45 Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείως τοῖς λελαλημένοις αὐτῆς παρὰ κυρίον.

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

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³¹ 1:37a: This is a Semitism, meaning "anything."³² 1:37b: "Because with God every saying will not be impossible," ὁτι oúk ádunaptísei para tò thèw pàn ríma. The BDF grammar states that ῥήμα - hrēma here is Hebraistic in use: "thing, matter, event," and that oúk...pàn 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 ῥήμα," harks back to the use of ῥήμα by the angel, and that the angel told of Elizabeth's case as assurance that "therefore, in view of this, as for my statements to you also, not one statement will be impossible." Still, this is reminiscent of Genesis 18:14 in the Septuagint: Μὴ ádunaptísei para tò thèw ríma? "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 ῥήμα - hrēma is used as meaning "anything."

³³ 1:41: This word is found only in Biblical and ecclesiastical literature. It refers primarily to messianic exultation. Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:46, the church fellowshipped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.

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Mary’s Song

Lk 1:46 Καὶ εἶπεν Μαρία, Μεγαλούνει ἡ ψυχῆ μου τὸν κύριον,
46 Καὶ εἶπεν Μαρία, Μεγαλούνει ἡ ψυχή μου τὸν κύριον,
And Mary said: "My soul does magnify the Lord."  

Lk 1:47 καὶ ἠγάλλιάσεν τὸ πνεύμα μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου.
47 and my spirit did rejoice in God my Savior,

Lk 1:48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γάρ, ἀπὸ τοῦ θύμου μακαριοῦσί με πᾶσαι αἱ γενεαὶ.
48 because he looked toward the lowly station of his servant. So behold: all the generations after now will consider me blessed,

Lk 1:49 ὅτι ἐποίησεν μοι μεγαλεία ὁ δυνατός, καὶ ἄγιον τὸ ὄνομα αὐτοῦ.
49 because the Mighty One did great things for me. And holy will be his name,

Lk 1:50 Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεάν ὁ φοβουμένος αὐτοῦ.
50 and his mercy to those who fear him, into age after age.

Lk 1:51 Ἑσοπήσανεν κράτος ἐν βραχιόνι αὐτοῦ• διεσκόρπισεν ὑπερηφάνους διανοίας καρδίας αὐτῶν.
51 Power he wrought with his arm. He scattered those who were proud in the thoughts of their heart.

Lk 1:52 Καθελέν δυνάστας ἀπὸ θρόνων, καὶ ὑψώσεν ταπεινοὺς.
52 He pulled down rulers from their thrones and lifted high the humble.

38 1:46 Mary probably had in mind Psalm 34:3: "O magnify the Lord with me, and let us exalt his name together," and "My soul shall make its boast in the Lord," Psalm 103:1; And so she says, "My soul does magnify the Lord." It is reminiscent also of the "Bless the Lord, O my soul...bless his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary’s, only that the imperative mood of the verb 'magnify' is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary possibly had in mind Psalm 50:2, "Magnify the Lord, O my soul...bless his holy name." The songs of Mary and Zechariah are the most Semitic parts of Luke.

39 1:49a τοῦτο μεγαλεία TR RP // μεγάλα NA28

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

41 1:50a τοῦτο γενεάς γενεάν TR RP // γενεάς καὶ γενεάς NA28

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

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

And he asked for a tablet, and wrote as follows,

Literally, "he wrote, saying...," Égrapheis λέγων, a Semitism for "he wrote as follows:..."

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

Zechariah’s Song

1:69 He has raised up a horn of salvation for us in the house of David his servant
1:70 as he has said through the mouths of his holy prophets who have been since eons ago,
1:71 salvation from our enemies and from the hand of all who hate us—
1:72 to demonstrate mercy to our fathers to remember his holy covenant,
1:73 the oath he swore to our father Abraham, to give us
1:74 rescue from the hand of our enemies, that we may serve him without fear
1:75 in holiness and righteousness before him all the days of our lives.
1:76 And you, child, will be called a prophet of the Most High; for you will go on before the face of the Lord to prepare his paths,
1:77 to give his people the knowledge of salvation through the forgiveness of their sins,
1:78 because of the tender feelings of our God with which the Sunrise from on high has looked over us

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Lk 1:79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

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

Lk 1:80 ¶ Τό δὲ πατίδων ἤδανεν καὶ ἐκραταίοιτο πνεύματι, καὶ ἤν ἐν ταῖς ἐρήμοις ἔως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

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

Chapter 2

The Birth of Jesus

Lk 2:1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἔκειναι, ἐξῆλθεν δόγμα παρὰ Καίσαρα Ἀγαθοῦστον, ἀπογράφοντας τάς γεννήσεις τῆς ὅλης προμαχῆς.

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

Lk 2:2 Αὕτη ἡ ἀπογραφὴ ΠΡΩΤΗ ἡ ἱεροσυνενθύνονς τῆς Συρίας Κυρηνίου.

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

Lk 2:3 Καὶ ἐπορεύοντα πάντας ἀπογράφοντος, ἐκατόσες εἰς τὴν θάνατον πόλιν.

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

Lk 2:4 Ἀνέβη δὲ καὶ ἦσον ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυίδ, ἤτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίας Δαυίδ.

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

Lk 2:5 ἀπογράφοντας σὺν Μαρία τῇ μεμνημονεύεται αὐτῷ γυναικὶ, ὤν ἐγκύω.

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

Lk 2:6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτῶς ἑκεῖ, ἐπλησθήσαν αἱ ἡμέραι τοῦ τεκείν αὐτῆν.

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

Lk 2:7 Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τῶν πρωτόσωκων, καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνέκλησεν αὐτὸν ἐν τῇ φάτνῃ, διὸ οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

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

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

61 2:2 TXT ἡ ἀπογραφὴ TR/NA28

62 2:3 TXT εἰς τὸν Βηθλεέμ NA28


64 2:5 TXT μεμνημονεύεται αὐτῷ γυναικὶ TR/NA28

65 2:6a TXT τῇ φάτνῃ TR/NA28

66 2:7b Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =band-ages, for reasons which may be reasonably guessed. The cloth would absorb any blood, amniotic fluid and wax still present after cleaning;
The Shepherds and the Angels

Lk 2:8 ¶ Kαὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῆ ἀγαλματίων καὶ φυλάσσοντες φυλακάς τῆς νυκτὸς ἐπὶ τὴν ποιμὴν αὐτῶν.

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

Lk 2:9 Kαὶ ἰδοὺ, ἅγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς• καὶ ἐφοβήθησαν φόβον μέγαν.

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

Lk 2:10 Kαὶ ἐπένα ἀυτοῖς ὁ ἅγγελος, Ἔφε βοιεῖσθι• ἰδοὺ γάρ, ἑταγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται 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 ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἔστιν χριστὸς 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 Kαὶ τοῦτο ὑμῖν σήμερον ἐυρήσετε ὁ δὲ φροσος ἐσπαργανωμένον, κείμενον ἐν φάτνῃ.

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

Lk 2:13 Καὶ ἔξαίρεις ἐγένετο σὺν τῷ ἄγγελῳ πλήθος στρατιάς οὐρανίου, αἰνοῦτων 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 υἱῶσιν θεοῦ, καὶ ἐπὶ γῆς εἰρήνη• ἐν ἀνθρώποις εὐδοκία.

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

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this would have both practical and ceremonial cleanness ramifications, since the mother's blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus' case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the swaddling could have kept the infant out of trouble while mother’s eye was not upon it. Many Mediterranean lands practiced swaddling well over a thousand years later. See also Job 38:8; Ezekiel 16:4. 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 Lk 2:9 ἐν τῷ καὶ ἰδοὺ TR RP || καὶ NA28
68 Lk 2:12 το εἰς κείμενον TR RP || καὶ κείμενον NA28

69 Lk 2:14 ἐν ἀνθρώποις εὐδοκίας ἐν τῷ καὶ ἰδοὺ TR RP || καὶ εἰς κείμενον NA28

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Luke 2:15 ¶ And it came to pass, as soon as they had heard that word, they went over to Bethlehem, and found Mary and Joseph, and saw the child Jesus,

Lk 2:16 and when they saw it, they spread abroad concerning him with惊奇 "unto all them which were asking for him." And all the people wondered at all things as they were told them by those who had seen it.

15And it came about that when the angels had departed from them into heaven, that the shepherd men70 said71 to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." 72

Lk 2:16 Καὶ ἧλθον σπεύδοντες, καὶ ἀνεύρουν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

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

Lk 2:17 Ἐγνώρισαν δὲ διεγνώρισαν περὶ τοῦ βρήματος του λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τουτοῦ.

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

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

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

Lk 2:19 Ἡ δὲ Μαρία πάντα συνετήρησε τὰ βρήματα ταῦτα, συμβάλλονσα ἐν τῇ καρδίᾳ αὐτῆς.

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

Lk 2:20 Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεόν ἐπὶ πάσιν αἷς ἦκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτοὺς.

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

Jesus Presented in the Temple

Lk 2:21 ¶ Καὶ ὅτε ἐπλήσθησαν ἡμέρα ὑπὸ τοῦ περιτεμενίν αὐτῶν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

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

Lk 2:22 ¶ Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα, παραστῆσαι τῷ κυρίῳ -

22And when the days of their73 cleansing according to the Law of Moses74 had been completed, they took him up to Jerusalem to present him to the Lord,

Lk 2:23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πάν ἀραν διανοίγων μήτραν ἄγιον τῷ κυρίῳ κληθήσεται -

23as it is written in the Law of the Lord, "Every male to open a womb75 shall be called holy to the Lord,"76

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 where the NA28 text says "the grace of the Lord Jesus be with all," they object, a

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

Lk 2:26 It had been communicated to him by the Holy Spirit, that he would not see death before he had seen the Lord's Anointed.

Lk 2:27 This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

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

Lk 2:30 For my eyes have seen your salvation,

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

Lk 2:32 a light to be a revelation for the Gentiles, and the glory of your people Israel."

Lk 2:33 And Joseph and his mother were marveling at the things being said about him.

Lk 2:34 And Simeon blessed them, and said to Mary, his mother: "Behold, this one is being laid down to cause the stumbling or rising of many in Israel," and to be a sign that will be continually denounced—

77 224 Leviticus 12:8

78 226 79 226 P. 126 ll. 506

79 228 In a physical sense, as is intended here, a Gentile is any person or nation that is not Israelite; that is, not a blood descendant of Jacob. (God had changed Jacob’s name to Israel.)

80 233 In Graecis aliquot codices legis pro pater, Joseph; quod arbitrator immutatum a quipiam, qui vereretur Joseph vocare patrem ess...” ; ‘aliquot’ added in 1519—ASD VI–5, p. 484 ll. 42–44; similarly in Resp. ad annot. Ed. Lei, ASD IX–4, p. 126 ll. 506–509. So we see that Erasmus figured that copyists changed the original "father" to Joseph, for the very same reasons that KJV Onlyists prefer the reading "Joseph." But they forget that the KJV calls Joseph Jesus’ father in several other passages. Erasmus was correct, but the KJV does not follow him here.

82 234 I lay in Zion for a foundation a stone."..."A stone of stumbling, a rock of offense...” "The person who trips over that stone, will be turned to powder...” On the other hand, many new Israelites will rise or stand up, as a result of Gentiles being
Lk 2:35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαίας· ὡπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοῖς.

35yes a sword will be run through your own soul too... so that the thoughts of many hearts will be revealed."

Lk 2:36 Καὶ ἦν Ἀννα προφήτις, θυγατὴρ Φανουῆλ, ἐκ φυλῆς Ἀσηρ - αὐτὴ προβεβηκών ἐν ἡμέρας πολλαῖς, ζήσασα ἐτὶ μετὰ ἀνδρός ἑπτά ἀπὸ τῆς παρθένιας αὐτῆς,

36And there was also a prophetess, Hannah, daughter of Penuel, of the tribe of Asher. This woman had grown to be very old, having lived with a husband for seven years after her virginity,

Lk 2:37 καὶ αὐτὴ χήρα ὡς ἔτων ὄγδοικον τεσσάρων - ἦ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεις λατρεύσατο νύκτα καὶ ἡμέραν.

37and being a widow of about eighty-four years of age, she hardly departed from the temple, but served night and day, in fasting and praying.

Lk 2:38 Καὶ κατὰ τοῦ ἤλθεν ἁπάντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεφαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ.

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

Lk 2:39 Καὶ ὡς ἐτέλεσαν ἁπάντα τα τό κατὰ τὸν νόμον κυρίου, ὑπέστρεφαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν ἑαυτῶν Ναζαρέτ.

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

Lk 2:40 ο ἰὸν πείδιον ἡδανεν, καὶ ἐκραταίοιτο πνεύματι, πληροφόρησεν σοφίας· καὶ χάρις θεοῦ ἦ ἐπ' αὐτό.

40And the child grew and became strong in spirit; he was filled with wisdom, and the grace of God was upon him.

The Boy Jesus at the Temple

Lk 2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱεροσολύμα τῇ ἔορτῇ τοῦ Πάσχα.

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

Lk 2:42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἔορτῆς,

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

grafted into the Olive Tree. This is the same word as used for resurrection, and also for some brand new thing or person coming into existence. See Isaiah 56:6-8

83 2:35 C F P Q T
84 2:37a C F P Q T
85 2:37b C F P Q T
86 2:38a C F P Q T
87 2:38b C F P Q T
88 2:38c C F P Q T
89 2:40 C F P Q T
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
Lk 2:43 and teleiosanwv tás ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ• καὶ οὐκ ἔγνω ἱωσήμηρ καὶ ἡ μήτηρ αὐτοῦ•

43And when the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and Joseph was not aware of it, neither his mother.

Lk 2:44 ποιμήνας δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῖσι καὶ ἐν τοῖς γνωστοῖς•

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

Lk 2:45 καὶ μὴ εὐρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἰερουσαλήμ, ξηπούντες αὐτῶν.

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

Lk 2:46 καὶ ἔγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεξόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτώντα αὐτοὺς.

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

Lk 2:47 Ἐξάταντες δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνόδει καὶ ταῖς ἀποκρίσεις αὐτοῦ.

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

Lk 2:48 καὶ ἵδρυται αὐτὸν ἐξεπλάγασαν• καὶ πρὸς αὐτόν ἡ μήτηρ αὐτοῦ ἐπένευ, Τέκνον, τί ἐποίησας ἡμῖν οὕτως· Ἰδού, ὁ πατὴρ σου κἀγὼ ἀδύνατον ἐξητούμεν σε.

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

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 here 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 txt ἀναβάντων αὐτῶν εἰς Ἰερουσαλήμ TR RP // ἀναβαίνοντων αὐτῶν NA28 {/}

92 2:43 txt

εγνω ὦσημη καὶ η μητηρ Α esiumh kai h metir L 33 157 579 1241 lat syr (L) cop v bo PT TR RP

egnwso o wosin kai h metir Δ 892 1424 2542
egnwsoi o wosin kai h metir 1071
egnwsoi oin gowesi 700

egnwsoi oin gowesi K B D L W 33 157 579 1241 lat syr (L) cop bo PT NA28 {/}

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

93 2:44 txt καὶ εν τοις γνωστοῖς A C D M TR RP // καὶ τοῖς γνωστοῖς K B C* L N W NA28 {/}

94 2:45a txt ευρούντες αὐτόν TR RP // ευρούντες NA28 {/}

95 2:45b txt ξηπούντες TR RP // αναξηπούντες NA28 {/}

96 2:46 txt μεθ' TR RP // μετά NA28 {/}

97 2:47 Literally, "were amazed at his understanding and his responses." This is probably an example of hendiadys, which according to BDF §442(16), when used with the conjunction καί, accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiadys.

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Lk 2:49 Καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐξητεύετέ με; Ὁ γὰρ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δει εἶναι με;
49And he said to them, "Why would you be searching for me? Shouldn't you have known that I would have to be among my Father's things?"

Lk 2:50 Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὅ ἐλάλησεν αὐτοῖς.
50But they did not understand what he said to them.

Lk 2:51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἠλέθην εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἢ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα99 ἐν τῇ καρδίᾳ αὐτῆς.
51Then he went down with them, and arrived in Nazareth, and continued to subordinate himself to them. But his mother was recording all these words in her heart.100

Lk 2:52 ¶ Καὶ Ἰησοῦς προέκοπτεν σοφία101 καὶ ἠλικία, καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.
52And Jesus kept growing in wisdom and stature, and in favor with God and with people.

Chapter 3

John the Baptist Prepares the Way

Lk 3:1 Ἐν ἔτει δὲ πεντεκαίδεκα τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραχρόνου102 τῆς Γαλαλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραχρόνου τῆς Ἰουραίας καὶ Τραχυνητίδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνίας τετραχρόνου.
1In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch103 of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene,

Lk 3:2 ἔπι ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπί Ἡσυχίαν τὸν Ζαχαρίαν ὑιόν ἐν τῇ ἐρήμῳ.
2during the high priesthood of Hananiah104 and Kayafas, the word of God came upon John the son of Zechariah in the desert.

Lk 3:3 Καὶ ἠλέθην εἰς πᾶσαι τὴν περιχώρον τοῦ Ἰορνᾶ, κηρύσσων βάπτισμα μετανοίας εἰς ἀφεσιν ἁμαρτιῶν.
3And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins,

98 2:49 Jesus is not remarking against the fact that his parents came to find him, but that it took them a 3-day search to find him. But Jesus is saying that no searching around was necessary because they should have figured he would be in the temple, and look there first. For the temple is "his Father's things."

99 2:51a txt τα ρηματα ταυτα TR RP [ τα ρηματα NA28 {\}]
100 2:51b Compare Genesis 37:11.
101 2:52 txt σοφια TR RP [ [ἐν τῇ] σοφία NA28 {\}]
102 3:1a txt τετραχρονους Κ E L N W M TR RP τετραχρονους Κ A C NA28 {\} / omit D / lac Π46 Π75 F P Q T. This variant occurs 3 times in this verse Luke 3:1. Codex A reads with NA28 in the first instance, and with M in the others. Though Codex D omits the first one, it reads with M in the others. The purpose for omitting one of the two adjacent vowels, in this case an alpha, is sometimes called "euphony." That is, it sounds better. But I don't think it needs any purpose; it is just a phonological phenomenon of the flow of the speech organs taking the path of least resistance, which happens in most all languages. The BDF grammar in §124 states: "Koine often neglects euphony for the sake of etymological clarity (§§17 and 19). So, in an effort to achieve clear isolation of the elements, hiatus is not avoided in composition (contrary to Attic), especially in numerals." The word τετ-αρχης -αρχεις is given as the second example.
103 3:1b From the Greek tetra, four, and arche, to rule. As a monarch is a one and only ruler of a realm, in the same way a tetrarch is a ruler of one fourth of a realm. (Which implies that there must exist three other one-fourth divisions of the realm.)
104 3:2 The Greek says Hannas, which is short for the Greek, Hananos, which in turn is the Greek form of the Hebrew name Hananiah.
Lk 3:4 ὥς γέγραπται ἐν βιβλίῳ λόγων Ἠσαίου τοῦ προφήτου, λέγοντος, Τὸ ωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἔτοιμαστε τὴν οἶδον κυρίου εὐθείας ποιεῖ τὰς τρίβους αὐτοῦ.  
4as it is written in the scroll of the words of Isaiah the prophet: "The voice of one calling in the desert, Prepare the way for the Lord, make the paths straight for him."

Lk 3:5 Πάσα φάραγγι πληρωθήσεται, καὶ πάν ὅρος καὶ βουνὸς ταπεινωθήσεται• καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὀδοὺς λεῖας•
5Every valley shall be filled up, every mountain and hill laid low. The crooked places shall be made straight, the rough ways smooth.

Lk 3:6 καὶ ὑδράται πάσα οὐρὰ τὸ σωτήριον τοῦ θεοῦ.  
6And all flesh shall see the salvation of God."¹⁰⁶

Lk 3:7 Ὑδράταν ὁ σωτὴρ αὐτοῦ, Γεννήματα ἐχιδνών, τὰς ὑπέδειχεν ὑμῖν φωγείν ἀπὸ τῆς μελλούσης ὀργῆς;
7So John would say to the crowds coming out to be baptized by him, "You spawn of snakes! Who warned you to flee from the coming wrath?

Lk 3:8 Ποιήσατε ὁ προφήτης ἁβρααμ, καὶ μὴ ἁρέξησθε γέγραπται ὡς ὁ θεός ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ ἀβραάμ.  
8Then produce fruit characteristic of repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that God can raise up children for Abraham from these stones.

Lk 3:9 Ἡδὲ δὲ καὶ ἡ ἁργή πρὸς τὴν ρίζαν τῶν δέντρων κέται· πἀν ὡς δέντρων ἡ ποιήσονται καὶ εἰς πῦρ βαλλεῖται.
9Even now the axe is poised at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

Lk 3:10 Καὶ ἐπιρωτῶν αὐτὸν οἱ ὁλοί λέγοντες, Τί ὑμῖν ποιήσουμεν; ¹⁰⁷
10And the crowds would ask him, "What should we do then?"

Lk 3:11 Ἀποκρίθηκε δὲ λέγει αὐτοῖς, Ὡ ἔχων δύο χτιώνας μεταδότω τῷ μὴ ἔχοντι• καὶ ὁ ἔχων βρώματα ὄμοιως ποιεῖτο.
11And in answer he would say to them, "The person who has two tunics should give away to the one who has none, and the person who has foodstuffs should do the same."

Lk 3:12 Ἡδὲ δὲ καὶ τελῶναι βαπτισθήναι, καὶ εἶπον πρὸς αὐτόν, Διδάσκαλε, τί ποιήσουμεν; ¹¹⁰
12Revenue agents also came to be baptized, and they asked him, "Teacher, what should we do?"

Lk 3:13 Ο δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.
13He said to them, "Collect nothing in excess, beyond what is prescribed for you."

¹⁰³ 3:4 txt προφητου λεγοντος TR RP // προφήτου NA28  
¹⁰⁶ 3:6 Isaiah 40:3-5a  
¹⁰⁷ 3:10 txt ποιησουμεν TR RP // ποιησομεν P1 N A B C D L N W NA28  
¹⁰⁹ 3:12 txt επιευν TR RP // επιευν W // lac P45 P75 E P Q ΤΕ  
¹¹⁰ 3:13 txt επιευν TR RP // επιευν NA28  
¹¹¹ These are not authorial text. None of them are necessary for the sense, and in fact, in the book of Acts, written by Luke the same author as this gospel, Luke often omits such words of saying. The Byzantine reading λεγει is not Luke's style, but is Mark's and John's. The NA28 reading λεγειν would be more Luke's style, and continues the imperfect of the verb in the previous verse, επιρωτων.  
¹¹² 3:12a txt επιευν P4 N A B L N E TR RP // επιευν C D W NA28  
¹¹⁴ Don't quote me on this, but it appears to me that the Syriac Peshitta and the Sahidic and Bohairic Coptic versions support ποιησομεν, and the Latin Vulgate supports ποιησομεν. This is the weakest Majority Text reading. I have seen so far in the gospel of Luke. This is the weakest Majority Text reading I have seen so far in the gospel of Luke.
Lk 3:14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιῆσομεν; Καὶ εἶπεν πρὸς αὐτοὺς, Ἔμενα διασειστῆτε, μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀφωνίοις ὑμῶν.

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

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

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

Lk 3:16 ἀπεκρίνατο ὁ Ἰωάννης, ἀπαίνων λέγων, Ἐγώ μὲν ὅτι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ισχυρότερός μου, οὐ οὖν εἰμὶ ἰκανός λῦσαι τὸν ἴμαντα τῶν υποθημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίζει ἐν πνεύματι ἄγιω καὶ πυρί.

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

Lk 3:17 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίσετε τὴν ἅλωνα αὐτοῦ, καὶ συνάξετε τὸν σῖτον εἰς τὴν ἀπόθηκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀβέβαιω.

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

Lk 3:18 ¶ Πολλὰ μὲν οὖν καὶ ἄτερα παρακαλῶν εὐθυγέλιζε τὸν λαὸν.

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

Lk 3:19 ὁ δὲ Ἰρώνης ὁ τετράρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περί Ἰρώνιδας τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὑπὲρ ἐποίησεν πονηρῶν ὁ Ἰρώνης,

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

Lk 3:20 προσέθηκεν καὶ τῶν ἑπὶ πᾶσιν, καὶ διακαθάρισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.

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

The Baptism of Jesus

Lk 3:21 ¶ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἀπαντὰ τὸν λαὸν, καὶ Ἰησοῦς βαπτισθέντος καὶ προσευχομένου, ἀνευρχηθεὶς τὸν οὐρανόν,

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

Lk 3:22 καὶ καταβάθηκα τὸ πνεῦμα τὸ ἄγιον οἰκματικῷ εἶδε ὡσεὶ περιστερὰν ἐπὶ αὐτόν, καὶ φωνῆ ἐξ οὐρανοῦ γενέσθαι, λέγουσαν. Ὁ δὲ εἶ ὁ υἱὸς μου ὁ ἄγαπητός, ἐν οίς εὐδόκησα.

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

Lk 3:23 ¶ Kai autos ἦν ὁ Ἰησοῦς ὕσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὡν - ὡς ἐνομίζετο - γένος Ἰωσήφ, τοῦ Ἡλι, and this Jesus, being about thirty years old,116 was the son, so it was thought, of Joseph,117 the son118 of Elii,

Lk 3:24 τοῦ Ματθά, τοῦ Λευ, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ Ἰωσήφ,

24 the son of Matthat, the son of Levi, the son of Melki, the son of Yanna,119 the son of Joseph,

Lk 3:25 τοῦ Ματθαίου, τοῦ Ἄμως, τοῦ Ναού, τοῦ Ἡσάλ, τοῦ Ναγγάπ,

25 the son of Mathathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

Lk 3:26 τοῦ Μαθ, τοῦ Ματθαίου, τοῦ Σεμε, τοῦ Ἰωσήφ, τοῦ Ἰοῦς,

26 the son of Maath, the son of Mathathias, the son of Semei, the son of Joseph,120 the son of Joda,

Lk 3:27 τοῦ Ἰωανάν, τοῦ Ἡρῴ, τοῦ Ζωρβάβελ, τοῦ Σαλαθίλ, τοῦ Ἡρί,

27 the son of Yohanan,121 the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Ner,

Lk 3:28 τοῦ Μελχί, τοῦ Ἀδί, τοῦ Κωσά, τοῦ Ἐλμοδά, τοῦ Ἡρ,

28 the son of Melki, the son of Addi, the son of Cosam, the son of Elnodam,122 the son of Er,

Lk 3:29 τοῦ Ἰωσήφ, τοῦ Ἐλειέξαρ, τοῦ Ἰωρείμ, τοῦ Ματθά, τοῦ Λευ,

29 the son of Joshua,123 the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

Lk 3:30 τοῦ Σεμεών, τοῦ Ἰουδά, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἑλιακείμ,

30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan,124 the son of Eliakim,

116 3:23a καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὑσεὶ ἐτῶν τριάκοντα. Most translations render this something like, "And Jesus himself was about thirty years old when he began his ministry." The trouble with that is that the words "his ministry" are not in the Greek. The usual reasoning for this rendering is that the word "begun," αρχω is reminiscent of Luke's use of the same word, and in the same middle voice, in Acts 1:1, where he says he wrote about all that Jesus "began both to do and to teach." I find this an unacceptable appeal. The KJV says, "And Jesus himself began to be about thirty years of age..." The trouble with that is, how can you begin to be about thirty? The thirtieth year has a beginning, but "about thirty" does not. So what was it that was beginning? The lexical authorities on koine Greek tell us that the word αρχω in the middle voice is often pleonastic or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JWHunkin on the Pleonastic αρχω in the New Testament. Acts 1:1 is specifically given as an example of this; thus Acts 1:1 would be "everything he did and taught." Here in Luke 3:23, both εμοῦ and αρχω are in the continuous aspect. The word auroç could be its demonstrative use. Thus I translated this passage, "And this Jesus, being about thirty years old, was the son, so it was thought, of Joseph..."

117 3:23b See the endnote at the end of this document, comparing this genealogy to Matthew's genealogy.

118 3:23c Probably, son-in-law of Elii. (In Hebrew this name Eli starts with the consonant Ayin, a gutteral stop. The NA28/UBS Greek text and the 1550 Textus Receptus have it spelled Elii, but the Hodges & Farstad "Majority Text" has a Greek rough breathing marking in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 where Joseph was son-in-law of Heli. So Heli was Mary’s father, and Mary was descended from David. Gabriel’s words to Mary, "the Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.


122 3:28 txt ελμοδαίμ ο 0102 M itar TR RP // ελμοδαίμ N B L end (070) lat NA28 // lαμασάμ P4 // alt genealogy D // omit entire genealogy W // lac 45 55 C P Q T E


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31 the son of Melea, the son of Manan, the son of Mattathath, the son of Nathan, the son of David,
Lk 3:32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,
Lk 3:33 the son of Amminadab, the son of Aram, the son of 'Esroch, the son of Pherez, the son of Ithda,
Lk 3:34 the son of Amnon, the son of Aram, the son of Hezron, the son of Perez, the son of Judah,
Lk 3:35 the son of Serohum, the son of Rahi, the son of Phaleg, the son of Eber, the son of Shelah,
Lk 3:36 the son of Caianan, the son of Abraham, the son of Terah, the son of Nahor,
Lk 3:37 the son of Canaan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
Chapter 4

The Temptation of Jesus

Lk 4:1 'Ἰησοῦς δὲ πνεύματος ἄγιον πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν πώ πνεύματι εἰς τὴν ἔρημον,

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

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

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

Lk 4:3 Καὶ εἶπεν αὐτῷ ὁ διάβολος, Ἔι νῦν εἰ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

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

Lk 4:4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν, λέγων, Ἐγέρσατε δὲ οὐκ ἐπὶ ἄρτως μόνῳ ζησεται ἄνθρωπος, ἀλλ' ἐπὶ πνεύμα τίμησα θεοῦ.

4 And Jesus responded to him, "It is written, 'A human being shall not live on bread alone, but upon every word of God.'"

Lk 4:5 Καὶ ἀναγαγών αὐτὸν ὁ διάβολος εἰς ὧν ψήλην ἔδειξεν αὐτῷ πᾶσας ταὶς βασιλείας τής οἰκουμένης ἐν στιγμῇ χρόνου.

5 Then leading him up into a high mountain, the devil showed him all the kingdoms of the inhabited earth, in a moment of time.

Lk 4:6 Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοι δῶσω τὴν ἐξουσίαν ταύτην ἀπασαν καὶ τὴν δόξαν αὐτῶν• ὅτι ἐμοὶ παραδεδόται, καὶ ὦ ἐὰν θέλω διδώμι αὐτήν.

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

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

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

Lk 4:8 Καὶ ἀποκρίθη εἰς αὐτῷ ἔπειν ὁ Ἰησοῦς, Υπαγε ὁπίσω μου, Σατανᾶ· γεγραπται, Προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτὸ μόνον λατρεύεις.

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

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130 4:2 txt ὦστερον ἐπείνασεν TR RP // ἐπείνασεν NA28

131 4:4 txt ἄνθρωπος, ἀλλ' ἐπὶ πνεύματι θεοῦ A E 0233 ladığı arm geo Or6 Titus-Bostra Asterius-Amasea TR RP // ἄνθρωπος, ἀλλ' ἐπὶ πνεύματι θεοῦ D 0102 latt // ἄνθρωπος, ἀλλ' ἐπὶ πνεύματι ἐκπορευομένῳ διὰ στόματος θεοῦ copb6. eth Diatess. // ἄνθρωπος K B L W syr* cop* bo OrGr7 lat NA28 [B]. 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 Matthean 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 K B L W 1241 syr* cop* bo would be unaccountable."

132 4:5 txt αὐτὸν ὁ διάβολος εἰς ὧν ψήλην TR RP // αὐτὸν NA28

133 4:8a txt "Ὑπαγε ὁπίσω μου Σατανᾶ A E 0102 üğü it syr* (coppb* TR RP // omit K B D L W Ξ 2211 lat syr* cop* bo OrGr7 lat NA28 [B])

134 4:8b Deuteronomy 6:13

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LK 4:9 Kai ἤγαγεν αὐτὸν εἰς Ἰερουσαλήμ, καὶ έστησεν αὐτὸν ἐπὶ τὸ πετρύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Ἐι υἱὸς εἶ τοῦ θεοῦ, βαλέ σεαυτόν ἐνετείθεν κάτω.

9Then the devil led him into Jerusalem, and had him stand on the gable of the temple. And he said to him, "If you are the Son of God, throw yourself down from here.

LK 4:10 γέγραπται γάρ ὦτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, τοῦ διαφυλάξαι σε.

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

LK 4:11 καὶ ἐπὶ χειρὶν αἱροῦσιν σε, μήποτε 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 ἀποκρίθησιν εἶπεν αὐτῷ ὦ Ἰησοῦς ὦτι ἐκπεραίσθησις κύριον τὸν θεὸν σου.

12Jesus answered and said to him, "It says: 'You shall not test Yahweh your God.'

LK 4:13 Καὶ συντελέσας πάντα πειρασμόν ὁ διάβολος ἀπέστη ἄντι αὐτοῦ ἅρι καιροῦ.

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

Jesus Begins to Preach

LK 4:14 ὦτι υπέστρεψεν ὦτι Ἰησοῦς ἐν τῇ δυναμεί τοῦ πνεύματος ἐν τῇ Γαλιλαίᾳ καὶ φήμη ἐξῆλθεν 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 αὐτῶς 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 ὦτι ἤλθεν εἰς τὴν Ναζαρέτ, ὦτι ἦν τεθραμμένος καὶ εἰσῆλθεν, κατὰ τὸ εἰώθος αὐτοῦ, ἐν τῇ ἁμέρᾳ τῶν σάββατων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνώσας.

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 ἔπεσεν ὁ ἄνθρωπος τῆς βιβλίου τοῦ προφήτου. Καὶ ἀναπτύχας τὸ βιβλίον, ἐδεικνύει τὸν τόπον ὡς ἦν γεγραμμένος,

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

LK 4:18 ἤνεμα κυρίου ἐπ' εἶ βίβλον ἦν εὐαγγελίσασθαι παθών καὶ ἀπέσταλκεν με ἀναγνώσα αὐτοῦ τοὺς συντετραμμένους τῆς καρδιὰς. ἦρεθαι αἰχμαλώτως ἄφεσιν, καὶ τυφλοὶς ἀνάβλεψιν, ἀποστείλα τεθραμμένος ἐν ἀφίεσθι.

18"The Spirit of Yahweh is upon me, because he has anointed me; He has sent me to heal the broken-hearted; 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;

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135 4:11 txt omit D E 0102 Mt it copy[s,bo][rf] RP / ὦτιΚ Α Β Λ W Ξ TR NA28 \{γ\}
136 4:10-11 Psalm 91:11,12
137 4:12 Deuteronomy 6:16
138 4:16 txt τῆς ναζαρέτ F K Π 118 157 565 1071 1424 rm TR / τῆς ναζαρέτ G M U Y Γ Ψ f 2 28 pm TR / ναζαρέτ W Α 1 788 / ναζαρέτ Ν B 77 Σ it copy[s,an] Or NA28 \{γ\} / τῆς ναζαρέτ 33 / τῆς ναζαρέτ A 0102 / ναζαρέτ Δ E 579 700 892 1241 1582 2542 / ναζαρέτ Θ / ναζαρέτ Δ / lac Ψ f 282 Ψ 75 C Ν Π Κ Τ
139 4:18 txt οὕτως τοὺς συντετραμμένους τῆς καρδιὰς “to heal the broken-hearted” A F K M Υ Γ Α Λ Θ Π Ψ 0102 f 2 28 69 124 157 346 565 788 1071 1424 1422 2882 Mt it vg[c] syriP,h pal copy[s,an] b[t] lat TR RP / οὕτως Κ Β Δ Λ W Ξ f 3 33 579 700 892 lat syri α[γ,bo] Or Eus Did NA28 \{γ\} / lac Ψ f 282 Ψ 75 C Ν Π Κ Τ. The standard textual criticism arguments are: (1) lectio brevior lectio potior (“the shorter reading is the better reading” - unless homoioteleuton or otherwise explains omission), and (2), that the first reading best explains the other reading; that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap

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Lk 4:19 κηρύσσει ἐνιαυτὸν κυρίου δεκτόν.
19 to proclaim the year of Yahweh's favor...

Lk 4:20 Καὶ πτούχα τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν• καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοί ἠσαν ἀτενίζοντες αὐτῷ.

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

Lk 4:21 Ἡράτω δὲ λέγειν πρὸς αὐτοῦ· ὅτι Σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ώσιν ὑμῶν.
21 And he began to speak to them: "Today this scripture is fulfilled in your hearing."

Lk 4:22 Καὶ πάντες ἐμαρτύρουσιν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Θύ γοντές ἐστιν ὁ υἱὸς Ιωσήφ;

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

Lk 4:23 Καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, ἦσαρεν θεράπευσον σεαυτόν• ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοῦμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

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

Lk 4:24 Εἶπεν δὲ, Ἀμὴν λέγω ὑμῖν ὅτι ὀφθαλμοὶ προφητῆς δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.
24 And he said, "Truly I tell you, no prophet is accepted in his home town.

Lk 4:25 Ἐπ' αλήθειας δὲ λέγω ὑμῖν, πολλοὶ χώρα ἤσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἐτὶ τρία καὶ μήνας ἐξ, ὡς ἐγένετο λίμος μέγας ἐπὶ πᾶσαν τὴν γῆν•

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

Lk 4:26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδώνου πρὸς γυναίκα χήραν.

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

Lk 4:27 Καὶ πολλοὶ λεπτοὶ ἤσαν ἐπὶ Ελισαάιου τοῦ προφήτη ἐν τῷ Ἰσραήλ• καὶ οὐδείς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ἅηρικαν ὁ Σώρος.

27 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 ἐπλήρωσαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταύτα,

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

Lk 4:29 καὶ ἀναστάντες ἐξέβαλον αὐτόν ἐξω τῆς πόλεως, καὶ ἤγαγον αὐτόν ἐως θρύσος τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὑφόντομο, εἰς τὸν κατακρημνίζαι αὐτόν.

29 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.
30 But he walked right through them, and went on his way.

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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 credibly 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.

141 4:29 αὐτῶν ὑφόντομο εἰς τῷ ῬΠ ὑφόντομο αὐτῶν ὡσε ΝΑ28 {"}
Jesus’ Teaching Has Authority

Lk 4:31 ¶ Kαὶ κατῆλθεν εἰς Καπερναοῦμ πόλιν τῆς Γαλαλαίας· καὶ ἦν διδάσκων αὐτοῦς ἐν τοῖς σάββασιν.

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

Lk 4:32 Kαὶ ἔξεπλήσσοντο 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 Kαὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεύμα δαμασκήνου 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 λέγων, "Εὰ, τί ἤμιν καὶ σοί, Ἰησοῦ Ναζαρηνε; Ἡλθες ἀπολέσαι ἡμᾶς; Οἴδας σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ.

saying, "Hail! 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 Kαὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, φημώθητι, καὶ ἔξελε δέξασθαι αὐτοῦ. Καὶ ῥίψαν αὐτόν τὸ δαμασκήνον εἰς 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 them all and came out of him, doing him no damage.

Lk 4:36 Kαὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἄλληλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;

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 Kαὶ ἔξεστο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

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

Jesus Heals All in Capernaum

Lk 4:38 Ἡ ἀνάστασις δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἤρπτησαν αὐτὸν περὶ αὐτῆς.

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 Kαὶ ἐπιητὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν παραχρῆμα δὲ ἀναστάσα διηκόνει αὐτοῖς.

And Jesus rebuked him, saying, "Get up and proceed to her!" And the demon threw him down before them all and came out of him, doing him no damage.

Lk 4:40 Ὁ δύναμις δὲ τοῦ ἡλίου, πάντες ὁσοὶ εἶχον ἀσθενοῦτάς νόσους ποικίλας ἤγαγον αὐτοὺς πρὸς αὐτὸν· ὁ δὲ ἐν ἑνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς ἐθεράπευσεν αὐτοὺς.

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 4:41 Ἐξῆρχετο δὲ καὶ δαμασκήνα ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Ἐκεῖ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπηράτων οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδειον τὸν χριστόν αὐτὸν εἶναι.

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

Lk 4:42 Ἐξῆρχετο δὲ καὶ δαμασκήνα ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Ἐκεῖ ὁ χριστός ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπηράτων οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ἤδειον τὸν χριστόν αὐτὸν εἶναι.

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

142 640 ἐπιθείς· ἐθεράπευσεν TR RP // ἐπιθείς· ἐθεράπευσεν NA28 ⟨⟩

143 641 ἐπιθείς· ἐθεράπευσεν TR Rp // ἐπιθείς· ἐθεράπευσεν NA28 ⟨⟩

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Jesus Keeps Moving

Lk 4:42 ¶ Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτησαν αὐτόν, καὶ ἦθον ἐως αὐτοῦ, καὶ κατείχον αὐτὸν τῷ μὴ πορεύεσθαι ἀπʼ 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 αὐτούς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι μὲ δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμα.

43 But he said to them, "I must preach the kingdom of God to the other towns also, because for that reason I have been sent."144

The Calling of Simon, Andrew, James, and John

Lk 4:44 ¶ Καὶ ἦλθεν εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

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

Chapter 5

Lk 5:1 Ἡγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικείθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρῆτε•

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

Lk 5:2 καὶ εἶδεν δύο πλοία ἑστώτα παρὰ τὴν λίμνην· οἱ δὲ ἄλλες ἀποβάντες ἀπʼ αὐτῶν ἀπέπλυναν τὰ δίκτυα.

2 he saw two boats standing idle by the lake; the fishers had gotten out of them to wash their nets.146

Lk 5:3 Ἐμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἤρωταν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὁλίγον. Καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

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

Lk 5:4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγαν.

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

Lk 5:5 Καὶ ἀποκριθεὶς οἱ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, διʼ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ρήματι σου χαλάσω τὸ δίκτυον.

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

Lk 5:6 Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἵχθων πολὺ· διερρήγμην δὲ τὸ δίκτυον αὐτῶν·

6 And when they had done so, they had enclosed a great number of fish, and their net148 was beginning to tear.

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144 4:43 txt δὲ εἰς τοῦτο ἀπέσταλμαι A ἦλθεν B L W NA28 / / ὅτι εἰς τοῦτο ἀπέσταλμην P75 Β Λ Σ / / ὅτι εἰς τοῦτο ἀπέσταλμην C ἦλθεν D / / lac Ξ

145 4:44 txt εἰς ταῖς συναγωγαῖς τῆς Γαλιλαίας A E ἦλθεν B L W NA28 / / ἦλθεν συναγωγαίς τῆς Γαλιλαίας D / / ἦλθεν ταῖς συναγωγαίς τῆς Γαλιλαίας D / / ἦλθεν ταῖς συναγωγαίς τῆς Γαλιλαίας A E L W / / ἦλθεν ταῖς συναγωγαίς τῆς Γαλιλαίας Β Q72 syr L / / ἦλθεν ταῖς συναγωγαίς τῶν Γαλατίων W / / lac 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." The reading "of Judea," can be translated as "the land of the Jews," or something to that effect, which in meaning would be inclusive of Galilee.

146 5:2 txt ἀπέπλυναν A E ἦλθεν B D Q W NA28 / /

147 5:5 txt τὸ δίκτυον A C E ἔτη syr L / / ἦλθεν ταῖς συναγωγαίς τῆς Γαλιλαίας D / / ἦλθεν συναγωγαίς τῶν Γαλατίων W / / lac 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." The reading "of Judea," can be translated as "the land of the Jews," or something to that effect, which in meaning would be inclusive of Galilee.

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Lk 5:7 καὶ κατένευσαν τοὺς μετόχους τοῖς ἐν τῷ ἐτέρῳ πλοῖῳ, τοῦ ἐλθόντας συμμαθήσατε αὐτοῖς· καὶ ἤλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοία, ὡστε βυθίζοντο αὐτά.

7So they signaled to their partners, those in the other boat, to come and help them, and they came, and they filled both the boats, such that they began to sink.

Lk 5:8 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ, λέγων, ἢξελθε 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 Θάμβος γὰρ περιέσχεν αὐτόν καὶ πάντας τοὺς συν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἢ 9ος 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.

Lk 5:10 ὁμοίως δὲ καὶ Ἰάκωβων καὶ Ἰωάννην, ὦι Ζεβεδαίου, οὗ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Ἔφοβος· ἀπὸ τοῦ νῦν ἀνθρώπου ἐσῃ ζωγρῶν.

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 ἄπαντα, ἤκουσαν 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 Ὁ Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ίδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἠδὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδέχθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασί με καθαρίσαι.

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

Lk 5:13 Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, εἰπὼν, Θέλω, καθαρίσθη. Καὶ εὐθεὼς 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 παρῆγγειλεν αὐτῷ μηδενε εἰπείν· ἄλλα ἀπελθὼν δειξον σεαυτὸν τῷ ἰερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.

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

Lk 5:15 Ἀνέρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήχειον ὁχλον πολλοὶ ἄκουσιν, καὶ θεραπεύεται ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενείων αὐτῶν.

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

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

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

148 5:6 txt τὸ δίκτυον A C E Μ itb vg syr*: TR RP // τὰ δίκτυα D P* N B D L W it syr* NA28 {/}
149 5:7 txt τοῖς ἐν A C E Μ lat cop* TR RP // ἐν D P* N B D L W it NA28 {/}
150 5:8 txt ἢ ἦν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ, λέγων, ἢξελθε ἀπ' ἐμοῦ, ὅτι ἀνήρ ἀμαρτωλός εἰμι, κύριε.{/}
151 5:9 txt τὸ δίκτυον A C E Μ itb vg syr*: TR RP // τὰ δίκτυα D P* N B D L W it syr* NA28 {/}
152 5:10 txt τοῖς ἐν A C E Μ lat cop* TR RP // ἐν D P* N B D L W it NA28 {/}
153 5:12 The Greek word was used for various diseases of the skin— not necessarily leprosy.
154 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.
155 5:14 txt ἢ ἦν δὲ ἦν ὑποχωρὼν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.  
156 5:15 txt ἢ ἦν δὲ ἦν ὑποχωρὼν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
The Paralytic Lowered Through the Roof

Lk 5:17 ¶ And he spoke a parable to them, saying.

Lk 5:18 And it came about one of the days that, as he was teaching, Pharisees and teachers of the Torah also were sitting there, who had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was present to heal them.¹⁵⁴

Lk 5:19 And 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 5:20 And when Jesus saw their faith, he said to him, "Friend, your sins are forgiven you."²⁰

Lk 5:21 And he said to them, "Who can forgive sins but God alone?"²¹

Lk 5:22 "And he said to them, "Friend, your sins are forgiven you."

Lk 5:23 ¶ But knowing their reasonings, Jesus answered them, "Why are you debating this in your hearts?²²

Lk 5:24 "Which is easier: to say 'Your sins are forgiven you,' or to say, 'Get up and walk'?²⁴

Lk 5:25 "And straightway he said to him, "Rise up and take your bed and go home,²⁵

Lk 5:26 Everyone was stunned with amazement. And they glorified God, and were filled with awe, saying, "We have seen remarkable things today."

¹⁵⁴ | 5:17 | txt autouς A C D E N M latt syr co dei TR RP | αὐτοῦς Μ B L W Ξ syr² cop² sa Did NA28 | |
¹⁵⁵ | 5:18 | txt omitt A C D E N M TR RP | αὐτοῦς Μ B L Ξ [NA28] | |
¹⁵⁶ | 5:20 | txt eipe autou A C E N Μ latt syr² arm TR RP | εἶπεν Μ B L Ξ it²⁰ vg cop² sa NA28 | | εἶπεν τῷ παραλυτικῷ C D 124 syr² cop² Cy | | | εἶπεν τῷ ἀνθρώπῳ f itᵃᵇᶜᵈᵉˡᵃ enth | |
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 Ἡ Καὶ μετὰ ταῦτα ἔξηλθεν, καὶ ἔθεασατο τελώνην, ὑνόματι Λευὲν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ ἐίπεν αὐτῷ, Ἄκολουθεί μοι.

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

Lk 5:28 Καὶ καταλιπὼν ἄπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

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

Lk 5:29 Καὶ ἐποίησεν δοχήν μεγάλην Λευῆς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὁ ὄχλος τελωνῶν πολύς, καὶ ἄλλων οἱ ἦσαν μετ’ αὐτῶν κατακείμενοι.

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

Lk 5:30 Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἔστη τετελωνεῖ καὶ πίνετε;

30 And their Torah scholars and the Pharisees159 grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"160

Lk 5:31 Καὶ ἀποκρίθησις ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες.

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

Lk 5:32 Οὐκ ἔλθενα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.

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

Jesus Questioned About Fasting

Lk 5:33 Οί δὲ εἶπον πρὸς αὐτόν, Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὑμιῶς καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν;

33 They then said to him, "Why is it161 the disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

Lk 5:34 Ο δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱούς τοῦ νυμφῶνος, ἐν ο.environ. οἱ αὐτῶν ἔστιν, ποίησαι νηστεύειν;

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

158 5:27 The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word ὄνειμα which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by something like collection agencies. According to Bauer, the τελώναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated peoples.

159 5:30a ἡ γραμματεῖς αυτῶν καὶ οἱ Φαρισαῖοι Α Κ Ν Υ Ι Δ Θ Ψ Φ I (except 788) 565 1424 2412 Ἰ Ι (cop2sam,bom2) TR RP γραμματεῖς καὶ οἱ Φαρισαῖοι Γ 118 788 1071 γραμματεῖς καὶ οἱ γραμματεῖς αυτῶν B C L W Z f 133 157 579 700 892 1241 2542 lat 5:30b SBL NA28 /) γραμματεῖς καὶ οἱ γραμματεῖς K (D) it cop2sam,bom2 / lac Ï Ïcop2 b pf 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.

160 5:30b The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)

161 5:33 τὰ δὲ εἰς Κ N K² A C D E N 0235 3 M it,aor.b,d,ef,ff,l,ér,t, l vg syr,p,h,pal cop,bom2 arm eth geo Aug TR RP ΟΙ Ψ 41 B L W Ξ cop2,a,bom2 NA28 (B)
Lk 5:35 ‘Ἐλεύσονται δὲ ἡμέραι, καὶ οὐκ ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἑκεῖναις ταῖς ἡμέραις.

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

Lk 5:36 “Εἶδεν δὲ καὶ παραβολὴν πρὸς αὐτούς ὅτι Οὐδεὶς ἔπιβλημα ἰματίου καὶ παλαιόν ἔπιβάλλει ἐπὶ ἰματίον παλαιόν· εἰ δὲ μήγε, καὶ τὸ κατών σχίζεται, καὶ τὸ παλαιόν συμφωνεῖ τὸ ἀπὸ τοῦ καὶ παλαιόν.

36And he also spoke to them: “No one puts a patch from a new garment onto an old garment.

For then, not only is the new getting torn, but that from the new does not match the old.

Lk 5:37 “Πρῶτον δὲ ψιλοί καὶ χαλκηδόνες ὄμοιον νέον εἰς ἀσκούς παλαιοὺς· εἰ δὲ μήγε, ρήζει νός νός τούς ἀσκούς, καὶ αὐτὸς ἐκυψάθηται, καὶ οἱ ἀσκοὶ ἀπολούνται.

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

Lk 5:38 Ἀλλὰ ὄμοιον νέον εἰς ἀσκούς καὶ παλαιοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.

38On the contrary, new wine must be put in new wineskins, and then both are preserved.

Lk 5:39 Καὶ ὃ τοῖς πάλαιν ἔνθεως θέλει νέον· λέγει γάρ, 'Ὁ παλαιὸς χριστότερός ἐστίν.

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

Chapter 6

Man Over the Sabbath

Lk 6:1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρῶτῳ διαπροείσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτηλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχνους, καὶ ἰσθίον, ψώχνοντες ταῖς χεραῖς.

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

Lk 6:2 Τίνες δὲ τῶν Φαρισαίων εἶπον αὐτοῖς; Τί ποιεῖτε ὁ Θεός ἕξεστιν ποιεῖν ἐν τοῖς σαββατισμοῖς;

2But some of the Pharisees said to them, "Why are you doing what on a Sabbath is not permissible to do?"
Lk 6:3 Ἐπεμεν ὁ Ἰησοῦς, ὦ δὲ τοῦτο ἀνέγνωτε, ὡς ἐποίησεν Δαυὶδ, ὅπως ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες;

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

Lk 6:4 Ὁς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν, καὶ ἔφαγεν, καὶ ἐδωκεν καὶ τοῖς μετ’ αὐτοῦ, οὕς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνοις τοὺς ἱερεῖς;

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

Lk 6:5 Καὶ ἔλεγεν αὐτοῖς ὅτι Κύριος ἐστιν ὁ ὦδος τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

5Then he said to them, "The Son of Man is lord also of the Sabbath." ¹⁷¹

Lk 6:6 ¶ Ἐγένετο δὲ καὶ ἐν ἄλλῳ σαββάτῳ σάββατα εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἀνθρώπος, καὶ ὁ καὶ ἑάυτῷ ἡ δεξιὰ ἦν ἐξετασμένη.

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

Lk 6:7 Καὶ παρετήρησαν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὑρωσιν κατηγορίαν αὐτοῦ.

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

Lk 6:8 Αὐτὸς δὲ ἑξῆς τοὺς διαλογισμοὺς αὐτοῦ, καὶ εἶπεν τῷ ἀνθρώπῳ, Ἐγέρθη, καὶ στήθη εἰς τὸ μέσον. Ὅ δὲ ἀναστὰς ἐστη.

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

Lk 6:9 Ἐπηρετήσατο ὑμᾶς τί, ἢ ἔξεστιν τοῖς σάββασιν ἀνθρωποποιεῖς ἢ κακοποιεῖς; Ἡγιάσσειν οὐκ ἐπετείναι;

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

Lk 6:10 Καὶ περιβλέψαμος πάντας αὐτοὺς, εἶπεν αὐτῷ, Ἐκτείνων τὴν χειρά σου. Ὅ δὲ ἐποίησεν καὶ ἀποκατεστάθη ἡ χεῖρ αὐτοῦ ὑγίης ὡς ἡ ἄλλη.

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

Lk 6:11 Αὐτοὶ δὲ ἐπιλήφθησαν ἀνοίας· καὶ διελάβοντο πρὸς ἄλλοις, τι ἄν ποιήσει τῷ Ἰησοῦ.

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

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

¹⁷³ Αὐτοὶ δὲ ἐπιλήφθησαν ἀνοίας, 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.'

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The Twelve Apostles

Lk 6:12 ¶ He went up on the mountain to pray, and it was evening and he was there all night in prayer. So when it was day, he called his disciples to him and chose from them twelve, whom he also named apostles:

13And when he had designated these, he appointed to them twelves such as Simon, who is called Peter, and Andrew his brother; James and John; Philip and Bartholomew;

14Simon, who was also named Peter, and his brother Andrew; James and John; Philip and Bartholomew;

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

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

17And when he had come down, he stopped at a level place with them, and with a crowd of his disciples, and with a great multitude of people from all of Judea and Jerusalem and from the coastal areas of Tyre and Sidon, who had come to hear him and to be healed of their diseases.

18And those oppressed by unclean spirits were being cured as well.

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

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

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

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

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

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174 6:16α Or brother

175 6:16β This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words ישעיהו, 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 6:24 ¶ Πλήν οὐάι ὑμῖν τοῖς πλουσίοις, ὑμεῖς ἀφέχετε τήν παράκλησιν ὑμῶν.

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

Lk 6:25 ¶ Οὐάι ὑμῖν, οἱ ἐμπεπλησμένοι, ὑμεῖς ἐπεινάσετε. ¶ Οὐάι ὑμῖν, οἱ γελώντες νῦν, ὑμεῖς πενθήσετε καὶ κλαύσετε.

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

Lk 6:26 ¶ Οὐάι ὑμῖν ὃταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι• κατά ταῦτα γὰρ ἔποιον τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

26Woe when people speak well of you, for those things their ancestors did likewise to the false prophets.

Lk 6:27 ¶ Ἀλλ᾽ ὑμῖν λέγω τοῖς ἀκούοντες, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

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

Lk 6:28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσεύξεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

Lk 6:28 bless the ones cursing you, pray for the ones insulting you.

Lk 6:29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεικα καὶ τὴν ἄλλην• καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἰμάτιον, καὶ τὸν χιτῶνα μὴ καλύψῃ.

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

Lk 6:30 Παντὶ δὲ τῷ ἀιτοῦντι σε δίδου• καὶ ἀπὸ τοῦ αἰροντός τὰ σά μὴ ἀπαίτει.

Lk 6:30 And to everyone asking you, give, and from the one forcefully taking your things, do not demand them back.

Lk 6:31 Καὶ καθὼς θέλετε ἑναὶ ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῦς ὑμοίως.

Lk 6:31 And just as you wish people would do to you, do the same also to them.

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

Lk 6:32 And if you love the ones loving you, what credit is that to you? For the sinners also love the ones loving them.

Lk 6:33 Καὶ ἐάν ἀγαθοποιήτε οὗτος ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἄμαρτωλοι τὸ αὐτὸ ποιοῦσιν.

Lk 6:33 And if you do good to the ones doing good to you, what credit is that to you? For the sinners also do the same.

Lk 6:34 Καὶ ἐάν δανείζῃς παρ᾽ ὅν ἐπιτίθεται ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ ἄμαρτωλοι ἀμαρτωλοῖς δανείζουσιν, ἵνα ἀπολαβῶσιν τὰ ἴδια.

Lk 6:34 And if you lend to the ones from whom you foresee repayment, what credit is that to you? For sinners also lend to sinners, in such a way they may receive the equal back.

Lk 6:35 Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιήτε, καὶ δανείζετε, μηδὲν ἀπελπίζοντες• καὶ ἐσται ὁ μισθός ὑμῶν πολύς, καὶ ἐσεσθε υἱοί υἱῶντος• ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

Lk 6:35 But love your enemies, and do good and lend, expecting nothing, and great will be your reward, and you will be children of the Most High, for he is kind to the unthankful and evil.

Lk 6:36 Γίνεσθε οὖν οἰκτηροίνες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτηρίμων ἐστίν.

Lk 6:36 Be compassionate therefore, as your Father also is compassionate.


177 6:36 Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11

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The Law of Reciprocity

Lk 6:37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε. Μη καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύστε, καὶ ἀπολυθήσασθε·

37And do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

Lk 6:38 διδότε, καὶ δοθῆσεται ὑμῖν· μέτρον καλὸν, πεπεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. Γὰρ ἂν αὐτῷ μέτρῳ ἡμετερεῖ ἀντιμετρηθῆσεται ὑμῖν.

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

Correcting Others

Lk 6:39 ¶ Εἶπεν δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν; Οὐχὶ ἀμφότεροι εἰς βόθυνον πέσονται;

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

Lk 6:40 Ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὃς διδάσκαλος αὐτοῦ.

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

Lk 6:41 Ὡς κάρφος τὸ ἐν τῷ ὀρθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκόν τὴν ἐν τῷ ἰδίῳ ὀρθαλμῷ ὦ κατανοεῖς;

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

Lk 6:42 Ἡ πώς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀρθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀρθαλμῷ σου δοκόν οὐ βλέπων; Ὑποκρίτη, ἐκβαλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀρθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβάλει τὸ κάρφος τὸ ἐν τῷ ὀρθαλμῷ τοῦ ἀδελφοῦ σου.

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

A Tree and its Fruit

Lk 6:43 Ὡς γὰρ ἔσται δένδρον καλὸν ποιοῦν καρπὸν σαρπόν· οὔδὲ δένδρον σαρπὸν ποιοῦν καρπὸν καλὸν.

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

Lk 6:44 Ἐκατοστὸν γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Ὡς γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὔδὲ ἐκ βάτου τριγύρου σαφειλήν.

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 ἄγαθος ἄνθρωπος ἐκ τοῦ ἄγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἄγαθόν, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρὸν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

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

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178:6:38 In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.

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The Two Kinds of Builders

Lk 6:46 ¶ Tί δέ με καλείτε, Κώριε, κώριε, καί οὐ ποιεῖτε ἃ λέγω;

46And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?
Lk 6:47 Πᾶς ὁ ἐρχόμενος πρὸς με καὶ άκούων μου τῶν λόγων καὶ ποιῶν αὐτοῦ, ὑποδείξω ὃ μὲν τίνι ἐστίν ὁμιοίος•

47Anyone who comes to me and hears my words and does them, I will show you what that person is like.
Lk 6:48 δύοιος ἐστίν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὡς ἔσκαψαν καὶ ἐβάζουν, καὶ ἐθήκην θεμελίων ἐπὶ τὴν πέτραν• πλημμύρας δὲ γενομένης, προσέρρησαν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἤσχυνεν σαλεύσαι αὐτῆν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

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 founded firmly on the rock.
Lk 6:49 Ὅ δέ άκούσας καὶ μὴ ποιήσας δύοιος ἐστίν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίων• ἢ προσέρρησαν ὁ ποταμὸς, καὶ ἐυθέως ἔπεσεν, καὶ ἔγενετο τὸ ρήγμα τῆς οἰκίας ἐκείνης μέγα.

49But 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 fell down, and the destruction of that house was great."

Chapter 7

One Centurion’s Faith with Authority

Lk 7:1 Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἁκοὰς τοῦ λαοῦ, εἰσήλθεν εἰς Καπερναοῦ.

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

Lk 7:2 ¶ Ἐκατοντάρχου δὲ τινος δόολος κακῶς ἔχων ἐμελλέν τελευτάν, ὡς ἦν αὐτῷ ἐντιμος.

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 πρεσβύτερος τῶν Ἰουδαίων, ἐρωτών αὐτὸν ὅπως ἔλθων 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, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ὃ παρέξει 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 Ἀγαπᾷ γὰρ τὸ ᾦν ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ ὠμοθέτησαν ἡμῖν.

5for he loves our nation, and he built us the synagogue."
Lk 7:6 Ὅ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἡδή δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν πρὸς αὐτὸν ὁ οἰκιστήρ αὐτοῦ ἀρμόζον τις φίλος τοῦ, λέγων αὐτῷ, Κύριε, μὴ σκόπουμι· οὐ γὰρ εἰμι ικανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃ•

6So Jesus went with them. And when he was not far from the house, the centurion sent friends to him saying to him as follows: "Lord, don't trouble yourself, for I am not fit that you should enter under my roof.
Lk 7:7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σε ἐλθεῖν· ἀλλ' εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ πάσι μου."

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

1797:4 Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἄξιός ἐστιν ὃ παρέξει τούτῳ, the use of the relative pronoun instead of the customary ἵνα (hina) is a Latinism: dignus qui with the subjunctive.

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Lk 7:8 Kai γὰρ ἔγω ἀνθρωπός εἰμι ύπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἑμαυτὸν στρατιώτας, καὶ λέγω τοῦτω, Πορεῦθητι, καὶ πορεύεται· καὶ ἀλλο, Ἕρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τότε, καὶ ποιεῖ.
8For I too am a man stationed under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does."
Lk 7:9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἔθαμμασεν αὐτὸν, καὶ στραφεὶς τῷ ἄκολουθουντι αὐτῷ ὁχλῳ εἶπεν, Λέγεν ὑμῖν, ὦτε ἐν τῷ Ἰσραὴλ τοσάτουν τις σωτήρ κρίνειν.
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 ὑποστρέφαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἁπθεοῦντα δούλον ὑγαίνοντα.
10And when the ones who had been sent returned to the house, they found the ailing slave was well.

Lk 7:11 § Καὶ ἐγένετο ἐν τῷ ἔξης, ἐπορεύετο εἰς πόλιν καλομεμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἴκανοι, καὶ ὄχλος πολύς.
11And it came about that on the next day, he was going into a town called Nain, and many of his disciples and a large crowd were going along with him.
Lk 7:12 Ὡς δὲ ἤγγισεν τῇ πόλει τῆς πόλεως, καὶ ἵδε, ἐξεκυμίζετο τεθνηκός, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χρᾶται· καὶ ὄχλος τῆς πόλεως ἴκανος σὺν αὐτῇ.
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 ἴδων αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίε.
13When he saw her, the Lord was moved with pity for her, and he said to her, "Don't cry."
Lk 7:14 Καὶ προσελθὼν ἤφατο τῆς σοφοῦ· οἱ δὲ βαστάζοντες ἐστησαν. Καὶ εἶπεν, Νεανίσκε, σοι λέγω, ἐγέρθητι.
14And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!"
Lk 7:15 Καὶ ἀνεκάθισαν ὁ νεκρός, καὶ ἤρεξατο λαλεῖν. Καὶ ἔδωκεν αὐτόν τῇ μητρὶ αὐτοῦ.
15And the dead man sat up, and began to speak. And he gave him back to his mother.
Lk 7:16 Ἐλαβέν δὲ φόβος πάντας, καὶ ἐδεξαμόνων τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεός τὸν λαὸν αὐτοῦ.
16And fear took hold of all, and they praised God, saying, "A great prophet has been raised up among us," and, "God has come to help his people."
Lk 7:17 Καὶ ἐξῆλθεν ὁ λόγος ὦτος ἐν ὅλῃ τῇ Ιουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
17And this news about him spread throughout the land of the Jews and in the surrounding country.

Lk 7:18 § Καὶ ἀπῆγγελαν Ἰωάννην οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.
18And John’s disciples reported to him about all these things.
Lk 7:19 Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἕρχομενος, ἢ ἄλλον προσδοκώμεν;
19And after calling two of his disciples to him, John sent word to Jesus, as follows: "Are you the one who was to come, or should we expect another?"
Lk 7:20 Παραγενόμοιν δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννην ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἕρχομενος, ἢ ἄλλον προσδοκώμεν;
20And when they came to the man, the said, "John the Baptizer sent us to you saying, 'Are you the one who was to come, or should we expect another?'"
Lk 7:21 Ἐν αὐτῇ δὲ τῇ ὠρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλῶς πολλοὺς ἔχαριστο τὸ βλέπειν.
21Now in that same hour he healed many people of diseases and sicknesses and evil spirits, and gave sight to many who were blind.

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Lk 7:22 Kaί ἀποκριθείς ὃ Ἰησοῦς ἐπεν αὐτοῖς, Πορευθέντες ἄπαγγείλατε Ἰωάννη ἀ εἴδετε καί ἱκούσατε· ὅτι τυφλοὶ ἀναβέλτουσιν, χωλοὶ περιπατοῦν, λεπτοὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἕγειρονται, πτωχοὶ εὐαγγελίζονται.

22And in answer, Jesus said to them, "Go and report back to John what things you saw and heard: The blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor.

Lk 7:23 καὶ μακάριος ἔστιν, ὡς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

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

Lk 7:24 Ἄπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤξετο λέγειν τοῖς δύο λαὶς περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσοσθαι; Κάλαμον ὑπὸ ἄνέμου σαλευόμενον;

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

Lk 7:25 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Ἀνθρωπον ἐν μαλακοῖς ἰματίοις ἡμιρεειμένον; Ἰδοὺ, οἱ ἐν ἰματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

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

Lk 7:26 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

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

Lk 7:27 Οὐτῶν έστιν περὶ οὗ γέραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσει τὴν ὁδὸν σου ἐμπροςθύνον.

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

Lk 7:28 Λέγω γὰρ ὑμῖν, μείζων ὡς γεννητὸς γυναικῶν προφήτην Ἰωάννου τοῦ βαπτιστοῦ υἱοῦ ἑστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἔστιν.

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

Lk 7:29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεοῦ, 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 Φαρισαίοι καὶ οἱ νουκοί τῆς βουλῆς τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες υπʼ αὐτοῦ.

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

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

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

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180 7:23 Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was apparently a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 141-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 5:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not fast, or at least did not teach his disciples to fast (Diatess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34; 7:39, 15:1,2, 19?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 twodrachma 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

181 7:27 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1. 

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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 to you, and you didn't cry.'

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

And behold, a woman who was being a sinner in that town came, who having learned that he is a teacher, that is how the woman could both stand behind him at his feet, and wipe his feet with her hair. And Jesus spoke up, and said to him, "Simon, I have something to tell you."

And as they did not have the money to pay him back, he freely forgave them both. Now Jesus spoke up, and said to him, "Simon, I have something to tell you." And he said to him, "Tell me, teacher.".

Two men were debtors to a certain moneylender. One owed five hundred denarii, and the other fifty. And in answer Simon said, "I suppose the one whom he freely forgave more." And he said to him, "You have judged correctly."
Chapter 8

Jesus’ Financiers

Lk 8:1 Καὶ ἔγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τῆς βασιλείας τοῦ θεοῦ· καὶ οἱ δωδέκα σὺν αὐτῷ,

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

Lk 8:2 καὶ γυναῖκες τινες αἱ ἠσθανεὶσαν τοῖς πνευματίσονσιν καὶ ἴσθηκαν, καὶ οἱ δωδεκά σὺν αὐτῷ,

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

Lk 8:3 καὶ Ἡλεπτώντος δὲ ὀλλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευμένων πρὸς αὐτὸν, ἔπει διὰ παραβολῆς.

3And when a great crowd was coming together, people from every one of those towns coming toward him, he spoke by means of a parable:

The Parable of the Sower

Lk 8:4 Ἡ Συνιόντος δὲ ἤρχουσαν, καὶ τῶν κατὰ πόλιν ἐπιπορευμένων πρὸς αὐτὸν, ἔπει διὰ παραβολῆς.

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

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

185 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. https://bibletranslation.ws/palmer-translation/
Lk 8:5 Έξηλθεν ὁ σπείρων τοῦ σπείρα τὸν σπόρον αὐτοῦ. Καὶ ἐν τῷ σπείραν αὐτὸν, δὲ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ καταπτήθη, 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 ἔπεσεν ἐπὶ τῆν πέτραν, καὶ φυὲν ἔξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.

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 συμφυεῖσα αἱ ἀκανθαὶ ἀπέτειναν αὐτὸ.

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 ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἐκατονταπλασίαν. Ταῦτα λέγων ἐφώνει, ὁ ἔχων ὅταν ἀκούετο.

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 Ὅτι ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τίς εἶ ἢ παραβολὴ αὕτη;

9”And his disciples questioned him, saying, "What is the intent of this parable?"

Lk 8:10 ‘Ο δὲ εἶπεν, Ὑμῖν δὲδοται γνῶναι τὰ μυστηρία τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέπωσιν ἡμῖν, καὶ ἀκούσωντες μὴ συνιῶσιν.

10”And he said, "To you it is given that you will know the mysteries of the kingdom of God, but to the rest in parables, 187 so that, 188 'Though seeing, they will not see, and though hearing, they will not understand.'

Lk 8:11 Ἐστιν δὲ αὕτη ἡ παραβολὴ· Ὁ σπόρος ἔστιν ὁ λόγος τοῦ θεοῦ.

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

Lk 8:12 Οἱ δὲ παρὰ τὴν ὁδὸν εἰσόντες, εἶπαν ἐρχεται ὁ διάβολος καὶ ἀρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσωσιν ἀμώβουσιν.

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 Οἱ δὲ εἰς τῆς πέτρας οἱ, ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὐτοὶ ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύσωσιν, καὶ ἐν καιρῷ πειράσμοι ἀφίστανται.

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 Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὐτοὶ εἰσόν οἱ ἀκούσαντες, καὶ ὑπὸ μερίμνων καὶ πλούτου καὶ ἠδονῶν τοῦ βίου πετρεύομενοι συμπινύονται, καὶ οὐ τελεσφοροῦσιν.

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.

186 8:9 The Greek word is the 3rd person, singular, present, optative form of the verb 'to be.' It says, literally, "What is the being of this parable?" Except in optative mood. "What is this parable supposed to be? Except there must be a word which encompasses both 'meaning' and 'reason for being.' Thus, "What is this parable meant to accomplish?" The word 'essence' comes to mind, but 'essence' does not include the "reason why you speak in parables" idea. The word 'intent' encompasses the meanings "import, significance, and meaning," and also the mood of potential. We know this 'why' meaning must be part of the meaning of the disciples' question, both because of Jesus' answer, explaining 'why' he used parables; and also from the parallel account in Matthew 13:10, where the disciples say simply, "Why do you speak to the people in parables." (In Mark it is very ambiguous.) Luke elsewhere in his Greek uses the word 'to be' for the meaning and intent of impersonal events. See for example, Acts 2:12, where in reference to the disciples' speaking in dozens of languages simultaneously, the onlookers say, literally, "What does this wish to be?" But instead of the verb 'to be' in the optative mood, 'to be' is an infinitive, and the verb 'thelo' for 'wish, will' is used with it. However, Luke uses the exact same inflection of this same verb in Luke 3:15 as here in 8:9, where the crowd wonders if John the Baptist might possibly be the Messiah.

187 8:10a Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."

188 8:10b Isaiah 6:9

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Lk 8:15 Then he said to them, "Who then is that person among you who, when he enters a house and then enters the lamp stand, and comes into illumination, does not put a lamp there and then does not cover it with a bucket, or puts it under a bed, but instead puts it on a lamp stand, so that those coming in may see the light.

Lk 8:16 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 And as they sailed, he fell asleep. And a storm came down onto the lake, and they were being swamped, and in great danger.

Lk 8:24 Prosechontes de diýheiran autôn, légontes, ἔπιστατά, ἐπιστάτα, ἀπολλόμεθα. Ὁ δὲ ἐνεργειεῖς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύωνι τοῦ ὕδατος καὶ ἐπέσευσεν, καὶ ἐγένετο γαλήνη.

Lk 8:25 And after approaching him, they roused him, saying, "Master, we are going to die!" And when he was awake, he rebuked the wind, and the roughness of the water, and they stopped, and it was calm.

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.

Jesus’ Mother and Brothers

Lk 8:19 ¶ And his mother and brothers came to him, and were not able to get near him because of the crowd.

Lk 8:20 And it was reported to him as follows: "Your mother and brothers are standing outside, wanting to see you.

Lk 8:21 But he in answer said to them, "These are my mother and brothers, the ones hearing the word of God and doing it."

Lk 8:22 ¶ And 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 διάγειραν αὐτὸν, λέγοντες, ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐνεργεῖς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύωνι τοῦ ὕδατος καὶ ἐπέσευσεν, καὶ ἐγένετο γαλήνη.

Lk 8:25 Εἶπεν δὲ αὐτοῖς, Ποῦ ἦστιν ἡ πιστὸς ὕμων; Φοβηθεῖτες δὲ ἐξαὐσίασαν, λέγοντες πρὸς ἄλλον, Τίς ἄρα ὦτός ἦστιν, δει καὶ τοῖς ἀνέμοις ἐπιτίθεσε καὶ τῷ ὕδατι, καὶ ὑπακούσαν 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, ἡτὶς ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.

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

Lk 8:27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησαν αὐτῷ ἄνηρ τῆς κλίσεως, ὅς εἶχεν δαιμόνια ἐκ χρόνων ικανῶν, καὶ ἵματον οὐκ ἐνεδίδοσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.

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

Lk 8:28 Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσέπεσεν αὐτῷ, καὶ φωνῆ μεγάλη εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, ὑπὲρ τοῦ θεοῦ τοῦ υἱοῦ σου; ὃς οὐκ ἔπεψεν, ἤτοι καὶ σοι ὁ θεὸς, ὦ Ἰησοῦ, τί ἐμοὶ καὶ σοί, ὦ θεός; ὢν τὸν θεοῦ τοῦ υἱου σου, μή με βαλανίσῃς.

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

Lk 8:29 Παρῆγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθέντι ἀπὸ τοῦ ἀνθρώπου· πολλοὶ γὰρ χρόνοις συνηρτάκατο αὐτόν, καὶ ἐδέσμευτο ἄλογον καὶ πέδαις φυλασσόμενος, καὶ διαρρήσατο τὰ δεσμα ἧλιοντο ὑπὸ τοῦ δαιμόνιος εἰς τὰς ἔρημους.

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

Lk 8:30 Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα; ὃς δὲ εἶπεν, Λεγέων, ὦ θεός, ὃς δαιμόνιον πολλὰ εἰσῆλθέν εἰς αὐτόν.

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

Lk 8:31 Καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἁμαρτίαν ἀπελθεῖν.

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

Lk 8:32 Ὅν δὲ ἐκεῖ ἀγέλη χοίρων ικανῶν βοσκομένων ἐν τῷ ὤρει, καὶ παρεκάλοντον αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνος εἰσελθεῖν. Ἐπέτρεψεν αὐτοῖς.

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

Lk 8:33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ἔμειναν ἡ ἁγέλη κατὰ τὸ κρήνην εἰς τὴν λίμνην, καὶ ἀπεπνύσατο.

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

Lk 8:34 Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἤφιγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγροις.

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

Lk 8:35 Ἐξελθόν δὲ ἰδεῖν τὸ γεγονός καὶ ἤλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἀνθρώπον ἄρφον σὰ τὰ δαιμόνια ἐξέλθησε, ἴματοςμένον καὶ σωφρονύντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν.

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

Lk 8:36 Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἔσώθη ὁ δαιμονισθεὶς.

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

189 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.

190 8:30 Among the Romans a legion was a select body of soldiers— a complete army of cavalry and infantry, numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus totaling about 10,000. The legion was divided into ten cohorts of 1,000 each. In this case, a more general meaning of the word legion probably applies: a very large number.

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Lk 8:37 Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ’ αὐτῶν, ὡς φόβῳ μεγάλῳ συνείχοντο• αὐτὸς δὲ ἐμβάς εἰς τὸ πλῆθον ὑπέστρεψεν.

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

Lk 8:38 Ἐξέδετο δὲ αὐτὸς ὁ ἀνήρ ἅρ’ οὐ εξεληλύθει τὰ δαίμονια εἰπάν σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,

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

Lk 8:39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὁσα ἐποίησαν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ’ ὅλην τὴν πόλιν κηρύσσων ὁσα ἐποίησαν αὐτῷ ὁ Ἰησοῦς.

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

A Dead Damsel and a Sick Woman

Lk 8:40 Ἡ γένετο δὲ ἐν τῷ ὑποστρέψατο τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὀχλος• ἴσαν γὰρ πάντες προσδοκώντες αὐτῶν.

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

Lk 8:41 Καὶ ἴδοι, ἠλέαν ἀνήρ ὁ ἄγας ἰατρὸς, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπήρχεν, καὶ πεσὼν παρά τούς πόδας τοῦ Ἰησοῦ παρεκάλεσεν αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ•

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

Lk 8:42 ὅτι θυγατὴ μονογενῆς ἦν αὐτῷ ως ἐτῶν δώδεκα, καὶ αὐτῇ ἐπεθυμήσεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸι οἱ ὀχλοι συνέντησαν αὐτῶν.

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

Lk 8:43 Καὶ γυνὴ ὦσα ἐν ρόσιν αἵματος ἀπὸ ἐτῶν δώδεκα, ἤτοι ιατρὸς προσαναλώσασα ὀλὸν τὸν βίον οὐκ ἴσχυεν ὑπ’ οὐδενός θεραπεύετην,

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

Lk 8:44 προσελθοῦσα ἔπιστην, ἵπποι τοῦ κρασέδου τοῦ ἰματίου αὐτοῦ• καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς.

44 came up behind and touched the tassel191 of his cloak, and immediately her flow of blood stopped.

Lk 8:45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἄψυχος μου; Ἀρνομένοις δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ’ αὐτοῦ, Ἐπιστάτα, οἱ δοχοὶ συνέχουσι σὲ καὶ ἀποθάλασσον, καὶ λέγεις Τίς ὁ ἄψυχος μου;

45 When everyone denied it, Peter and those who were with him said, "Master, the crowds are pushing in together and jostling you, and you say ‘Who touched me?’"

Lk 8:46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἡφιστάτο μοῦ τις ἐγὼ γὰρ έγνων δύναμιν ἐξελθοῦσαν ἀπ’ ἐμοῦ.

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

Lk 8:47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἑλάθεν, τρέμουσα ἠλέυ, καὶ προσπεσόμενα αὐτῷ, δὲ ἤν αἰτίαν ἦποτο αὐτοῦ ἀπήγγειλεν ἀυτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἑαυτῇ παραχρῆμα.

47 Then the woman, seeing that she was not going unnoticed, came, trembling.192 And falling at his feet, she related to him before all the people the reason she had touched him, and how she had been instantly healed.

Lk 8:48 Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θυγατέρ, ἢ πίστις σου σέωσκέν σε• πορεύου εἰς εἰρήνην.

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

191 8:44 See Numbers 15:38, Deut. 22:12

192 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.

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Lk 8:49 ¶ "Еτι αυτω λαλούντος, ἐρχεται τις παρα το ἄρχισυναγώγου, λέγων αὐτῷ ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.

While he was still speaking, someone comes from the synagogue ruler's, telling him, "Your daughter has died. Do not trouble the teacher."

Lk 8:50 Ὁ δὲ Ἰησοῦς ἄκουσας ἀπεκρίθη αὐτῷ, λέγων, Ἔφοβοί μόνον πίστευε, καὶ σωθήσεται.

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

Lk 8:51 Ἐκλαίων δὲ εἰς τὴν οίκιαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδός καὶ τὴν μητέρα.

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

Lk 8:52 Ἐκλαίων δὲ πάντες, καὶ ἐκόπτοντο αὐτὴν. δὲ εἶπεν, Ἔφοβοί μόνον ἀπέθανεν, ἀλλὰ καθεῦδει.

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

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

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

Lk 8:54 Αὐτὸς δὲ ἐκβάλων ἐξε πάντας, καὶ κρατήσας τῆς χειρός αὐτῆς, ἐφώνησεν λέγων, 'Ἡ παῖς, ἐγέιρον.

Then, after throwing everyone outside, he held her hand, and called out as follows: "Damsel, wake up!"

Lk 8:55 Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

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

Lk 8:56 Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· δὲ παρηγγείλαν αὐτοὺς μηδενε εἰπέν τὸ γεγονός.

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

Chapter 9

Jesus Sends Out the Twelve

Lk 9:1 Συγκαλεσάμενος δὲ τοὺς δώδεκα, ἐδωκεν αὐτοῖς δυναμὶ καὶ ἐξουσιάν ἐπὶ πάντα τὰ δαιμονία, καὶ νόσους θεραπεύειν.

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

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

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

Lk 9:3 Καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὄδον· μήτε βάδους, μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτώνας ἔχειν.

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

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Διὰ τῶν διαφόρων χειρὸς οἱ πάντες μέν χαῖρον, ἀλλὰ οἱ ἄνθρωποι ἔστησαν ἵππον. Ἡμέραν δὲ μεταλαμβάνουσιν τὴν οἰκίαν τῇ θαλάσσῃ, ἐκείνης γὰρ ἄριστον ἐπεξετεύκασεν τὴν θάλασσαν εἰς τὴν θάλασσαν ἐπεξερχόμενον εἰς τὸν ναὸν Σωτῆρος.
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."

And taking the loaves and the two fish, unless we were to go and buy food for all this crowd.

But you, who do you maintain me to be? And Peter in answer said, "The Christ and the Son of the living God." 12

Lk 9:18 ¶ 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."

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?"

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

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

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<table>
<thead>
<tr>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>ἔσται οὗτος καὶ ἐγενόμενον καταμάχον, συνήσας αὐτῷ οἱ μαθηταί· καὶ ἐπηρώθησαν αὐτοὺς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;</td>
<td>He shall be called in Hebrew, &quot;O ye children of the prophets, and how are ye come hither?&quot;</td>
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<tr>
<td>Ἐτιμάθη αὐτῷ πῶς ἔσται καταμάχον, καὶ ἔτιμαθέν, ἔδειξεν αὐτοῖς τὸν τρόπον τῆς σωτηρίας.</td>
<td>And he expounded the meaning of this, and showing them the way of salvation,</td>
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Jesus Predicts His Death

Lk 9:21 ‘O δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ εἰπεῖν τούτο,
21But he, admonishing them, charged them to tell this to no one,
Lk 9:22 εἶπον ὅτι δεῖ τὸν υἱὸν τοῦ άνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερέων καὶ γραμματέων, καὶ ἀποκατανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσει.
22saying, "The Son of Man must suffer many things and be rejected by the elders, the chief priests, and Torah scholars, and be killed, and on the third day rise again."
Lk 9:23 Ἐλεγεν δὲ πρὸς πάντας, Εἶ τις θέλει ὑπίσχοντος ἐαυτῶν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτε μοι.
23Then toward everyone he was saying, "If someone wants to come after me, he must deny himself, and take up his cross, and follow me.
Lk 9:24 Ὅς γὰρ ἔθελεν τὴν ψυχήν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· ὃς δὲ ἄν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἐνεκεν ἐμοῦ, ὀρθῶς διασαίρεται αὐτὴν.
24For whoever wants to save his life will lose it; but whoever loses his life for my sake, this one will save it.
Lk 9:25 Τί γὰρ ὥφελεται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;
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 ἑπαυγασθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ άνθρώπου ἑπαυγασθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρός καὶ τῶν ἄγγελων ἄγγελον.
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 Ἐγένετο δὲ ὡμίαν ἀλήθως, εἰσὶν τινες τῶν ὑδὲ ἑστῶτων, οἱ οὗ μὴ γεύσονται θανάτου, ἐως ἐκ ἕως ἑλθήσων 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 τοῦτους ὑσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβων, ἀνέβη εἰς τὸ ὄρος προσεύχασθαι.
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 προσεύχοντας αὐτοῦ, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἐτερων, καὶ ὁ ἰματισμὸς αὐτοῦ λευκὸς ἐξαστάτησεν.
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 ἴδοι, ἄνδρες δύο συνελάλουν αὐτῷ, οἵ τε ἦσαν Μωσῆς καὶ Ἰλίας.
30And behold, two men were conversing with him, who were Moses and Elijah,
Lk 9:31 οἲ ἦσαν ἐν κατάλογῳ Δίος καὶ Λέοντος δύο, ὑπότε νους ἦσαν τοὺς ἲσων καὶ Ἡλίας.
31who, having been made visible in glory, were relating about the exodus of him, which was soon to be coming true in Jerusalem.
Lk 9:32 Ὅ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαιωμένοι υπνων διαγραφορέσαντες δὲ εἴδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας 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.

198 9:23 txt omit K*2.a C D U X Γ Δ Λ 2 28 565 579 1424 M it syr-s,hmg copαmm Or6 RP R καθ’ ἡμέραν Ὄ95 K*2.b A B K L M R W Y Θ Π Ζ Ψ f 7 ψ 93 33 69 157 700 892 1071 1241 1342 2542 itur.f vg syr-gl copαmm,b D Did TR TH NA28 /I lac Ὄ95 F N P Q T 13
199 9:31 A euphemism for death, like our phrase, "passing on."
And it came about that as those were moving off from Jesus, Peter said to him, "O Master, it is good for us to be here, and we should make three shelters, one for you and one for Moses and one for Elijah." (Not knowing what he is saying.)

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

And in response to the voice, 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

And beheld, 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 behold, a spirit takes over him and he suddenly cries out, and it convulses him with foaming

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


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Who Is the Greatest?

Lk 9:46 ¶ Εἰσήλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἐν εἶ ὑμῖν αὐτῶν.

203 contention came into them, as to who of them was greatest.

Lk 9:47 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ᾽ ἐαυτῷ,

47But Jesus, when he saw 206 the child among their hearts, took a child by him, and stood him next to himself.

Lk 9:48 καὶ εἶπεν αὐτοῖς, Ὁς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὄνομάτι μου ἐμὲ δέχεται καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με ὦ γάρ μικρότερον ἐν πάσιν ὑμῖν ὑπάρχων αὐτὸς ἐσται 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 will be great."

Do Not Hinder Other Camps of God’s People

Lk 9:49 ¶ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάται, εἰδομὲν τινὰ ἐπὶ τῷ ὄνομάτι σου ἑκβάλλοντα δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολοθεῖ μεθ᾽ ἡμῖν.

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

201 ¶ Turned over to, delivered into the custody or jurisdiction of.

202 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."

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

204 The Greek phrase is the verb εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς. Ἐισέρχομαι means "enter into," and the preposition ἐν would usually mean "in," but speaking of a group, as here, could mean "among." The BAG lexicon gives two possibilities for εἰσέρχομαι, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "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.

205 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.

https://bibletranslation.ws/palmer-translation/
Lk 9:50 Kai εἶπεν πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύσετε· ὡς γὰρ οὐκ ἔστιν καθ’ ἡμῶν ὑπὲρ ἡμῶν ἔστιν.

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

Jesus Rejected by a Samaritan Village

Lk 9:51 ¶ Ἔγενετο δὲ ἐν τῷ συμπληρῶσαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξεν τὸν πορεύσασθαι εἰς Ἰεροσολῦμα.

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 ἅγγελοὺς πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κόμην Ἁσαμαρητῶν, ὥστε ἐτομάσατε αὐτὸν.

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

Lk 9:53 Καὶ οὐκ ἐδέχατο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰεροσολῦμα.

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

Lk 9:54 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ιωάννης εἶπον, Κύριε, θέλεις ἐπιστῆναι πῦρ καταβῇ ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλώσαι αὐτοὺς· ὡς ἔλαβεν ἡμᾶς·

54And when they saw this, his disciples James and John said, "Lord, do you will that we command fire to come down from heaven and consume them as also Elijah did?"⁵²⁰⁹

Lk 9:55 Στραφεὶς δὲ ἐπέτιμησαν αὐτοῖς, καὶ εἶπεν, ὅσον οὐδεὶς ἄνθρωπός ἔστε ὑμεῖς·

55But when he turned to them, he rebuked them, and said, "You do not know what spirit you are of.⁵²¹⁰"

Lk 9:56 ὁ γὰρ οὗτος τοῦ ἄνθρωπος οὐκ ἤλθεν ψυχὰς ἄνθρωπων ἀπολέσαι, ἀλλὰ σώσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κόμην.

56For the Son of Man came not to destroy people’s lives, but to save them."⁵²¹¹ And they moved on, to a different village.

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²⁰⁹: The Greek verb for "stop" or "bar," κωλύω, in the NA28 text 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.

²¹⁰: According to DeBrunner, BDF §193(1), this is an "associative (commitative) dative," thus, not meaning "following us," but rather, "following [you] together with us."

²¹¹: When he turned to them, he rebuked them, and said, "You do not know what spirit you are of. And they moved on, to a different village."
The Cost of Following Jesus

Lk 9:57 Ἡ ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπέν τις πρὸς αὐτούς, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.

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

Lk 9:58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοῦσιν, καὶ τὰ πετεινὰ τοῦ ὕφαλῳ κατασκηνώσεις; ὁ δὲ ὄψις τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλήν κλίνῃ.

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

Lk 9:59 Εἶπεν δὲ πρὸς ἑτέρου, Ἀκολουθήσει μοι. Ὁ δὲ εἶπεν, Κύριε, ἐπιτρέψον μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

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

Lk 9:60 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὸς 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,212 you publicize the kingdom of God."

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

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

Lk 9:62 Εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ὀδείες, ἑπιβαλὼν τὴν χείρα αὐτοῦ ἐπ’ ἄρτορον, καὶ βλέψων εἰς τὰ ὀπίσω, εὐθεῖα ἔστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

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

Chapter 10

Jesus Sends Out the Seventy-Two

Lk 10:1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἃνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πάσαν πόλιν καὶ τόπον οὗ ἐμελλείν αὐτοὺς ἐρχομαι.

1And after these things, the Lord appointed also another seventy,213 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 οὖν πρὸς αὐτοὺς, ὁ μὲν κυρίος πολὺς, οἱ δὲ ἐργάζεται ὁ λίγος· δείξητε δὲν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτης εἰς τὸν θερισμὸν αὐτοῦ.

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

Lk 10:3 Ὑπάγετε· ἕως ἃ προστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

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

Epiphanius Jerome Marcion Chrysostom Didymus TH NA28 (א). These are other witnesses for the TR/δ reading, which are not listed in Swanson or UBS3, so I don’t know which of the minor variants they have: 180 205 597 1006 1243 1292 1365 1505.

212 9:60 Or, "after you have gone away." It could mean, either after the man leaves Jesus, or after the man leaves (comes away from) the dead. In Greek, the word for "come" was the same as the word for "go." The context here allows the possibility of either. Something else to think about is that in this one conversation between Jesus and the man who wanted to bury his father, three different Greek words are used that could be translated "leave" in English: ἐπιτρέπω ("give me leave"), ἀπέρχομαι (twice, "go off!" and "come away"), and ἀφίεμι ("leave").

213 10:1 txt ἐβδομήκοντα Ν Α Κ Ε Γ Η Κ Ι Λ Τ Υ Χ Δ Θ Ψ Π Χ Ι Φ Ω 123 28 69 157 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Μ Μ εἰπὸν τὴν συριστήραν copbo eth slav MarcionT Ir-lat Clem Or Eus Bas Cyr Thodoret; Tert Ambroseṣ Jer TR RP TH ἐβδομήκοντα μαθητὰς Lect (syrpabl) ἐβδομήκοντα δύο Ψ57 B D M 0181 372 Παμβοτc δεαλ. vg syr p5布拉arm geo Diatess Adam AposCon Ambrosiaster Aug Marcionא SBL (דועו) (כ) † lac Ψ69 1901 N P Q T 33. See Endnote #2 at the end of this document, which more fully discusses this question.

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Lk 10:4 Mή βαστάζετε βαλάντιον, μή πήραν, μηδὲ υποδήματα• καὶ μηδένα κατὰ τὴν ὀδὸν ἀσπάσομεθε.

4You must carry neither moneybag, nor knapsack, nor sandals, and greet no one along the way.214

Lk 10:5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρώτων λέγετε, Εἰρήνη τῷ οἰκότω τούτῳ.

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

Lk 10:6 Καὶ εὰν ἤ ἔκει ύπός εἰρήνης, ἐπαναπαύεσθαι ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν• εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

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

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

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

Lk 10:8 Καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ δέχονται ὑμᾶς, ἐσθίετε τὰ παρατίθεμενα ὑμῖν,

8And into whatever town you enter that215 they welcome you, eat the things being set before you,

Lk 10:9 καὶ βραβεύετε τοὺς ἐν αὐτῇ ἄδεινες, καὶ λέγετε αὐτοῖς, Ἡγιασθείς ψέφ. ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

Lk 10:10 Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχονται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε,

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

Lk 10:11 Καὶ τὸν κοινορθὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν• πλὴν τοῦτο γινώσκετε, ὅτι Ἡγιασθείς ψέφ. ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

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

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

Lk 10:13 Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδα• ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν ἀσκῷ καὶ σποδῷ καθήμεναι μετενόησαν.

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

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

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

Lk 10:15 Καὶ οὕτως, Καπερναούμη, ἢ ἦσας τοῦ οὐρανοῦ ψωφείδα, ἢως Ἄλαον καταβαθμίσῃ.

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

Lk 10:16 Ὁ ἄκοψον ὑμῶν ἐμὸν ἄκουε• καὶ ὁ ἄθετος ὑμᾶς ἐμὲ ἀθετεῖ• ὁ δὲ ἐμὲ ἀθετεῖ· ὁ τὸν ἀποστειλαντά με.

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

Lk 10:17 Υπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ διαμόρια ὑπότασσεται ἡμῖν ἐν τῷ ὄνοματί σου.

17And the seventy216 returned, with joy, saying, "Lord, even the demons submit themselves to us in your name."

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

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

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

215 A Hebraism, the substituting of καὶ for στ. Also in verse 10.

216 Text Εβδομήκοντα ΦΨα K A C E F G K L M N S W X Γ Δ Θ Λ Χ Π Ψ 0115 51 23 28 33 62 157 180 205 565 579 700 892 1006 1010 1071 1241 1292 1342 1424 1505 31 53 64 synp,f,h,pal copbo eth slav lanl HiphArab Clem Or Eus Chrys TR RP TH ‡ Εβδομήκοντα μαθήται 1243 ‡ Εβδομήκοντα δύο ΦΨα B D R 0181 372 it5,aur,b,c,d,e,fg vg syr,hmg copbo boms arm geo Diatess Adam AposCon (Ambrosiaster) Aug SBL (NA28 [δ60]) (C) † lac H P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.

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And they, when they had stripped him and inflicted wounds, went away, leaving him half dead, as indeed he was.

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

21In that same hour, Jesus exulted in the Holy Spirit, and said, "I praise you, Father, O Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to babes. Yes, O Father, for that is what was pleasing in your sight.

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

23And having turned toward his disciples privately, he said, "Blessed are the eyes that see what you see. Luke 10:24 Lέγω γάρ ὑμῖν ὅτι πολλοὶ προφήται ήθελήσαν ιδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούσετε, καὶ οὐκ ἦκουσαν.

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

The Good Samaritan

Lk 10:25 'Ἐν αὐτῇ τῇ ὥρᾳ ἤγαγεν τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὃτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτά νηπίοις. Ναὶ, ὁ πατήρ, ὃτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου.

26And behold, a lawyer arose, testing him, saying, "Teacher, what must I do to inherit eternal life?"

27And he in answer said, "What is written in the law? What is your reading of it?"

28And he said to him, "What is written in the law? What is your reading of it?"

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

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

217 10:26 The Greek says literally, "How do you read it?" The BDAG lexicon says this means "What does it say."

218 10:30 TR ἡμιθανήν τυγχάνοντα A C E G H K M N S U X W Y Γ Δ Π Ψ 070 f13 2 28 157 565 892 1071 1342 1424 2542 M TR RP / ἡμιθανήν Ps5 Ps7 K B D L Θ Ζ f 22 33 579 700 1241 TH NA28 f1 lac F P Q T. The BDAG lexicon says this M reading means

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

And likewise a Levite, when he was near that place, he came, and saw, and passed by on.”

But a Samaritan came traveling by, and when he saw him, he took pity on him.

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

And on the morrow, as he left he took out two denarii, gave them to the innkeeper, and told him, ‘Take care of him, and whatever you spend beyond this, I will reimburse you when I return.’

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

Jesus At Mary and Martha’s House

And it came about that when he moved on, he entered a certain village. And a woman by the name of Martha hosted him for dinner at her house.

There was also a sister to that one, named Mary, and she having sat down at the dinner at him on his own animal, he took him to an inn and took care of him.

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

"leaving him for half dead, as indeed he was." The BDF grammar §414(1) glosses the word τυγχάνειν as "happen to be." Thus: the bandits supposed that he was half dead without knowing for sure, but it so happens that he was indeed half dead.

10:32

γενομενος κατα τον τοπον ελθων και ιδων ομως κατα τον τοπον ελθων και ιδων αντιπαρθηκεν.

10:33

Ταμαρειτης δε τις οδοιαν θηλεν κατ αυτον και ιδων αυτον εσπλαγχνηθη.

10:34

και ουκαλεθηκαν κατ εταιρειαν καιταινοι και εκακοι επιβιβαχθας δε αυτον ετι το ιδιον κτηνος, τηγαγεν αυτον εις πανδοχειον, και έπεμελθη αυτοι.

10:35

και επι την αυριον εξελθων, εκβαλων δυο δηναρια εδωκεν το πανδοχει, και ειπεν αυτω, έπεμελθητι αυτοι και ο τι αν προοδη καιρος, έγω εν το επανερχεθαι με αποδωσω σοι.

10:36

και ουκ ευδοκησεν το έλεος μετ αυτοι του. Ειπεν ουν αυτω ο ίησους, Πορευου, και συ ποιει ομως.

10:37

και εν τω ελικον 39 ήταν αδελφη καλουμενη Μαρια, και παρακαθησασα παρα τους ποδας του ίησου έκανεν τον λόγον αυτοι.

10:38

και η αδελφη καλουμενη Μαρια, και συ παρακαθησασα παρα τους ποδας του ήταν αδελφη καλουμενη Μαρια, και συ παρακαθησασα παρα τους ποδας του ίησου έκανεν τον λόγον αυτοι.

10:39

και εν τω ελικον 39 ήταν αδελφη καλουμενη Μαρια, και συ παρακαθησασα παρα τους ποδας του ιησου έκανεν τον λόγον αυτοι.

10:40

και ο ίησους έκανεν τον λόγον αυτοι και η αδελφη καλουμενη Μαρια, και συ παρακαθησασα παρα τους ποδας του ίησου έκανεν τον λόγον αυτοι.

219

10:32

ταμαρειτης δε τις οδοιαν θηλεν κατ αυτον και ιδων εσπλαγχνηθη ταμαρειτης δε τις οδοιαν θηλεν κατ αυτον και ιδων εσπλαγχνηθη.

220

10:35

One denarius was worth a day’s wage.
Lk 10:41 Ἀποκριθεὶς δὲ ἐπένεπ αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρφάξῃ περὶ πολλά•
41But in answer, Jesus said to her, "Martha, Martha. You are getting concerned and agitated over many things.
Lk 10:42 ἔνος δὲ ἐστιν χρεία• Μαρία δὲ τὴν ἁγάθην μερίδα ἐξελέξατο, ἢτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.
42But there is only one thing that warrants it. And Mary has selected the good portion, which will not be taken away from her.

Chapter 11

Prayer

Lk 11:1 Καὶ ἐγένετο ἐν τῷ ἐνναί αὐτῶν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, ἐπένεπ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσευχῆσασθαι, καθὼς καὶ Ἰωάννης εἶδαξεν 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."
Lk 11:2 Ἐπένεπ δὲ αὐτοῖς, ὃταν προσευχήσθε, λήγετε, Πάτερ ἡμῶν ὁ ὦν τοῖς οὐρανοῖς, ἀγιασθῆτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γεννηθῆτω τὸ θελήμα σου, ἦς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.
2And he said to them, "When you pray, say: "Our Father who is in heaven, hallowed be your name. May your kingdom come. May your will be done: as in heaven, also on the earth."
Lk 11:3 Τὸν ἄρτον ἡμῶν τὸν ἐποίουσιν δίδον ἡμῖν τὸ καθ' ἡμᾶραν.
3Give us each day our daily bread.
Lk 11:4 Καὶ ἰδέσθε ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίησεν παντὶ φόβειλοντί ήμιν. Καὶ μὴ εἰσενεγκής ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
4And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation, but deliver us from evil."

Lk 11:5 Ἐπένεπ πρὸς αὐτούς, Ἐὰν ἐξελέξη τὸδοῦ πρός με, καὶ οὐκ ἔχω ὁ παραθήκων αὐτό•
5And he said to them, "Suppose one of you shall have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves,'
Lk 11:6 ἐπειδῆ φίλος παρεγένετο ἐξ ὀδοῦ πρός με, καὶ οὐκ ἔχω ὁ παραθήκων αὐτό•
6because a friend has shown up from a journey toward me, and I have nothing to set before him.'

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Lk 11:7 κάκεινος ἢ ἄποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχαι ἢ ἄρα χέκλεισται, καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἶπον οὐ δύναμαι ἄναστας δοῦναι σοι.

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

Lk 11:8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἁνάστας, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀνάστειαν αὐτοῦ ἐγερθείς δώσει αὐτῷ ὁ δόνι οὐρα.

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

Lk 11:9 Κάγῳ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθῆτε ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

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

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

Lk 11:11 Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ νιὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; Ἡ καὶ ἱχθύν, μὴ ἀντὶ ἱχθύος ὅριν ἐπιδώσει αὐτῷ;

11And which father among you, if his child will ask for bread, will give him a stone? Or also a fish, will hand him a snake instead?

Lk 11:12 Ἡ καὶ ἐὰν αἰτήσῃ φῶλ, μὴ ἐπιδώσει αὐτῷ σκορπίον;

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

Lk 11:13 Εἰ ὁ νῦν ὑμεῖς πονηροὶ υπάρχοντες οἴδατε δόματα ἄγαθα διδόναι τοῖς τέκνοις ὑμῶν, πόσο μᾶλλον ὁ πατήρ ὁ ἐξ ὑμῶν δώσει πνεύμα ἄγιον τοῖς αἰτοῦσιν αὐτὸν;

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 Ἡ δὲ ἐκβάλλον δαιμονίων, καὶ αὐτὸ ἢν κωφόν. Ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.

14And he was casting out a demon, and it was 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 ζεύγειαν ἄρχοντι τῶν δαιμονίων ἐκβάλλει τα δαιμονία.

15But some of them said, "It is by Ba'al-zibbul," 227 the prince of demons, that he drives out demons."

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224 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.

225 11:11 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you." Editors opposing the Byz reading say it is a harmonization to Matthew 7:9.

226 11:14 Lk 4:33 Καὶ τοῦ κωφοῦ δαιμονίων καὶ αὐτοῦ ἡν κωφόν Αวางแผน C E W Μι iur5,lh geo Cyr Latin TR RP || δαιμονίων καὶ καρτέ Αวางแผน C E W Μι iur5,lh geo Cyr Latin TR RP || δαιμονίων καὶ καρτέ NA28 (C) || δαιμονίων καρτέ Φ55 Αวางแผน Β (D) L iur5,lh geo corrected cop5,20 arm SBLHS || οὐκο Ν P Q T Ξ

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Lk 11:16 'Ετεροὶ δὲ πειράζοντες σημείον παρ' αὐτοῦ ἔξητον ἐξ οὐρανοῦ.

16And others, testing him, wanted from him a sign out of heaven.

Lk 11:17 Αὐτὸς δὲ εἶδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἐαυτὴν διαμερισθείσα έρημοῦται καὶ οἶκοι ἐπὶ οἶκον, 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 Εἰ δὲ καὶ ὁ Σατάνας ἐφ' ἐαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Ὅτι λέγετε, Ἐν Βεελζεβούλ ἔκβαλλεν με τὰ δαίμονια.

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

Lk 11:19 Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἔκβαλλόμενον τὰ δαίμονια, οἱ οὐκ οὐκ ἔμεν ἐν τίνι ἐκβάλλοντος; Διὰ τούτῳ κρίται ύμων αὐτοὶ ἐσονται.

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

Lk 11:20 Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαίμονια, ἀρα ἔφθασαν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

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

Lk 11:21 Ὅταν ο ἰσχυρὸς καθοπλισμόνος φιλάσσῃ τὴν ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστιν τὰ ὑπάρχοντα αὐτοῦ•

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

Lk 11:22 ἔπαν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ ἀνείη ἐφ' ἦ ἐπεποίητε, καὶ τὰ σκόλα 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 Ὅ μη ὃν μετ' ἐμοῦ κατ' ἐμοῦ ἤστιν 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 ἔξελθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἄναπαυσιν καὶ μὴ εὐρίκον λέγει, ὑποστρέφει εἰς τὸν οἶκον μου ὧδεν ἐξήλθεν.

24"When an evil spirit comes out of a human being, it finds dry places to live, seeking rest. And if it finds not getting in, it says, 'I will return to the house from which I came out."

Lk 11:25 Καὶ ἐλθὼν εὐρίκει σεσαμωμένον καὶ κεκοσμημένον.

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

Lk 11:26 Τότε πορεύεται καὶ παραλαμβάνει ἐπά τε ἐτερ πνεύματα πονηρότερα ἐαυτοῦ, καὶ ἐλθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἐσχάτα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρῶτων.

26Then it goes and brings with it seven other demons 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 Γι' ἐγένετο δὲ ἐν τῷ λέγειν αὐτῶν ταῦτα ἔπαρασα τὶς γυνῆ φωνήν ἐκ τοῦ ὄχλου ἐπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασα σε καὶ μαστοὶ σου ἐθῆκασα.

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 ἐπεν, Μενούνγε μακάριοι οἱ ἄκοιντον τῶν λόγων τοῦ θεοῦ καὶ φυλάσσοντες αὐτοῦ.

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

Lk 11:29 ¶ Then he began to say, "This generation is a wicked generation; it asks for a sign. And no sign will be given it except the sign of the prophet Jonah.

Lk 11:30 For just as Jonah was a sign to the Ninevites, so also the Son of Man will be to this generation.

Lk 11:31 The Queen of the South will be raised at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to listen to the wisdom of Solomon, and behold, one greater than Solomon is here.

Lk 11:32 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 Now he is suspicious and stingy, your entire body is brightly lit also. But when your eye is suspicious and stingy, your body is in darkness also.

Lk 11:34 See to it, therefore, that the light in you is not darkness.

Lk 11:35 If then your whole body is brightly lit, not having any part dark, it will all be lighted, like when the lamp by its brightness illuminates you.

Six Woes

Lk 11:37 ¶ And as he was speaking, a Pharisee asks him to have lunch with him; so having gone inside, he reclined.

229 11:28 Or possibly, "Well yes, but blessed more are those who..."

230 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 19:33), 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.

231 11:34 Literally, "if your eye is evil." From the Hebrew, יִפְתַּח יָשִּיָּה - râ'âh 'ayin; see the endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept: http://www.bibletranslation.ws/trans/markwgrk.pdf

https://bibletranslation.ws/palmer-translation/
Lk 11:38 ‘Ο δὲ Φαρισαῖος ἰδὼν ἑθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

38And the Pharisee when he saw, was shocked that he did not first baptize before the meal.232

Lk 11:39 Εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ύμεῖς οἱ Φαρισαῖοι τὸ ἐξώθην τοῦ ποιημάτως καθαρίζετε, τὸ δὲ ἐξωθεὶν ύμῶν γέμει ἁρπαγής καὶ πονηρίας.

39And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness233 and wickedness.

Lk 11:40 Ἀρρόνες, οὐχ ὁ ποιήσας τὸ ἐξώθην καὶ τὸ ἐξωθεὶν 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 ἱδοῦ, πάντα καθαρὰ ύμιν ἔστιν.

41But the things lying within234 give to the poor, and behold, all things are now clean for you.235

Lk 11:42 Ἡ ἄλλῃ οὖν τοῖς Φαρισαῖοις, ὅτι ἀποδεκατάτοτε τὸ ἡδύσομον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέφρεσθε τὴν κρίσιν καὶ τὴν ἁγάπην τοῦ θεοῦ ταύτα ἐδει ποίησαι, κάκεινα μὴ ἀφιέναι.

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

Lk 11:43 Οὐά ύμιν τοῖς Φαρισαῖοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἁγοραῖς.

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

Lk 11:44 Οὐά ύμιν, γραμματεῖς καὶ Φαρισαῖοι, ὅποκριται, ὅτι ἐστε ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἀνθρωποὶ περιπατοῦντες ἐπάνω ὡσ οὐδασοῖν.

44Woe to you Torah scholars and Pharisees, you hypocrites!236 For you are like graves that are not marked, and the people when walking over them do not know it."237

Lk 11:45 Ἡ ἀποκριθείς 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."

232 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.

233 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.

234 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.

235 11:41b A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρὰ ύμιν ἔστιν. Some translations say "for you," others "to you," and others leave it untranslated altogether. The rendering "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."236

236 11:44a γραμματεῖς καὶ φαρισαίοι υποκριταὶ Α Ε Μ III b,p,q syr F,R copponsor TR RP ∥ γραμματεῖς καὶ φαρισαίοι D κύριος ἀληθινὸς // omit P46 D text B C L a,a2,a2.sur,e1,r1 vi syr F,R cop dominates arm geo TH NA28 [v] // lac N P Q T

237 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.

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Lk 11:46 'O de éipen, Kai ὑμῖν τοῖς νομικοῖς οὖν, ὅτι φορτίζετε τούς ἀνθρώπους φορτία δυσβάστακτα, καὶ ἀυτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσφάτετε τοῖς φορτίοις.

46But he said, 'And to you lawyers also, wo! 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 Ὅνα δέ ήμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

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

Lk 11:48 Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἐργοῖς τῶν πατέρων ὑμῶν• ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεία.

48So then, approving witnesses you are, to the deeds of your forefathers; for they kill them, and you build their tombs.

Lk 11:49 Διὰ τούτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτούς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώκουσιν•

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 ἐκζήτησιν τὸ ἁμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενέας 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 τοῦ ἀματος Ἀβελ ἔως τοῦ ἀματος Ζαχαρίου τοῦ ἀπολομένου μεταξ ὑπο θυσιαστηρίου καὶ τοῦ οίκου. Ναί, λέγω ὑμῖν, ἐκζήτησις ὕπας ἀπὸ τῆς γενέας 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 Ὅνα ὑμῖν τοῖς νομικοῖς, ὅτι ἠρατε τὴν κλεῖδα τῆς γνώσεως• αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκκλαμύσατε.

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

Lk 11:53 ᾿Αρένοντος δὲ αὐτοῦ ταύτα πρὸς αὐτούς, ᾿Ηράντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματιζέοντες αὐτὸν περὶ πλεῖστων,

53And after he said these things to them,239 the Torah scholars and Pharisees began to be extremely hostile, and to provoke him to speak unpreparedly240 about a great variety of topics,

Lk 11:54 Ἐνδιέρουντος αὐτῶν, ζητοῦντες θηρεύασι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορησόμεναν αὐτοῦ.

54ambushing him, seeking to pounce on something coming from his mouth, in order to prosecute him.241

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238 Lk 11:52 The Greek verb ἐκκλαμύσατε is κοιλώ, which is related to the word for "limb" of the body, κώλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "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.

239 Lk 11:53 a) ᾿Αρένοντος δὲ αὐτοῦ ταύτα πρὸς αὐτοὺς Ἄ W B C L syr-;h TR RP // ᾿Αρένοντος δὲ αὐτοῦ πρὸς αὐτοὺς εὐσποιον παντος τοῦ λαοῦ ὑμῶν D it τοῦ D (it) syr-;c.hmg; TR RP // κακειδεν εξελόντος αὐτοῦ ὑμῶν προσεῖ• ντες K B C L syr-;cop-; sa, b) TH NA28 συνά =Л // κακειδεν εξελόντος ὑμῶν προσεῖ• ντες lac N P Q T. Wieland Willker suggests that perhaps the reading "as he went forth from there" was deemed unacceptable since the place where Jesus was speaking was not stated.

240 Lk 11:54 The Greek verb ἐκκλαμύσατε is ἀποστοματιζόντας, of which we do not now 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.

241 Lk 11:54 ᾿Ινα κατηγορησοῦν αὐτοῖς Κ B W c cop-; tṛ; TR RP // ᾿Ινα κατηγορησοῦν ἄνω αὐτοῦ Α W* // ᾿Ινα εὐροῖν κατηγορησοῦ αὐτοῦ D omitt ὑμῶν syr-; P 57 K B L syr-; cop-; sa, b) TH NA28 // lac N P Q T
Chapter 12

Warnings and Encouragements

Lk 12:1 ‘Ἐν οἷς ἐπισυναχθείσων τῶν μυρίακῶν τοῦ ὠχλοῦ, ὡστε καταπατεῖν ἀλλήλους, ἠρέστο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζυμῆς τῶν Φαρισαίων, ἤτοι ἐστὶν ὑπόκρισις.

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

Lk 12:2 Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὁ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν δὲ οὐ γνωσθήσεται.

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

Lk 12:3 Ἀνθ' ὧν ὡσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὁ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

3Therefore, what things you have said in the darkness, will be heard in the light, and what you have spoken close to an ear in the cells, will be proclaimed on the rooftops.

Lk 12:4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἄποκριτῶν τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσότερον τι ποιήσατε.

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

Lk 12:5 Υποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβηθῆτε τὸν μετα τὸ ἀποκτεῖναι ἐξουσιάν ἔχοντα ἐμβαλεῖν εἰς τὴν γένναν· ναὶ, λέγω ὑμῖν, τούτον φοβηθῆτε.

5But I will suggest to you whom you should fear. Fear the one who after the killing, has the power to cast into Gehenna. Yes, I tell you, fear him.

Lk 12:6 Οὐχὶ πέντε στροφαὶ πωλεῖται ἀσσαρίων δύο; Καὶ ἐὰν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεημένον 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 τρίχαι τῆς κεφαλῆς ὑμῶν πάσαι ἢρίθμηται. Μὴ οὖν φοβεῖσθε· πολλῶν στροφῶν διαφέρετε.

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

Lk 12:8 Λέγω δὲ ὑμῖν, Πάς ὁς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἐμπροσθείν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἐμπροσθείν τῶν ἀγγέλων τοῦ θεοῦ.

8But 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.424

Lk 12:9 ὁ δὲ ἀρνηθημένος με εἰς τῶν ἀνθρώπων ἀπαρνηθῆσεται ἐνώπιον τῶν ἄγγελων τοῦ θεοῦ.

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

Lk 12:10 Καὶ πᾶς ὁς ἐρεί λόγον εἰς τὸν οἶον τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημήσαι 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.

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242 12:2 The particle δὲ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one’s true inner motives, a pretention. A hypocrite has a secret life.

243 12:6 Literally, "two assarion," which were little fragments of brass coin. It means, practically, "a pittance, a trifle, a doit." We say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point.

244 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, §200(2), and Bauer, IV 5, say it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."
Lk 12:11 "Then they will deliver you up to the synagogues, and to the authorities and to the governors. But when they deliver you up, do not worry how or what you should say. And when you are brought before governors and kings for testimony because you are Christians, then you will be a testimony to them and to the nations. 

"But let your speech be alway with grace, seasoned with salt, that you may know how you ought to answer each one. 

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

"And he said, "This is what I will do. I will pull down my warehouses and build bigger ones, and there I will store the increase of my produce.  

"But he said to him, "Man, who appointed me judge or arbiter over you to give you up the sword? 

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

"But in the resurrection they will be given life abundantly, and everyone will receive according to the deed done through him in the body. 

"And he said to them, "Watch out, and be on your guard against covetousness. For the life of one is not in the abundance of one's possessions."

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

"And he said, "This is what I will do. I will pull down my warehouses and build bigger ones, and there I will store the increase of my produce.  

"But in the resurrection they will be given life abundantly, and everyone will receive according to the deed done through him in the body. 

"And he said to them, "Watch out, and be on your guard against covetousness. For the life of one is not in the abundance of one's possessions."

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

"But in the resurrection they will be given life abundantly, and everyone will receive according to the deed done through him in the body. 

"And he said to them, "Watch out, and be on your guard against covetousness. For the life of one is not in the abundance of one's possessions."

False Financial Security

Lk 12:13 "Then they will deliver you up to the synagogues, and to the authorities and to the governors. But when they deliver you up, do not worry how or what you should say. And when you are brought before governors and kings for testimony because you are Christians, then you will be a testimony to them and to the nations. 

"And when they deliver you over to the synagogues, and to the rulers and to the authorities, do not worry how or what you should say. For the Holy Spirit will instruct you in that very hour what needs to be said."

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 say. For the Holy Spirit will instruct you in that very hour what needs to be said."
Lk 12:21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς θεόν πλουτῶν.

21Such is the person saving up for himself, and not becoming rich to God. ²⁴⁸

**True Financial Security**

Lk 12:22 Υἱῷ Ἐιπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ἥμιν λέγω, μὴ μεριμνᾶτε τῇ ψυχῆ ὑμῶν, τί φάγητε· μὴ δὲ τῷ σῶματι, τί ἐνδοκηθεῖ.

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

Lk 12:23 Η ψυχή πλείον ἔστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδυματος.

23Life means more than food, and the body more than clothes.

Lk 12:24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὓς θερίζουσιν, οῖς οὐκ ἔστιν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τοῖς πετείνων;

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 έξ ὑμῶν μεριμνῶν δύναται προσθενίαι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

25Now which of you by worrying is able to add onto his lifespan one foot? ²⁴⁹

Lk 12:26 Ἐι δὲ οὖν οὕτω ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

26If therefore you cannot accomplish even this very little thing, why do you worry about the rest?

Lk 12:27 Κατανοήσατε τὰ κρίνα πῶς αὐξάνειν οὐ κοπιά, οὖδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιβάλλετο ὡς ἐν τούτοις.

27Consider the lilies, they neither labor nor weave. But I tell you, not even Solomon in all his splendor, was bedecked like one of these.

Lk 12:28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ σήμερον δόντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, πόσῳ μᾶλλον ὑμᾶς, ὡς ὑμᾶς;

28Now if God 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?

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²⁴⁸ a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in his midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." This is noted to be true that is not an Aramaism or Semiticism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verb form with or without an impersonal subject. But in the Greek New Testament, this is not consistently rendered as passive in English by Greek scholars. For example, in Revelation 12:6: Ἐνα ἔκει τρέφωσιν αὐτήν is rendered in the KJV as "that they should feed her there." Though most do, such as the NASB: "so that there she would be nourished." But why should Greek do that, when it has the common passive verb forms? In Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφεται!

²⁴⁹ ¹²2¹ Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς, used with the accusative form of the word God. Luke also uses this preposition with the accusative as meaning "in," Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.

²⁴⁹ ¹²2⁵ Literally, one cubit. There was an expression in classical Greek, πῆχυν ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."
Lk 12:29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίπτε· καὶ μὴ μετεωρίζεσθε.
29 And you also should not seek after how you will eat, or how you will drink; that is, do not be anxious.
Lk 12:30 Τάτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπίζητε· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρὴζετε τούτων.
30 Because 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 ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
31 Only seek instead the kingdom of God, and all these things will be included for you.
Lk 12:32 Μὴ φοβοῦ, τὸ μικρὸν ποιμνίον· ὅτι εὐδοκικήν ὁ πατὴρ ὑμῶν δοῦναι υμῖν τὴν βασιλείαν.
32 Do not be afraid, little flock; for it has given your Father pleasure to give you the kingdom.
Lk 12:33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἑλεμονήν. Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὥσπερ κλέπτης οὐκ ἐγγίζει, οὐδὲ σὰς διαφθείρει·
33 Sell 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 οὗτος γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.
34 For where your treasure is, there your heart will be also.

Be Ready
Lk 12:35 ¶ Ἐστωσαν ὑμῶν αἱ ὀσφύες περιεξωσμέναι, καὶ οἱ λύχνοι κατιόμενοι·
35 "You must keep your waists girded and your lamps burning,
Lk 12:36 καὶ ὑμεῖς ὁμοίοι ἀνθρώπων προσδεχομένων τὸν κύριον ἑαυτῶν, πότε ἄναλύσῃ ἐκ τῶν γάμων, ἵνα, ἔλθοντος καὶ κρυσάντος, εὔθειας ἀνοίξειν αὐτῷ.
36 and 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 ἐκεῖνοι, οὗ ἔλθην ὁ κύριος ὑψώθηκε γυροφυττάς· οὕτως ἐλεήσῃς· καὶ ἔλθον ὑμῖν ἐπικεύσεται· αὐτῆς ὑμῖν ὁ κύριος ἑαυτὸς, καὶ παρελθὼν διακονήσει αὐτοῖς.
37 Happy are those slaves 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 ἔστω ἡ ἡμέρα ἐν τῇ δευτέρᾳ φωλικῇ, καὶ ἐν τῇ τρίτῃ φωλικῇ ἡ ἡμέρα, καὶ εὐρή ὁ πρῶτος, μακάριοι εἰσίν οἱ δοῦλοι ἐκεῖνοι.
38 And those slaves are happy, whether he arrives in the second watch and finds them so, or even in the third watch.
Lk 12:39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἤδει οἱ ὁμοοιοπάθεις τῆς λίθης ὑπὸ ἐραίος ὁ κλέπτης έρχεται, ἐγηρήσαντες· καὶ ἐκεῖνοι ἀνέκλειπτον οἰκονομοι·
39 And this you know, that if the manager of the household knew when the thief was coming, he would have kept watch and not allowed his house to be broken into.
Lk 12:40 Καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοι· ὅτι ἐραίος τός ὁ κύριος ἐρχεται·
40 Therefore you also must be the same, because the Son of Man is coming at an hour you would not think he would.

Lk 12:41 ¶ Εἶπεν δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας·
41 Then Peter said to him, "Lord, are you saying this parable to us, or to everyone else as well?"
Lk 12:42 Εἶπεν δὲ ὁ κύριος, Τίς ἂρα ἔστιν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, 250 ὃν καταστήσῃ ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ στοιμέριον;
42 And the Lord said, "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 Μακάριοι οἱ δοῦλοι ἐκεῖνοι, ὅτι ἔλθον ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα σώτως.
43 Happy will be that slave who when his lord comes, he finds doing so.

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Lk 12:44 Ἄληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτῶν καταστήσει αὐτῶν.

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

Lk 12:45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἀρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι•

45But if that slave says in his heart, 'My master is taking his time to come,' and he begins to slap around the workboys and the workgirls, and to eat and drink and get drunk,

Lk 12:46 ἢξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἢ ὀ προσδοκά, καὶ ἐν ὠρᾷ ἢ ὀ γινώσκει, καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἐπίστων θησεί.

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

Lk 12:47 Ἐκείνος δὲ ὁ δοῦλος ὁ γνωστὸ τὸ θέλημα τοῦ κύριον ἐαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς•

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

Lk 12:48 ὃ δὲ μὴ γνῶς· ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὄλιγας. Παντὶ δὲ ὃ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ’ αὐτοῦ• καὶ ὃ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτὸν.

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 Ἐχει ἤλθον βαλείν εἰς τὴν γῆν, καὶ τὴ θέλω ἐν ἡδι ἀνήφην;

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

Lk 12:50 Βάπτισμα δὲ ἔχω βαπτίσθηναι, καὶ πῶς συνέχομαι ἑως ὧν τελεσθῇ,

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

Lk 12:51 Δοκεῖτε δὲ οἱ ἐχθροί μου παρεγενομένοι δοῦναι ἐν τῇ γῇ; Ὁ χή, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμόν.

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

Lk 12:52 Ἐσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν σῶ, ἔνας διαμερισμένος, τρεῖς ἐπὶ δυσιν, καὶ δύο ἐπὶ τρισιν.

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

Lk 12:53 Διαμερισθήσεται πατρὶ ἐπὶ υἱὸν, καὶ υἱὸς ἐπὶ πατρὶ· μητρὶ ἐπὶ θυγατρί, καὶ θυγατέρι ἐπὶ μητρί· πενθέρα ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθέραν αὐτῆς.

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 her mother-in-law."

Judge For Yourselves

Lk 12:54 Ἐλεγεν δὲ καὶ τοῖς ὀχλοις, ὅταν ἰδήτε τὴν νεφελὴν ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, ὅμβρος ἔρχεται καὶ γίνεται οὕτως.

54And he was also saying to the crowds, "When you see a cloud rising from the west, right away you say, 'A rainstorm is coming,' and it happens so.

Lk 12:55 Καὶ ὅταν νότον πνέσαται, 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 οἴδατε δοκιμάζειν· τὸν δὲ καἰρὸν τούτον πῶς οὐ δοκιμάζετε;

56Hypocrites! The face of the earth and sky you know how to interpret, so how is it you do not interpret this present time?

Lk 12:57 Τί δὲ καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

57And why also do you not judge equity yourselves?
Lk 12:58 Ὄς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα, ἐν τῇ ὀδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ· μὴποτε κατασύρῃ ἑσερχόμενος σου πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παράδω ς τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακήν.

58For as you are going with your adversary to court, on the way make every effort to be free of him, lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison.

Lk 12:59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκείθεν, ἐῶς ὧν καὶ τὸν ἐσχατὸν λεπτὸν ἀποδῶς.

59I tell you, no way will you come out of that place, until you have paid back the very last penny."

Chapter 13

Repent or Perish

Lk 13:1 Παρῆσαν δὲ τίνες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὡν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσίων αὐτῶν.

1And some who were present at that time, were reporting to him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices.

Lk 13:2 Καὶ ἀποκρίθηκεν ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὕτως ἀμαρτιοῦν καὶ ἀπέκτειναν αὐτούς, δοκεῖτε ὅτι οὕτως ἀρνεῖται ἐγένοντο παρὰ πάντας αὐτῶν γερολαΐοις ἐγένοντο, ὅτι τοιαῦτα πεπόνθαισιν;

2And in response Jesus said to them, "Do you think that because they suffered such things, those Galileans were sinners, more so than all the rest of the Galileans?

Lk 13:3 Οὐχὶ, λέγω ὅμως ἀλλ’ ἐὰν μὴ μετανοήσετε, πάντες ὡσάντως ἀπολείψετε.

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 ἐκείνην οἱ δέκα καὶ ὀκτὼ, ἔφ’ οὔς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτειναν αὐτούς, δοκεῖτε ὅτι οὕτως ἀρνεῖται ἐγένοντο παρὰ πάντας άνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ;

4Or those eighteen, on whom the tower in Siloam fell and killed them, do you think they were debtors worse than all the rest of the people living in Jerusalem?

Lk 13:5 Οὐχὶ, λέγω ὅμως ἀλλ’ ἐὰν μὴ μετανοήσετε, πάντες ὡσάνως ἀπολείψετε.

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· Συκὴν εἶχέν τις ἐν τῷ ἀμπέλῳ ἀυτοῦ περυτευμένην καὶ ἠλθεν ἵοταν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὑρέν.

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 ἄμπελουργόν, Ἰδοὺ, τρία ἐτη ἐρχομαι ζητῶν καρπόν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτὴν· ἵνα τί καὶ τὴν γῆν καταργεῖ;

7And he said to the vine dresser, 'Look, it has been three years I have been coming, seeking fruit on this fig tree and not finding it. Cut it down. Why is it still using up the soil?'

Lk 13:8 Ο δὲ ἀποκρίθηκες λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἐως ὧν σκάψω περὶ αὐτήν, καὶ βάλω κόπηρα·

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· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτὴν.

9and if it does produce fruit, so much the better.253 But if not, in the next year cut it down."

251 12:58 That is, by satisfying him, coming to a settlement with him.

252 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.

253 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."
A Crippled Woman Healed on the Sabbath

Lk 13:10 ¶*Hv de δεδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν•
10And he was teaching in one of the synagogues during the Sabbath.
Lk 13:11 καὶ ίδοι, γυνὴ ἣν πνεύμα ἐξουσιά ἀθενείας ἦτα δέκα καὶ ὡκτῶ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
11And behold, a woman having had a spirit of disability for eighteen years was there. And she was bent over double, and not able to look up at all.
Lk 13:12 ἵδον δὲ αὐτὴν ὁ Ἰσραήλ προσεφώνησεν, καὶ εἶπεν αὐτῇ, Ἰσραήλ, ἀπολέλυσαι τὰς ἀθενείας 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 παραχρήμα ἀνωφρῆθη, καὶ ἐβάδαξεν τὸν θεὸν.
13And he laid hands on her; and she became erect at once, and was praising God.
Lk 13:14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθέραπευσέν ὁ Ἰσραήλ, ἔλεγεν τῷ ὀχλῷ, Ἐξ ἡμέρας εἰσίν ἐν αἷς δεῖ ἐργάζεσθαι• ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.
14But in response, the synagogue ruler, being indignant that Jesus had healed during the Sabbath, was saying to the crowd, "There are six days in which you are supposed to work; you should therefore be coming during those to be healed, and not during the day of rest."
Lk 13:15 Ἀπεκρίθη ὁ γύρος, καὶ εἶπεν, Ὑποκρίται, ἢ κατοικήσεις ὁ γύρος τῷ σαββάτῳ οὐ λυεῖ τὸν βοῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγών ποτίζει;
15The Lord then answered him, and said, "You hypocrites! Who among you on the Sabbath does not free his ox or his donkey from its stall, and after leading it out, give it drink?
Lk 13:16 Ταύτην δὲ, θυγατέρα Ἀβραάμος ὄνομαν, ἦν ἔδειξεν ὁ Σατανᾶς, ίδοι, δέκα καὶ ὡκτῶ ἦτη, οὐκ ἐδεί λυθήναι 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 ταύτα λέγοντος αὐτοῦ, κατηργήσοντο πάντες οἱ ἀντικείμενοι αὐτοῦ• καὶ πάς ὁ ὀχλός ἐξανεργο ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις 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 δὲ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοίωσον αὐτήν;
18Then he was saying, "What is the kingdom of God like? And to what may I compare it?
Lk 13:19 Ὅμοια ἐστὶν κόκκῳ σινάπεως, ὅν λαβὼν ἄνθρωπος ἐβάλεν εἰς κῆπον ἐαυτοῦ• καὶ ηὔξησεν, καὶ ἐγένετο εἰς δένδρων μέγα, καὶ τὰ πετενα τοῦ οὐρανοῦ κατεσκήνυσεν ἐν τοῖς κλάδοις αὐτοῦ.
19It is like a mustard seed, which a man took and cast into his garden, and it grew and became a large tree, and the birds of the sky nested in its branches."
Lk 13:20 Πῶλιν εἶπεν, Τίνι ὁμοίωσεν τῇ βασιλείᾳ τοῦ θεοῦ;
20Again he said, "To what may I compare the kingdom of God?
Lk 13:21 Ὅμοια ἐστὶν ζῇ, ἣν λαβόδοια γυνὴ ἐνέκρυψεν εἰς ἀλεύριον σάτα τρία, ἔως ὃ δὲ ἐζυμώθη ὅλον.
21It is like yeast that a woman took and folded into three measures of dough until the whole of it was leavened."

254 13:15 text ὑποκρίται Ps²⁷ N A B E F G H K L M N S U Y Γ Δ Θ Λ Π Ψ Ω / 3 2 8 565 700 1071 1424 latt syr²⁶ cop bo eth arm Hipp Ir RP TH NA28 */ / ὑποκρίται Ps²⁵ D W f¹ 157 579 2542 it f¹ syr c p h mg TR / omit vv. 15, 16, 33 / lac C P Q T
255 13:16 The number six signifies human effort, which falls short of seven, God’s perfection or completion. This woman was enslaved for eighteen years, three times six, three times the normal human effort. What better day than the seventh, the day of rest, for someone to be set free from the slavery of working six days three times? See Deuteronomy 15:1. "Every seventh year you must cancel debts." And 15:12, "If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free." This woman was kept in bondage three sets of six years, and not being set free.
The Narrow Door

Lk 13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κύριας διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἰερουσαλήμ.

22 And he was going through every city and village teaching, even as he was making his journey toward Jerusalem.

Lk 13:23 Ἐπεν δὲ τις αὐτῷ, Κύριε, εἰ ὄλιγοι οἱ σωζόμενοι; Ὅ δὲ εἶπεν πρὸς αὐτοὺς,

23 And someone said to him, "Lord, are those being saved going to be few?" And he said to him,

Lk 13:24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἴσχυσουσιν.

24 'Make every effort to go in through the narrow gate. For many, I tell you, will try to enter, and not be able to.

Lk 13:25 'Αφ' οὖ ἐν ἑγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξῇ ἔξω ἔσται καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἀνοίξου ἡμῖν· καὶ ἀποκριθεὶς ἔρει ὑμῖν, ὥσπερ οἶδα ὑμᾶς, πόθεν ἔστε?

25 Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock on the door, saying, 'Lord, Lord, open to us,' and in answer he will say to you, 'I don't know where you are from.'

Lk 13:26 τότε ἀρξᾶτε λέγειν, Ἐφάγομεν ἐνώπιον σου καὶ ἐπίσκοπος, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

26 At that time you will begin to say, "We ate and drank in your presence, and you taught in our streets."

Lk 13:27 Καὶ ἔρει, Λέγω ὑμῖν, ὥσπερ οἶδα ὑμᾶς πόθεν ἔστε· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἁδικίας.

27 And then at that time he will say, 'I tell you, I don't know where you are from. Depart from me, all you workers of unrighteousness.'

Lk 13:28 Ἐκεῖ ἔσται οἱ κλάσμασι καὶ οἱ βρυγμοί τῶν ὄντων, ὅταν δύσησθε ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

28 In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside.

Lk 13:29 Καὶ ἠξεύον ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ βορρᾶ καὶ νότου, καὶ ἀνακλιθοῦνταί ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

29 and people will have come from the east and the west, and the north and the south, and be reclined in the kingdom of God.

Lk 13:30 Καὶ ἴδου, εἰσάγωντες οἱ ἐξουσίαι πρῶτοι, καὶ εἰσάγοντες οἱ πρῶτοι ἐξουσίαι εἰσάγοντες.

30 And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

Lk 13:31 Ἡ ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθον τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι ἡ ἡμέρα θέλει σε ἀποκτείναι.

31 During that day, some Pharisees came up to him, saying to him, "You should move on, and get out of this place, because Herod is trying to kill you."

Lk 13:32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, ἵδον, ἐκβάλλει δαιμόνια καὶ ἰάσεις ἔπειτα σήμερον καὶ οὐρίων, καὶ τῇ τρίτῃ τελειοῦμαι.

32 And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'"257

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256 13:21 Greek: three sata, about 5 gallons, or 22 liters.

257 13:32 The Greek for the last phrase, καὶ τῇ τρίτῃ τελειοῦμαι could also possibly be translated, "and on the third day I will be finished." But this saying of Jesus seems related to verse 22 of this same chapter, that he was making his way to Jerusalem. The verb τελειοῦμαι can also mean to reach the end of something, like a journey, so it makes sense to translate it that way in view of what he says in verse 33. That verse implies that he will reach Jerusalem in three days. Reaching his goal of arriving in Jerusalem, he says, is essential, because it is not possible for a prophet to be killed outside of Jerusalem.

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Lk 13:33 Πλὴν δεῖ με σήμερον καὶ αὐριόν καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἐξο Ιεροσολύμη.

33Regardless, I would have to be continuing on today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

Lk 13:34 Ἰεροσολύμη, Ἰεροσολύμη, ἢ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἄπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησά ἐπισυνάξῃ τά τέκνα σου, δόν τρόπον δρίς την εαυτής νοσσιαν ὑπὸ τὰς πέτραςς, καὶ οὐκ ἠθέλησε.

34O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather your children, as a hen does her brood under her wings, and you were not willing.

Lk 13:35 Ἰδοὺ, ἀφίεται ὧν ο οἶκος ὑμῶν ἔρημος. Λέγω δὲ ὧν ἢτι ὁ ὑμῖν ἔρημος, ἔως ὅτε ἔτη ἐπή, ἄπειρπέτε, Ἕλρημένος ὁ ἔρημόν ὁ ἐννομάτι κυρίος.

35Behold, your house is now left to you desolate. And I tell you, you will not see me, until the day when you say, Blessed is he who comes in the name of the Lord.

Chapter 14

Jesus at a Pharisee’s House

Lk 14:1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτῶν εἰς οἶκον τοῦ ἀρχόντων τῶν Φαρισαίων σαββάτω φαγεῖν ἅρτον, καὶ αὐτοὶ ἦσαν παραπιπρόμενοι αὐτῶν.

1And it came about that when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely.

Lk 14:2 Καὶ ἴδοι, ἀνθρωπὸς τις ἴνα ἄρθροπος ἵμαρνθεν αὐτοῦ.

2And behold, a man with dropsy was right in front of him.

Lk 14:3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Εἴ ἔξεστιν τῷ σαββάτῳ θεραπεύειν;

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal?"
Lk 14:4 Oi de ἡσύχασαν. Καὶ ἐπιλαβόμενος ἱάσατο αὐτόν, καὶ ἀπέλυσεν.

4But they kept quiet. And after grasping him, he healed him, and dismissed him.

Lk 14:5 Καὶ ἀποκριθεὶς πρὸς αὐτούς εἶπεν, Τίνος ὑμῶν ύιὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

5And in response he said to them, "Who among you whose son263 or ox should fall into a pit during the Sabbath day, would not immediately pull him out?"

Lk 14:6 Καὶ οὐκ ἤχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

6And they were not able to give him a reply to this.

Lk 14:7 Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τᾶς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς,

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows:

Lk 14:8 Ὄταν κληθῇς ὑπὸ τίνος εἰς γάμους, μη κατακλιθῆς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ’ αὐτοῦ,

8When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him,

Lk 14:9 καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δός τούτω τόπον· καὶ τότε ἀρξῇ μετ’ αἰσχύνης τὸν ἐσχατὸν τόπον κατέχειν.

9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for264 the last seat.

Lk 14:10 Ἀλλ’ ὅταν κληθῇς, πορευθές ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον· ἵνα, ὅταν ἐλθῇ ὁ κεκλημένος σε, εἶπῃ σοι, Φίλε, προσανάβητι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι.

10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then, there will be honor for you in front of your fellow dinner guests.

Lk 14:11 Ὅτι πάς ὁ υἱὸν ἐαυτῶν ταπείνωθηται, καὶ ὁ ταπεινῶν ἐαυτὸν ὑψωθήται.

11For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted."

Lk 14:12 Ἔλεγεν δὲ καὶ τῷ κεκληκτῷ αὐτῶν, Ὅταν ποιῆς ἀρίστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν, καὶ γένηται σοι ἀνταπόδομα.

12And he was also saying to the man who had invited him, "When you make a breakfast or dinner, do not call your friends, or your siblings or relatives or rich neighbors, lest they also invite you back in return, and that would be repayment for you.

Lk 14:13 Ἀλλ’ ὅταν ποιῆς δοχήν, κάλεσε πτωχοῦς, ἀναπήρους, χωλοὺς, τυφλοὺς·

13Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind;

Lk 14:14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

14and you will be blessed, because they do not have the means to repay you. For it will be repaid to you, you see, at the resurrection of the righteous."

263 145 149 The Greek verb κατέχω - katéchó, 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.

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The Parable of the Great Banquet

Lk 14:15 ¶ Κακούσας δὲ τις τῶν συνανακειμένων ταύτα ἐπεν αὐτῷ, Μακάριος, ὡς φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

15And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat dinner in the kingdom of God."

Lk 14:16 Ὁ δὲ ἐπεν αὐτῷ, Ἀνθρωπός τις ἐποίησεν δείπνον μέγα, καὶ ἐκάλεσεν πολλούς•

16And Jesus said to him, "A man held a great banquet, and invited many people.

Lk 14:17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπέν τοῖς κεκλημένοις, ἔρχεσθε, ὅτι ἡ ἡδονή ἐστιν πάντα.

17And at the hour of the banquet, he sent his slave out to tell those who were invited, 'Come, for everything is now ready.'

Lk 14:18 καὶ ἤρξαντο ἀπὸ μιᾶς παραίτεσθαι πάντες. ὁ πρῶτος ἐπεν αὐτῷ, Ἄγρων ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔξει με παρεκτημένον.

18And they all alike began to ask to be excused. The first one said to him, 'I have bought a field, and I urgently have to go out and see it. I ask you, consider me excused.'

Lk 14:19 καὶ έτερος ἐπεν, Ζεύγη βων ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαν αὐτά· ἐρωτῶ σε, ἔξει με παρεκτημένον.

19And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out. I ask you, consider me excused.'

Lk 14:20 καὶ έτερος ἐπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο ὦ δύναμα ἐλθεῖν.

20And another one said, 'I have married a wife, and for this reason I am not able to come.'

Lk 14:21 καὶ παραγενομένος ὁ δοῦλος ἐκείνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταύτα. Τότε ὁ ἄγγελος τοῦ ὀικοδομήτος ἐπεν τῷ δούλῳ αὐτοῦ, ἐξέλθει ταχέως εἰς τὰς πλατείας καὶ συνανακείμενοι καὶ κυρίῳ τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλούς καὶ τυφλούς εἰσάγαγε ὦδε.

21And when he came back, that slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town. And the poor, the crippled, the lame, the blind, lead them here.'

Lk 14:22 καὶ ἐπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

22And the slave said, 'Master, it has been done as you commanded, and still there is room.'

Lk 14:23 καὶ ἐπεν ὁ κύριος πρὸς τὸν δοῦλον, ἐξέλθει ἐφὶ τὰς ὄδος καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.

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 γάρ ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου. Πολλοὶ γὰρ εἰσίν κλητοὶ, ὡλίγοι δὲ ἐκλεκτοὶ.

24You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet! For many are called, but few are chosen.'

Jesus Qualifies the Crowds

Lk 14:25 ¶ Συνεπορεύοντο δὲ αὐτῷ ὡλίγοι πολλοί καὶ στραφεὶς εἶπεν πρὸς αὐτούς,

25And great crowds were going along with him, and he turned around, and said to them,
Lk 14:26 E\(\text{\textipa{\textae}}\)\(\text{\textipa{\textι}}\)\(\text{\textipa{\textvarepsilon}}\)\(\text{\textipa{\texttse}}\)\(\text{\textipa{\texti}}\)\(\text{\textipa{\textvarepsilon}}\)\(\text{\textipa{\texttse}}\)\(\text{\textipa{\textepsilon}}\)\(\text{\textipa{\textw}}\) \(\text{\textipa{\textepsilon}}\)\(\text{\textipa{\textto}}\)\(\text{\textipa{\texttau}}\)\(\text{\textipa{\textpi}}\)\(\text{\textipa{\texttse}}\)\(\text{\textipa{\textepsilon}}\)\(\text{\textipa{\texttse}}\)\(\text{\textipa{\textepsilon}}\) \(\text{\textipa{\texto}}\)\(\text{\textipa{\textth}}\)\(\text{\textipa{\textnu}}\)\(\text{\textipa{\texttse}}\)\(\text{\textipa{\textepsilon}}\)\(\text{\textipa{\texttse}}\)\(\text{\textipa{\textepsilon}}\), καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἄδελφους, καὶ τὰς ἄδελφας, ἐτί δὲ καὶ τὴν ἐαυτοῦ ψυχήν, οὐ δύναται μου μαθητής εἶναι.

269If someone is coming with me, and does not spurn his father, and mother, and wife, and children, and brothers, and sisters, and yes, even his own life, he cannot be my disciple.

Lk 14:27 Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὑπίως μου, οὐ δύναται εἶναι μου μαθητῆς.

27Any person that does not make up his cross and follow after me, cannot be my disciple.

Lk 14:28 Τίς γὰρ ἔμων, ὁ θέλων πῦργον οἰκοδομήσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἴ ἔχει τὰ εἰς ἀπαρτισμὸν;

28For who of you who wishes to build a tower, does not first sit down and count the cost, whether he has enough for completion?

Lk 14:29 Ἡμαὶ μὴποτε, θέντος αὐτοῦ θεμέλιον καὶ μὴ ἵσχοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἐξωθώτα ἐμπαιζοῦν αὐτῷ;

29It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him,

Lk 14:30 λέγοντες, ὅτι ὁ δότος ὁ ἀνθρώπος ἤξατο οἰκοδομεῖ, καὶ οὐκ ἵσχυεν ἐκτελέσαι.

30Saying, 'This fellow began to build, and was not able to finish.'

Lk 14:31 Η τὶς βασιλεὺς πορευόμενος συμβαλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύεται ἐν δυνασεῖ· ἀπαντήσας τῷ μετὰ εἰκοσιοί σελιδοῖς ἐρχομένῳ ἐπ' αὐτόν;

31Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand?

Lk 14:32 Ἐν δὲ μήγε, ἐπὶ πόρρῳ αὐτὸς ὄντος, προεβαινὼν ἀποστείλας ἔρωτὰς 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 Ὅστως οὖν πᾶς ἓμων δὲ οὐκ ἀποτάσσεται πᾶσιν τοῖς ἐαυτοῦ ὑπάρχουσι, οὐ δύναται μου εἶναι μαθητῆς.

34In 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 τὸ ἄλας· εὖ γὰρ ἄλας ἡμαῖς, ἐν τίνι ἀρτουρκηταί;

35Salt is a good thing; but if the salt becomes bland, what will it be spiced with?

Lk 14:35 Ἐὰν τίς ἔχῃ, οὐκ ἔχει εἰς κοπρινά εὐθυτικὸν ἕστιν· ἔξω βάλλουσαν αὐτῷ. Ὁ ἔχων ὁτα ἄκουειν ἄκουετο.

36For it is fit neither for the soil, nor for the manure pile;269 they throw it out. Whoever has ears to hear, hear."

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Chapter 15

The Parable of the Lost Sheep

Lk 15:1 Ὅσον δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί, ἀκούειν αὐτοῦ.
1And all the revenue agents and the sinners were coming up next to him, to listen to him.

Lk 15:2 Καὶ διεγόγυνον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι ὁ ὁδὸς ἁμαρτωλοῦ προσδέχεται, καὶ συνεσθίει αὐτῶς.
2And 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 ἀνθρωπος ἃς ύμων ἔχων ἕκατον πρόβατα, καὶ ἀπολέσας ἐν ἑς αὐτῶν, οὐ καταλείπει τὰ ἐνενήκοντα ἐνένεα ἐν τῇ ἑρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἐως εὐρή αὐτῷ;
4What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it?

Lk 15:5 Καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς ὅμους ἑαυτοῦ χαῖρων.
5And when he has found it, he places it on his shoulders, rejoicing.

Lk 15:6 Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός,
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 οὕτως χαρά ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἕν ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενήκοντα ἐνένεα δικαίων, οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.
7I tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin

Lk 15:8 ¶ Ἡ τίς γυνὴ δραχμὰς ἠχύουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπείτει λόχον, καὶ σαρώ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελέως ἐως ὅτου εὑρήσῃ;
8Or what woman having ten drachmas,270 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 εὐρὼσα συγκαλεῖται ταῖς φίλας καὶ ταῖς γείτονας, λέγουσα, Συγχάρητε μοι, ὅτι εὗρον τὴν δραχμὴν ἥν 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, χαρά γίνεται ἐνώπιον τῶν ἅγγελων τοῦ θεοῦ ἐπὶ ἕν 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 ἔχει δύο υἱοῖς.
11And he said, "A certain man had two sons.

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270 15:8 A drachma was worth about a day’s wage.

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Lk 15:12 καὶ ἐπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτὸς τὸν βίον.

12And the younger of them said to the father, 'Father, pay out to me the applicable share of the holdings.' So he divided to them the life savings.

Lk 15:13 Καὶ μετ’ οὐ πολλάς ἡμέρας συναγαγὼν ἀπαντᾷ ὁ νεώτερος γιὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεὶ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἄσωτος.

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 indolently.

Lk 15:14 Διαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἱσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἦρξατο ύποτερεῖσαι.

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 ἐκκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βοῶσιν 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 ἐπεθύμη κειμένα τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὑπὸ ἦσθιον οἱ χοίροι· καὶ οὐδεὶς ἐδίδον αὐτῷ.

16And he was craving to fill his belly with271 the carob pods272 that the swine were eating, and no one gave him any.

Lk 15:17 Εἰς ἄιαυτὸν δὲ ἐλθὼν εἶπεν, Πόσοι μίσθοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι.

17And when he came to himself,273 he was saying, 'How many hired men of my father's have more than enough food, and I am274 perishing with hunger.

Lk 15:18 ἀναστάς πορεύομαι πρὸς τὸν πατέρα μου, καὶ ἔρω αὐτῶ, Πάτερ, ἠμαρτον 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 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησον με ὡς ἕνα τῶν μισθῶν σου.

19and am no longer worthy to be called your son; make me as one of your hired men."

Lk 15:20 Καὶ ἀναστάς ἠλθεν πρὸς τὸν πατέρα αὐτοῦ. Ἐτι δὲ αὐτόν μακράν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ ὄραμαν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτὸν.

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 he ran out, flung his arms around him and kissed him.

271 15:16a txt γεμίσατι τὴν κοιλίαν αὐτοῦ ἀπὸ Α Ν Ρ Ο Τ Μ ἰταλ., ευρ., fr., lat. vg syr., π. corbo arm geo spy. Cyrel Ambrse Chrom Jer TR RP / γεμίσα τὴν κοιλίαν καὶ χορτασθήναι συμ W / χορτασθήναι εἰς ἘΠ F B D L R ἵππος ἐπροσαγαγαίαν copa eth (Cyr) Aug TH NA28 [B] / lac Φ 9 C E T. Some people think the NA28 reading is a harmonization to Lk 16:21. Some major translations that are usually based on the NA text follow the BYZ here instead, such as the NASB and the NIV.

272 15:16b Greek, κεράτιον, 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 an erroneous notion, based on folk etymological comparisons of the Greek for "hulk" 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. Lychophron, from 675 to 678, III BC. For further examples showing that "carob pod" was the meaning of the Greek word keratōn, see Aristotle, Polibius, 26, 1, 4, II BC; Dioscurides 1, 114, 1 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.

273 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."

274 15:17b txt λιμῷ Α Π Ρ Ο Τ Μ corop am TR / ὤδε λιμῷ D N R lat syr.,-p. cop arm geo / λιμῷ ὤδε Φ 9 F B L it, syr., ἐπροσαγαγαίαν NA28 / lac Φ 9 C E T
Lk 15:21 Εἶπεν δὲ αὐτῷ ὁ υἱός, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου.

21But the son said to him, 'Father, I have sinned against heaven, and before you, and am no longer worthy to be called your son.'

Lk 15:22 Εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· ἔξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

22But the father said to his servants, 'Bring out the best robe, and put a ring on his hand, and shoes to his feet, Lk 15:23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·

23 and bring the fattened calf, and slaughter it, and let us feast and celebrate;

Lk 15:24 ὥστε οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησαν· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἦρξαντο εὐφράλεσθαι.

24for this my son was dead and is alive again; and was lost, and has been found!' And they proceeded to celebrate.

Lk 15:25 Ὡν δὲ ὁ υἱός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἔρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας 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 ἕνα τῶν παιδῶν, ἐπυνθάνετο τί εἴη ταῦτα.

26And calling over one of the workboys, he was asking what it was all about.

Lk 15:27 Ὅ δέ εἶπεν αὐτῷ ὅτι ὁ ἀδελφὸς σου ἤκη· καὶ ἔθεσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα 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 Ὡργίαθε δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατήρ αὐτοῦ ἔξελθόν παρεκάλει αὐτόν.

28Then he was angry, and refused to go inside. So his father came out, pleading with him.

Lk 15:29 Ὅ δέ ἀποκριθεὶς εἶπεν τῷ πατρί, Ἰδοὺ τοσάτα ἤτη δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἐξώκας ἔριψον, 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 υἱός σου οὗτος ὁ καταφαγῶν σου τὸν βίον μετὰ πορνῶν ἠλθεν, ἔθεσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν.

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 δέ εἶπεν αὐτῷ, Τέκνων, οὐ πάντοτε μετ' ἔμοι εἶ, καὶ πάντα τὰ ἐμὰ σά 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 έδει· ὅτι ὁ ἀδελφὸς σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησαν· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.

32But to celebrate, and be cheered up, is only right; for this your brother was dead and is alive again; and was lost, and has been found!' "

Chapter 16

The Shrewd Money Manager

Lk 16:1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνθρωπὸς τις ἦν πλούσιος, ὃς ἔχειν οἰκονόμον· καὶ οὗτος διεξήλθη 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.

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Lk 16:2 Καὶ φωνῆσας αὐτὸν εἶπεν αὐτῷ, Τί τούτο ἀκούῳ περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν.

2 So 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 Ἐπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποίησα, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὐκ ἰσχύς, ἐπαίτειν αἰσχύνομαι.

3 And 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 ποίησα, ἵνα, ὅταν μετασταθὼς τῆς οἰκονομίας, δέξωνται με εἰς τοὺς οίκους αὐτῶν.

4 I 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 ἕνα ἕκαστον τῶν χρεωφειλητῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρῶτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;

5 And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'

Lk 16:6 Ο δὲ εἶπεν, Ἐκατὸν βάτους ἑλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράφον πεντήκοντα.

6 And 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 Ἐπείτα ἐτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἐκατόν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράφον ὑγιοῦντα.

7 'Then, to another one he said, 'And you, how much do you owe?' And he said, 'A hundred kors of wheat.' And he says to him, 'Take your bill and write "eighty."'

Lk 16:8 Καὶ ἐπήρεασεν ὁ κύριος τὸν οἰκονόμον τῆς ἄδικας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰώνος τούτου φρονιμώτεροι ὑπέρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἐαυτῶν εἰσίν.

8 And that manager 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 Κάγῳ ὑμῖν λέγω, Ποιῆσαι ἑαυτοῖς φίλους ἕκ τοῦ μαμωνᾶ τῆς ἄδικας, ἵνα, ὅταν ἐκλήπτητε, δέξωσαι ὑμᾶς εἰς τὰς αἰώνιους σκηνὰς.

9 And as for me, I say to you, make friends for yourselves by means of the undependable wealth, so that when it fails, they may welcome you into perpetual dwellings.

Lk 16:10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστιν, καὶ ὁ ἐν ἐλαχιστῳ ἄδικος καὶ ἐν πολλῷ ἄδικος ἐστιν.

10 The person who is faithful with little is also faithful with much, and the one who is undependable with little is also undependable with much.

Lk 16:11 Εἰ οὖν ἐν τῷ ἄδικῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τὶς ὑμῖν πιστεύει;

11 If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?

Lk 16:12 Καὶ εἰ ἐν τῷ ἄλλοτρῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμετέρον τὶς ὑμῖν δώσει;

12 And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?

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275 Lk 16:9 The Greek word “adikos” here is usually rendered “unrighteous, but can also mean “untrustworthy, undependable,” as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for “dependable, reliable.” The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἄδικας, which means “unrighteous, unreliable, fraudulent, false, untrustworthy.” When Jesus says “unrighteous Mammon,” he is saying something like “insecure security.” And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play 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.”

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Lk 16:13 Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ένα μισήσει, καὶ τὸν ἄτροψει· ἢ ἐνὸς ἄνθρωπος, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

13No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one and despise the other. You cannot serve both God and Wealth."

Lk 16:14 Ὁ Κονοῦν δὲ ταύτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξειμκτήριζον αὐτόν.

14Now the Pharisees also had been listening to all this and, being moneylovers, were sneering at him.

Lk 16:15 Καὶ ἐπένει αὐτοῖς, Ὑμεῖς ἔστε οἱ δικαιοῦντες ἐξαυτοῦ ἔνωσιν τῶν ἄνθρωπων, ὁ δὲ θεὸς γινώσκει τάς καρδίας ὑμῶν· ὅτι τὸ ἐν ἄνθρωποις υψηλὸν βέλτιον ἔνωσιν τοῦ θεοῦ.

15And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is highly esteemed among human beings, is detestable in God’s sight.

Lk 16:16 Ο νόμος καὶ οἱ προφήται ἔως Ἰωάννου ἀπὸ τότε ἦ λαβεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

16The law and the prophets were until John; from that time on the kingdom of God is being proclaimed, and everyone is pushing their way into it.

Lk 16:17 Εὐκοπώτερον δὲ ἔστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθέν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

17But it is easier for sky and earth to pass away, than for one serif of the law to fall.

Lk 16:18 Πάς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμών ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρός γαμών μοιχεύει.

18Anyone who dismisses his wife and marries another is committing adultery, and anyone who marries her who has been dismissed by a husband, is committing adultery.

The Rich Man and Lazarus

Lk 16:19 Ἄνθρωπος δὲ τις ἦ πλοῦσις, καὶ ἐνεδιούσκετο πορφύραν καὶ βύσσον, εὐφραίνομενος καθ' ἡμέραν λαμπρὸς.

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 Πτωχὸς δὲ τις ἦν ὁματίας Λάζαρος, ὃς ἐβεβήλη πρὸς τὸν πυλῶνα αὐτοῦ ἡλκυμένος.

20And there was a beggar, Lazarus by name, who was laid at his gate, covered with sores;

Lk 16:21 καὶ ἐπὶ πυθμαῖς χορτασθήναι ἀπὸ τοῦ πυθμάτων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κόνες ἐρχόμενοι ἀπελείαν τὰ ἐλκυ αὐτῶ.

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 πτωχὸν, καὶ ἀπενεκείθηναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβρααμ· ἀπέθανεν δὲ καὶ ὁ πλουσίος, καὶ ἔταφη.

22Now the beggar came to die, and was carried off by the angels to Abraham’s bosom. And the rich man also died, and was buried.

Lk 16:23 Καὶ ἐν τῷ 'Αδή ἐπάρας τοὺς ὑφαλμούς αὐτοῦ, ὑπάρχον ἐν βασάνωι, ὥστε τὸν Ἀβρααμ 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.

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276 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."

277 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.

278 16:23 Also in v. 22, εἰς τὸν κόλπον Αβρααμ "Abraham’s side." Compare John 13:23, where John’s place at the Passover meal was ἐν τῷ κόλπῳ τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."

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Chapter 17

A Brother Who Sins

Lk 17:1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς, Ἀνένδεκτὸν ἔστιν τοῦ μὴ ἔλθειν τὰ σκάνδαλα• οὐκ ἔδει δι’ οὗ ἔρχεται.

1And he said to his disciples, "It is not possible for there not to come things that cause people to fall. Nevertheless, woe to that person by whom such comes!

Lk 17:2 Λυσιτελεῖ αὐτῷ εἰ μύλος ὀνίκος περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδάλισθη ἕνα τῶν μικρῶν τούτων.

2It would be better for him if a mill stone is lying around his neck and he is thrown into the sea, than that he cause one of these little ones to fall.

Lk 17:3 Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἀμάρτῃ εἰς σὲ ὁ ἄδελφός σου, ἐπιτίμησον αὐτῷ• καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

3Watch yourselves. Now if your brother sins against you, rebuke him, and if he repents, forgive him.

Lk 17:4 Καὶ ἐὰν ἐπίτακς τῆς ἡμέρας ἀμάρτητε ἐις σὲ, καὶ ἐπίτακς τῆς ἡμέρας ἐπιστρέψῃ, λέγων, Μετανοῶ, ἄφες αὐτῷ.

4And if he sins against you seven times in a day, and seven times in a day returns, saying, 'I repent,' you must forgive him.

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Faith and Duty

Lk 17:5 ¶ Kai eipon ois apostoloi to kuriou, Pradeses himin pistin.

5And the apostles said to the Lord, "Give us more faith."

Lk 17:6 Eipev de o kurioc, Ei exeute pistin vos kokkon synapeswos, elegete ton the sakamyno tausth, Ekrivoththi, kai phuteuethi en ton thanasias kai upikouesen an umin.

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 Tis de exe umin douloin exoun arorionta oimaionta, ois eiselthoni ek tou agrou erei euthewos, Parabelton annapeswos.

7Now who of you having a servant plowing or tending the sheep, when he comes in from the field would immediately say, 'Come over here and recline'?

Lk 17:8 All' ouxi erei autw, Etoimaosin ti deipnhsou, kai periwmwmenos diakoini moi, eus fagw kai piw kai meta tausta fageisai kai piasai ou;

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 Mhe charin exe to doulo ekinei oti epoisen tis diatarchenthal; Oi dokws.

9He does not thank that servant, that he has done what he has been told does he? I think not.

Lk 17:10 Outws kai umes, oti poihsite pantata diatarchenthal umin, legete oti douloii xheioi esmen oti o xheileomai pioisai pepsikamamen.

10In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; for we have done what we are supposed to have done.'

Ten Healed of Leprosy

Lk 17:11 ¶ Kai egvento en to poroegonhai auton eis Ierousalhm, kai autow diherxeto dia meson Samareias kai Gallias.

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 Kai eiropchoymenou autou eis tina kwmhn, apenthenan autw deka leprio andres, ois esathan parrowthen.

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 Kai autoi iphan fohnn, legonntes, Iisos, epistata, elesthon himas.

13And they called out loudly, saying, "Jesus, Master, have pity on us!"

Lk 17:14 Kai idwv eipan autous, Poreuventhentes epideixate eautous tois iereusin. Kai egvento en to upagein autous, ekatharisthsan.

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.

but does turn to you seven times each day, saying, "I repent." Because really, that about describes our relationship with God, how many times he has to forgive us. And most of us don't even repent that many times a day, though we have need of it.

261 17:4b txt

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Lk 17:15 καὶ ἐξανείπον, ἵνα οἱ ὅτι Ἰαθή, ὑπεστρέφειν, μετὰ φωνῆς μεγάλης δοξάζον τὸν θεόν.

16And 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, εὐχαριστών αὐτῷ· καὶ αὐτὸς ἦν Ἐμαρέιτης.

17And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.

Lk 17:17 Ἀποκριθεῖς δὲ ὁ Ἰησοῦς εἶπεν, Ὁγεί; οἶδα ἐκάθεν ἐκάθεν; οἶδα ἐνέπαρκότες;

18So in response Jesus said, "Were there not ten cleansed? Where then are the other nine?"

Lk 17:18 Οὐχὶ εὐφράσθησαν ὑποστρέφοντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἅλλος γενόμενος οὗτος;

19Were none found to have come back to give glory to God, except this foreigner?"

Lk 17:19 Καὶ εἶπεν αὐτῷ, Ἀναστάς πορεύου· ἡ πίστις σου σέσωκέν σε.

20And 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 Ἡ εἰρήνη τῆς κόσμου ἐλθείς ἐν τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, ὅσον ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παραπτηρήσεως·

21And 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, but first it must suffer much at the hands of this generation and be rejected.

Lk 17:21 καὶ ἐρώτησαν ὑμῖν, ἢδειον ὥσε, ἢδειον ἐκεῖ. ἢδειον γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

22And people will say to you, 'Behold, here!' or 'Behold, there.' For behold, the kingdom of God is within you.

Lk 17:22 βλέποντας δὲ πρὸς τοὺς μαθητάς, Ἐλεύθερον ἔσται ὁ διὰ τῆς γενναίας ταύτης.

23And 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 ἔρισαν ὑμῖν, ἢδειον ὥσε, ἢδειον ἐκεῖ; μὴ ἀπέλθητε; μὴ διώξατε;

24And people will say to you, 'Behold, here!' or 'Behold, there!' Do not go, neither follow after them.

Lk 17:24 ᾿Οσπερ γάρ ἢ ἀστραπὴ ἢ ἀστράπτουσα ἐκ τῆς ὑπ’ οὐρανον εἰς τὴν ὑπ’ οὐρανον λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

25For 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 δεί αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενναίας ταύτης.

26But first it must suffer much at the hands of this generation and be rejected.

Lk 17:26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Ναὼς, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

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 17:27 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἢ ἠθην, ἐπινόην, ἡγόραζον, ἐπάλλουν, ἐφύτευον, φιλοδέουμον·

28It was the same also in the days of Lot. People were eating, drinking, buying, selling, planting, building,

Lk 17:28 ᾿Εν ἡμέρᾳ τῇ ἡμέρᾳ Λώτ ὢτον ἀπὸ Σοδόμων, ἔβρεθεν πῦρ καὶ θείαν ἀπ’ οὐρανον, καὶ ἀπόλουσεν ἄπαντας·

29but the day that Lot left Sodom, fire and sulphur rained down from heaven, and destroyed them all.

Lk 17:29 κατὰ ταῦτα ἔσται ἡ ἡμέρα τοῦ ἀνθρώπου ἀποκαλύπτηται.

30Along those lines will be the day in which the Son of Man is being revealed.

Lk 17:30 ᾿Εν ἤκεινῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ σκία, μὴ καταβάτω ἢ ἄραι αὐτόκατα τοῦ ἐν τῷ ἄγρῳ ὅμως μὴ ἐπιστρέφωτας εἰς τὰ ὁπίσω.

31In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around.

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Lk 17:32 Μνημονεύετε τῆς γυναικὸς Λώτ.
32Remember Lot's wife.
Lk 17:33 Ὁς ἔαν ζητήσῃ τὴν ψυχήν αὐτοῦ σῶσαι ἀπολέσει αὐτήν• καὶ ὃς ἔαν ἀπολέσῃ αὐτὴν ζωογονήσει αὐτήν.
33Whoever tries to save his life will lose it, and whoever loses it will keep it alive.
Lk 17:34 Λέγω υμῖν, ταύτη τῇ νυκτὶ ἐσονται δύο ἐπὶ κλίνης μίας εἰς παραληφθῆσαι, καὶ ὁ άτερος ἀφεθῆσαι.
34I tell you, in that night there will be two men on one couch; one will be taken, and the other left.
Lk 17:35 Δύο ἐσονται ἀλῆσουσα ἐπὶ τὸ αὐτὸ μία παραληφθῆσαι, καὶ ἡ ἐτέρα ἀφεθῆσαι.
35There will be two women together grinding grain; one will be taken, and the other left."
Lk 17:36 ²⁸²
Lk 17:37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὅ δὲ εἶπεν αὐτοῖς, Ὡσποῦ τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἄγετοί.
37And they in response are saying to him, "Where, Lord?" And he said to them, "Where the body is, there also the eagles²⁸³ will be gathered."

Chapter 18

The Parable of the Persistent Widow

Lk 18:1 Ἐλεγεν δὲ καὶ παραβολήν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἔκκακεῖν,
1Now he was also speaking a parable to them, to the end that they ought always to pray, and not to lose heart,
Lk 18:2 λέγων, Κριτὴς τῆς ἡν ἐν τινι πόλει, τὸν θεὸν μὴ φοβοῦμενος, καὶ ἀνθρωπὸν μὴ ἐντρεπόμενος•
2as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man.
Lk 18:3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησον με ἀπὸ τοῦ ἀντιδίκου μου.
3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'
Lk 18:4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταύτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, καὶ ἀνθρωπὸν οὐκ ἐντρέπομαι•
4And for some time he had refused, but after all this, he said to himself, 'Even if I don't fear God, and have no regard for man,
Lk 18:5 διὰ γε τὸ παρέχειν μοι κόπον τῆν χήραν ταύτην, ἐκδίκησον αὐτήν, ἵνα μὴ εἰς τέλος ἐρχόμενη ὑποπαίξῃ με.
5Just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.' "

²⁸² 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
²⁸³ ¹⁷:37 Greek: ὁ αετός - ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ὁ αετός is ἱέραξ - hiéraax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

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Lk 18:6 Εἶπεν δὲ ὁ κύριος, Ἀκοῦσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

6And the Lord said, "Listen to what the unjust kind of judge was saying.

Lk 18:7 ὃ δὲ θεός οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπὶ 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 υἱός τοῦ ἄνθρωπος ἔλθεν ἄρα εὐρήσει τὴν πίστιν ἐπί 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?"284

The Parable of the Pharisee and the Revenue Agent

Lk 18:9 Ἡ εὐθυγράμμωσιν ἄρτου ἐποίησεν ὁ πατὴρ τοῦ παιδίου, ἀλλ᾽ ἐποίησεν αὐτῷ ἀρτοῦ τοῦ ἁπαξλήματος τοῦ μικροῦ. Πλὴν ὁ πατὴρ ἔστημεν τὸν μικρὸν παῖς ἔστηκεν ἐπὶ τῇ ἀγορᾷ καὶ ἐλέησεν αὐτόν.

9And toward some who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable:

Lk 18:10 Καὶ εἶπεν οἱ δύο ἄνθρωποι τῷ δικαστῷ τὸ πάθος ἰδιών, ὁ δὲ προσέβλεξεν τὸν ἀρωτήτου, ὁ δὲ προσέβλεξεν τὸν παῖδος.

10Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent.

Lk 18:11 Καὶ εἶπεν οἱ δύο ἄνθρωποι τῷ δικαστῷ τὸ πάθος ἰδιών, ὁ δὲ προσέβλεξεν τὸν ἀρωτήτου, ὁ δὲ προσέβλεξεν τὸν παῖς.

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 Καὶ εἶπεν οἱ δύο ἄνθρωποι τῷ δικαστῷ τὸ πάθος ἰδιών, ὁ δὲ προσέβλεξεν τὸν παῖς.

12I fast twice a week, I tithe of everything I get.'

Lk 18:13 Καὶ εἶπεν οἱ δύο ἄνθρωποι τῷ δικαστῷ τὸ πάθος ἰδιών, ὁ δὲ προσέβλεξεν τὸν παῖς.

13But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating on his chest, saying, 'O God, be merciful to me, a sinner.'

Lk 18:14 Καὶ εἶπεν οἱ δύο ἄνθρωποι τῷ δικαστῷ τὸ πάθος ἰδιών, ὁ δὲ προσέβλεξεν τὸν παῖς.

14I tell you, this latter went down to his house justified, rather indeed than the former. For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

The Little Children and Jesus

Lk 18:15 Ἡ συνεώρησαν δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπηταῖοι ἤδοντες δὲ οἱ μαθηταὶ ἐπτέμησαν αὐτοῖς.

15And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they rebuked them.

Lk 18:16 ὁ δὲ ἦλπισεν προσκαλεσάμενος αὐτὰ ἐποίησεν, ἀφετε τὰ παιδία ἐρχομένου πρὸς ὑμᾶς, καὶ μὴ κωλύσετε αὐτὰ τῶν γὰρ τοιούτων ἐστίν ἡ βασιλεία τοῦ θεοῦ.

16But Jesus called them over to him and said, "Allow the children to come to me and stop preventing them, for of such is the kingdom of God.

Lk 18:17 Ἁμὴν λέγω ὑμῖν, δὲ ἔσται παῖς παῖς ὑμῖν καὶ τῇ βασιλείᾳ τοῦ θεοῦ ὡς παιδίον, ὃς μὴ χαίρεται εἰς αὐτὴν.

17Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it."285

284 18:8 "any at all" is from the Greek ἄρα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.

285 18:14 Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς - pās, which means "all" or "everyone." This is a general and plural subject.

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Lk 18:18 ¶ And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

18And when Jesus heard this, he said to him, "There is till one thing lacking: thy will be done, and mine will be done."

19And Peter said, "Behold, we have left house or parents or siblings or or children, for the sake of the kingdom of God."

20And he said to them, "Truly I say to you, there is no one who has left house or parents or siblings or or children, for the sake of the kingdom of God."

21And he said, "But he could not take so much as his own mother or sister or father, or parents or siblings or or children, for the sake of the kingdom of God."

22And he said to them, "Whoever has lost his life for my sake, shall find it again in this present time; and in the coming age, eternal life."

18:25 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
Jesus Again Predicts His Death

Lk 18:31 ¶ Then, as he was drawing near Jericho, a blind man was sitting by the road, begging.

Lk 18:32 When he heard the crowd going through, he was inquiring what this was all about.

Lk 18:33 And when he had come near, he saw, gave praise to God.

Lk 18:34 And Jesus said to him, "See again; your faith has saved you."

Lk 18:35 And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Lk 18:36 And they informed him that Jesus the Nazarene was passing by.

Lk 18:37 And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

Lk 18:35 ¶ And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging.

Lk 18:36 When he heard the crowd going through, he was inquiring what this was all about.

Lk 18:37 And he cried out, saying, "Jesus, son of David, have mercy on me!"

Lk 18:38 Then he turned and found rebuking him, that he should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"

Lk 18:39 And those leading the way were rebuking him, that he should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"

Lk 18:40 And after stopping, Jesus ordered that he be brought to him. And when he had come near, he questioned him.

Lk 18:41 Saying, "What do you want me to do for you?" And he said, "Lord, that I could see again."

Lk 18:42 And Jesus said to him, "See again; your faith has saved you."

Lk 18:43 And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

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287 18:42 Or, "your faith has healed you." As also in many other places in Luke.

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Chapter 19

Zacchaeus the Revenue Officer

Lk 19:1 Καὶ εἰσῆλθον διήρητο τῇ ἱεριχώ.

1And he entered, passing on through Jericho.

Lk 19:2 Καὶ ἴδον, ἀνὴρ ὄνοματι καλουμένος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλοῦσιος.

2And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer. And this man was rich.

Lk 19:3 Καὶ ἔξητε ἰδεῖν τὸν Ἰησοῦν τις ἐστίν, καὶ οὐκ ἴδυνατο ἀπὸ τοῦ ὄχλου, διότι ἦλθεν 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 προδραμῶν ἐμπροσθεν ἀνέβη ἐπὶ συκομωραίαν ἵνα ἴδῃ αὐτὸν ὁ ἐκείνης ἐμελλὼν διέρχεσθαι.

4And after running ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.

Lk 19:5 Καὶ ὡς ἤλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπεν πρὸς αὐτόν, Ἰακώβι, σπέτους κατάβητι; σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι.

5And when Jesus arrived to the place, he looked up and saw him, and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."

Lk 19:6 Καὶ σπέτους κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

6And he hurried down, and took him in gladly.

Lk 19:7 Καὶ ἰδόντες πάντες διεγόγυνον, λέγοντες ὅτι Παρὰ ἀμαρτωλῷ ἀνδρὶ 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, ἰδοὺ, τὰ ἡμίσι τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἶπεν τοῖς πτωχοῖς ταύταις ἡμεῖς ἐστίν, ὅτι ὁ Ἰησοῦς ἐστιν Χριστός ὁ Θεοῦ φίλος εἰς ἡμᾶς πέμψειν τὸν ἄνθρωπον ὑπὲρ ὑμᾶς κυρίῳ ζητῆσαι γιὰ ὑμᾶς.

8And Zacchaeus stood up, and said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold."

Lk 19:9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

9And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham."

Lk 19:10 Ἡλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ ὠσαι τὸ ἀπολλωλός.

10For the Son of Man came to seek and to save that which was lost."

The Parable of the Ten Servants

Lk 19:11 ¶ Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἔγχυς αὐτὸν εἶναι ἱερουσαλήμ, καὶ δοκεῖν αὐτοῖς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.

11And as they were listening to these things, he included and spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly.

Lk 19:12 Εἶπεν όμως Ἄνθρωπος τις εὐγενής ἐπορεύθη εἰς χώραν μακράν, λαβόντα ἑαυτῷ βασιλείαν, καὶ ὑποτρέψατε.

12He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return.

288 19:8 Some translators interpret ἵστημι here as "stopped," seeing the situation as the grumblers grumbling while Zacchaeus and Jesus were still in their presence. So then Zacchaeus would have stopped and said the things he said in response to those complaining. I do not see it that way. I think that Jesus and Zacchaeus had already gone into Zack's house and were reclined, when Zack stood up to say what he says in verse eight. I could be wrong.

289 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 ἄπολωλός, 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.
290 Lk 19:13 Kaléásaς δὲ δέκα δούλους ἐαυτοῦ, ἐδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτοὺς, Πραγματεύοον έως ἔρχομαι.

13Now after calling ten of his servants, he had given them ten minas,290 and said to them, 'Do business until I return.'

Lk 19:14 Οἱ δὲ πολίται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβεῖαι ὅπιος αὐτοῦ, λέγοντες, Οὕ θέλομεν τοῦτον βασιλέυσαι ἐφ' ἡμᾶς.

14But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

Lk 19:15 Καὶ ἐγένετο έν τῷ ἐπανελθεῖν αὐτοῦ λαβώντα τὴν βασιλείαν, καὶ εἶπεν φωνηθήναι αὐτῷ τοὺς δούλους τούτους, οἷς ἐδωκεν τὸ ἀργύριον, ἵνα γνῷ τίς τι διεπραγματεύσατο.

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 each had earned.

Lk 19:16 Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κῦριε, ἥ μνᾶ σου προσειράσατο δέκα μνᾶς.

16So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

Lk 19:17 Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε, ὅτι ἐν ἑλαχιστῷ πιστῶ στός ἐγένος, ἵσθι εξουσιάν 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 ἠλθὲν ὁ δεύτερος, λέγων, Κῦριε, ἥ μνᾶ σου ἐποίησεν πέντε μνᾶς.

18And the second one came, saying, 'Lord, your mina has become five minas.'

Lk 19:19 Εἶπεν δὲ καὶ τούτῳ, Καὶ ὑ γίνου ἐπάνω πέντε πόλεων.

19So he said to that one, 'And you, you shall be over five cities.'

Lk 19:20 Καὶ ἄτερος ἠλθὲν, λέγων, Κῦριε, ἰδοὺ, ἥ μνᾶ σου, ἵνα ἐχὼ ἀποκείμενην ἐν σουδαρίῳ•

20And the other one291 came, saying, 'Lord, here is your mina, which I have been keeping laid away in a napkin.

Lk 19:21 ἐφοβοῦμην γάρ σε, ὅτι ἄνθρωπος αὐστηρός εἶ· αἴρεις δ ὅ ποι ἥθης, καὶ θερίζεις δ ὅ ἐσπειράς.

21For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.'

Lk 19:22 Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινώ σε, πονηρὲ δοῦλε. Ἡδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων δ ὅ ὅ ἥθης, καὶ θερίζων δ ὅ ἐσπειράς•

22And says to him, 'By your own mouth I judge you, you wicked servant. You knew, did you, that I am a demanding man, collecting what I did not deposit, and reaping what I did not sow?'

Lk 19:23 καὶ διὰ τι ὅ ποι ἑδωκας τὸ ἀργύριον μου ἐπὶ τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τῶ τῶ ἐπεραξα αὐτῶ•

23Why then did you not put my money in the bank, and I having returned would collect it with interest?'

Lk 19:24 Καὶ τοῖς παρεστῶσιν εἶπεν, Ἀριστε ἡ αὐτοῦ τὴν μνᾶν, καὶ δότε τῶ τῶ δέκα μνᾶς ἔχοντι.

24And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

291 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.

291 19:20 Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talants of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas." Note also that the "western text" omits v. 25.

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Lk 19:25 Kai εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.
25And they said to him, 'Lord, he has ten minas!'
Lk 19:26 Λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ δὲ ἔχει ἄρθρησται ἀπ’ αὐτοῦ.
26Indeed I tell you, to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him.
Lk 19:27 Πάντας τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεύσαι ἐπ’ αὐτούς, ἀγάγετε ἅδε, καὶ κατασφάξατε ἐμπροσθέν μου.
27But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me." 

The Triumphant Entry

Lk 19:28 Ὁ Καὶ εἶπον ταῦτα, ἐπορεύετο ἐμπροσθέν, ἀναβαίνων εἰς Ἰεροσόλυμα.
28And having said these things, he was pressing his way onward, going up to Jerusalem.
Lk 19:29 Ὁ Καὶ ἐγένετο ὡς ἤγιοσεν εἰς Βηθσαϊᾷ καὶ Βηθανίᾳ πρὸς τὸ δρόσο τὸ καλούμενον Ἑλαιῶν, ἀπεστειλέν δύο τῶν μαθητῶν αὐτοῦ,
29And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples,
Lk 19:30 εἰπὼν, Ὑπάγετε εἰς τὴν κατανάντι κώμην· ἐν δὲ εἰςπορεύμονες εὐρήσετε πῶλον δεδεμένον, ἐφ’ ὅν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λόσαντες αὐτὸν ἀγάγετε.
30saying, "Go into the village ahead of you, in which as you are entering you will find a colt293 tethered, upon which no one has ever yet sat. Untie it and bring it.
Lk 19:31 Καὶ εὰν τις ὑμᾶς ἔρωτι, Διὰ τὸ λύσετε; αὐτῶς ἐρείται αὐτῷ ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.
31And if someone asks you, 'Why are you untying it,' say to them, 'The Lord needs it.'
Lk 19:32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς,
32And when the ones who were sent went, they found things just as he had told them.
Lk 19:33 Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύσετε τὸν πῶλον;
33And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"
Lk 19:34 Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρείαν ἔχει.
34And they said, "The Lord needs it."
Lk 19:35 Καὶ ἤγαγον αὐτῶν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρήσαντες ἑαυτῶν τὰ ἁματία ἐπὶ τὸν πῶλον, ἐπεβίβασαν 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, ὑπεστρώνουν τὰ ἁματία αὐτῶν ἐν τῇ ὁδῷ.
36And as he was proceeding along, people were spreading their cloaks in the road beneath.
Lk 19:37 Ἔγγιξοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ἄτομο τῶν Ἑλαιῶν, ἤρξαντο ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεόν φωνῇ μεγάλῃ, περὶ πάσαν ῥήματος ὄν εἶδον δυνάμεων,
37And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen.
Lk 19:38 λέγοντες, Ἡ Εὐλογημένος ὁ ἔρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου· εἰρήνη ἐν οἴκῳ, καὶ δόξα ἐν ὕψιστος.
38They were saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest!"

292 Lk 19:26 ἡσὺς TR RP // ἡσὸς B L it Χ syr Vg; δίκον TR RP // δίκον Κ L it. 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.
293 Lk 19:30 ψαλλός, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

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Lk 19:39 § Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

39 And some Pharisees in the crowd said to him, "Teacher, rebuke your disciples!"

Lk 19:40 Καὶ ἀποκρίθηκες εἶπεν αὐτοῖς, Λέγω ὑμῖν ὅτι ἐὰν ὦτοι σωπῆσατε, οἱ λίθοι κεκράζονται.

40 And he in answer said to them, "I tell you, if these go silent, the stones will cry out."

Lk 19:41 § Καὶ ὡς ἦγιοσεν, ἰδὼν τὴν πόλιν, ἐκλάουσεν ἐπ’ αὐτῇ,

41 And as he drew near and saw the city, he wept over it,

Lk 19:42 λέγων ὃτι Εἴ ἔγνως καὶ σό, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτη, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὑφαλμῶν σου.

42 saying, "If you, yes ironically you, had only known what would bring about your peace on this your day! But now it is hidden from your eyes.

Lk 19:43 ὅτι ἤξοντιν ἡμέραι ἐπί σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σου, καὶ περικυκλώσουσίν σε, καὶ συνέξουσιν σε πάντοθεν,

43 For the days will come upon you that your enemies will throw a palisade up against you, and encircle you, and press in on you from every side,

Lk 19:44 καὶ ἔδαφουσιν σε καὶ τά τέκνα σου ἐν σοι, καὶ οὐκ ἀφήσουσιν ἐν σοι λίθον ἐπὶ λίθῳ· άνθ' ὄν ὄν ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

44 and throw you to the ground, you and your children within you, and there will not be left within you a stone upon a stone, in retribution for the fact you did not recognize the time of your gracious visitation.

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JesusClears the Temple

Lk 19:45 ¶ And when he entered the temple, he proceeded to drive out those who were buying and selling in it.301
Lk 19:46 λέγων αὐτοῖς, Γέγραπται, ὦ οἶκός μου οίκος προσευχῆς ἔστιν• όμεις δὲ αὐτὸν ἐποίησατε σπήλαιον λῃστῶν.

46telling them, "It is written, 'My house is a house of prayer,' but you have made it a haunt of bandits."303

Lk 19:47 Καὶ ἂν διδάσκων τὸ καθ' ἠμέραν ἐν τῷ ἱερῷ• οἱ δὲ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐξήτουν αὐτὸν ἀπολέσαι, 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 ποιήσωσιν, ὁ λαὸς γὰρ ἂπας ἔξεκρέματο αὐτοῦ ἀκούσων.

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 ἑκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζόμενον, ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς τὸν τοῖς πρεσβυτέροις.

1And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the priests and Torah scholars and elders came up.
Lk 20:2 καὶ εἶπον πρὸς αὐτόν, λέγοντες, Ἐπὶ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ τάτα ποιεῖς, ἢ τίς ἐστίν ὁ δοῦς σοὶ 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 Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσατε ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἰπατε τοις•

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;

4'John's baptism, was it from heaven, or from human beings?"
Lk 20:5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες δι' ἐαν εἶπομεν, ἢ οὐ, ἐξ οὖν, ὑπερανεί, Διὰ τι οὐκ ἐπιστεύσατε αὐτοῦ;

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 εἶπομεν, ἢ οὐ, ἀνθρώπων, πάς ὁ λαὸς καταλιθάσει ἡμᾶς• πεπεισμένος γὰρ ἐστιν Ἰωάννην προφήτην εἶναι.

6But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet."
Lk 20:7 Καὶ ἀπέκριθησαν μὴ εἰδέναι πόθεν.

7And they professed not to know where it was from.

301 19:45 txt τους πωλουντας in autw και αγοραζοντας A E R W 3 latt syr(3,5.p)3111 TR RP // τους πωλουντας en autw και αγοραζοντας και τας τραπεζας των κολυβιστων εξηκεν δαι τας καθεδρας D // τους πωλουντας και τους αγοραζοντας // τους πωλουντας και αγοραζοντας N // τους πωλουντας N B L syr@al cop geo TH NA28 (//) lac ψ 57 P Q T
302 19:46α Isaiah 56:7
303 19:46β Jeremiah 7:11
The Parable of the Tenants

Lk 20:8 Καὶ ὁ Ἱσσοῦς εἶπεν αὐτοῖς, ὦδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

“And Jesus said to them, "Neither am I telling you by what authority I do these things."

Lk 20:9 Ἡρέσατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην: "Ἀνθρωπος ἐφύτευσεν ἀμπελώνα, καὶ ἐξέδωκεν αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνοις ἰκανοῖς;"

"And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time.

Lk 20:10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἁμπελώνος δῶσιν αὐτῶ. Οἱ δὲ γεωργοί δεῖραντες αὐτὸν ἐξαπέστειλαν κενόν.

"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 πέμψαι ἐτερον δοῦλον· οἱ δὲ κάκειν δεῖραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

"And he proceeded to send a another servant; and that one also, after beating and insulting him, they sent away empty-handed.

Lk 20:12 Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἔξεβαλον.

"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 ἁμπελώνος, Τί ποιήσω; Πέμψω τὸν υἱὸν μου τὸν ἀγαπητὸν· ᾧς τοῦτον ἰδόντες ἐντραπήσονται.

"And he said to the owner of the vineyard, 'What should I do? I will send my beloved son; maybe when they see him, they will have respect.'

Lk 20:14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διέλυσαν πρὸς ἑαυτούς, λέγοντες, Οὐτὸς ἔστιν ὁ κληρονόμος· δεῦτε, ἀποκτείναμεν αὐτὸν ἵνα ἠμῶν γένηται ἡ κληρονομία.

"But when they saw him, the tenants discussed it among themselves, saying, 'This is the heir. Come, let us kill him, so that the inheritance will be ours.'

Lk 20:15 Καὶ ἐκβαλόντες αὐτὸν ἤξω τοῦ ἁμπελώνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἁμπελώνος;

"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 ἁμπελώνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο.

"He will come, and he will kill those tenants, and he will give the vineyard to others." And those who heard this said, "May it never be!"

Lk 20:17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἔστιν τὸ γεγαμμένον τοῦτο, Λίθον ὃν ἀπεδόκιμασαν οἱ οἰκοδομοῦντες, οὗτος ἔγενεν εἰς κεφαλὴν γυναῖς;

"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 Πάς ὁ πεῖν ἐπὶ ἐκείνον τὸν λίθον συνθλασθῆσαι· ἐφ᾽ ὅν δ᾽ ἂν πέση, λικμῆσει αὐτῶν.

"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 ἄρχοντες καὶ οἱ γραμματεῖς ἐπιβαλέει ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὑπερασπιστῇ καὶ ἔφθασαν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταῦτην εἶπεν.

"And at that time, the high priests and the Torah scholars wanted to lay their hands on him, yet they were afraid. For they knew that he had spoken this parable in reference to them."

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Paying the Tribute Tax to Caesar

Lk 20:20 Kai παρατηρήσαντες ἀπέστελαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶπα, ἵνα ἐπιλάβωνται ἑαυτοῦ λόγον, εἰς τὸ παραδοῦναι ἑαυτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ήγεμόνος.

20And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, so that they could hand him over to the jurisdiction and authority of the governor. Lk 20:21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἴδαμεν δὲ ὅτι ὅρθως λέγεις καὶ διδάσκεις• καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀλήθειας τὴν ὅδον τοῦ θεοῦ διδάσκεις.

21And they questioned him as follows: Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God. Lk 20:22 Ἐξεστιν ἡμῖν Καίσαρι φόρον δούναι, ἢ ὅ; 22Is it permissible for us to pay the tribute tax to Caesar, or not?"

Lk 20:23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς, Τί με πειράζετε; 23But he perceived their trickery, and said to them, "Why are you testing me?"

Lk 20:24 Ἐπιδειξάτε μοι διναρίου τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.

24Show me a denarius. Whose image does it bear, and whose inscription?" So in answer they said, "Caesar's." Lk 20:25 Ὅ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 25And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."

Lk 20:26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἔστησαν. 26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

Lk 20:27 ¶ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, 27Then some of the Sadducees approached (they declare in opposition, that there is no resurrection), and they questioned him

Lk 20:28 λέγοντες, Διδάσκαλε, Μωσῆς ἐγραφεῖν ἡμῖν, Ἐὰν τίνος ἄδελφος ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνός ἀποθάνη, Ἰδία λέθη ὁ ἄδελφος αὐτοῦ τὴν γυναίκα, καὶ ἕκαστοι ἔστησαν τῷ ἄδελφῳ αὐτοῦ. 28as follows: "Teacher, Moses wrote for us, 'If a man’s brother dies having a wife, and that deceased

has no heir, then his brother, the surviving heir, is to marry the deceased’s wife, and raise up children for his brother.'

Lk 20:29 Ἐπτὰ οὖν ἄδελφοι ἤραν• καὶ ὁ πρῶτος λαβὼν γυναίκα, ἀπέθανεν ἀτεκνός• 29Well, there were seven brothers. And the first one, who had taken a wife, died childless.

306 20:22 The Greek word translated “tribute” is φόρος. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is cap. Thus, this tax was a per capita tax, or a capitation. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an income tax. Every head had to cough up the same amount. Black’s Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called ‘tributum,’ by which taxes on persons are distinguished from taxes on merchandise, called ‘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.

307 20:23 Λατ ἄνω τοι μὲ πειράζετε Α D E N P W 3 lat syr TR RP Σ ἄνω τοι μὲ πειράζετε υποκρίται Σ Α ἄνω τοι Κ B L 0266v 908 026v Τε cop arm TH NA28 {f} lac V 93 Q T

308 20:28 Deuteronomy 25:5; Genesis 38:8
Lk 20:30 καὶ ἔλαβεν ὁ δεύτερος τῆς γυναῖκας καὶ οὗτος ἀπέθανεν ἀτεκνός.
30 And the second one took the woman, and this man died childless.

Lk 20:31 Καὶ ὁ τρίτος ἔλαβεν αὐτήν ὡσαύτως. Ὡσαύτως δὲ καὶ οἱ ἔπτα· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.
31 And the third one took her in the same way. And in fact all seven in the same way left behind no child, and died.

Lk 20:32 Ὑστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή.
32 And last of all, the woman also died.

Lk 20:33 Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; ὃ γὰρ ἔπτα ἔσχον αὐτήν γυναῖκα.
33 So in the resurrection, whose wife is she going to be? For all seven had her as wife.

Lk 20:34 Καὶ ἀποκρίθηκες εἶπεν αὐτοῖς ὁ Ἰησοῦς. Ὁ γὰρ τοῦ αἰῶνος τοῦτον γαμούσιν καὶ ἐκγαμάζονται·
34 And in answer Jesus said to them, "The children of this age marry and are given in marriage;

Lk 20:35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμούσιν οὔτε ἐκγαμάζονται·
35 but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage,

Lk 20:36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἵσαγγελοι γὰρ εἰσίν, καὶ οὐκ εἰσίν τοῦ θεοῦ, τῆς ἀναστάσεως οὐκ ὄντες.
36 nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.

Lk 20:37 Ὅτι δὲ ἐγείρονται οἱ νεκροφόροι, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει, Κύριον τὸν θεόν Ἄραβαμ καὶ τὸν θεόν Ἰσαάκ καὶ τὸν θεόν Ἰακώβ.
37 But 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 ἐστίν νεκρῶν, ἀλλὰ ζῶντων· οἶνος γὰρ αὐτῷ ζώσαν.
38 Now God is not the God of dead people, but of living, for to him all of those are alive.

Lk 20:39 Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλὸς εἶπας.
39 And one of the Torah scholars said in response, "Teacher, well said."

Whose Son Is the Messiah

Lk 20:40 Όκεντι δὲ ἐπομένων ἐπέρωταν αὐτόν οὖδεν.
40 No longer then did any of them dare to question him.

Lk 20:41 Ἐπεξῆγεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν Δαυίδ εἶναι; οὐκ ἂν ἐκεῖνος τῆς ζωῆς τῶν ἡλικίων τοῦ παιδικοῦ τετελουμένου.
41 So he said in reference to them, "How do they maintain the Messiah to be the son of David?

Lk 20:42 Καὶ αὐτὸς Δαυίδ λέγει ἐν βιβλίῳ τὰς ψαλμοὺς, Ἐπεξῆγεν δὲ οὗτος τῷ κυρίῳ μου, Κάθου ἐκ δεξίων μου,
42 You see David himself says in the scroll of the Psalms, "Yahweh" said to my Lord: "Sit at my right hand

Lk 20:43 ἔλαβεν αὐτὸς τὸ βασιλείον, ὑποποδίων τῶν ποδῶν σου.
43 until such time I make your enemies a footstool for your feet." 411

Lk 20:44 Δαυίδ οὖν κύριον αὐτόν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστίν;
44 So, David calls him Lord. How then is he his son?"

309 20:30 ΤΤ καὶ ἐλαβεν ο δευτερος την γυναικα και ουτος απεθανεν άτεκνος Α Ε Ρ W 3 lat syr(5) (copbom) TR RP ƙ κα η ε----

310 20:42 Ἐπεξῆγεν κύριος τῷ κυρίῳ, "Τὸν Κύριον τῆς ζωῆς τῶν ἡλικίων τοῦ παιδικοῦ τετελουμένου τῶν ποδῶν σου."

311 20:43 Psalm 110:1
Jesus Denounces the Torah Scholars

Lk 20:45 ¶ 'Akoúousas de panta toú laoú, eípe tois maðhtais autóú,
45And with the entire crowd listening, he said to his disciples,
Lk 20:46 Prosecheste apó tòwn gramidatéoun tòwn thelóntovn periptatexen én stoílaix, kai filoiluntovn áspasmoucí én taíx agorákis, kai prwotokathéria én taíx synagwagáis, kai prwtoklíasas én tois deípnois•
46Beware 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 oí katexathousin tás oikíás tón khrwón, kai profoíasei mukepra proseúxontai. Oútoí lóbontai perissósteroi kíriá.
47they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation.'

Chapter 21

The Widow’s Offering

Lk 21:1 Αναβλέψας de eídein tóus bálloantaç ta dúra autón eíç to yakofoylákion plousíous•
1And when he looked up, he saw rich people putting their gifts into the donation chest.
Lk 21:2 eídein de tina kai chíras penvikráv bállousen ékei dúo lepía,t
2Then he saw also a penniless widow dropping there two lepta,312
Lk 21:3 kai eípe, 'Alhëdos légo úmíν óti h chíra h pteuchí autí pleión pántwv eβalevn•
3and he said, "Truly I tell you, this poor widow has put in more than all the rest.
Lk 21:4 ápantèstai gar óstoi ek tou periosseúntos autón eβalén eis ta dúra tou theou autí de ek tou ústérmátos autíç ápanta ton bíon ón eíçen eβalén.
4For they all donated into God's offerings from the extra they had, but she out of her lack put in all she had to live on."

Signs of the Times

Lk 21:5 ¶ Ká toivon leígonów peri tou ierou, óti líthois kaloiç kai anástimassin kekósmítai, eípe,
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 Táuta de theoreitéte, eléuonontai hèmerai en aìs oúk aféthethai lìthos épi lìthoú, ócs ou kalutheíthai.
6These 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 Êpírwtíassan de autón, leígonetes, Dídaskalía, póte oún táuta ēståi; Ká ti to sphemión òtan melílì táuta génosba;
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 O de eípe, Blépete mì plañhíthe• pollói gar eléusontai épi tòv onómati mou, leígonetes óti 'Egò eòm• kai, O kaiìros õggikèn, mì oún poreuvúthe ópísw autón.
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 therefore.
Lk 21:9 Òtavn de akouóste polémuos kai akatastasias, mì ptoóthíthe• deì gar táuta genèshai prwtov, álì oúk eútheta to télos.
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."

312 21:2 Two small, thin copper coins, totaling about one fourth of one cent.

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Lk 21:10 ¶ Tóte éleghen autóis, Ἐγερθῆσεται ἔθνος ἐπὶ 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 καὶ μέγα λόγοι καὶ λύμα καὶ λυμαί ξόναι, φοβήτρα τε καὶ σημεία ἀπ’ οὐρανοῦ μεγάλα ἔσται.
11and there will be mega-ques, and famines and epidemics in various places, and frightful and
awesome signs from heaven.
Lk 21:12 Ὑπὸ τῶν πάντων ἐπιβαλοῦσιν ἑρ’ ὡς τὰς χεῖρας αὐτῶν, καὶ διώκουσιν, παραδιδόντες εἰς συναγωγὰς
καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλείας καὶ ἥγεμονας, ἐνέκειν τὸν ὀνόματός 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 ἀποβησάτε ἐπὶ ὑμῖν εἰς μαρτύριον.
13but it will work out for you to be a testimony.
Lk 21:14 Θέσθη σὺν τὰς καρδίας ὑμῶν μὴ προμελετάν ἀπολογηθήναι•
14Put it in your hearts therefore, not to be practicing how to answer in defense; Lk
21:15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἵνα δυνηθοῦσιν ἀντειπεῖν οὐδὲ ἀντιστήναι πάντες οἱ ἀντικειμένοι 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 Ἡρ αἱ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν, καὶ θανατώσουσιν ἐξ ὑμῶν.
16But you will also be turned in by parents and relatives and friends and siblings, and they will put some
of you to death.
Lk 21:17 καὶ ἔσεσθαι μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
17And indeed you will be hated by everyone because of my name.
Lk 21:18 καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν, καὶ θανατώσουσιν ἐξ ὑμῶν.
18Yet not a hair of your head will perish:
Lk 21:19 ἐν τῇ ὑπομονῇ ὑμῶν κτῆσασθε τὰς ψυχὰς ὑμῶν.
19by your enduring, you shall gain your lives. 313
313 Lk 21:19 κτήσασθε (Κ Λ Ρ Δ 047 131 1071 κτήσασθαι) Δ E G H K M X Γ Λ Π Ψ 063 2 69 118 157 180 205 565 (579 κτίσασθαι) 597 700 788 828® 892 1006 1009 1010 1071 1079 1216 1230 1241 1242 1243 1292 1342 1344 1365 1424 1450 1505 1546 1646 2148 2174 2882 2882· Lect it.1 Origen Apostolic Constitutions Gregory-Nysa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR HF RP NA27 [C] / κτήσασθαι (A 13 828κ κτήσασθαι) B Θ Ω F11 1 33 124 346 1195 (1253 κτίσασθαι) ita,c.e,f,h,l,q,p,r,s vg syr c,s,p,h (pal) copsa,bop arm eth geo slav Jerome Augustine WH Weiss Trg NA25 / σοφετε (εὐαυτοῦς for ἡγικεν ἡ ἐρήμωσις αὐτῆς) Marcion acc to Tertullian / lac p55 p57 c f n p q t 28. The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτήσασθαι - κτίσασθαι 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 ita. And the apparatuses show f3 in support of κτήσασθαι, yet manuscript 1 itself, after which the whole family is named, supports κτίσασθαι.
21:19
314 Lk 21:20 Ἡρ αἰς κυκλομενήν ὑπὸ στρατοπέδων τὴν ἱερουσαλήμ, τότε γνώτε ὅτι ἡγικεν ἡ ἐρήμωσις αὐτῆς.
20But when you see Jerusalem surrounded by armies, then you will know314 that her desolation is near.
314 Lk 21:20 The Greek word for "know" here, γνώσουκα, is in the form of γνώρε, 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."
Lk 21:21 Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her.

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 ‘Or he will send his angel in front of you, who will lead you into all the nations; and Jerusalem will be saved, for it will be a comforts. Here, for example, it can reveal fore, we must say in v. 22 about the, and do it in reliance on the anointing as helper words came to be us (KJV) 316 Great Tribulation, that those are “days” of tribulation, not the only ones.

Great Tribulation, that those are “days” of tribulation, not the only ones. God’s people no doubt believed that these prophecies had been fulfilled during th partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfil whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these propheci one of the translation issues most revealing of the translators’ doctrinal precon.

saying “the days” or “the time,” and others saying “days,” or “a time.” This question regarding the Greek definite article i this, 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.

316 21:23a text ev τοι λαως (KJV) τοι λαως: Α Β, Κ, Δ, Κ, Μ, Π Ψ Φ Τ Σ 33 157 579 892 1241 2542 lat SBL TH NA 28. Sahidic & Bohairic: “for this people.” Often too much is made of the Greek preposition ev, 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.

317 21:23b Or, “upon the earth"
Lk 21:31 Οὕτως καὶ ύμείς, ὅταν ἰδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἔγγος ἐστιν ἡ βασιλεία τοῦ θεοῦ.

31So also you, when you see these things taking place, you know that the kingdom of God is near.

Lk 21:32 Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἣς ἂν πάντα γένηται.

32Truly I tell you: this age will by no means pass away until this all has taken place.

Lk 21:33 Ὁ οἴκονας καὶ ἡ γῆ παρελθόνταν, οὐ δὲ λόγους οὐ μὴ παρέλθουσιν.

33Sky and earth will pass away, but my words will certainly not pass away.

Lk 21:34 ¶ Προσέχετε δὲ ἐαυτοῖς, μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραίπαλη καὶ μέθῃ καὶ μεριμναῖς βιωτικαῖς, καὶ αἰφνιδίως ἐφ’ ὑμᾶς ἐπιστῆ ἡ ἡμέρα ἐκείνην•

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

Lk 21:35 ὥς παγίς γὰρ ἐπελεύσεται ἐπί πάντας τοὺς καθημένους ἐπὶ πρὸςῶπον πᾶσας τῆς γῆς.

35like a trap. For it will come upon everyone who lives over the face of the whole earth.

Lk 21:36 Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆτε ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

36So you must be watchful at all times, praying that you might be considered worthy to escape all these things about to come to pass, and to stand before the Son of Man."

Lk 21:37 ¶ Ἡν δὲ τὰς ἡμέρας ἐν τῷ ιερῷ διδάσκον• τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαίων.

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 ο λαὸς ὡρθριζει πρὸς αὐτὸν ἐν τῷ ιερῷ 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 Ἡγησίζετε δὲ ἡ ἐορτὴ τῶν ἀζύμων, ἡ λεγομένη Πάσχα.

1And the Festival of Unleavened Bread, called Passover, was approaching,

Lk 22:2 Καὶ ἦταν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλλωσιν αὐτῶν• ἐφοβοῦντο γὰρ τὸν λαὸν.

2and the chief priests and the Torah scholars were still yet looking to put him to death, because they were still yet fearing the people.320

Lk 22:3 ¶ Εἰσῆλθεν δὲ Σατανᾶς εἰς ᾿Ιουδαν τὸν ἐπικαλούμενον ᾿Ισκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve.

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318 21:34 Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metonymous meaning, as is also the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.

319 21:36 τὸ καταξιωθῆτε Α C D E F G H K M N R S U Y Γ Δ Θ Λ Π Ω

320 22:2 This verse makes no sense unless you take into consideration the imperfect aspect of the Greek verbs for 'trying' and 'fearing.' Imperfect here means just that: incomplete and ongoing action. They had been trying to kill him already since Luke 19:47-48, and 20:19. The reason they still had not accomplished killing him, was because they were STILL YET fearing the people. So if someone tells you that the aspect (continuous vs. punctiliar) of N.T. Greek verbs is unimportant, don't believe them, no matter how big a name they are. Those big names are the ones who came up with the nonsensical mainstream rendering, as follows: "And the chief priests and the scribes were seeking how to kill him, for they feared the people." This makes it sound like the reason they wanted to kill Jesus was that they were afraid of the people. But that is not the case. The exact opposite is true: their fear of the people was what was still preventing them killing Jesus. See Endnote #4 on the linear aspect in Luke, which discusses this more fully.

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Lk 22:4 And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them.
Lk 22:5 And they were delighted, and contracted to give him money.
Lk 22:6 And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

Lk 22:7 And the day of Unleavened Bread arrived in which it was customary to slaughter the Passover.
Lk 22:8 And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."
Lk 22:9 They said to him, "Where do you want us to prepare it?"
Lk 22:10 And he said to him, "When you enter into the city a man carrying a water jar will meet you.
Lk 22:11 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 22:12 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 22:13 And he said 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 22:14 And when the hour had come, he reclined, and the twelve disciples along with him.
Lk 22:15 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 For I tell you: I will certainly not eat of it again until such time it has been fulfilled in the kingdom of God.
Lk 22:17 And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves; for I tell you: By no means will I drink of the fruit of the vine until such time the kingdom of God has come."
Lk 22:18 And he said to them, "This is my body, being given for you. You should do as a commemoration of me."

321 22:16 τοῦτο ὑμῖν δέχεσθε τὸ φῶς βασιλείας, καὶ ἐδώκει αὐτοῖς τὸ τρόφιμον αὐτῶν. The word "again" is not in the Greek, but implied. Thus, copyists apparently felt obliged to add the Greek word ὠπέκειτο, 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 22:20 Ωςαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τούτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

20In the same way also, the cup after the meal, saying: "This cup is the new covenant in my blood, being poured out for you.
Lk 22:21 Πλὴν ἰδού, ἢ χείρ τοῦ παραδιδόντος με μετ᾽ ἑμοῦ ἐπὶ τῆς τραπέζης.
21But lo, the hand of the one betraying me is with mine on the table.
Lk 22:22 Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὄρισμένον· πλὴν οὐά τῷ ἀνθρώπῳ ἐκείνῳ δὴ σοὶ παραδίδοται.
22Thus indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!"
Lk 22:23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἁρ ἐίη ἐξ αὐτῶν ὁ τούτο 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 Ψ ᾼγενετο δὲ καὶ φιλονεικίᾳ ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μειζών.
24Then there also arose another dispute among them, as to which of them was considered to be greater.
Lk 22:25 'Ο δὲ εἶπεν αὐτοῖς, Ὁ βασιλεὺς τῶν ἑθῶν κυριεύσοντο αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐφράγεται 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 οὐχ οὕτως· ἀλλ’ ὁ μεῖζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἐγούμενος 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; Οὔχι ὁ ἀνακείμενος· Ἐγώ δὲ εἰμὶ ἐν μέσῳ ὑμῶν 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 διαμεμενηκότες μετ᾽ ἑμοῦ ἐν τοῖς πειρασμοῖς μου·
28But you are the ones who have stuck with me through my trials;
Lk 22:29 καθ’ ὅσον διατίθημι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλεύειν,
29and I am assigning to you a kingdom, just as my Father did to me,
Lk 22:30 ἵνα ἐσθήτητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου καὶ καθίσασθε ἐπὶ θρόνων, κρίνοντες τὰς διώδης φυλὰς τοῦ Ἱσραήλ.
30Such that you will eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

Jesus Predicts the Disciples’ Crisis of Faith
Lk 22:31 Εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἔξηγήσατο ὑμᾶς, τοῦ σινασαί ὡς τὸν σίτον.
31And the Lord said, "Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat."

322 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.
323 22:20 Or possibly, "with" the meal.
324 22:26 The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.
Lk 22:32 έγώ δέ έδειξην περί σού, ἵνα μὴ ἐκλίψῃ ἡ πίστις σου· καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἄδελφους σου.

32 But 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 Ὅ δέ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἐτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

33 But he said to him, "Lord, I am prepared to go with you both to prison and to death."

Lk 22:34 Ὅ δέ εἶπεν, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃς σήμερον ἄλεκτρως, πρὶν ἢ τρίς ἀπαρνήσῃς μὴ εἰδέναι με.

34 But 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, Ὄτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πῆρας καὶ υποδημάτων, μὴ τίνος ὑστερήσατε; Ὅ δέ εἶπον, Οὐθενός.

35 And 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 οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλαντίον ἄρτῳ, ὁμόιως καὶ πῆραν· καὶ ὁ μὴ ἔχων, πωλήσει τὸ ἵματιν αὐτοῦ, καὶ ἀγοράσει μάχαιραν.

36 Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one.

Lk 22:37 Λέγω γάρ ὑμῖν, ὅτι ἔτη τούτων τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἄνόμων ἐλογίσθην· καὶ γὰρ τὰ περὶ ἔμου τέλος ἔχει.

37 For I tell you, this which is written still 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 Οὗ δὲ εἶπον, Κύριε, ἰδοὺ, μάχαρι ὧδε δύο. Ὅ δε εἶπεν αὐτοῖς, Ἰκανὸν ἔστιν.

38 So they said, "Lord, look. There are two swords here." And he said to them, "That is enough."

Gethsemane

Lk 22:39 ¶ Καὶ ἔξελθων ἐπορεύθη κατὰ τὸ ἔδος εἰς τὸ ὄρος τῶν Ἰλαίων· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

39 And 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 εἰσέλθηνεν εἰς πειρασμόν.

40 And coming upon the place he said to them, "Pray not to come into temptation."

Lk 22:41 Καὶ αὐτοῖς ἀπεστάθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολήν, καὶ θείς τὰ γόνατα προσήχετο,

41 And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying,

Lk 22:42 λέγων, Πάτερ, εἰ βούλεις παρενέχειν τὸ ποτήριον τούτο ἀπ’ ἐμοῦ· πλήν μὴ τὸ θέλημά μου, ἄλλα τὸ σὸν γενέσθω.

42 as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done."

Lk 22:43 Ὡρθῇ δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνιαυχώς αὐτῶν.

43 And an angel from heaven appeared to him, strengthening him.

Lk 22:44 Καὶ γενόμενος ἐν ἀγωνία, ἐκκενάστηκεν προσήχετο. Ἐγένετο δὲ ὁ ἱδρὺς αὐτῶν ὡσεὶ 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.328

326 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.

327 22:37 Isaiah 53:12

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Lk 22:45 Καὶ ἀνάστας ἀπὸ τῆς προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς εὗρεν αὐτοὺς κοιμώμενους ἄπο τῆς ὧν χρῆσιν.

45And 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.

46And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

Lk 22:47 Ἡ εἰς αὐτὸν λαλοῦντος, ἵδον, ὅχλος καὶ ὁ λεγόμενος Ἰούδας, ἐς τῶν δώδεκα, προήρχετο αὐτοῦς, καὶ ἤγινεν τῷ Ἰησοῦ φιλήσα αὐτόν.

47And while he was still speaking, behold, a crowd, and the one called Judas, among them.

Lk 22:48 ὃ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματί τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

48But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

Lk 22:49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξῃ ἐν μαχαίρα;

49And seeing what was going to be happening, those around him said to him, "Lord, shall we strike with swords?"

Lk 22:50 Καὶ ἐπάταξεν εἰς τις εἰς αὐτῶν τὸν δύολον τοῦ ἀρχιερέως, καὶ ἄφειλεν αὐτοῦ τὸ όυς τὸ δεξίον.

50And one of them struck the servant of the high priest, and cut off his right ear.

Lk 22:51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐάτε ὡς τούτου. Καὶ ἄφαμενος τοῦ υἱοῦ αὐτοῦ, ἵσατο αὐτόν.

51But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

Lk 22:52 Ἐπένε ὁ Ἰησοῦς πρὸς τοὺς παραγινομένους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβύτερους, ὦ ἐπὶ λησθήν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων;

52Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs?"

Lk 22:53 Καθ’ ἠμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χείρας ἐπ’ ἐμὲ. Ἀλλ’ αὐτὴ ὑμῶν ἐστιν ἤ ὃς, καὶ ἡ ἐξουσία τοῦ σκότους.

53Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

Peter's Denials

Lk 22:54 ὅ Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσῆγαγον αὐτὸν εἰς τὸν ὅκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθησεν μακρὰθεν.

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance.

Lk 22:55 Ἀφάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθετο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them.

Lk 22:56 Ἡ δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.

56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

328 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.

329 22:47 The Greek literally says, "And he came up to him, to kiss him." But this is probably a Semitism, called "the infinitive of result."
Lk 22:57 'Ο δὲ ἦρνησατο αὐτὸν, λέγων, Γνώναι, οὐκ οἶδα αὐτὸν.
57 But he denied Him, saying, "Woman, I do not know him."
Lk 22:58 Καὶ μετὰ βραχὺ ἔτερος ἰδὼν αὐτὸν ἔφη, Καὶ οὐ εξ αὐτῶν εἶ, ὦ δὲ Πέτρος ἔπει, Ἀνθρωπε, οὐκ εἰμί.
58 And 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 διαστάσεις ὠφεὶ ὀφρα μιᾶς, ἄλλος τις διτυχριζέτο, λέγων, ἕπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαίος ἦστιν.
59 And after about an hour had passed, someone else was affirming, saying, "Definitely, this man was also with him; he is also Galilean."
Lk 22:60 Εἶπεν δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὁ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἀλέκτωρ.
60 But 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 ὑπεμνήθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνήσῃ, ἀπαρνήσῃ με τρίς.
61 And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the crowing of the rooster, you will have denied me three times."
Lk 22:62 Καὶ έξελθον ἐξω ὁ Πέτρος ἐκλαύσας πικρῶς.
62 And Peter went off outside, and bitterly wept.

Before the Sanhedrin
Lk 22:63 Ἡγα s; Καὶ οἱ ἁρδές οἱ συνέχοντες τὸν Ἱησοῦν ἐνέπαιζον αὐτῷ, δέροντες.
63 And the men guarding Jesus were making fun of him as they beat him up.
Lk 22:64 Καὶ περικαλύφτης αὐτῶν, ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτόν, λέγοντες, Προφήτευσον. Τις ἐστιν ὁ πάιασας σε;
64 After blindfolding him, they were pummeling his face, and questioning him, saying, "Prophesy, who is it that hit you?"
Lk 22:65 Καὶ ἔτρα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.
65 And they were saying many other insulting things against him.
Lk 22:66 Καὶ ὁ Ἱησοῦς ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν εἰς τὸ συνεδρίου αὐτῶν, λέγοντες,
66 And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin, saying,
Lk 22:67 Εἰ σὺ εἶ ὁ χριστός, εἰτε ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὡμιὸν εἶπο, οὐ μὴ πιστεύσητε.
67 "Tell us whether you are the Christ." And he said to them, "If I told you, you would certainly not believe,
Lk 22:68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθητη μοι, ἢ ἀπολύσητε.
68 And if I also asked questions, you would certainly not answer me, nor release me.330
Lk 22:69 Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
69 From now on,331 the Son of Man will be sitting at the right hand of the power of God."

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330 2268 txt apokriethi mei aip apolypse a DEG HKNSUWXYGFΔΠΨΩ022110233 f1322818056559770010061010107112431292134212782786 Μ Lect 1aaur,b,α,β,DeR,f30,β,α,ρ,ς vg syr+ c,p h arm geo slav Aug TR RP apokriethi aip apolypse 892 1505 pc38 apokriethi mei oude aip apolypse 1424 apokriethi mei aip apolypse mei/moi ii pc apokriethi φ59 K Β L T 1241 1278 cop apolypse APoll Cyr SBL TH NA28 [B] apokriethi mei aip a f1 221572055791612 pc14 vgms cop ambrose aip aip apolypse 2542 aip turner 901 2729 it5 vgms aip lac φ45 C F P Q 33
331 2269 txt omit E NW III vg syr c,p h arm eth TR RP Ε ναι α Β D L T SBL TH NA28 [ ] aip lac φ45 C F P Q

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Chapter 23

Jesus Before Pilate and Herod

Lk 23:1 Kai ἀναστὰν ἀπαν τὸ πλήθος αὐτῶν, ἠγαγόν αὐτὸν ἐπὶ τὸν Πιλᾶτον.

1Then the whole assembly of them got up, and they took him before Pilate.

Lk 23:2 Ἡράκλειον δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τούτου εὑρόμεν διαστρέφοντα τὸ ἐθνὸς, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.

2And they began to accuse him, as follows. "We found this man misleading the nation and forbidding to give tribute to Caesar, claiming to be a king himself, the Christ."

Lk 23:3 Οὐ δὲ Πιλᾶτος ἐπηρώτησεν αὐτόν, λέγον, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Οὐ δὲ ἀποκρίθηκες 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 Οὐ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὑπάρχοντας ὑπὸ τούτων ἀγεμένος ἀπὸ τῆς Γαλιλαίας ἠκούσας ὑδε.

4And Pilate said to the chief priests and the crowds, "I find no cause capitalis in this man."

Lk 23:5 Οἱ δὲ ἐπίσχυν, λέγοντες ὅτι Ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἐως ὅδε.

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 Πιλᾶτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν ἐν ὑ άνθρωπος Γαλιλαίος ἐστιν.

6And when Pilate heard "Galilee," he asked, "Is the man a Galilean?"

332 22:70 "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word "amarta." It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood 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.

333 23:2 το εὐθυνον ἦμων 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 understanding as a Yes, and "amarta."  It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.

334 23:3 The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

335 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.

336 23:6 The word εἰ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD in loc V.; BDF § 440(3).
Lk 23:7 Kai ἔπιγνος ὅτι ἐκ τῆς ἐξουσίας Ἰησοῦς ἦστε, ἀνέπεμψαν αὐτὸν πρὸς Ἰησοῦν, ὅταν καὶ αὐτὸν ἐν Ἱεροολόγῳ ἐν ταύταις ταῖς ἡμέραις.

7And when he had confirmed that he was in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.

Lk 23:8 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν Ἰσσων ἐκάθισε λίαν• ἦν γὰρ θέλων ἐξ ἰκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ• καὶ ἠπίστευεν τι σημεῖον ἰδεῖν ὕπ' αὐτοῦ γινομένον.

8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing many things about him, and he hoped to see something miraculous happening through him.

Lk 23:9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς• 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 Εὐτύχεισαν δὲ οἱ ἁρχιερεῖς καὶ οἱ γραμματεῖς, εὐτύχως κατηγοροῦντες αὐτοῦ.

10And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.

Lk 23:11 Ἐξοφθήνησας δὲ αὐτὸν ὁ Ἰησοῦς σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν αὐτὸν ἐσθήτας λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

11Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate.

Lk 23:12 Ἐγένετο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἰησοῦς ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἄλληλων• προὔπήρχον γὰρ ἐν ἑξῆς ἄντες πρὸς ἑαυτοῦ.

12Which caused Pilate and Herod to become friends with each other that same day (for they had previously always been hostile toward each other).

Lk 23:13 Ὁ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἁρχιερεῖς καὶ τοὺς ἁρχιστας καὶ τὸν λαὸν,

13And Pilate summoned the high priest, together with the rulers and the people,

Lk 23:14 ἐπεν πρὸς αὐτοὺς. Προσηνέγκατε μοι τὸν ἀνθρωπὸν τοῦτον, ὡς ἀποστρέφοντα τὸν λαὸν• καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδέν εὑρὼν ἐν τῷ ἀνθρώπω τούτῳ ἀτίον ὄν 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.

Lk 23:15 ἄλλ' οὖν Ἰησοῦς• ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδού, οὐδὲν ἀξίων θανάτου ἐστὶν πεπαγμένον 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 Παιδεύοντας οὖν αὐτόν ἀπολύσω.

16Therefore, having scourged him, I will release him."

Lk 23:17 Ἀνάγκην δὲ εἶχεν ἀπολύσει αὐτοὺς κατὰ ἑορτὴν ἑαυτοῦ.

17Now he was obligated by custom according to the festival to release one person to them.337

Lk 23:18 Ἀνέκραζαν δὲ παμπληθεὶ, λέγοντες, Ἀνὴρ τοῦτον, ἀπόλυσον δὲ ἡμῖν Βαραββᾶν•

18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!"

Lk 23:19 ὡς τοίς δὲ ἦν διὰ σᾶς τινα γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένον εἰς φυλακήν.

19(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)

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337 23:17 These words now called verse 17 are not found in 27:5 A B K L T P Q 070 0221 8924 1241 ita vgms copsa boet and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: N G H (N συνήθειαν for ἀνάγκην) W Δ Θ Ψ 11:21 38 157 (180 579 εἶχον - imperfect) 205 565 597 700 8924 1006 1010 1071 (1243 Εἰς δείσιμον - one prisoner) 1292 1342 1424 1505 2882 Byz Lect itaur, b, c, f, ff, l, q, ri vg syrp. h (copboet) arm eth geo slav Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D ita syr-. 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.

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Lk 23:20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησεν, θέλων ἀπολύσαι τὸν Ἰησοῦν.
20Pilate therefore, wanting to release Jesus, called out to them again.
Lk 23:21 Ὕ δὲ ἐπεφώνουν, λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.
21But they cried out, saying, "Crucify him, crucify him!"
Lk 23:22 Ὅ δὲ τρίτον εἶπεν πρὸς αὐτοὺς, Τί γὰρ κακὸν ἔποιήσαν αὐτὸς; Οὐδὲν αἰτίον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν 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 Ὅ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθήναι καὶ κατίσχουν αἱ φωναὶ αὐτῶν καὶ τῶν ἄρχοντων.
23But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts along with those of the high priests prevailed,
Lk 23:24 Ὅ δὲ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἵτιμα αὐτῶν.
24and Pilate decided to grant their request.
Lk 23:25 Ἀπέλυσεν δὲ τὸν διὰ σταύν καὶ φόνον βεβλημένον εἰς τὴν φυλακήν, δὲν ἠτόντοι· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
25And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will. The Crucifixion
Lk 23:26 ¶ Καὶ ὡς ἀπῆγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνος τινὸς Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτὸ τὸν σταυρὸν, φέρειν ὑποθεν 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.
Lk 23:27 ¶ Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἱ καὶ ἐκκόπτοντο καὶ ἐκρῆναν αὐτῶν.
27And a great multitude of the people were following him, and women who also were mourning and lamenting him.
Lk 23:28 Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν, θυγατέρες ἱερουσαλήμ, μὴ κλαίете ἐπ' ἐμέ, πλὴν ἔφοιτας κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.
28But Jesus turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children.
Lk 23:29 Ὄτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἔροισιν, Μακάριαι αἱ στείραι, καὶ κοιλίαι αἱ ὅπως ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθάλασσαν.
29For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'
Lk 23:30 Τότε ἀρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.
30At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'
Lk 23:31 Ὄτι εἰ ἐν τῷ ὕγρῳ ξόλῳ τάντα ποιοῦσιν, ἐν τῷ ἔρῳ τί γένηται;
31If they do these things when the tree is green, what will happen when it is dry?
Lk 23:32 ¶ Ὡνυντο δὲ καὶ ἔτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναρέθηναί.
32Now two others, criminals, were also being taken with him to be executed.

338 23:30 Hosea 10:8
339 23:32 The Greek syntax here may be more properly translated, "Now two other criminals were also being taken with him to be executed." Later Greek manuscripts were possibly modified to take away this possibility. But Jesus had predicted in Luke 22:37 that he would be considered one of the outlaws.

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Lk 23:33 Ἥττο ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἔσταυρωσαν αὐτόν, καὶ τοὺς κακοῦργους, ὅν μὲν ἐξ ἐξημίων, ὅν δὲ ἐξ ἀριστερῶν.

33And when they came to the place called The Skull [ἡγηγηθε], there they crucified him, along with the criminals, on his right and one on his left.

Lk 23:34 Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφθος αὐτοῖς· οὐ γὰρ οἴδατε τί ποιοῦσιν. Διαμερίζομεν δὲ τὰ ἱμάτια αὐτοῦ, ἐβαλὼν κλήρων.

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 Καὶ εἰσῆλθεν ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, "Ἀλλοις ἔωσαν, σωσάτω ἑαυτού, εἰ ὁ ὀφθαλμός σου κριτῆρος, ὁ τοῦ θεοῦ ἐκλεκτός.

35And the people stood there, watching. Now the rulers also were with them, sneering at him, saying, "He saved others; he should save himself, if this is the Christ, the chosen one of God."

Lk 23:36 Ἐνεπηκοίνων δὲ αὐτῷ καὶ οἱ στρατιώται, προσφερχόμενοι καὶ δέχονται προσφέροντες αὐτῷ,

36And the soldiers, when they were approaching and bringing him vinegar, also made fun of him.

Lk 23:37 καὶ λέγοντες, Εἰ σὺ εἰ οἱ βασιλεῖς τῶν ἱουδαίων, σῶσον σεαυτόν.

37They also were saying, "If you want to be the king of the Jews, save yourself."  

Lk 23:38 Ἔν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπὶ αὐτῷ γράμμασιν Ἐλληνικοῖς καὶ Ῥωμαίοις καὶ Ἑβραίοις, ὁμός ἐστιν ὁ βασιλεῖς τῶν ἱουδαίων.

38Now there was also an inscription written above him, in Greek, Latin and Hebrew letters: "THIS IS THE KING OF THE JEWS."

Lk 23:39 Ἐς δὲ τῶν κρεμασθέντων κακούργων ἔβλασφήμει αὐτόν, λέγοντες, Εἰ οὐ εἰ ὁ χριστός, σῶσον σεαυτόν καὶ ἡμᾶς.

39And one of the criminals hung there was deriding him, saying, "If you are the Christ, save yourself and us."

Lk 23:40 Ἀποκριθεὶς δὲ ὁ ἄτερος ἐπέτιμα αὐτῷ, λέγων, Οὐδὲ φοβήσατε ὅτι ἐν τῷ θεῷ κρίματι εἰ;

40But in response the other one was rebuking him, saying, "Don't you fear God at all, considering that you yourself are in this same judgment?"

Lk 23:41 Καὶ ἡμεῖς μὲν δικαίως, δεῦᾳ γὰρ ἐν ἐράξῳ ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἄτοπον ἐπέραξεν.

41And we indeed justly; for we have gotten back what was fitting to how we have lived. But this man, he has done nothing wrong."

Lk 23:42 Καὶ ἔλεγεν τῷ Ἰησοῦ, Μνήσασθι μοι, κύριε, ὅταν ἔλθης ἐν τῷ βασιλείᾳ σου.

42And then he was saying to Jesus, "Remember me, Lord, when you come into your kingdom."

Lk 23:43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Διὰ μὴν λέγω σοι, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

43And Jesus said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus’ Death

Lk 23:44 Ἡν δὲ ὦσίν ὦρα ἑκτη, καὶ σκότους ἐγένετο ἐφ’ ὅλην τὴν γῆν ἐως ὦρας ἑνής.

44Now it was about noon, and darkness came across the whole land until 3:00 p.m.

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341 23:34b Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the daytime starts, which makes this 12:00 noon.  
342 23:34c Or, perhaps an Aramaic as follows, "since you are in this same fate?"
343 23:44 Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the daytime starts, which makes this 12:00 noon.  
So also the remaining references to time in Luke: the darkness lasted until 3:00 p.m. (Gk the ninth hour), when Jesus cried.
Lk 23:45 Καὶ ἐσκοτώθη ὁ ἡλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.

45And the sun was darkened. And the curtain of the temple was torn in two.

Lk 23:46 Καὶ φωνῆσας φωνή μεγάλη ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χειρὰς σου παραθήσομαι τὸ πνεῦμά μου: καὶ ταύτα εἰπὼν ἐξέπνευσεν.

46And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit." And after he had said this, he expired.

Lk 23:47 Ἰδον δὲ ὁ ἐκατόνταρχος τὸ γενόμενον, ἐδόξασεν τὸν θεόν, λέγων, ὃντως ὁ ἀνθρωπός ὤντος δίκαιος ἦν.

47Now the centurion when he saw what had happened, he gave glory to God, saying, "This really must have been a righteous man."

Lk 23:48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὸ γενόμενα, τύπτοντες ἑαυτῶν 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 Εισήκειαν δὲ πάντες οἱ γυναῖκες αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασα αὐτῷ ἀπὸ τῆς Γαλαάδας, ὀρῶσαν ταύτα.

49But all those who knew him, including the women who had followed with him from Galilee, stood off at a distance throughout, watching these things.

Jesus’ Burial

Lk 23:50 ¶ Καὶ ἤδω, ἀνὴρ ὄνοματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγάθος καὶ δίκαιος—

50And behold, there was a council member named Joseph, who was a good and righteous man.

Lk 23:51 οὗτος οὖν ἦν συγκατατεθείμονς τῇ βουλῇ καὶ τῇ πράξει αὐτῶν—ἀπὸ ἀρισταρχίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ—

51(he was not going along with their decision and actions), from Arimathea, a city in Judea, who even himself was also looking forward to the kingdom of God.

Lk 23:52 οὗτος προσελθὼν τῷ Πιλάτῳ ἤτησατο τὸ σῶμα τοῦ Ἰησοῦ.

52This man went to Pilate and asked for the body of Jesus.

out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and the day referred to by the synoptic evangelists in contrast to John.

344 23:45 τοῦ ἡλίου (Ἀ ἐσκοτώθη) C¹ D H K M Q R (S-δ) W U V Θ Λ Π Ψ 01177 51 52 28 118 157 180 205 565 700 892 1006 1009 1010 1071 1079 1195PF 1216 1230 1241 1242 1243 1253 1292 1342 1344 14247 1505 1546 1582C 1646 2148 2174 2882 Lect itaur, fdf, l, va, syr-c, s, p, pal eth Marcionacc. To Epiphaniusvid Origenlat missacc. to Orig TR RP // ἐσκοτώθη ὁ ἡλιος itb, c, e arm geo Diatessaron // τοῦ ἡλίου ἐκλήπτοντος C² vid L 070 579 597 968 1012 1451 1626 2528 (2542 ἐκλήπτοντος) 2705 01247 1384½ synbing (synb ὁ ἐσκοτάθη) slav Origenlat missacc. to Orig SBL TH NA28 B // τοῦ ἡλίου ἐκλήπτοντος P²ψ C 597 1685 (1765 (2111) (3875) (770) (773) (813) (950) (11223) (1780) (550) Origen // τοῦ ἡλίου ἐκλήπτοντος καὶ ἐσκοτώθη ὁ ἡλιος C2vid (UBSS) 22 πε (18) // omit C² (NA28) 135 499 443* 1137 1195* 1373* 14247 // lacuna P25 Γ Ν Ρ Τ. The phrase with ἐκλήπτοντος could be translated, “from an eclipse of the sun.” The Classical Greek writers Thucydides, Herodotus and Aristophanes used this word, when referring to the sun or moon, as meaning “suffer eclipse.” But the event in this passage, Jesus’ crucifixion, took place during Passover, which was always during a full moon, so an eclipse of the sun by the moon was not possible. Neither are there any astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be “eclipse.” To most people, an eclipse of the sun would mean that the sun was eclipsed by the moon. I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of such. Regardless, the rendering “eclipse” is just too misleading, since that word almost always means eclipse by the moon. The Majority text reads καὶ ἐσκοτώθη ὁ ἡλιος, “and the sun was darkened.” But this textual variance need not make any difference, since the lexical authorities say that, in the passive voice, in which both ἐκλήπτω and σκοτίζω are, either one of them can mean: "was obscured."

345 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

346 23:49 Tatian’s Diatessaron: “the wives of those who had followed with him.” In Syriac the difference between “women” and “wives” was the letter dalath. With it meant “wives.”

https://bibletranslation.ws/palmer-translation/
Lk 23:53 Kai kathelw αυτο ένετολιζεν αυτο σινδονι, και έθηκεν αυτο εν μνηματι λαξευτω, oo ouk ην ουδεπω ουδεις κειμενος.

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 Kai ημερα ην Παρασκευη, σαββατον επεφωσεν.

54And it was the day of Preparation. The Sabbath was coming on.

Lk 23:55 Kατακολουθησασα δε γυναικες, αητινες ήσαν συνελημυσυται αυτω έκ της Γαλιαλαιας, έθεασαν το μνημειον, και ις ετεθη το σωμα αυτου.

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 Υποστρεψασαι δε ητοιμασαν αρωματα και μφαρα. Kai to mene sabbaton hsioussas kata thn entolh.

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 Τη δε μια των σαββατων, δεθρου βαθεως, ήλθον επι το μνημα, φερουσαι α ητοιμασαν αρωματα, και τινες συν αυταις.

1but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared. Some others also were with them.247

Lk 24:2 Έδρον δε τον λιθον αποκυλισαν απο του μνημειου.

2But they found the stone had been rolled away from the tomb.

Jesus Appears to the Women

Lk 24:3 Kai εισελθουσαι ουχ εδρον το σωμα του κυριου Ιησου.

3And when they went inside, they did not find the body of the Lord Jesus.

Lk 24:4 Και εγενετο εν τω διαπορευονται αυτας περι τουτου, και ιδου, άνδρες δυο επέστησαν αυταις εν έσθησεις άστραπτοιςας·

4And it happened that while they were puzzling over this, behold, two men appeared to them, in gleaming robes.

Lk 24:5 Εμφαβαν δε γενομενων αυτων, και κλινουσων το προσωπον εις την γην, ειπον προς αυτας, Τι ζητειτε τον ζωντα μετα των νεκρων;

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 Ουκ έστιν οδε, άλλη Ιηρηνι μινησητε ως έλαλησαν υμιν, έτι ουν εν τη Γαλιαλαια.

6He is not here, but is risen! Recall how he spoke to you while still in Galilee. 

Lk 24:7 Ληγων οτι δε των υιων του ανθρωπου παραδωθηνα εις χειρας ανθρωπων αμαρτωλων, και σταυρωθηναι, και τη τριτη ημερα αναστηναι.

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 Και εμνησθησαν των ηματων αυτου,

8And they did recall his statements.

Lk 24:9 και υποστρεψασαι απο του μνημειου, άπηγγειλαν ταυτα παντα τοις ένδεκα και πασιν τοις λοιποις.

9And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

347 24:1 αρωματα και τινες συν αυταις A E W א D Sm it f vg syr cop boav (syr cop boav Eus) TR RP א αρωματα και τινες συν αυταις. p ελωνυσαν δε εν εαυταις τας αρα αποκηλοιε ημιν τον λιθον 070 א και τινες συν αυταις. p ελωνυσαν δε εν εαυταις τας αρα αποκηλοιε τον λιθον D cop pal lat cop boav syr pal sm l laq pal sm l lac 56 N P Q T.

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Now it was the Magdalene Mary, and Joanna, and Mary the mother of James, and the others with them who were telling these things to the apostles:

Lk 24:11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡς ήλθη τὰ ἰδία τὰ ἰδία τῶν ἢμερας τῶν ἰδίων, καὶ ἦπιστουν αὐταῖς.

12and their statements appeared to them as nonsense, and they did not believe them.

Lk 24:12 Ο δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακώπας βλέπει τὰ δόνημα κείμενα μόνα• καὶ ἀπῆλθεν πρὸς ἐαυτὸν θαμαζόν τὸ γεγονός.

But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages lying there. And he went away, wondering to himself what had happened.

On the Road to Emmaus

Lk 24:13 Ἔκα ἰδιός, δύο εἰς αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἦμερᾳ εἰς κόμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ ἱερουσαλήμ, ἡ ἀνυμα ἐμμαυσιός.

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 ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβήκτων τούτων.

14And these two were conversing with each other about the outcome of all these things.

Lk 24:15 Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοῖς καὶ συζητεῖν, καὶ αὐτὸς ὡς ἦσος ἐγκύρως συνεπορεύετο 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 ἐκρατοῦντο τοῦ μὴ ἐπιγνώναι αὐτῶν.

16Their eyes, however, were being restrained, so as not to recognize him.

Lk 24:17 Εἶπεν δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωμοί;

17And he said to them, "What is this discussion you are having with each other as you are walking along and looking dismal?"

Lk 24:18 Ἀποκριθεὶς δὲ ὥς εἰς, ὥς ἄνωθεν Κλεοπᾶς, εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς ἱερουσαλήμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἠμέραις ταύταις;

18And in response, one, who was named Cleopas, said to him, "Are you just visiting Jerusalem, and unaware of the things happening in it during these days?"

Lk 24:19 Καὶ εἶπεν αὐτῷ, Ποῦ; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἱησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἄνήρ προφητῆς δύνατός ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντός τοῦ λαοῦ·

19And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people; Lk 24:20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἀρχιερεῖς ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτὸν.

20how the chief priests and our rulers handed him over for the sentence of death, and how they crucified him.

346 24:13 Greek: sixty stadia, or about 11 kilometers.

347 24:17 TR RP has a comma. The NA text reads Ποῦ. The Robinson-Pierpont punctuates this differently as well. Whereas the NA28 text has a question mark after περιπατοῦντες, the RP has a comma. The NA text reads "What is this discussion you are having with each other as you walk along?" And they came to a stop, looking dismal." The RP text reads, "What is this discussion you are having with each other as you are walking along and looking dismal?"

350 24:18 Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..." But this is less likely, because in the Greek, the word for "living," παροικεῖον, is in the present indicative, not a participle, neither a noun. It seems to be a transitive verb, expecting an object, such as "visiting Jerusalem," or, "living IN Jerusalem." And the phrase "who is not aware" would be a stretch. Moreover, the Greek does not say "in Jerusalem," but rather just "Jerusalem." The word παροικεῖον generally meant "living as a stranger, a pilgrim, living as a visitor," and only rarely meant just "live or inhabit next to" without the connotation of being an alien or stranger.

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And here we had been hoping he was the one who was going to redeem Israel. And what is more, today he is already spending his third day in the grave since when these things took place.

And not only that, now some of our women have confounded us. They were at the tomb early this morning, 

and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive.

And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight ready spending the third day." 

And here we had been hoping he was the one who was going to redeem Israel. And what is more, today he is already spending his third day in the grave since when these things took place.

And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with him.

And they came near to the village to which they were going, and he was interpreting to them the things they had heard; but him they did not see.

And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken!

Where were not these things required for the Christ to suffer in order to go on into his glory?"

And beginning with Moses, and through all the prophets, he was interpreting to them the things in all the writings that were about himself.

And they came near to the village to which they were going, and he was pretending to go on farther.

And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them.

And it came about that as he reclined with them, he was giving bread, gave thanks and broke it, and was distributing it to them.

Then their eyes were opened, and they recognized him. And he disappeared from them.

And they said to each other, "Were not our hearts burning within us as he talked to us on the road, and as he explained the scriptures to us?"

And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together,

who were saying that the Lord really was risen, and had appeared to Simon.

DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase τρίτην ταύτῃ ἡμέραν ἀγεί ως οὐ ταῦτα ἐγένετο means "he is already spending the third day" [in the tomb]. Bauer agrees with this as well. The Greek does not supply a subject here, but some third person singular subject is implied, and the verb ἀγεί in phrases about time, means "spend."
Lk 24:35 Kai autoi exegetwnto tα ev tη odw, kai ws evnywsh autoid ev tη klasei tou artoj.

And then the former were recounting the events on the road, and how he was made known to them in the breaking of the bread.

**Jesus Appears to the Apostles**

Lk 24:36 § Taota de autow lalounwn, autos o Ιησους esti en mesw autow, kai legei autoid, Eirhine umin.

And while they were speaking these things, Jesus himself stood in the midst of them, and he is saying to them, "Peace be with you."

Lk 24:37 Poiopente de kai emfoboi genomeino edokoun pneuma theorein.

But alarmed they were, and terrified, thinking they were seeing a ghost.

Lk 24:38 Kai ejpen autoid, Ti tetarameno estet, kai dia ti dialegismoi anaabainoun en tais kardiais umow;

And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts?"

Lk 24:39 Idet tacs cheiras mou kai tois podas mou, oti autos eng eimi; psilafrisate me kai idete, oti pneuma sarkia kai ostea ouk exei, kathos exem theoretite eichon.

Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having."

Lk 24:40 Kai touto epinov epediein autoid tas cheiras kai tois podas.

And when he had said this, he showed them his hands and his feet.

Lk 24:41 "Eti de apistountwe autow apd tis charas kai daimazontw, ejpen autoid, "Exetis ti brwismwn evnade;

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 epedwkan autow ixthios opoto meros, kai apd meliosiou khrion.

So they handed him a piece of broiled fish and part of a honeycomb.

Lk 24:43 Kai labon enwpon autow eragen.

And he took it, and ate it in front of them.

**The Ascension**

Lk 24:44 § Eipen de autoid, Outhoi oi logos oui elalhsa prw oumas eti ouv soun umin, oti dei plerwthnai pantata tα geGRAMENA en tov νωμοj Mousew kai proftitas kai psalmoj peri empov.

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 Tote diunozen autow ton noyn, tou synien tais grafa-

Then at that time he opened their minds to understand the scriptures.

Lk 24:46 Kai ejpen autoid oti Outhos gepraptai, kai outws edei paithin ton christon, kai anasthnei ek nekrwν tη trπι tηmera.

And he said to them, "Thus it is written, and thus it was necessary for the Christ to suffer, and to rise from the dead the third day,

Lk 24:47 kai krihθnai eπi τwν ονματι autoid metanoian kai afsein amartywn eis pantata tα evth, arxwmwn apod yeρousaλlm.

And that repentance and forgiveness of sins is to be preached in his name to all the nations, beginning from Jerusalem.

Lk 24:48 "Ymeiws de estei marptrpes touwn.

And you are witnesses of these things.

---

352 24:42 txt meros kai apo meliosisou khrion E N M K b p pal h with copboba Justiniius Tert Tury Epiph Jer TR RP // meros kai apo meliosisou khrion E Taur T R L v gre arm geo Cyril-Jerusalem Proclus; Aug Varidamud // meros kai khrion ita Jerome Diatess-Arab // meros P T 75 K AB D L W ite syr b copb n copb Clem Or Ath Cyr Ps-Ath Aug Diatess-Arab SBL TH NA28 {B} // lac P 95 C P Q T

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Lk 24:49 Καὶ ἴδον, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἰερουσαλήμ, ἐως ὅđν μὴ ἔνδυσητε δύναμιν ἐξ ὑψος.

49And behold I am sending what my Father promised down upon you. So you are to stay in the city of Jerusalem until such time you are endued with power from on high.”

Lk 24:50 ¶ Ἐξῆγαγεν δὲ αὐτοὺς ἐξὼ ἔως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτοὺς.

50Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them.

Lk 24:51 Καὶ ἐγένετο ἐν τῷ εὐλόγειν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανὸν.

51And it came about that as he was blessing them, he parted from them, and was taken up into heaven.

Lk 24:52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἰερουσαλήμ μετὰ χαρᾶς μεγάλης·

52And they, after worshiping him, returned back to Jerusalem with great rejoicing.

Lk 24:53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν. Ἀμήν.

53And throughout those days they were continually at the temple, praising and thanking God. Amen.
**ENDNOTES**

Endnote #1 – Matthew's vs. Luke's Genealogy

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
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<tbody>
<tr>
<td>Abraham</td>
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<tr>
<td>Isaac</td>
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<td>Jacob</td>
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<td>Solomon</td>
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<td>Rehoboam</td>
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<td>Abijah</td>
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<td>Asa</td>
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<td>Jehoshaphat</td>
<td>Eliakim</td>
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<td>Joram</td>
<td>Jonam</td>
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<td>Uzziah</td>
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<td>Jotham</td>
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<td>Ahaz</td>
<td>Simeon</td>
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<td>Hezekiah</td>
<td>Levi</td>
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<td>Manasseh</td>
<td>Matthat</td>
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<td>Amos/Amon</td>
<td>Jorim</td>
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<td>Shealtiel</td>
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<td>Abiud</td>
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<td>Eleazar</td>
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It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](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

![Genealogy Table](https://bibletranslation.ws/palmer-translation/)
Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

Did Jesus send out seventy, or seventy-two?
( ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient (𝔓⁴⁵ now is known to support 70 in 10:17) to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 28th Edition and the UBS 5th Edition of the Greek text put the δύο, the "two," in square brackets, and the UBS editorial committee gives it a [C] rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δύο in brackets to indicate the great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaitic Syriac. And on the other hand, Codex Sinaiticus, one of the primary Alexandrian manuscripts, reads "70."

The implication some interpreters make, is that by appointing 70, Jesus drew on the Jewish tradition of there being 70 nations in the world, to show that his message was intended for everyone in the whole world. And that that was intended to be in contrast to when he sent the Twelve out earlier, and forbade them to go into any Samaritan village; whereas here in the case of the 70 / 72, there is no such prohibition. Paul says, "the gospel is to the Jew first, and also to the Gentile." (Romans 1:16) The Lord himself said in John 10:16, "Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd."

Regarding the above-mentioned decision by the Editorial Committee of the United Bible Societies' Greek New Testament to include the "-two" in square brackets, one of the members of the committee disagreed with that decision, for he regarded "72" as undoubtedly the original reading. That member was the late Kurt Aland. His written dissent, as published in the book, A Textual Commentary on the Greek New Testament, Metzger, Bruce M., on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975), is worthy of being printed below, as follows.

The concept of "70" is an established entity in the Septuagint and in Christian tradition. The number of examples of "70" in the Old Testament is overwhelming: there are always 70 souls
in the house of Jacob, 70 elders, sons, priests, and 70 years that are mentioned in chronological references to important events. The number 72 appears only once, where, amid many other numbers, 72 cattle are set aside for a sacrificial offering (Num 31:38). If 72 occurs in the Letter of Aristeas (as the number of translators of the Septuagint) as well as in III Enoch, these sporadic instances are not to be compared in significance with the tradition involving 70.

Consequently it is astonishing that the reading ἑβδομήκοντα δύο appears at all in [Luke] 10:1 and 17, and that it has such strong support. A reading that in the Gospels has in its support Π75 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, NASB, AMP, CBW, CJB, ISV, HCSB, WEB, GW, EMTV, Phillips, Recovery, Darby, Weymouth. Those reading "72" are: CSB, DRP, DRB, GNB, JB, NIV, TNIV, REB, NLT, NCV, CEV, NET, ESV, MOUNCE, EHV; and the NAB reads "seventy-[two], and says "seventy-two" in the section heading. Note that the HCSB which read 70 has changed to 72 in the CSB.

Endnote #3

Luke 22:43-44

43 And an angel from heaven appeared to him, strengthening him. 44 And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling down onto the ground.

Omit vv 43,44: Π69 Π75 Π23 A B N R T W 0211 124 158 179 579 713 788 1071* Lect1½ itf syr* cop⁹a,bo⁹ms arg arm geo some Greek ms⁶ acc. to Anastasius-Sinaïta; Greek and Latin ms⁹ acc to Hilary Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in Π69 certain.)
Transpose Lk 22:43-44 after Mt. 26:39 f¹³

Transpose Lk 22:43-45a (add καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς) after Mt. 26:39 Lect½

Include with minor variants: Η*₂,ab D E F G H K L M Q X Γ Δ* Θ Λ Π* Ψ 0171 0223 f¹ 13c 28 157 180 205 346 565 597 700 828½ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 f¹ l184½ it,aaur,b,c,d,e,ff²,l,q,r¹ vg syrc.p,h,pal copbocht eth slav Diatessaron arm Justin Irenaeus gr Hippolytus acc. to Theodoret Origen dub Ps-Dionysius Arier acc. to Epiphanius Eusemus Didymus dub Epiphanius Chrysostom Theodore Nestorius Theodoret all versions and most Greek ms acc. to Anastasius-Sinaita John-Damascus; Hil,ary Greek and Latin ms acc. to Jerome Augustine Quodvultdeus. The uncial 0171 is defective here, but indicates probable presence of the words.

Include with asterisks or obeli: Δ* Πc 892c mg 1079 1195 1216 copboomss

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975:

"The absence of these verses in such ancient and widely diversified witnesses as Π(⁶⁹vid).75 N A B T W syrs cop³,bo arm mss geo Marcion Clement Origen al, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Πc 892c mg 1079 1195 1216 copboomss) and their transferral to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 5th edition of their Greek New Testament, the committee gives the absence of these verses in the original text an A rating of certainty.

*Thomas A. Wayment, "A New transcription of P.Oxy 2383 (Π⁶⁹m); NovT 50 (2008) 351-57

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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: ¥66, 75 Φ2a B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622L 2633 ita,b,c,d syr* cop*sa,bo*ms

Include with minor variants: Π*,2b (A omit “Father”) C D3 (E with *) F G H (K ειπεν for ἔλεγεν) L M N Q U X Γ Δ Λ Π Ψ 063 0211 0250= (1561 f1 (f13) 2 28 33 131 157 158 180 205 565 597c 700 713 828 892 1006 (1009 ποιῶν) 1010 1071 1079 (1195 ά for τί) 1216 (1230 1253 Ἰησοῦς ἑστηκόμενος ἔλεγε) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 ⲃ Lect itaur,b,c,e,ff,l,r1 vg syrc,p,h,pe,pal cop*bo*pl 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 ¥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

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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 ἔλεγεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τούτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

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

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

Luke 5:33 ὁ δὲ ἐλάπα πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὡς καὶ οἱ τῶν Φαρισαίων, ὁ δὲ οἱ ἐσθίουν καὶ πίνουσιν.

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

Luke 6:46 Ἀνθρώποι δὲ ἐλέγετε· Κύριε κύριε, καὶ ὑποτάσσεσθε· ὠφελήσεται ὑμῖν· ζητεῖτε, καὶ ἴσαρθροί· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·

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

Luke 11:9 Καὶ ἤλεγχεν ὑμῖν λέγω, αἰτεῖτε, καὶ δοθῆσαι υμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·

"So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Luke 16:21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κόνες ἔρχομένοι ἐπέλειξαν τὰ ἐλκυστήρια αὐτοῦ.

"and he kept longing in vain to eat the scraps dropping from the table of that rich man. In contrast, even the dogs at least would come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man's table, but never did. His longing never ceased, or ended. In contrast, the dogs would at least come and lick his sores.

Luke 18:3 Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἦρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

"But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'"

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not separate Greek words in the Greek text specifically corresponding to "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

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Luke 18:7
ο ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν έκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ αὐτός;
7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

Luke 22:2
καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γάρ τὸν λαόν.
2and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

This is the passage most dependent on the linear aspect. The passage does not make much sense without it. First, observe how various translations have rendered it. I have put them in groups according to how they rendered the Greek causal coordinating conjunction γαρ.

KJV    And the chief priests and scribes sought how they might kill him; for they feared the people.
ASV    And the chief priests and the scribes sought how they might put him to death; for they feared the people.
Darby   and the chief priests and the scribes sought how they might kill him; for they feared the people.
YLT     and the chief priests and the scribes were seeking how they may take him up, for they were afraid of the people.
WEB     The chief priests and the scribes sought how they might put him to death, for they feared the people.
CBW     So the high priests and the scribes continued to seek how they might put Him to death, for they were afraid of the people.
Phillips Now as the feast of unleavened bread, called the Passover, was approaching, fear of the people made the chief priests and scribes try desperately to find a way of getting rid of Jesus..
NASB   and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
JB      and the chief priests and the scribes were looking for some way of doing away with him, because they mistrusted the people.
RSV     And the chief priests and the scribes were seeking how to put him to death; for they feared the people.
NKJV    And the chief priests and the scribes sought how they might kill Him, for they feared the people.
NIV     and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
TNIV    and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, for they were afraid of the people.
Recov. And the chief priests and the scribes were seeking a way to do away with Him, for they feared the people.
NAB     and the chief priests and the scribes were seeking a way to put him to death, for they were afraid of the people.
REB     and the chief priests and the scribes were trying to devise some means of doing away with him; for they were afraid of the people.
NRSV   The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people.
JNT and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, because they were afraid of the people.
NCV The leading priests and teachers of the law were trying to find a way to kill Jesus, because they were afraid of the people.
CEV The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, because they were afraid of what the people might do.
ISV So the high priests and the scribes were looking for a way to put him to death, for they were afraid of the crowd.
NET The chief priests and the experts in the law were trying to find some way to put Jesus to death; for they were afraid of the people.
ESV And the chief priests and the scribes were seeking how to put him to death; for they feared the people.
HCSB The chief priests and the scribes were looking for a way to put Him to death, because they were afraid of the people.

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 ἐκείνη, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.  

²⁷ But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

If there is any adversative meaning here at all, it would be contained in the conjunction καί, not in γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the passage. Perhaps that is why they supply so many English words that are not indicated in the Greek. I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.

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Bible Translations Abbreviation Keys and Copyright Information

**Tynd.** = William Tyndale, 1527, public domain  
**Douay** = The Douay-Rheims, by Martin, Allen and Bristow, New Testament published in 1582; Roman Catholic, public domain  
**KJV** = King James Version, 1611, as revised by Blayney, 1769, or the Scrivener 1873 revision; Anglican, public domain  
**YLT** = Young's Literal Translation, Robert Young, 1862, public domain  
**Darby** = John Nelson Darby's translation, 1871, Brethren denomination, public domain  
**ASV** = American Standard Version, 1901, public domain  
**Wey** = Richard Francis Weymouth, published 1903, revised by James A. Robertson, 1924? public domain?  
**CBW** = Charles B. Williams' translation, 1937, Copyright© 1986, Homan Bible Publishers, All rights reserved.  
**BBE** = The Bible in Basic English, 1949, 1964, Published by Cambridge Press. Now Public Domain in the USA, as far as I know.  
**Ampl.** = Amplified Bible, 1954, Copyright © 1987 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved  
**NASB** = New American Standard Bible, 1963, 1995 updated edition, Copyright © 1995 by the Lockman Foundation, a corporation not for profit, La Habra, California; All Rights Reserved  
**JB** = Jerusalem Bible, 1966, Copyright © 1968 by Darton, Longman & Todd, Ltd. and Doubleday & Company, Inc. (Roman Catholic)  
**NKJV** = New King James Version, 1979, Copyright © 1982 by Thomas Nelson, Inc., Nashville, Tennessee  
**JNT** = Jewish New Testament, Copyright © 1989 by David H. Stern, All rights reserved. Published by Jewish New Testament Publications, Jerusalem, Israel  
**Mess** = The Message, Copyright © 1993 by Eugene H. Peterson. All rights Reserved.  
**CEV** = Contemporary English Version, 1995, Copyright © 1995 by the American Bible Society, New York, New York

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