

# Luke

## Explanatory Preface

**1:1** Now<sup>1</sup> many have undertaken to compile an account<sup>2</sup> of the things<sup>3</sup> that have been fulfilled<sup>4</sup> among us, **1:2** like the accounts<sup>5</sup> passed on<sup>6</sup> to us by those who were eyewitnesses and servants of the word<sup>7</sup> from the beginning.<sup>8</sup> **1:3** So<sup>9</sup> it seemed good to me as well,<sup>10</sup> because I have followed<sup>11</sup> all things carefully from the beginning, to write an orderly account<sup>12</sup> for you, most excellent Theophilus, **1:4** so that you may know for certain<sup>13</sup> the things you were taught.<sup>14</sup>

<sup>1</sup> tn Grk “Since” or “Because.” This begins a long sentence that extends through v. 4. Because of the length and complexity of the Greek sentence and the tendency of contemporary English style to use shorter sentences, the Greek sentence has been divided up into shorter English sentences in the translation.

<sup>2</sup> tn This is sometimes translated “narrative,” but the term itself can refer to an oral or written account. It is the verb “undertaken” which suggests a written account, since it literally is “to set one’s hand” to something (BDAG 386 s.v. ἐπιχειρέω). “Narrative” is too specific, denoting a particular genre of work for the accounts that existed in the earlier tradition. Not all of that material would have been narrative.

<sup>3</sup> tn Or “events.”

<sup>4</sup> tn Or “have been accomplished.” Given Luke’s emphasis on divine design (e.g., Luke 24:43-47) a stronger sense (“fulfilled”) is better than a mere reference to something having taken place (“accomplished”).

<sup>5</sup> tn Grk “even as”; this compares the recorded tradition of 1:1 with the original eyewitness tradition of 1:2.

<sup>6</sup> tn Or “delivered.”

<sup>7</sup> sn The phrase *eyewitnesses and servants of the word* refers to a single group of people who faithfully passed on the accounts about Jesus. The language about delivery (passed on) points to accounts faithfully passed on to the early church.

<sup>8</sup> tn Grk “like the accounts those who from the beginning were eyewitnesses and servants of the word passed on to us.” The location of “in the beginning” in the Greek shows that the tradition is rooted in those who were with Jesus from the start.

<sup>9</sup> tn The conjunction “so” is supplied here to bring out the force of the latter part of this Greek sentence, which the translation divides up because of English style. Luke, in compiling his account, is joining a tradition with good precedent.

<sup>10</sup> sn When Luke says *it seemed good to me as well* he is not being critical of the earlier accounts, but sees himself stepping into a tradition of reporting about Jesus to which he will add uniquely a second volume on the early church when he writes the Book of Acts.

<sup>11</sup> tn Grk “having followed”; the participle παρηκολουθῆσκτι (parēkolouthēskti) has been translated causally.

<sup>12</sup> sn An *orderly account* does not necessarily mean that all events are recorded in the exact chronological sequence in which they occurred, but that the account produced is an orderly one. This could include, for example, thematic or topical order rather than strict chronological order.

<sup>13</sup> tn Or “know the truth about”; or “know the certainty of.” The issue of the context is psychological confidence; Luke’s work is trying to encourage Theophilus. So in English this is better translated as “know for certain” than “know certainty” or “know the truth,” which sounds too cognitive. “Certain” assumes the truth of the report. On this term, see Acts 2:36; 21:34; 22:30; and 25:26. The meaning “have assurance

## Birth Announcement of John the Baptist

**1:5** During the reign<sup>15</sup> of Herod<sup>16</sup> king of Judea, there lived a priest named Zechariah who belonged to<sup>17</sup> the priestly division of Abijah,<sup>18</sup> and he had a wife named Elizabeth,<sup>19</sup> who was a descendant of Aaron.<sup>20</sup> **1:6** They<sup>21</sup> were both righteous in the sight of God, following<sup>22</sup> all the commandments and ordinances of the Lord blamelessly.<sup>23</sup> **1:7** But they did not have a child, because Elizabeth was barren,<sup>24</sup> and they were both very old.<sup>25</sup>

concerning” is also possible here.

<sup>14</sup> tn Or “you heard about.” This term can refer merely to a report of information (Acts 21:24) or to instruction (Acts 18:25). The scope of Luke’s Gospel as a whole, which calls for perseverance in the faith and which assumes much knowledge of the OT, suggests Theophilus had received some instruction and was probably a believer.

<sup>15</sup> tn Grk “It happened that in the days.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>16</sup> sn Herod was Herod the Great, who ruled Palestine from 37 b.c. until he died in 4 a.c. He was known for his extensive building projects (including the temple in Jerusalem) and for his cruelty.

<sup>17</sup> tn Grk “of,” but the meaning of the preposition ἐκ (ek) is more accurately expressed in contemporary English by the relative clause “who belonged to.”

<sup>18</sup> sn There were twenty-four divisions of priesthood and the priestly division of Abijah was eighth on the list according to 1 Chr 24:10.

<sup>19</sup> tn Grk “and her name was Elizabeth.”

<sup>20</sup> tn Grk “a wife of the daughters of Aaron.”

<sup>21</sup> tn It was not unusual for a priest to have a wife from a priestly family (*a descendant of Aaron*); this was regarded as a special blessing.

<sup>22</sup> tn Grk “And they.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (kai) has not been translated here.

<sup>23</sup> tn Grk “walking in” (an idiom for one’s lifestyle).

<sup>24</sup> sn The description of Zechariah and Elizabeth as *following... blamelessly* was not to say that they were sinless, but that they were faithful and pious. Thus a practical righteousness is meant here (Gen 6:8; Deut 28:9).

<sup>25</sup> tn The predicate adjective has the effect of an adverb here (BDF §243).

<sup>26</sup> sn Elizabeth was barren. Both Zechariah and Elizabeth are regarded by Luke as *righteous in the sight of God, following all the commandments and ordinances of the Lord blamelessly* (v. 6). With this language, reminiscent of various passages in the OT, Luke is probably drawing implicit comparisons to the age and barrenness of such famous OT personalities as Abraham and Sarah (see, e.g., Gen 18:9-15), the mother of Samson (Judg 13:2-5), and Hannah, the mother of Samuel (1 Sam 1:1-20). And, as it was in the case of these OT saints, so it is with Elizabeth: After much anguish and seeking the Lord, she too is going to have a son in her barrenness. In that day it was a great reproach to be childless, for children were a sign of God’s blessing (cf. Gen 1:28; Lev 20:20-21; Pss 127 and 128; Jer 22:30). As the dawn of salvation draws near, however, God will change this elderly couple’s grief into great joy and grant them the one desire time had rendered impossible.

<sup>27</sup> tn Grk “were both advanced in days” (an idiom for old age).

**1:8** Now<sup>1</sup> while Zechariah<sup>2</sup> was serving as priest before God when his division was on duty,<sup>3</sup> **1:9** he was chosen by lot, according to the custom of the priesthood,<sup>4</sup> to enter<sup>5</sup> the holy place<sup>6</sup> of the Lord and burn incense. **1:10** Now<sup>7</sup> the whole crowd<sup>8</sup> of people were praying outside at the hour of the incense offering.<sup>9</sup> **1:11** An<sup>10</sup> angel of the Lord,<sup>11</sup> standing on the right side of the altar of incense, appeared<sup>12</sup> to him. **1:12** And Zechariah, visibly shaken when he saw the angel,<sup>13</sup> was seized with fear.<sup>14</sup> **1:13** But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard,<sup>15</sup> and your wife

<sup>1</sup> tn Grk “Now it happened that.” The introductory phrase ἐγένετο (*egeineto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>2</sup> tn Grk “he”; the referent (Zechariah) has been specified in the translation for clarity.

<sup>3</sup> tn Grk “serving as priest in the order of his division before God.”

<sup>4</sup> sn Zechariah’s division would be *on duty* twice a year for a week at a time.

<sup>5</sup> tn Grk “according to the custom of the priesthood it fell to him by lot.” The order of the clauses has been rearranged in the translation to make it clear that the prepositional phrase κατὰ τὸ ἔθος τῆς λειτείας (*kata to ethos tes hierateias*, “according to the custom of the priesthood”) modifies the phrase “it fell to him by lot” rather than the preceding clause.

<sup>6</sup> tn This is an aorist participle and is temporally related to the offering of incense, not to when the lot fell.

<sup>7</sup> tn Or “temple.” Such sacrifices, which included the burning of incense, would have occurred in the holy place according to the Mishnah (*m. Tamid* 1:2; 3:1; 5:7). A priest would have given this sacrifice, which was offered for the nation, once in one’s career. It would be offered either at 9 a.m. or 3 p.m., since it was made twice a day.

<sup>8</sup> tn Grk “And,” but “now” better represents the somewhat parenthetical nature of this statement in the flow of the narrative.

<sup>9</sup> tn Grk “all the multitude.” While “assembly” is sometimes used here to translate πλῆθος (*plethos*), that term usually implies in English a specific or particular group of people. However, this was simply a large group gathered outside, which was not unusual, especially for the afternoon offering.

<sup>10</sup> tn The “hour of the incense offering” is another way to refer to the time of sacrifice.

<sup>10</sup> tn Grk “And an angel.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, δέ (*de*) has not been translated here.

<sup>11</sup> tn Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see *ExSyn* 252; M. J. Davidson, “Angels,” *DJG*, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324–35.

<sup>12</sup> tn This term is often used to describe a supernatural appearance (24:34; Acts 2:3; 7:2, 30, 35; 9:17; 13:31; 16:9; 26:16).

<sup>13</sup> tn The words “the angel” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>14</sup> tn Or “and he was afraid”; Grk “fear fell upon him.” Fear is common when supernatural agents appear (1:29–30, 65; 2:9; 5:8–10; 9:34; 24:38; Exod 15:16; Judg 6:22–23; 13:6, 22; 2 Sam 6:9).

<sup>15</sup> tn The passive means that the prayer was heard by God.

<sup>sn</sup> Your prayer has been heard. Zechariah’s prayer while offering the sacrifice would have been for the nation, but the answer to the prayer also gave them a long hoped-for child, a

Elizabeth will bear you a son; you<sup>16</sup> will name him John.<sup>17</sup> **1:14** Joy and gladness will come<sup>18</sup> to you, and many will rejoice at<sup>19</sup> his birth,<sup>20</sup> **1:15** for he will be great in the sight of<sup>21</sup> the Lord. He<sup>22</sup> must never drink wine or strong drink, and he will be filled with the Holy Spirit, even before his birth.<sup>23</sup> **1:16** He<sup>24</sup> will turn<sup>25</sup> many of the people<sup>26</sup> of Israel to the Lord their God. **1:17** And he will go as forerunner before the Lord<sup>27</sup> in the spirit and power of Elijah, to turn the hearts of the fathers back to their children and the disobedient to the wisdom of the just,<sup>28</sup> to make ready for the Lord a people prepared for him.”

**1:18** Zechariah<sup>29</sup> said to the angel, “How can I be sure of this?<sup>30</sup> For I am an old man, and my wife is old as well.”<sup>31</sup> **1:19** The<sup>32</sup> angel answered

hope they had abandoned because of their old age.

<sup>16</sup> tn Grk “a son, and you”; καὶ (*kai*) has not been translated. Instead a semicolon is used in the translation for stylistic reasons.

<sup>17</sup> tn Grk “you will call his name John.” The future tense here functions like a command (see *ExSyn* 569–70). This same construction occurs in v. 31.

<sup>18</sup> tn Do not be afraid...you must call his name John.” This is a standard birth announcement (see Gen 16:11; Isa 7:14; Matt 1:21; Luke 1:31).

<sup>19</sup> tn Or “because of.”

<sup>20</sup> tn “At his birth” is more precise as the grammatical subject (1:58), though “at his coming” is a possible force, since it is his mission, as the following verses note, that will really bring joy.

<sup>21</sup> tn Grk “before.”

<sup>22</sup> tn Grk “and he”; because of the length and complexity of the Greek sentence, the conjunction καὶ (*kai*) has not been translated here. Instead a new English sentence is begun in the translation.

<sup>23</sup> tn Grk “even from his mother’s womb.” While this idiom may be understood to refer to the point of birth (“even from his birth”), Luke 1:41 suggests that here it should be understood to refer to a time before birth.

<sup>24</sup> tn He will be filled with the Holy Spirit, even before his birth. This is the language of the birth of a prophet (Judg 13:5, 7; Isa 49:1; Jer 1:5; Sir 49:7); see 1:41 for the first fulfillment.

<sup>24</sup> tn Grk “And he.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>25</sup> tn The word translated *will turn* is a good summary term for repentance and denotes John’s call to a change of direction (Luke 3:1–14).

<sup>26</sup> tn Grk “sons,” but clearly this is a generic reference to people of both genders.

<sup>27</sup> tn Grk “before him”; the referent (the Lord) has been specified in the translation for clarity.

<sup>28</sup> tn These two lines cover all relationships: *Turn the hearts of the fathers back to their children* points to horizontal relationships, while *(turn) the disobedient to the wisdom of the just* shows what God gives from above in a vertical manner.

<sup>29</sup> tn Grk “And Zechariah.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>30</sup> tn Grk “How will I know this?”

<sup>31</sup> tn Grk “is advanced in days” (an idiom for old age).

<sup>32</sup> tn Grk “And the.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

him, “I am Gabriel, who stands<sup>4</sup> in the presence of God, and I was sent to speak to you and to bring<sup>2</sup> you this good news. 1:20 And now,<sup>3</sup> because you did not believe my words, which will be fulfilled in their time,<sup>4</sup> you will be silent, unable to speak,<sup>5</sup> until the day these things take place.”

1:21 Now<sup>6</sup> the people were waiting for Zechariah, and they began to wonder<sup>7</sup> why he was delayed in the holy place.<sup>8</sup> 1:22 When<sup>9</sup> he came out, he was not able to speak to them. They<sup>10</sup> realized that he had seen a vision<sup>11</sup> in the holy place,<sup>12</sup> because<sup>13</sup> he was making signs to them and remained unable to speak.<sup>14</sup> 1:23 When his time of service was over,<sup>15</sup> he went to his home.

1:24 After some time<sup>16</sup> his wife Elizabeth became pregnant,<sup>17</sup> and for five months she kept herself in seclusion.<sup>18</sup> She said,<sup>19</sup> 1:25 “This is what<sup>20</sup> the Lord has done for me at the time<sup>21</sup>

when he has been gracious to me,<sup>22</sup> to take away my disgrace<sup>23</sup> among people.”<sup>24</sup>

### *Birth Announcement of Jesus the Messiah*

1:26 In the sixth month of Elizabeth’s pregnancy,<sup>25</sup> the angel Gabriel<sup>26</sup> was sent by<sup>27</sup> God to a town of Galilee called Nazareth,<sup>28</sup> 1:27 to a virgin engaged<sup>29</sup> to a man whose name was Joseph, a descendant of David,<sup>30</sup> and the virgin’s name was Mary. 1:28 The<sup>31</sup> angel<sup>32</sup> came<sup>33</sup> to her and said, “Greetings, favored one,<sup>34</sup> the Lord is with you!”<sup>35</sup> 1:29 But<sup>36</sup> she was greatly

<sup>22</sup> tn Grk “has looked on me” (an idiom for taking favorable notice of someone).

<sup>23</sup> sn Barrenness was often seen as a reproach or disgrace (Lev 20:20-21; Jer 22:30), but now at her late age (the exact age is never given in Luke’s account), God had miraculously removed it (see also Luke 1:7).

<sup>24</sup> tn Grk “among men,” but the context clearly indicates a generic use of ἄνθρωπος (*anthrōpos*) here.

<sup>25</sup> tn Grk “in the sixth month.” The phrase “of Elizabeth’s pregnancy” was supplied in the translation to clarify the exact time meant by this reference. That Elizabeth’s pregnancy is meant is clear from vv. 24-25.

<sup>26</sup> sn Gabriel is the same angel mentioned previously in v. 19. He is traditionally identified as an angel who brings revelation (see Dan 8:15-16; 9:21). Gabriel and Michael are the only two good angels named in the Bible.

<sup>27</sup> tn Or “from.” The account suggests God’s planned direction in these events, so “by” is better than “from,” as six months into Elizabeth’s pregnancy, God acts again.

<sup>28</sup> sn Nazareth was a town in the region of Galilee, located north of Samaria and Judea. Galilee extended from about 45 to 85 miles north of Jerusalem and was about 30 miles in width. Nazareth was a very small village and was located about 15 miles west of the southern edge of the Sea of Galilee.

<sup>29</sup> map For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

<sup>30</sup> tn Or “promised in marriage.”

<sup>31</sup> tn Grk “Joseph, of the house of David.”

<sup>32</sup> sn The Greek word order here favors connecting Davidic descent to Joseph, not Mary, in this remark.

<sup>33</sup> tn Grk “And coming to her, he said.” The participle εἰσελθών (*eiselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>34</sup> tn Grk “And coming to her, he said”; the referent (the angel) has been specified in the translation for clarity.

<sup>35</sup> tn Grk “coming to her, he said.” The participle εἰσελθών (*eiselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>36</sup> tn The address, “favored one” (a perfect participle, Grk “One who is favored”) points to Mary as the recipient of God’s grace, not a bestower of it. She is a model saint in this passage, one who willingly receives God’s benefits. The Vulgate rendering “full of grace” suggests something more of Mary as a bestower of grace, but does not make sense here contextually.

<sup>37</sup> tc Most mss (A C D Θ f<sup>13</sup> 33 Μ latt sy) read here εὐλογημένη σὺ ἐν γυναιξιν (*eulogēmenē su en gunaixin*, “blessed are you among women”) which also appears in 1:42 (where it is textually certain). This has the earmarks of a scribal addition for balance; the shorter reading, attested by the most important witnesses and several others (N B L W Ψ f<sup>1</sup> 565 579 700 1241 pc co), is thus preferred.

<sup>38</sup> tc Most mss (A C Θ 0130 f<sup>13</sup> Μ lat sy) have ἴδούσα (*idoussa*, “when [she] saw [the angel]”) here as well, making Mary’s concern the appearance of the angel. This construction is harder than the shorter reading since it adds a transitive verb without an explicit object. However, the shorter reading has significant support (N B D L W Ψ f<sup>1</sup> 565 579 1241 sa) and on balance should probably be considered authentic.

<sup>1</sup> tn Grk “the one who is standing before God.”

<sup>2</sup> tn Grk “to announce these things of good news to you.”

<sup>3</sup> tn Grk “behold.”

<sup>4</sup> sn The predicted fulfillment in the expression *my words, which will be fulfilled in their time* takes place in Luke 1:63-66.

<sup>5</sup> sn Silent, unable to speak. Actually Zechariah was deaf and mute as 1:61-63 indicates, since others had to use gestures to communicate with him.

<sup>6</sup> tn Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>7</sup> tn The imperfect verb ἐθαύμαζον (*ethaumazon*) has been translated as an ingressive imperfect.

<sup>8</sup> tn Or “temple.” See the note on the phrase “the holy place” in v. 9.

<sup>9</sup> tn Grk “And when.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>10</sup> tn Grk “and they.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>11</sup> tn That is, “he had had a supernatural encounter in the holy place,” since the angel came to Zechariah by the altar. This was not just a “mental experience.”

<sup>12</sup> tn Or “temple.” See the note on the phrase “the holy place” in v. 9.

<sup>13</sup> tn Grk “and,” but the force is causal or explanatory in context.

<sup>14</sup> tn Grk “dumb,” but this could be understood to mean “stupid” in contemporary English, whereas the point is that he was speechless.

<sup>15</sup> tn Grk “And it happened that as the days of his service were ended.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>16</sup> tn Grk “After these days.” The phrase refers to a general, unspecified period of time that passes before fulfillment comes.

<sup>17</sup> tn Or “Elizabeth conceived.”

<sup>18</sup> sn The text does not state why Elizabeth withdrew into seclusion, nor is the reason entirely clear.

<sup>19</sup> tn Grk “she kept herself in seclusion, saying.” The particle λέγουσα (*legousa*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>20</sup> tn Grk “Thus.”

<sup>21</sup> tn Grk “in the days.”

troubled<sup>1</sup> by his words and began to wonder about the meaning of this greeting.<sup>2</sup> 1:30 So<sup>3</sup> the angel said to her, “Do not be afraid,<sup>4</sup> Mary, for you have found favor<sup>5</sup> with God! 1:31 Listen.<sup>6</sup> You will become pregnant<sup>7</sup> and give birth to<sup>8</sup> a son, and you will name him<sup>9</sup> Jesus.<sup>10</sup> 1:32 He<sup>11</sup> will be great,<sup>12</sup> and will be called the Son of the Most High,<sup>13</sup> and the Lord God will give him the throne of his father<sup>14</sup> David. 1:33 He<sup>15</sup> will reign over the house of Jacob<sup>16</sup> forever, and his kingdom will never end.” 1:34 Mary<sup>17</sup> said to the angel, “How will this be, since I have not had sexual relations with<sup>18</sup> a man?” 1:35 The angel

replied,<sup>19</sup> “The Holy Spirit will come upon you, and the power of the Most High will overshadow<sup>20</sup> you. Therefore the child<sup>21</sup> to be born<sup>22</sup> will be holy;<sup>23</sup> he will be called the Son of God.

1:36 “And look,<sup>24</sup> your relative<sup>25</sup> Elizabeth has also become pregnant with<sup>26</sup> a son in her old age – although she was called barren, she is now in her sixth month!<sup>27</sup> 1:37 For nothing<sup>28</sup> will be impossible with God.” 1:38 So<sup>29</sup> Mary said, “Yes,<sup>30</sup> I am a servant<sup>31</sup> of the Lord; let this

<sup>1</sup> sn On the phrase *greatly troubled* see 1:12. Mary's reaction was like Zechariah's response.

<sup>2</sup> tn Grk “to wonder what kind of greeting this might be.” Luke often uses the optative this way to reveal a figure's thinking (3:15; 8:9; 18:36; 22:23).

<sup>3</sup> tn Here καί (*kai*) has been translated as “so” to indicate that Gabriel's statement is a response to Mary's perplexity over the greeting.

<sup>4</sup> sn Do not be afraid. See 1:13 for a similar statement to Zechariah.

<sup>5</sup> tn Or “grace.”

<sup>6</sup> sn The expression *found favor* is a Semitism, common in the OT (Gen 6:8; 18:3; 43:14; 2 Sam 15:25). God has chosen to act on this person's behalf.

<sup>7</sup> tn Grk “And behold.”

<sup>8</sup> tn Grk “you will conceive in your womb.”

<sup>9</sup> tn Or “and bear.”

<sup>10</sup> tn Grk “you will call his name.”

<sup>11</sup> tn See v. 13 for a similar construction.

<sup>12</sup> sn You will name him Jesus. This verse reflects the birth announcement of a major figure; see 1:13; Gen 16:7; Judg 13:5; Isa 7:14. The Greek form of the name *Iēsous*, which was translated into Latin as Jesus, is the same as the Hebrew *Yeshua* (Joshua), which means “Yahweh saves” (Yahweh is typically rendered as “Lord” in the OT). It was a fairly common name among Jews in 1st century Palestine, as references to a number of people by this name in the LXX and Josephus indicate.

<sup>13</sup> tn Grk “this one.”

<sup>14</sup> sn Compare the description of Jesus as *great* here with 1:15, “great before the Lord.” Jesus is greater than John, since he is Messiah compared to a prophet. Great is stated absolutely without qualification to make the point.

<sup>15</sup> tn The expression *Most High* is a way to refer to God without naming him. Such avoiding of direct reference to God was common in 1st century Judaism out of reverence for the divine name.

<sup>16</sup> tn Or “ancestor.”

<sup>17</sup> tn Grk “And he.” Here καί (*kai*) has not been translated because of differences between Greek and English style. A new sentence is begun here in the translation because of the length of the sentence in Greek.

<sup>18</sup> tn Or “over Israel.”

<sup>19</sup> sn The expression *house of Jacob* refers to Israel. This points to the Messiah's relationship to the people of Israel.

<sup>20</sup> tn Grk “And Mary.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>21</sup> tn Grk “have not known.” The expression in the Greek text is a euphemism for sexual relations. Mary seems to have sensed that the declaration had an element of immediacy to it that excluded Joseph. Many modern translations render this phrase “since I am a virgin,” but the Greek word for virgin is not used in the text, and the euphemistic expression is really more explicit, referring specifically to sexual relations.

<sup>22</sup> tn Grk “And the angel said to her.” Here καί (*kai*) has not been translated because of differences between Greek and English style. The pronoun αὐτῇ (*autē*, “to her”) has not been included in the translation since it is redundant in contemporary English.

<sup>23</sup> sn The phrase *will overshadow* is a reference to God's glorious presence at work (Exod 40:34-35; Ps 91:4).

<sup>24</sup> tn Or “the one born holy will be called the Son of God.” The wording of this phrase depends on whether the adjective is a predicate adjective, as in the text, or is an adjective modifying the participle serving as the subject. The absence of an article with the adjective speaks for a predicate position. Other less appealing options supply a verb for “holy”; thus “the one who is born will be holy”; or argue that both “holy” and “Son of God” are predicates, so “The one who is born will be called holy, the Son of God.”

<sup>25</sup> tc A few MSS (C\* Θ f¹ 33 pc) add “by you” here. This looks like a scribal addition to bring symmetry to the first three clauses of the angel's message (note the second person pronoun in the previous two clauses), and is too poorly supported to be seriously considered as authentic.

<sup>26</sup> tn Or “Therefore the holy child to be born will be called the Son of God.” There are two ways to understand the Greek phrase τὸ γεννώμενον ἄγιον (*to gennōmenon hagion*) here. First, τὸ γεννώμενον could be considered a substantival participle with ἄγιον as an adjective in the second predicate position, thus making a complete sentence; this interpretation is reflected in the translation above. Second, τὸ ἄγιον could be considered a substantival adjective with γεννώμενον acting as an adjectival participle, thus making the phrase the subject of the verb κληθῆσται (*klēthēsetai*); this interpretation is reflected in the alternative reading. Treating the participle γεννώμενον as adjectival is a bit unnatural for the very reason that it forces one to understand ἄγιον as substantival; this introduces a new idea in the text with ἄγιον when an already new topic is being introduced with γεννώμενον. Semantically this would overload the new subject introduced at this point. For this reason the first interpretation is preferred.

<sup>27</sup> tn Grk “behold.”

<sup>28</sup> tn Some translations render the word συγγενής (*sungeenis*) as “cousin” (so Phillips) but the term is not necessarily this specific.

<sup>29</sup> tn Or “has conceived.”

<sup>30</sup> tn Grk “and this is the sixth month for her who was called barren.” Yet another note on Elizabeth's loss of reproach also becomes a sign of the truth of the angel's declaration.

<sup>31</sup> tn In Greek, the phrase πᾶν ρήμα (*pan rhēma*, “nothing”) has an emphatic position, giving it emphasis as the lesson in the entire discussion. The remark is a call for faith.

<sup>32</sup> tn Here καί (*kai*) has been translated as “so” to indicate the transition to a new topic.

<sup>33</sup> tn Grk “behold.”

<sup>34</sup> tn Traditionally, “handmaid”; Grk “slave woman.” Though δούλη (*doule*) is normally translated “woman servant,” the word does not bear the connotation of a free woman serving another. BDAG notes that “servant” for ‘slave’ is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. δοῦλος). The most accurate translation is “bondservant,” sometimes found in the ASV for δοῦλος (*doulos*), in that it often indicates one who sells himself or herself into slavery to another. But as this is archaic, few to-

happen to me<sup>4</sup> according to your word.”<sup>2</sup> Then<sup>3</sup> the angel departed from her.

### Mary and Elizabeth

**1:39** In those days<sup>4</sup> Mary got up and went hurriedly into the hill country, to a town of Judah,<sup>5</sup> **1:40** and entered Zechariah’s house and greeted Elizabeth. **1:41** When<sup>6</sup> Elizabeth heard Mary’s greeting, the baby leaped<sup>7</sup> in her<sup>8</sup> womb, and Elizabeth was filled with the Holy Spirit.<sup>9</sup> **1:42** She<sup>10</sup> exclaimed with a loud voice,<sup>11</sup> “Blessed are you among women,<sup>12</sup> and blessed is the child<sup>13</sup> in your womb! **1:43** And who am I<sup>14</sup> that the mother of my Lord should come and visit me? **1:44** For the instant<sup>15</sup> the sound of your greeting reached my ears,<sup>16</sup> the baby in my womb leaped for joy.<sup>17</sup> **1:45** And blessed<sup>18</sup> is she

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day understand its force.

**1 tn** Grk “let this be to me.”

**2 sn** The remark according to your word is a sign of Mary’s total submission to God’s will, a response that makes her exemplary.

**3 tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**4 sn** The expression *In those days* is another general time reference, though the sense of the context is that the visit came shortly after Mary miraculously conceived and shortly after the announcement about Jesus.

**5 sn** The author does not say exactly where Elizabeth stayed. The location is given generally as a town of Judah. Judah is about a three day trip south of Nazareth.

**6 tn** Grk “And it happened that.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καὶ (*kai*) has not been translated here either.

**7 sn** When the baby leaped John gave his first testimony about Jesus, a fulfillment of 1:15.

**8 tn** The antecedent of “her” is Elizabeth.

**9 sn** The passage makes clear that Elizabeth spoke her commentary with prophetic enablement, filled with the Holy Spirit.

**10 tn** Grk “and she.” Because of the length and complexity of the Greek sentence, a new sentence was begun here in the translation. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**11 tn** Grk “and she exclaimed with a great cry and said.” The verb εἶπεν (*eipen*, “said”) has not been included in the translation since it is redundant in contemporary English.

**12 sn** The commendation *Blessed are you among women* means that Mary has a unique privilege to be the mother of the promised one of God.

**13 tn** Grk “fruit,” which is figurative here for the child she would give birth to.

**14 tn** Grk “From where this to me?” The translation suggests the note of humility and surprise that Elizabeth feels in being a part of these events. The ἵνα (*hina*) clause which follows explains what “this” is. A literal translation would read “From where this to me, that is, that the mother of my Lord comes to visit me?”

**15 tn** Grk “for behold.”

**16 tn** Grk “when the sound of your greeting [reached] my ears.”

**17 sn** On the statement *the baby in my womb leaped for joy* see both 1:14 and 1:47. This notes a fulfillment of God’s promised word.

**18 sn** Again the note of being blessed makes the key point of the passage about believing God.

who believed that<sup>19</sup> what was spoken to her by<sup>20</sup> the Lord would be fulfilled.<sup>21</sup>

### Mary’s Hymn of Praise

**1:46** And Mary<sup>22</sup> said,<sup>23</sup>

“My soul exalts<sup>24</sup> the Lord,<sup>25</sup>

**1:47** and my spirit has begun to rejoice<sup>26</sup> in God my Savior,

**1:48** because he has looked upon the humble state of his servant.<sup>27</sup>

For<sup>28</sup> from now on<sup>29</sup> all generations will call me blessed,<sup>30</sup>

**1:49** because he who is mighty<sup>31</sup> has done great things for me, and holy is his name;

**1:50** from<sup>32</sup> generation to generation he is

**19 tn** This ὅτι (*hoti*) clause, technically indirect discourse after πιστεύω (*pisteuō*), explains the content of the faith, a belief in God’s promise coming to pass.

**20 tn** That is, “what was said to her (by the angel) at the Lord’s command” (BDAG 756 s.v. παρά A.2).

**21 tn** Grk “that there would be a fulfillment of what was said to her from the Lord.”

**22 sn** This term speaks of completion of something planned (2 Chr 28:35).

**23 tn** A few witnesses, especially Latin mss, (a b I\* Ir<sup>am</sup> Or<sup>lat</sup> Nic) read “Elizabeth” here, since she was just speaking, but the ms evidence overwhelmingly supports “Mary” as the speaker.

**24 tn** The following passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: (a) *stylistic*: a certain rhythmical lit when the passages are read aloud, the presence of *parallelismus membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context” (P. T. O’Brien, *Philippians* [NIGTC], 188-89). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

**25 tn** Or “lifts up the Lord in praise.”

**26 tn** This psalm (vv. 46-55) is one of the few praise psalms in the NT. Mary praises God and then tells why both in terms of his care for her (vv. 46-49) and for others, including Israel (vv. 50-55). Its traditional name, the “Magnificat,” comes from the Latin for the phrase *My soul magnifies the Lord* at the hymn’s start.

**27 tn** Or “rejoices.” The translation renders this aorist, which stands in contrast to the previous line’s present tense, as ingressive, which highlights Mary’s joyous reaction to the announcement. A comprehensive aorist is also possible here.

**28 tn** See the note on the word “servant” in v. 38.

**29 tn** Grk “for behold.”

**30 tn** From now on is a favorite phrase of Luke’s, showing how God’s acts change things from this point on (5:10; 12:52; 22:18, 69; Acts 18:6).

**31 tn** Traditionally, “the Mighty One.”

**32 tn** Grk “and from.” Here καὶ (*kai*) has been translated by a semicolon to improve the English style.

merciful<sup>1</sup> to those who fear<sup>2</sup> him.

**1:51** He has demonstrated power<sup>3</sup> with his arm; he has scattered those whose pride wells up from the sheer arrogance<sup>4</sup> of their hearts.

**1:52** He has brought down the mighty<sup>5</sup> from their thrones, and has lifted up those of lowly position.<sup>6</sup>

**1:53** he has filled the hungry with good things,<sup>7</sup> and has sent the rich away empty.<sup>8</sup>

**1:54** He has helped his servant Israel, remembering<sup>9</sup> his mercy,<sup>10</sup>

**1:55** as he promised<sup>11</sup> to our ancestors,<sup>12</sup> to Abraham and to his descendants<sup>13</sup> forever."

**1:56** So<sup>14</sup> Mary stayed with Elizabeth<sup>15</sup> about three months<sup>16</sup> and then returned to her home.

### The Birth of John

**1:57** Now the time came<sup>17</sup> for Elizabeth to have her baby,<sup>18</sup> and she gave birth to a son. **1:58** Her<sup>19</sup> neighbors and relatives heard that the Lord had shown<sup>20</sup> great mercy to her, and they rejoiced<sup>21</sup> with her.

**1 sn** God's mercy refers to his "loyal love" or "steadfast love," expressed in faithful actions, as the rest of the psalm illustrates.

**2 tn** That is, "who revere." This refers to those who show God a reverential respect for his sovereignty.

**3 tn** Or "shown strength," "performed powerful deeds." The verbs here switch to aorist tense through 1:55. This is how God will act in general for his people as they look to his ultimate deliverance.

**4 tn** Grk "in the imaginations of their hearts." The psalm rebukes the arrogance of the proud, who think that power is their sovereign right. Here διανοίᾳ (*dianoia*) can be understood as a dative of sphere or reference/respect.

**5 tn** Or "rulers."

**6 tn** Or "those of humble position"

**sn** The contrast between the mighty and those of lowly position is fundamental for Luke. God cares for those that the powerful ignore (Luke 4:18-19).

**7 sn** Good things refers not merely to material blessings, but blessings that come from knowing God.

**8 sn** Another fundamental contrast of Luke's is between the hungry and the rich (Luke 6:20-26).

**9 tn** Or "because he remembered mercy," understanding the infinitive as causal.

**10 tn** Or "his [God's] loyal love."

**11 tn** Grk "as he spoke." Since this is a reference to the covenant to Abraham, ἐλάλησεν (*elalēsen*) can be translated in context "as he promised." God keeps his word.

**12 tn** Grk "fathers."

**13 tn** Grk "his seed" (an idiom for offspring or descendants).

**14 tn** Grk "And." Here (*kai*) has been translated as "so" to indicate the conclusion of the topic.

**15 tn** Grk "her"; the referent (Elizabeth) has been specified in the translation for clarity.

**16 sn** As is typical with Luke the timing is approximate (about three months), not specific.

**17 tn** Grk "the time was fulfilled."

**18 tn** The words "her baby" are not in the Greek text, but have been supplied for clarity.

**19 tn** Grk "And her." Here (*kai*) has not been translated because of differences between Greek and English style.

**20 tn** Grk "had magnified his mercy with her."

**21 tn** The verb συνέχαιρον (*sunechairon*) is an imperfect and could be translated as an ingressive force, "they began to rejoice."

**1:59** On<sup>22</sup> the eighth day<sup>23</sup> they came to circumcise the child, and they wanted to name<sup>24</sup> him Zechariah after his father. **1:60** But<sup>25</sup> his mother replied,<sup>26</sup> "No! He must be named<sup>27</sup> John."<sup>28</sup> **1:61** They<sup>29</sup> said to her, "But<sup>30</sup> none of your relatives bears this name."<sup>31</sup> **1:62** So<sup>32</sup> they made signs to the baby's<sup>33</sup> father,<sup>34</sup> inquiring what he wanted to name his son.<sup>35</sup> **1:63** He<sup>36</sup> asked for a writing tablet<sup>37</sup> and wrote,<sup>38</sup> "His name is John." And they were all amazed.<sup>39</sup> **1:64** Immediately<sup>40</sup> Zechariah's<sup>41</sup> mouth was opened and his tongue<sup>42</sup> released,<sup>43</sup> and he

**22 tn** Grk "And it happened that." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**23 sn** They were following OT law (Lev 12:3) which prescribed that a male child was to be circumcised on the eighth day.

**24 tn** This could be understood as a conative imperfect, expressing an unrealized desire ("they were trying to name him"). It has been given more of a voluntative nuance in the translation.

**25 tn** Grk "And," but with clearly contrastive emphasis in context.

**26 tn** Grk "his mother answering, said." The combination of participle and finite verb is redundant in English and has been simplified to "replied" in the translation.

**27 tn** This future passive indicative verb has imperative force and thus has been translated "he must be named."

**28 tn** "No! He must be named John." By insisting on the name specified by the angel, Elizabeth (v. 60) and Zechariah (v. 63) have learned to obey God (see Luke 1:13).

**29 tn** Grk "And they." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**30 tn** The word "but" is not in the Greek text but has been supplied in the translation for clarity.

**31 tn** Grk "There is no one from your relatives who is called by this name."

**32 tn** Here καὶ (*kai*) has been translated as "so" to indicate the consequential nature of the action described.

**33 tn** Grk "his"; the referent (the baby) has been specified in the translation for clarity.

**34 sn** The crowd was sure there had been a mistake, so they appealed to the child's father. But custom was not to be followed here, since God had spoken. The fact they needed to signal him (*made signs*) shows that he was deaf as well as unable to speak.

**35 tn** Grk "what he might wish to call him."

**36 tn** Grk "And he." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**37 tn** The writing tablet requested by Zechariah would have been a wax tablet.

**38 tn** Grk "and wrote, saying." The participle λέγων (*legōn*) is redundant in English and has not been translated.

**39 tn** The response, *they were all amazed*, expresses a mixture of surprise and reflection in this setting where they were so certain of what the child's name would be.

**40 tn** Grk "And immediately." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**41 tn** Grk "his"; the referent (Zechariah) has been specified in the translation for clarity.

**42 tn** The mention of both mouth and tongue here is a figure called zeugma and emphasizes that the end of the temporary judgment came instantly and fully upon Zechariah's expression of faith in naming the child. He had learned to trust and obey God during his short period of silence. He had learned from his trial.

**43 tn** "Released" is implied; in the Greek text both στόμα (*stoma*) and γλώσσα (*glōssa*) are subjects of ἀνεύθυντι (*anēthūnti*), but this would be somewhat redundant in English.

spoke, blessing God. 1:65 All<sup>1</sup> their neighbors were filled with fear, and throughout the entire hill country of Judea all these things were talked about. 1:66 All<sup>2</sup> who heard these things<sup>3</sup> kept them in their hearts,<sup>4</sup> saying, "What then will this child be?"<sup>5</sup> For the Lord's hand<sup>6</sup> was indeed with him.

### *Zechariah's Praise and Prediction*

1:67 Then<sup>7</sup> his father Zechariah was filled with the Holy Spirit and prophesied,<sup>8</sup>

1:68 "Blessed<sup>9</sup> be the Lord God of Israel, because he has come to help<sup>10</sup> and has redeemed<sup>11</sup> his people.

1:69 For<sup>12</sup> he has raised up<sup>13</sup> a horn of salvation<sup>14</sup> for us in the house of his servant David,<sup>15</sup>

**1 tn** Grk "And all." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**sn** Fear is the emotion that comes when one recognizes something unusual, even supernatural, has taken place.

**2 tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style. A new sentence was begun at this point in the translation because of the length and complexity of the Greek sentence.

**3 tn** Grk "heard them"; the referent (these things, from the previous verse) has been specified in the translation for clarity.

**4 tn** Grk "heart." The term "heart" (καρδία, *kardia*) could also be translated as "mind," or "thoughts," and the entire phrase be rendered as "kept them in mind," "thought about," or the like. But the immediate context is clearly emotive, suggesting that much more is at work than merely the mental processes of thinking or reasoning about "these things." There is a sense of joy and excitement (see the following question, "What then will this child be?") and even fear. Further, the use of καρδία in 1:66 suggests connections with the same term in 2:19 where deep emotion is being expressed as well. Therefore, recognizing both the dramatic nature of the immediate context and the literary connections to 2:19, the translation renders the term in 1:66 as "hearts" to capture both the cognitive and emotive aspects of the people's response.

**5 tn** Or "what manner of child will this one be?"

**6 sn** The reference to the Lord's hand indicates that the presence, direction, and favor of God was with him (Acts 7:9b).

**7 tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**8 tn** Grk "and he prophesied, saying." The participle λέγων (*legōn*) is redundant and has not been translated.

**sn** Prophesied. The reference to prophecy reflects that Zechariah is enabled by the Spirit to speak God's will. He does so in this case through a praise psalm, which calls for praise and then gives the reason why God should be praised.

**9 tn** Sn The traditional name of this psalm, the "Benedictus," comes from the Latin wording of the start of the hymn ("Blessed be...").

**10 sn** The verb come to help can refer to a visit, but can also connote concern or assistance (L&N 85.11).

**11 tn** Or "has delivered"; Grk "has accomplished redemtion."

**sn** Has redeemed is a reference to redemption, but it anticipates the total release into salvation that the full work of Messiah will bring for Israel. This involves both spiritual and material benefits eventually.

**12 tn** Grk "and," but specifying the reason for the praise in the psalm.

**13 sn** The phrase raised up means for God to bring someone significant onto the scene of history.

**14 sn** The horn of salvation is a figure that refers to the power of Messiah and his ability to protect, as the horn refers to what an animal uses to attack and defend (Ps 75:4-5, 10; 148:14; 2 Sam 22:3). Thus the meaning of the figure is "a powerful savior."

**15 sn** In the house of his servant David is a reference to

1:70 as he spoke through the mouth of his holy prophets from long ago.<sup>16</sup>

1:71 that we should be saved<sup>17</sup> from our enemies,<sup>18</sup> and from the hand of all who hate us.

1:72 He has done this<sup>19</sup> to show mercy<sup>20</sup> to our ancestors,<sup>21</sup>

and to remember his holy covenant<sup>22</sup> – 1:73 the oath<sup>23</sup> that he swore to our ancestor<sup>24</sup> Abraham.

This oath grants<sup>25</sup>

1:74 that we, being rescued from the hand of our<sup>26</sup> enemies, may serve him without fear,<sup>27</sup>

1:75 in holiness and righteousness<sup>28</sup> before him for as long as we live.<sup>29</sup>

1:76 And you, child,<sup>30</sup> will be called the

Messiah's Davidic descent. Zechariah is more interested in Jesus than his own son John at this point.

**16 tn** Grk "from the ages," "from eternity."

**17 tn** Grk "from long ago, salvation."

**18 sn** The theme of being saved from our enemies is like the release Jesus preached in Luke 4:18-19. Luke's narrative shows that one of the enemies in view is Satan and his cohorts, with the grip they have on humanity.

**19 tn** The words "He has done this" (referring to the raising up of the horn of salvation from David's house) are not in the Greek text, but are supplied to allow a new sentence to be started in the translation. The Greek sentence is lengthy and complex at this point, while contemporary English uses much shorter sentences.

**20 sn** Mercy refers to God's loyal love (steadfast love) by which he completes his promises. See Luke 1:50.

**21 tn** Or "our forefathers"; Grk "our fathers." This begins with the promise to Abraham (vv. 55, 73), and thus refers to many generations of ancestors.

**22 sn** The promises of God can be summarized as being found in the one promise (the oath that he swore) to Abraham (Gen 12:1-3).

**23 tn** This is linked back grammatically by apposition to "covenant" in v. 72, specifying which covenant is meant.

**24 tn** Or "forefather"; Grk "father."

**25 tn** Again for reasons of English style, the infinitival clause "to grant us" has been translated "This oath grants" and made the beginning of a new sentence in the translation.

**26 tc** Many important early mss (N B L W [0130] f<sup>1</sup>:13 565 892 pc) lack "our," while most (A C D [K] Θ Ψ 0177 33 M pc) supply it. Although the addition is most likely not authentic, "our" has been included in the translation due to English stylistic requirements.

**27 tn** This phrase in Greek is actually thrown forward to the front of the verse to give it emphasis.

**28 sn** The phrases that we...might serve him...in holiness and righteousness from Luke 1:74-75 well summarize a basic goal for a believer in the eyes of Luke. Salvation frees us up to serve God without fear through a life full of ethical integrity.

**29 tn** Grk "all our days."

**30 sn** Now Zechariah describes his son John (you, child) through v. 77.

prophet<sup>4</sup> of the Most High.<sup>2</sup>  
 For you will go before<sup>3</sup> the Lord to prepare his ways,<sup>4</sup>  
 1:77 to give his people knowledge of salvation<sup>5</sup> through the forgiveness<sup>6</sup> of their sins.  
 1:78 Because of<sup>7</sup> our God's tender mercy<sup>8</sup> the dawn<sup>9</sup> will break<sup>10</sup> upon us from on high  
 1:79 to give light to those who sit in darkness and in the shadow of death,<sup>11</sup> to guide our feet into the way<sup>12</sup> of peace."

1:80 And the child kept growing<sup>13</sup> and becoming strong<sup>14</sup> in spirit, and he was in the wilderness<sup>15</sup> until the day he was revealed<sup>16</sup> to Israel.

### The Census and the Birth of Jesus

2:1 Now<sup>17</sup> in those days a decree<sup>18</sup> went out

<sup>1 tn</sup> Or "a prophet," but since Greek nouns can be definite without the article, and since in context this is a reference to the eschatological forerunner of the Messiah (cf. John 1:17), the concept is better conveyed to the English reader by the use of the definite article "the."

<sup>2 sn</sup> In other words, John is a prophet of God; see 1:32 and 7:22-23, 28.

<sup>3 tc</sup> Most mss, especially the later ones (A C D L Θ Ψ Υ 0130 <sup>f1-13</sup> 33 <sup>3</sup> sy), have πρὸ προσώπου κυρίου (*pro prosōpou kuriou*, "before the face of the Lord"), but the translation follows the reading ἐνώπιον κυρίου (*enōpion kuriou*, "before the Lord"), which has earlier and better ms support (P<sup>4</sup> B W 0177 pc) and is thus more likely to be authentic.

<sup>4 tn</sup> This term is often translated in the singular, looking specifically to the forerunner role, but the plural suggests the many elements in that salvation.

<sup>5 tn</sup> On the phrase *prepare his ways* see Isa 40:3-5 and Luke 3:1-6.

<sup>6 tn</sup> John's role, to give his people knowledge of salvation, is similar to that of Jesus (Luke 3:1-14; 5:31-32).

<sup>7 tn</sup> Forgiveness is another major Lukan theme (Luke 4:18; 24:47; Acts 10:37).

<sup>8 tn</sup> For reasons of style, a new sentence has been started in the translation at this point. God's mercy is ultimately seen in the deliverance John points to, so v. 78a is placed with the reference to Jesus as the light of dawning day.

<sup>9 tn</sup> God's loyal love (steadfast love) is again the topic, reflected in the phrase *tender mercy*; see Luke 1:72.

<sup>10 tn</sup> The Greek term translated *dawn* (*ἀνατολή*, *anatolē*) can be a reference to the morning star or to the sun. The Messiah is pictured as a saving light that shows the way. The Greek term was also used to translate the Hebrew word for "branch" or "sprout," so some see a double entendre here with messianic overtones (see Isa 11:1-10; Jer 23:5; 33:15; Zech 3:8; 6:12).

<sup>11 tn</sup> Grk "shall visit us."

<sup>12 tn</sup> On the phrases *who sit in darkness...and...death* see Isa 9:1-2; 42:7; 49:9-10.

<sup>13 tn</sup> Or "the path."

<sup>14 tn</sup> This verb is imperfect.

<sup>15 tn</sup> This verb is also imperfect.

<sup>16 tn</sup> Or "desert."

<sup>17 tn</sup> Grk "until the day of his revealing."

<sup>18 tn</sup> Grk "Now it happened that." The introductory phrase *έγένετο* (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>19 tn</sup> This decree was a formal decree from the Roman Senate.

from Caesar<sup>19</sup> Augustus<sup>20</sup> to register<sup>21</sup> all the empire<sup>22</sup> for taxes. 2:2 This was the first registration, taken when Quirinius was governor<sup>23</sup> of Syria. 2:3 Everyone<sup>24</sup> went to his own town<sup>25</sup> to be registered. 2:4 So<sup>26</sup> Joseph also went up from the town of Nazareth<sup>27</sup> in Galilee to Judea, to the city<sup>28</sup> of David called Bethlehem,<sup>29</sup> because he was of the house<sup>30</sup> and family line<sup>31</sup> of David. 2:5 He went<sup>32</sup> to be registered with Mary, who was promised in marriage to him,<sup>33</sup> and who was

<sup>19 tn</sup> Or "from the emperor" ("Caesar" is a title for the Roman emperor).

<sup>20 tn</sup> Caesar Augustus refers to Octavian, who was Caesar from 27 B.C. to A.D. 14. He was known for his administrative prowess.

<sup>21 tn</sup> Grk "that all the empire should be registered for taxes." The passive infinitive *ἀπογράφεσθαι* (*apographesthai*) has been rendered as an active in the translation to improve the English style. The verb is regarded as a technical term for official registration in tax lists (BDAG 108 s.v. *ἀπογράψω* a).

<sup>22 tn</sup> This census (a decree...to register all the empire) is one of the more disputed historical remarks in Luke. Josephus (*Ant. 18.1.1 [18.1-2]*) only mentions a census in A.D. 6, too late for this setting. Such a census would have been a massive undertaking; it could have started under one ruler and emerged under another, to whose name it became attached. This is one possibility to explain the data. Another is that Quirinius, who became governor in Syria for the later census, may have been merely an administrator for this census. See also Luke 2:2.

<sup>23 tn</sup> Grk "the whole (inhabited) world," but this was a way to refer to the Roman empire (L&N 1.83).

<sup>24 tn</sup> Or "was a minister of Syria." This term could simply refer to an administrative role Quirinius held as opposed to being governor (Josephus, *Ant. 18.4.2 [18.88]*). See also Luke 2:1.

<sup>25 tn</sup> Grk "And everyone." Here *καὶ* (*kai*) has not been translated because of differences between Greek and English style.

<sup>26 tn</sup> Or "hometown" (so CEV).

<sup>27 tn</sup> Here *καὶ* (*kai*) has been translated as "so" to indicate the consequential nature of the action.

<sup>28 tn</sup> On Nazareth see Luke 1:26.

<sup>29 tn</sup> For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

<sup>30 tn</sup> Or "town." The translation "city" is used here because of its collocation with "of David," suggesting its importance, though not its size.

<sup>31 tn</sup> The journey from Nazareth to the city of David called Bethlehem was a journey of about 90 mi (150 km). Bethlehem was a small village located about 7 miles south-southwest of Jerusalem.

<sup>32 tn</sup> For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

<sup>33 tn</sup> Luke's use of the term "house" probably alludes to the original promise made to David outlined in the Nathan oracle of 2 Sam 7:12-16, especially in light of earlier connections between Jesus and David made in Luke 1:32. Further, the mention of Bethlehem reminds one of the promise of Mic 5:2, namely, that a great king would emerge from Bethlehem to rule over God's people.

<sup>34 tn</sup> Or "family," "lineage."

<sup>35 tn</sup> The words "He went" are not in the Greek text, but have been supplied to begin a new sentence in the translation. The Greek sentence is longer and more complex than normal contemporary English usage.

<sup>36 tn</sup> Traditionally, "Mary, his betrothed." Although often rendered in contemporary English as "Mary, who was engaged to him," this may give the modern reader a wrong impression, since Jewish marriages in this period were typically arranged marriages. The term *ἐμνηστευμένη* (*emnēsteumēnē*) may suggest that the marriage is not yet consummated, not necessarily that they are not currently married. Some mss read "the betrothed to him wife"; others, simply "his wife." These

expecting a child. 2:6 While<sup>1</sup> they were there, the time came for her to deliver her child.<sup>2</sup> 2:7 And she gave birth to her firstborn son and wrapped him in strips of cloth<sup>3</sup> and laid him in a manger,<sup>4</sup> because there was no place for them in the inn.<sup>5</sup>

### The Shepherds' Visit

2:8 Now<sup>6</sup> there were shepherds<sup>7</sup> nearby<sup>8</sup> living out in the field, keeping guard<sup>9</sup> over their flock at night. 2:9 An<sup>10</sup> angel of the Lord<sup>11</sup> ap-

readings, though probably not original, may give the right sense.

**1 tn** Grk "And it happened that while." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**2 tn** The words "her child" are not in the Greek text, but have been supplied to clarify what was being delivered. The wording here is like Luke 1:57. Grk "the days for her to give birth were fulfilled."

**3 sn** The strips of cloth (traditionally, "swaddling cloths") were strips of linen that would be wrapped around the arms and legs of an infant to keep the limbs protected.

**4 tn** Or "a feeding trough."

**5 tn** The Greek word κατάλυμα is flexible, and usage in the LXX and NT refers to a variety of places for lodging (see BDAG 521 s.v.). Most likely Joseph and Mary sought lodging in the public accommodations in the city of Bethlehem (see J. Noland, *Luke* [WBC], 1:105), which would have been crude shelters for people and animals. However, it has been suggested by various scholars that Joseph and Mary were staying with relatives in Bethlehem (e.g., C. S. Keener, *The IVP Bible Background Commentary: New Testament*, 194; B. Witherington, "Birth of Jesus," *DUG*, 69-70); if that were so the term would refer to the guest room in the relatives' house, which would have been filled beyond capacity with all the other relatives who had to journey to Bethlehem for the census.

**sn** There was no place for them in the inn. There is no drama in how this is told. There is no search for a variety of places to stay or a heartless innkeeper. (Such items are later, non-biblical embellishments.) Bethlehem was not large and there was simply no other place to stay. The humble surroundings of the birth are ironic in view of the birth's significance.

**6 tn** Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

**7 sn** Some argue that shepherds were among the culturally despised, but the evidence for this view of shepherds is late, coming from 5th century Jewish materials. December 25 as the celebrated date of Jesus' birth arose around the time of Constantine (ca. A.D. 306-337), though it is mentioned in material from Hippolytus (A.D. 165-235). Some think that the reason for celebration on this date was that it coincided with the pagan Roman festival of Saturnalia, and Christians could celebrate their own festival at this time without fear of persecution. On the basis of the statement that the shepherds were living out in the field, keeping guard over their flock at night it is often suggested that Jesus' birth took place in early spring, since it was only at lambing time that shepherds stood guard over their flocks in the field. This is not absolutely certain, however.

**8 tn** Grk "in that region."

**9 tn** Grk "living in the field (see BDAG 15 s.v. ὄχυραλέω) and guarding their flock."

**10 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**11 tn** Or "the angel of the Lord." See the note on the word "Lord" in 1:11.

peared to<sup>12</sup> them, and the glory of the Lord shone around them, and they were absolutely terrified.<sup>13</sup> 2:10 But the angel said to them, "Do not be afraid! Listen carefully,<sup>14</sup> for I proclaim to you good news<sup>15</sup> that brings great joy to all the people: 2:11 Today<sup>16</sup> your Savior is born in the city<sup>17</sup> of David.<sup>18</sup> He is Christ<sup>19</sup> the Lord. 2:12 This<sup>20</sup> will be a sign<sup>21</sup> for you: You will find a baby wrapped in strips of cloth and lying in a manger."<sup>22</sup> 2:13 Suddenly<sup>23</sup> a vast, heavenly army<sup>24</sup> appeared with the angel, praising God and saying,

**2:14** "Glory<sup>25</sup> to God in the highest,  
and on earth peace among people<sup>26</sup> with  
whom he is pleased!"<sup>27</sup>

**12 tn** Or "stood in front of."

**13 tn** Grk "they feared a great fear" (a Semitic idiom which intensifies the main idea, in this case their fear).

**14 tn** Terrified. See similar responses in Luke 1:12, 29.

**15 tn** Grk "behold."

**16 sn** The Greek word for today (*σήμερον*, *sēmeron*) occurs eleven times in the Gospel of Luke (2:11; 4:21; 5:26; 12:28; 13:32-33; 19:5, 9; 22:34, 61; 23:43) and nine times in Acts. Its use, especially in passages such as 2:11, 4:21, 5:26; 19:5, 9, signifies the dawning of the era of messianic salvation and the fulfillment of the plan of God. Not only does it underscore the idea of present fulfillment in Jesus' ministry, but it also indicates salvific fulfillment present in the church (cf. Acts 1:6; 3:18; D. L. Bock, *Luke* [BECNT], 1:412; I. H. Marshall, *Luke*, [NIGTC], 873).

**17 tn** Or "town." See the note on "city" in v. 4.

**18 tn** This is another indication of a royal, messianic connection.

**19 tn** Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

**20 tn** The term χριστός (*christos*) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

**21 tn** Grk "And this." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**22 tn** The sign functions for the shepherds like Elizabeth's conception served for Mary in 1:36.

**23 tn** Or "a feeding trough," see Luke 2:7.

**24 tn** Grk "And suddenly." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**25 tn** Grk "a multitude of the armies of heaven."

**26 tn** Glory here refers to giving honor to God.

**27 tn** This is a generic use of ἀνθρώποις (*anthrōpos*) referring to both males and females.

**28 tn** Most witnesses (N<sup>1</sup> B<sup>2</sup> L<sup>3</sup> Θ<sup>4</sup> Σ<sup>5</sup> f<sup>1,13</sup> M<sup>6</sup> sy bo) have ἐν ἀνθρώποις εὐδοκίᾳ (*en anthrōpois eudokia*, "good will among people") instead of ἐν ἀνθρώποις εὐδοκίαις (*en anthrōpois eudokias*, "among people with whom he is pleased"), a reading attested by N<sup>1</sup>\* A B<sup>2\*</sup> D W pc (sa). Most of the Itala witnesses and some other versional witnesses reflect a Greek text which has the genitive εὐδοκίαις but drops the preposition ἐν. Not only is the genitive reading better attested, but it is more difficult than the nominative. "The meaning seems to be, not that divine peace can be bestowed only where human good will is already present, but that at the birth of the Saviour God's peace rests on those whom he has chosen in accord with his good pleasure" (TCGNT 111).

**2:15** When<sup>4</sup> the angels left them and went back to heaven, the shepherds said to one another, “Let us go over to Bethlehem<sup>2</sup> and see this thing that has taken place, that the Lord<sup>3</sup> has made known to us.” **2:16** So they hurried off and located Mary and Joseph, and found the baby lying in a manger.<sup>4</sup> **2:17** When<sup>5</sup> they saw him,<sup>6</sup> they related what they had been told<sup>7</sup> about this child, **2:18** and all who heard it were astonished<sup>8</sup> at what the shepherds said. **2:19** But Mary treasured up all these words, pondering in her heart what they might mean.<sup>9</sup> **2:20** So<sup>10</sup> the shepherds returned, glorifying and praising<sup>11</sup> God for all they had heard and seen; everything was just as they had been told.<sup>12</sup>

**2:21** At<sup>13</sup> the end of eight days, when he was circumcised, he was named Jesus, the name given by the angel<sup>14</sup> before he was conceived in the womb.

### *Jesus' Presentation at the Temple*

**2:22** Now<sup>15</sup> when the time came for their<sup>16</sup> purification according to the law of Moses, Joseph and Mary<sup>17</sup> brought Jesus<sup>18</sup> up to Jerusalem<sup>19</sup> to present him to the Lord **2:23** (just as it is written in the law of the Lord, “*Every firstborn male<sup>20</sup> will be set apart to the Lord<sup>21</sup>*”), **2:24** and to offer a sacrifice according to what is specified in the law of the Lord, *a pair of doves<sup>22</sup> or two young pigeons.<sup>23</sup>*

<sup>1</sup> tn Grk “And it happened that when.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>2</sup> map For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

<sup>3</sup> sn Note how although angels delivered the message, it was the *Lord* whose message is *made known*, coming through them.

<sup>4</sup> tn Or “a feeding trough.”

<sup>5</sup> tn Grk “And when.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>6</sup> tn The word “him” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>7</sup> tn Grk “the word which had been spoken to them.”

<sup>8</sup> tn Grk “marveled.” It is a hard word to translate with one term in this context. There is a mixture of amazement and pondering at work in considering the surprising events here. See Luke 1:21; 63; 2:33.

<sup>9</sup> tn The term συμβάλλουσα (*sumballousa*) suggests more than remembering. She is trying to put things together here (Josephus, Ant. 2.5.3 [2.72]). The words “what they might mean” have been supplied in the translation to make this clear. Direct objects were frequently omitted in Greek when clear from the context.

<sup>10</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate the conclusion of the topic.

<sup>11</sup> sn The mention of *glorifying and praising* God is the second note of praise in this section; see Luke 2:13-14.

<sup>12</sup> tn Grk “just as [it] had been spoken to them.” This has been simplified in the English translation by making the prepositional phrase (“to them”) the subject of the passive verb.

<sup>13</sup> sn The closing remark *just as they had been told* notes a major theme of Luke 1-2 as he sought to reassure Theophilus: God does what he says he will do.

<sup>14</sup> tn Grk “And when eight days were completed.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>15</sup> sn Jesus’ parents obeyed the *angel* as Zechariah and Elizabeth had (1:57-66). These events are taking place very much under God’s direction.

<sup>15</sup> tn Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>16</sup> tc The translation follows most mss, including early and important ones (B A L)). Some copyists, aware that the purification law applied to women only, produced mss (76 it<sup>st</sup> vg) [though the Latin word *eius* could be either masculine or feminine] that read “her purification.” But the extant evidence for an unambiguous “her” is shut up to one late minuscule (codex 76) and a couple of patristic citations of dubious worth (Pseudo-Athanasius) whose date is unknown, and the (*Catena in euangēlia Lucae et Joannis*), edited by J. A. Cramer. The Catena is a work of collected patristic sayings whose exact source is unknown [thus, it could come from a period covering hundreds of years]. A few other witnesses (D pc lat) read “his purification.” The KJV has “her purification,” following Beza’s Greek text (essentially a revision of Erasmus’). Erasmus did not have it in any of his five editions. Most likely Beza put in the feminine form αὐτῆς (*autēs*) because, recognizing that the *eius* found in several Latin mss could be read either as a masculine or a feminine, he made the contextually more satisfying choice of the feminine. Perhaps it crept into one or two late Greek witnesses via this interpretive Latin back-translation. So the evidence for the feminine singular is virtually nonexistent, while the masculine singular αὐτοῦ (*autou*, “his”) was a clear scribal blunder. There can be no doubt that “their purification” is the authentic reading.

<sup>17</sup> tn Or “when the days of their purification were completed.” In addition to the textual problem concerning the plural pronoun (which apparently includes Joseph in the process) there is also a question whether the term translated “purification” (καθαρισμός, *katharismos*) refers to the time period prescribed by the Mosaic law or to the offering itself which marked the end of the time period (cf. NLT, “it was time for the purification offering”).

<sup>18</sup> sn Exegetically the plural pronoun “their” creates a problem. It was Mary’s purification that was required by law, forty days after the birth (Lev 12:2-4). However, it is possible that Joseph shared in a need to be purified by having to help with the birth or that they also dedicated the child as a first born (Exod 13:2), which would also require a sacrifice that Joseph would bring. Luke’s point is that the parents followed the law. They were pious.

<sup>19</sup> tn Grk “they”; the referents (Joseph and Mary) have been specified in the translation for clarity.

<sup>20</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>21</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>22</sup> tn Grk “every male that opens the womb” (an idiom for the firstborn male).

<sup>23</sup> sn An allusion to Exod 13:2, 12, 15.

<sup>24</sup> sn The offering of a *pair of doves or two young pigeons*, instead of a lamb, speaks of the humble roots of Jesus’ family – they apparently could not afford the expense of a lamb.

<sup>25</sup> sn A quotation from Lev 12:8; 5:11 (LXX).

*The Prophecy of Simeon*

**2:25** Now<sup>1</sup> there was a man in Jerusalem<sup>2</sup> named Simeon who was righteous<sup>3</sup> and devout, looking for the restoration<sup>4</sup> of Israel, and the Holy Spirit<sup>5</sup> was upon him. **2:26** It<sup>6</sup> had been revealed<sup>7</sup> to him by the Holy Spirit that he would not die<sup>8</sup> before<sup>9</sup> he had seen the Lord's Christ.<sup>10</sup> **2:27** So<sup>11</sup> Simeon,<sup>12</sup> directed by the Spirit,<sup>13</sup> came into the temple courts,<sup>14</sup> and when the parents brought in the child Jesus to do for him what was customary according to the law,<sup>15</sup> **2:28** Simeon<sup>16</sup> took him in his arms and blessed God, saying,<sup>17</sup>

**2:29** "Now, according to your word,<sup>18</sup> Sovereign Lord,<sup>19</sup> permit<sup>20</sup> your

**1 tn** Grk "And behold." Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic. The Greek word ἰδού (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**2 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**3 tn** Grk "This man was righteous." The Greek text begins a new sentence here, but this was changed to a relative clause in the translation to avoid redundancy.

**4 tn** Or "deliverance," "consolation."

**5 sn** The restoration of Israel refers to Simeon's hope that the Messiah would come and deliver the nation (Isa 40:1; 49:13; 51:3; 57:18; 61:2; 2 Bar 44:7).

**6 tn** Once again, by mentioning the *Holy Spirit*, Luke stresses the prophetic enablement of a speaker. The Spirit has fallen on both men (Zechariah, 1:67) and women (Elizabeth, 1:41) in Luke 1-2 as they share the will of the Lord.

**7 tn** Grk "And it." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**7 tn** The use of the passive suggests a revelation by God, and in the OT the corresponding Hebrew term represented here by κεχρηματισμένον (*kechrēmatismenon*) indicated some form of direct revelation from God (Jer 25:30; 33:2; Job 40:8).

**8 tn** Grk "would not see death" (an idiom for dying).

**9 tn** On the grammar of this temporal clause, see BDF §§383.3; 395.

**10 tn** Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

**sn** The revelation to Simeon that *he would not die before he had seen the Lord's Christ* is yet another example of a promise fulfilled in Luke 1-2. Also, see the note on *Christ* in 2:11.

**11 tn** Here καί (*kai*) has been translated as "so" to indicate the consequential nature of the action.

**12 tn** Grk "he"; the referent (Simeon) has been specified in the translation for clarity.

**13 tn** Grk "So in the Spirit" or "So by the Spirit," but since it refers to the Spirit's direction the expanded translation "directed by the Spirit" is used here.

**14 tn** Grk "the temple."

**sn** The temple courts is a reference to the larger temple area, not the holy place. Simeon was either in the court of the Gentiles or the court of women, since Mary was present.

**15 tn** Grk "to do for him according to the custom of the law." See Luke 2:22-24.

**16 tn** Grk "he"; the referent (Simeon) has been specified in the translation for clarity.

**17 tn** Grk "and said." The finite verb in Greek has been replaced with a participle in English to improve the smoothness of the translation.

**18 sn** The phrase *according to your word* again emphasizes that God will perform his promise.

**19 tn** The Greek word translated here by "Sovereign Lord" is δεσπότης (*despotēs*).

**20 sn** This short prophetic declaration is sometimes called the *Nunc dimittis*, which comes from the opening phrase of

servant<sup>21</sup> to depart<sup>22</sup> in peace.

**23 tn** For my eyes have seen your salvation<sup>23</sup>

**24 tn** that you have prepared in the presence of all peoples:<sup>24</sup>

**25 tn** a light,<sup>25</sup>

for revelation to the Gentiles, and for glory<sup>26</sup> to your people Israel."

**27 tn** So<sup>27</sup> the child's<sup>28</sup> father<sup>29</sup> and mother were amazed<sup>30</sup> at what was said about him.

**28 tn** Then<sup>31</sup> Simeon blessed them and said to his mother Mary, "Listen carefully:<sup>32</sup> This child<sup>33</sup> is destined to be the cause of the falling and

the saying in Latin, "now dismiss," a fairly literal translation of the Greek verb ἀπλούεις (*apoluteis*, "now release") in this verse.

**21 tn** Here the Greek word δοῦλος (*doulos*, "slave") has been translated "servant" since it acts almost as an honorific term for one specially chosen and appointed to carry out the Lord's tasks.

**22 tn** Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Josh 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kgs 10:10); all these men were "servants (or slaves) of the Lord."

**23 tn** Grk "now release your servant."

**24 tn** To see Jesus, the Messiah, is to see God's salvation.

**25 tn** Is the phrase *all peoples* a reference to Israel alone, or to both Israel and the Gentiles? The following verse makes it clear that *all peoples* includes Gentiles, another key Lukan emphasis (Luke 24:47; Acts 10:34-43).

**26 tn** The syntax of this verse is disputed. Most read "light" and "glory" in parallelism, so Jesus is a light for revelation to the Gentiles and is glory to the people for Israel. Others see "light" (1:78-79) as a summary, while "revelation" and "glory" are parallel, so Jesus is light for all, but is revelation for the Gentiles and glory for Israel. Both readings make good sense and either could be correct, but Luke 1:78-79 and Acts 26:22-23 slightly favor this second option.

**27 tn** In other words, Jesus is a special cause for praise and honor ("glory") for the nation.

**28 tn** Here καί (*kai*) has been translated as "so" to indicate the consequential nature of the action.

**29 tn** Grk "his"; the referent (the child) has been specified in the translation for clarity.

**29 tc** Most MSS ([A] Θ [Ψ] f<sup>13</sup> 33 Μ it) read "Joseph," but in favor of the reading ὁ πατήρ αὐτοῦ (*ho patēr autou*, "his father") is both external (N B D L W 1 700 1241 pc sa) and internal evidence. Internally, the fact that Mary is not named at this point and that "Joseph" is an obviously motivated reading, intended to prevent confusion over the virgin conception of Christ, argues strongly for ὁ πατήρ αὐτοῦ as the authentic reading here. See also the **tc** note on "parents" in 2:43.

**30 tn** The term refers to the amazement at what was happening as in other places in Luke 1-2 (1:63; 2:18). The participle is plural, while the finite verb used in the periphrastic construction is singular, perhaps to show a unity in the parents' response (BDF §135.1.d; Luke 8:19).

**31 tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**32 tn** Grk "behold."

**33 tn** Grk "this one"; the referent (the child) is supplied in the translation for clarity.

rising<sup>4</sup> of many in Israel and to be a sign that will be rejected.<sup>2</sup> 2:35 Indeed, as a result of him the thoughts<sup>3</sup> of many hearts will be revealed<sup>4</sup> – and a sword<sup>5</sup> will pierce your own soul as well!<sup>6</sup>

### The Testimony of Anna

2:36 There was also a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was very old,<sup>7</sup> having been married to her husband for seven years until his death. 2:37 She had lived as a widow since then for eighty-four years.<sup>8</sup> She never left the temple, worshiping with fasting and prayer night and day.<sup>9</sup> 2:38 At that moment,<sup>10</sup> she came up to them<sup>11</sup> and began to give thanks to God and to speak<sup>12</sup> about the child<sup>13</sup> to all who were waiting for the redemption of Jerusalem.<sup>14</sup>

<sup>1 sn</sup> The phrase *the falling and rising of many* emphasizes that Jesus will bring division in the nation, as some will be judged (*falling*) and others blessed (*rising*) because of how they respond to him. The language is like Isa 8:14-15 and conceptually like Isa 28:13-16. Here is the first hint that Jesus' coming will be accompanied with some difficulties.

<sup>2 tn</sup> Grk "and for a sign of contradiction."

<sup>3 tn</sup> Or "reasonings" (in a hostile sense). See G. Schrenk, *TDTN* 2:97.

<sup>4 sn</sup> The remark *the thoughts of many hearts will be revealed* shows that how people respond to Jesus indicates where their hearts really are before God.

<sup>5 sn</sup> A sword refers to a very large, broad two-edged sword. The language is figurative, picturing great pain. Though it refers in part to the cross, it really includes the pain all of Jesus' ministry will cause, including the next event in Luke 2:41-52 and extending to the opposition he faced throughout his ministry.

<sup>6 sn</sup> This remark looks to be parenthetical and addressed to Mary alone, not the nation. Many modern English translations transpose this to make it the final clause in Simeon's utterance as above to make this clear.

<sup>7 tn</sup> Her age is emphasized by the Greek phrase here, "she was very old in her many days."

<sup>8 tn</sup> Grk "living with her husband for seven years from her virginity and she was a widow for eighty four years." The chronology of the *eighty-four years* is unclear, since the final phrase could mean "she was widowed until the age of eighty-four" (so BDAG 423 s.v. ἥσεις 1.b.c). However, the more natural way to take the syntax is as a reference to the length of her widowhood, the subject of the clause, in which case Anna was about 105 years old (so D. L. Bock, *Luke* [BECNT], 1:251-52; I. H. Marshall, *Luke*, [NIGTC], 123-24).

<sup>9 sn</sup> The statements about Anna *worshiping with fasting and prayer night and day* make her extreme piety clear.

<sup>10 tn</sup> Grk "at that very hour."

<sup>11 tn</sup> Grk "And coming up." Here καί (*kai*) has not been translated because of differences between Greek and English style. The participle ἐπιστάσσα (epistassa) has been translated as a finite verb due to requirements of contemporary English style.

<sup>12 tn</sup> The imperfect ἐλάλει (*elalei*) here looks at a process of declaration, not a single moment. She clearly was led by God to address men and women about the hope Jesus was. The testimony of Luke 1–2 to Jesus has involved all types of people.

<sup>13 tn</sup> Grk "him"; the referent (the child) has been specified in the translation for clarity.

<sup>14 tc</sup> A few mss (1216 pc) read Ἰσραὴλ (*Israēl*, "Israel") or ἐν τῷ Ἰσραὴλ (*en tō Israēl*, "in Israel"), but this reading does not have enough ms support to be considered authentic. More substantial is the reading ἐν Ἱερουσαλήμ (*en Ierousalēm*, "in Jerusalem"; found in A D L Θ Ψ 0130 *f<sup>12</sup> 33* Μ), though the preposition was almost surely added to clarify (and perhaps alter) the meaning of the original. The simple Ἱερουσαλήμ, without preposition, is found in Ν B W Ξ 1 565\*

2:39 So<sup>15</sup> when Joseph and Mary<sup>16</sup> had performed<sup>17</sup> everything according to the law of the Lord,<sup>18</sup> they returned to Galilee, to their own town<sup>19</sup> of Nazareth.<sup>20</sup> 2:40 And the child grew and became strong,<sup>21</sup> filled with wisdom,<sup>22</sup> and the favor<sup>23</sup> of God<sup>24</sup> was upon him.

### Jesus in the Temple

2:41 Now<sup>25</sup> Jesus<sup>26</sup> parents went to Jerusalem<sup>27</sup> every<sup>28</sup> year for the feast of the Passover.<sup>29</sup> 2:42 When<sup>30</sup> he was twelve years old,<sup>31</sup> they went up<sup>32</sup> according to custom. 2:43 But<sup>33</sup> when the feast was over,<sup>34</sup> as they were returning home,<sup>35</sup> the boy Jesus stayed behind in

lat co.

<sup>map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>15 tn</sup> Here καί (*kai*) has been translated as "so" to indicate the conclusion of the topic.

<sup>16 tn</sup> Grk "when they"; the referents (Joseph and Mary) have been specified in the translation for clarity.

<sup>17 tn</sup> Or "completed."

<sup>18 sn</sup> On the phrase *the law of the Lord* see Luke 2:22-23.

<sup>19 tn</sup> Or "city."

<sup>20 map</sup> For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

<sup>21 tc</sup> Most mss (Α Θ Ψ *f<sup>12</sup> 33* Μ) read πνεύματι (*pneumati*, "in spirit") after "became strong," but this looks like an assimilation to Luke 1:80. The better witnesses (Ν B D L N W pc lat co) lack the word.

<sup>22 sn</sup> With the description *grew and became strong, filled with wisdom* Luke emphasizes the humanity of Jesus and his growth toward maturity.

<sup>23 tn</sup> Or "grace."

<sup>24 sn</sup> On the phrase *the favor of God* see Luke 1:66.

<sup>25 tn</sup> Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

<sup>26 tn</sup> Grk "his"; the referent (Jesus) has been specified in the translation for clarity.

<sup>27 map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>28 tn</sup> On the distributive use of the term κατά (*kata*), see BDF §305.

<sup>29 sn</sup> The custom of Jesus and his family going to Jerusalem every year for the feast of the Passover shows their piety in obeying the law (Exod 23:14-17).

<sup>30 tn</sup> Grk "And when." Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>31 sn</sup> According to the Mishnah, the age of twelve years old is one year before a boy becomes responsible for his religious commitments (*m. Niddah* 5.6).

<sup>32 tc</sup> Most mss, especially later ones (Α C<sup>vid</sup> Θ Ψ 0130 *f<sup>12</sup> 33* Μ lat) have εἰς Ἱερουσαλήμ (*eis hierosulama*, "to Jerusalem") here, but the ms support for the omission is much stronger (Ν B D L W 579 1241 pc co); further, the longer reading clarifies what they went up to and thus looks like a motivated reading.

<sup>33 tn</sup> Here καί (*kai*) has been translated contrastively in keeping with the context. This outcome is different from what had happened all the times before.

<sup>34 tn</sup> Grk "when the days ended."

<sup>35 tn</sup> The word "home" is not in the Greek text, but has been supplied for clarity.

Jerusalem. His<sup>1</sup> parents<sup>2</sup> did not know it, 2:44 but (because they assumed that he was in their group of travelers)<sup>3</sup> they went a day's journey. Then<sup>4</sup> they began to look for him among their relatives and acquaintances.<sup>5</sup> 2:45 When<sup>6</sup> they did not find him, they returned to Jerusalem<sup>7</sup> to look for him. 2:46 After<sup>8</sup> three days<sup>9</sup> they found him in the temple courts,<sup>10</sup> sitting among the teachers,<sup>11</sup> listening to them and asking them questions. 2:47 And all who heard Jesus<sup>12</sup> were astonished<sup>13</sup> at his understanding and his answers. 2:48 When<sup>14</sup> his parents<sup>15</sup> saw him, they were overwhelmed. His<sup>16</sup> mother said to him, "Child,<sup>17</sup> why have you treated<sup>18</sup> us like this? Look, your father and I have been looking for you anxiously."<sup>19</sup> 2:49 But<sup>20</sup> he replied,<sup>21</sup> "Why were you looking for

me?"<sup>22</sup> Didn't you know that I must be in my Father's house?"<sup>23</sup> 2:50 Yet<sup>24</sup> his parents<sup>25</sup> did not understand<sup>26</sup> the remark<sup>27</sup> he made<sup>28</sup> to them. 2:51 Then<sup>29</sup> he went down with them and came to Nazareth,<sup>30</sup> and was obedient<sup>31</sup> to them. But<sup>32</sup> his mother kept all these things<sup>33</sup> in her heart.<sup>34</sup>

2:52 And Jesus increased<sup>35</sup> in wisdom and in stature, and in favor with God and with people.

### *The Ministry of John the Baptist*

3:1 In the fifteenth year of the reign of Tiberius Caesar,<sup>36</sup> when Pontius Pilate<sup>37</sup> was governor of Judea, and Herod<sup>38</sup> was tetrarch<sup>39</sup> of Galilee, and his brother Philip<sup>40</sup> was tetrarch of the region of Iturea and Trachonitis, and Lysanias<sup>41</sup> was tetrarch of Abilene, 3:2 during the high priesthood<sup>42</sup> of Annas and Caiaphas,

**1 tn** Grk "And his." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**2 tc** Most mss, especially later ones (A C Ψ ΟΙΣΟ θ<sup>13</sup> Μ it), read Ἰωσὴν καὶ τὴν μητέρα αὐτοῦ (*Iōsēph kai hē metēr autou*, "[both] Joseph and his mother"), a reading evidently intended to insulate the doctrine of the virgin conception of our Lord. But Β D L W Θ f<sup>1</sup> 33 579 1241 pc lat sa read οἱ γονεῖς αὐτοῦ (*hoi goneis autou*, "his parents") as in the translation. Such motivated readings as the former lack credibility, especially since the better witnesses affirm the virgin conception of Christ in Luke 1:34-35.

**3 sn** An ancient journey like this would have involved a caravan of people who traveled together as a group for protection and fellowship.

**4 tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**5 tn** Or "and friends." See L&N 28.30 and 34.17.

**6 tn** Grk "And when." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**7 tn** The return to Jerusalem would have taken a second day, since they were already one day's journey away.

**8 tn** Grk "And it happened that after." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (*kai*) has not been translated because of differences between Greek and English style.

**9 sn** Three days means there was one day out, another day back, and a third day of looking in Jerusalem.

**10 tn** Grk "the temple."

**11 tn** This is the only place in Luke's Gospel where the term διδάσκαλος (*didaskalos*, "teacher") is applied to Jews.

**12 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**13 sn** There was wonder (all who heard...were astonished) that Jesus at such a young age could engage in such a discussion. The fact that this story is told of a preteen hints that Jesus was someone special.

**14 tn** Grk "And when." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**15 tn** Grk "when they"; the referent (his parents) has been supplied in the translation for clarity.

**16 tn** Grk "And his." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**17 tn** The Greek word here is τέκνον (*teknon*) rather than υἱός (*huios*, "son").

**18 tn** Or "Child, why did you do this to us?"

**19 tn** Or "your father and I have been terribly worried looking for you."

**20 tn** Here καί (*kai*) has been translated as "but" to indicate the contrast.

**21 tn** Grk "he said to them."

**22 tn** Grk "Why is it that you were looking for me?"

**23 tn** Or "I must be about my Father's business" (so KJV, NKJV); Grk "in the [things] of my Father," with an ellipsis. This verse involves an idiom that probably refers to the necessity of Jesus being involved in the instruction about God, given what he is doing. The most widely held view today takes this as a reference to the temple as the Father's house. Jesus is saying that his parents should have known where he was.

**24 tn** Grk "And they." Here καί (*kai*) has been translated as "yet" to indicate the contrast.

**25 tn** Grk "they"; the referent (his parents) has been specified in the translation for clarity.

**26 sn** This was the first of many times those around Jesus did not understand what he was saying at the time (9:45; 10:21-24; 18:34).

**27 tn** Or "the matter."

**28 tn** Grk "which he spoke."

**29 tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**30 map** For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

**31 tn** Or "was submitting."

**32 tn** Here καί (*kai*) has been translated as "but" to indicate the contrast.

**33 tn** Or "all these words."

**34 sn** On the phrase *his mother kept all these things in her heart* compare Luke 2:19.

**35 tn** Or "kept increasing." The imperfect tense suggests something of a progressive force to the verb.

**36 tn** Or "Emperor Tiberius" ("Caesar" is a title for the Roman emperor).

**37 sn** *Tiberius Caesar* was the Roman emperor Tiberius Claudius Caesar Augustus, who ruled from A.D. 14-37.

**38 sn** The rule of *Pontius Pilate* is also described by Josephus, J. W. 2.9.2-4 (2.169-177) and Ant. 18.3.1 (18.55-59).

**39 sn** *Herod* refers here to Herod Antipas, son of Herod the Great. He ruled from 4 B.C.-A.D. 39, sharing the rule of his father's realm with his two brothers. One brother, Archelaus (Matt 2:22) was banished in A.D. 6 and died in A.D. 18; the other brother, Herod Philip (mentioned next) died in A.D. 34.

**40 sn** A *tetrarch* was a ruler with rank and authority lower than a king, who ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region. Several times in the NT, Herod tetrarch of Galilee is called a king (Matt 14:9, Mark 6:14-29), reflecting popular usage.

**41 sn** *Philip* refers to Herod Philip, son of Herod the Great and brother of Herod Antipas. Philip ruled as tetrarch of Iturea and Trachonitis from 4 B.C.-A.D. 34.

**42 sn** Nothing else is known about Lysanias tetrarch of Abilene.

**43 sn** Use of the singular *high priesthood* to mention two figures is unusual but accurate, since Annas was the key priest from A.D. 6-15 and then his relatives were chosen for many

the word<sup>1</sup> of God came to John the son of Zechariah in the wilderness.<sup>2</sup> 3:3 He<sup>3</sup> went into all the region around the Jordan River,<sup>4</sup> preaching a baptism of repentance for the forgiveness of sins.<sup>5</sup>

3:4 As it is written in the book of the words of Isaiah the prophet,

***The voice<sup>6</sup> of one shouting in the wilderness:<sup>7</sup>***  
***'Prepare the way for the Lord,  
make<sup>8</sup> his paths straight.***  
***3:5 Every valley will be filled,<sup>9</sup>  
and every mountain and hill will be  
brought low,  
and the crooked will be made straight,  
and the rough ways will be made smooth,  
3:6 and all humanity<sup>10</sup> will see the  
salvation of God.'*<sup>11</sup>**

of the next several years. After two brief tenures by others, his son-in-law Caiaphas came to power and stayed there until A.D. 36.

**1 tn** The term translated “word” here is not λόγος (*logos*) but ρῆμα (*rēma*), and thus could refer to the call of the Lord to John to begin ministry.

**2 tn** Or “desert.”

**3 tn** Grk “And he.” Here καί (*kai*) has not been translated because of differences between Greek and English style. Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**4 tn** “River” is not in the Greek text but is supplied for clarity.

**5 sn** A baptism of repentance for the forgiveness of sins was a call for preparation for the arrival of the Lord’s salvation. To participate in this baptism was a recognition of the need for God’s forgiveness with a sense that one needed to live differently as a response to it (Luke 3:10-14).

**6 tn** Or “A voice.”

**7 tn** Or “desert.” The syntactic position of the phrase “in the wilderness” is unclear in both Luke and the LXX. The MT favors taking it with “Prepare a way,” while the LXX takes it with “a voice shouting.” If the former, the meaning would be that such preparation should be done “in the wilderness.” If the latter, the meaning would be that the place from where John’s ministry went forth was “in the wilderness.” There are Jewish materials that support both renderings: 1QS 8:14 and 9.19-20 support the MT while certain rabbinic texts favor the LXX (see D. L. Bock, *Luke* [BECNT], 1:290-91). While it is not absolutely necessary that a call in the wilderness led to a response in the wilderness, it is not unlikely that such would be the case. Thus, in the final analysis, the net effect between the two choices may be minimal. In any case, a majority of commentators and translations take “in the wilderness” with “The voice of one shouting” (D. L. Bock; R. H. Stein, *Luke* [NAC], 129; I. H. Marshall, *Luke* [NIGTC], 136; NIV, NRSV, NKJV, NLT, NASB, REB).

**8 tn** This call to “make paths straight” in this context is probably an allusion to preparation through repentance as the verb ποιέω (*poieō*) reappears in vv. 8, 10, 11, 12, 14.

**9 sn** The figurative language of this verse speaks of the whole creation preparing for the arrival of a major figure, so all obstacles to his approach are removed.

**10 tn** Grk “all flesh.”

**11 sn** A quotation from Isa 40:3-5. Though all the synoptic gospels use this citation from Isaiah, only Luke cites the material of vv. 5-6. His goal may well be to get to the declaration of v. 6, where all humanity (i.e., all nations) see God’s salvation (see also Luke 24:47).

3:7 So John<sup>12</sup> said to the crowds<sup>13</sup> that came out to be baptized by him, “You offspring of vipers<sup>14</sup> Who warned you to flee<sup>15</sup> from the coming wrath? 3:8 Therefore produce<sup>16</sup> fruit<sup>17</sup> that proves your repentance, and don’t begin to say<sup>18</sup> to yourselves, ‘We have Abraham as our father.’<sup>19</sup> For I tell you that God can raise up children for Abraham from these stones!<sup>20</sup> 3:9 Even now the ax is laid at the root of the trees,<sup>21</sup> and every tree that does not produce good fruit will be<sup>22</sup> cut down and thrown into the fire.”

**3:10** So<sup>23</sup> the crowds were asking<sup>24</sup> him, “What then should we do?” **3:11** John<sup>25</sup> answered them,<sup>26</sup> “The person who has two

**12 tn** Grk “he”; the referent (John) has been specified in the translation for clarity.

**13 sn** The crowds. It is interesting to trace references to “the crowd” in Luke. It is sometimes noted favorably, other times less so. The singular appears 25 times in Luke while the plural occurs 16 times. Matt 3:7 singles out the Sadducees and Pharisees here.

**14 tn** Or “snakes.”

**15 sn** The rebuke “Who warned you to flee...?” compares the crowd to snakes who flee their desert holes when the heat of a fire drives them out.

**16 tn** The verb here is ποιέω (*poieō*; see v. 4).

**17 tn** Grk “fruits.” The plural Greek term καρπούς has been translated with the collective singular “fruit” (so NIV; cf. Matt 3:8 where the singular καρπός is found). Some other translations render the plural καρπούς as “fruits” (e.g., NRSV, NASB, NAB, NKJV).

**18 tn** In other words, “do not even begin to think this.”

**19 sn** We have Abraham as our father. John’s warning to the crowds really assumes two things: (1) A number of John’s listeners apparently believed that simply by their physical descent from Abraham, they were certain heirs of the promises made to the patriarch, and (2) God would never judge his covenant people lest he inadvertently place the fulfillment of his promises in jeopardy. In light of this, John tells these people two things: (1) they need to repent and produce fruit in keeping with repentance, for only that saves from the coming wrath, and (2) God will raise up “children for Abraham from these stones” if he wants to. Their disobedience will not threaten the realization of God’s sovereign purposes.

**20 sn** The point of the statement God is able from these stones to raise up children to Abraham is that ancestry or association with a tradition tied to the great founder of the Jewish nation is not an automatic source of salvation.

**21 sn** Even now the ax is laid at the root of the trees. The imagery of an “ax already laid at the root of the trees” is vivid, connoting sudden and catastrophic judgment for the unrepentant and unfruitful. The image of “fire” serves to further heighten the intensity of the judgment referred to. It is John’s way of summoning all people to return to God with all their heart and avoid his unquenchable wrath soon to be poured out. John’s language and imagery is probably ultimately drawn from the OT where Israel is referred to as a fruitless vine (Hos 10:1-2; Jer 2:21-22) and the image of an “ax” is used to indicate God’s judgment (Ps 74:5-6; Jer 46:22).

**22 tn** Grk “is”; the present tense (ἐκκόπτεται, *ekkoptetai*) has futuristic force here.

**23 tn** Here καί (*kai*) has been translated as “so” to indicate the consequential nature of the people’s response.

**24 tn** Though this verb is imperfect, in this context it does not mean repeated, ongoing questions, but simply a presentation in vivid style as the following verbs in the other examples are aorist.

**25 tn** Grk “he”; the referent (John) has been specified in the translation for clarity.

**26 tn** Grk “Answering, he said to them.” This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation to “answered them.”

tunics<sup>4</sup> must share with the person who has none, and the person who has food must do likewise.” 3:12 Tax collectors<sup>2</sup> also came to be baptized, and they said to him, “Teacher, what should we do?” 3:13 He told them, “Collect no more<sup>3</sup> than you are required to.”<sup>4</sup> 3:14 Then some soldiers<sup>5</sup> also asked him, “And as for us – what should we do?”<sup>6</sup> He told them, “Take money from no one by violence<sup>7</sup> or by false accusation,<sup>8</sup> and be content with your pay.”

3:15 While the people were filled with anticipation<sup>9</sup> and they all wondered<sup>10</sup> whether perhaps John<sup>11</sup> could be the Christ,<sup>12</sup> 3:16 John answered them all,<sup>13</sup> “I baptize you with water,<sup>14</sup>

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**1 tn** Or “shirt” (a long garment worn under the cloak next to the skin). The name for this garment (*χιτών*, *chitōn*) presents some difficulty in translation. Most modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘*chiton*.’ On the other hand, attempts to find a modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.

**2 sn** The tax collectors would bid to collect taxes for the Roman government and then add a surcharge, which they kept. Since tax collectors worked for Rome, they were viewed as traitors to their own people and were not well liked. Yet even they were moved by John’s call.

**3 tn** In the Greek text μηδέν πλέον (*mēden pleon*, “no more”) is in an emphatic position.

**sn** By telling the tax collectors to collect *no more than*...required John was calling for honesty and integrity in a business that was known for greed and dishonesty.

**4 tn** Or “than you are ordered to.”

**5 tn** Grk “And soldiers.”

**6 tn** Grk “And what should we ourselves do?”

**7 tn** Or “Rob no one.” The term διασείστη (diaseisētē) here refers to “shaking someone.” In this context it refers to taking financial advantage of someone through violence, so it refers essentially to robbery. Soldiers are to perform their tasks faithfully. A changed person is to carry out his tasks in life faithfully and without grumbling.

**8 tn** The term translated “accusation” (*συκοφαντήσητε*, *sukophantesēte*) refers to a procedure by which someone could bring charges against an individual and be paid a part of the fine imposed by the court. Soldiers could do this to supplement their pay, and would thus be tempted to make false accusations.

**9 tn** Or “with expectation.” The participle προσδοκῶντος (*prosdokeōntos*) is taken temporally.

**sn** The people were filled with anticipation because they were hoping God would send someone to deliver them.

**10 tn** Grk “pondered in their hearts.”

**11 tn** Grk “in their hearts concerning John, (whether) perhaps he might be the Christ.” The translation simplifies the style here.

**12 tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 2:11.

**13 tn** Grk “answered them all, saying.” The participle λέγων (*legōn*) is redundant and has not been translated.

**14 tc** A few MSS (C D 892 1424 pc it) add εἰς μετάνοιαν (*eis metanōian*, “for repentance”). Although two of the MSS in support are early and important, it is an obviously motivated reading to add clarification, probably representing a copyist’s attempt to harmonize Luke’s version with Matt 3:11.

but one more powerful than I am is coming – I am not worthy<sup>15</sup> to untie the strap<sup>16</sup> of his sandals. He will baptize you with the Holy Spirit and fire.<sup>17</sup> 3:17 His winnowing fork<sup>18</sup> is in his hand to clean out his threshing floor and to gather the wheat into his storehouse,<sup>19</sup> but the chaff he will burn up with inextinguishable fire.”<sup>20</sup>

3:18 And in this way,<sup>21</sup> with many other exhortations, John<sup>22</sup> proclaimed good news to the people. 3:19 But when John rebuked Herod<sup>23</sup> the tetrarch<sup>24</sup> because of Herodias, his brother’s

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**15 tn** Grk “of whom I am not worthy.”

**sn** The humility of John is evident in the statement *I am not worthy*. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet!

**16 tn** The term refers to the leather strap or thong used to bind a sandal. This is often viewed as a collective singular and translated as a plural, “the straps of his sandals,” but it may be more emphatic to retain the singular here.

**17 tn** With the *Holy Spirit and fire*. There are differing interpretations for this phrase regarding the number of baptisms and their nature. (1) Some see one baptism here, and this can be divided further into two options. (a) The baptism of the *Holy Spirit and fire* could refer to the cleansing, purifying work of the Spirit in the individual believer through salvation and sanctification, or (b) it could refer to two different results of Christ’s ministry: Some accept Christ and are baptized with the *Holy Spirit*, but some reject him and receive judgment. (2) Other interpreters see two baptisms here: The baptism of the *Holy Spirit* refers to the salvation Jesus brings at his first advent, in which believers receive the *Holy Spirit*, and the baptism of *fire* refers to the judgment Jesus will bring upon the world at his second coming. One must take into account both the image of fire and whether individual or corporate baptism is in view. A decision is not easy on either issue. The image of fire is used to refer to both eternal judgment (e.g., Matt 25:41) and the power of the Lord’s presence to purge and cleanse his people (e.g., Isa 4:4-5). The pouring out of the Spirit at Pentecost, a fulfillment of this prophecy no matter which interpretation is taken, had both individual and corporate dimensions. It is possible that since *Holy Spirit and fire* are governed by a single preposition in Greek, the one-baptism view may be more likely, but this is not certain. Simply put, there is no consensus view in scholarship at this time on the best interpretation of this passage.

**18 sn** A *winnowing fork* is a pitchfork-like tool used to toss threshed grain in the air so that the wind blows away the chaff, leaving the grain to fall to the ground. The note of purging is highlighted by the use of imagery involving sifting though threshed grain for the useful kernels.

**19 tn** Or “granary,” “barn” (referring to a building used to store a farm’s produce rather than a building for housing livestock).

**20 sn** The image of *fire* that cannot be extinguished is from the OT: Job 20:26; Isa 34:8-10; 66:24.

**21 tn** On construction μὲν οὖν καὶ (*men oūn kai*), see BDF §451.1.

**22 tn** Grk “he”; the referent (John) has been specified in the translation for clarity.

**23 sn** Herod refers here to Herod Antipas. See the note on Herod Antipas in 3:1.

**24 sn** See the note on tetrarch in 3:1.

wife,<sup>1</sup> and because of all the evil deeds<sup>2</sup> that he had done, **3:20** Herod added this to them all: He locked up John in prison.

### The Baptism of Jesus

**3:21** Now when<sup>3</sup> all the people were baptized, Jesus also was baptized. And while he was praying,<sup>4</sup> the heavens<sup>5</sup> opened, **3:22** and the Holy Spirit descended on him in bodily form like a dove.<sup>6</sup> And a voice came from heaven, “You are my one dear Son;<sup>7</sup> in you I take great delight.”<sup>8</sup>

### The Genealogy of Jesus

**3:23** So<sup>9</sup> Jesus, when he began his ministry,<sup>10</sup> was about thirty years old. He was<sup>11</sup> the son (as

was supposed)<sup>12</sup> of Joseph, the son<sup>13</sup> of Heli, **3:24** the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, **3:25** the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, **3:26** the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, **3:27** the son of Joanan, the son of Rhesa, the son of Zerubbabel,<sup>14</sup> the son of Shealtiel,<sup>15</sup> the son of Neri,<sup>16</sup> **3:28** the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, **3:29** the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, **3:30** the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, **3:31** the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan,<sup>17</sup> the son of David,<sup>18</sup> **3:32** the son of Jesse, the son of Obed, the son of Boaz, the son of Sala,<sup>19</sup> the son of Nahshon, **3:33** the son of Amminadab, the son of Admin, the son of Arni,<sup>20</sup> the son of

<sup>1</sup> **tc** Several mss (A C K W Ψ 33 565 579 1424 2542 al bo) read τῆς γυναικὸς Φίλιππου τοῦ ἀδελφοῦ αὐτοῦ (*tēs gunaikos Philippou tou adelphou autou*, “the wife of his brother Philip”), specifying whose wife Herodias was. The addition of “Philip,” however, is an assimilation to Matt 14:3 and is lacking in the better witnesses.

<sup>2</sup> **tn** Or “immoralities.”

<sup>3</sup> **tn** Grk “Now it happened that when.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>4</sup> **tn** Grk “and while Jesus was being baptized and praying.” The first of these participles has been translated as a finite verb to be more consistent with English style.

<sup>5</sup> **tn** Or “the sky”; the Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven,” depending on the context. In this context, although the word is singular, the English plural “heavens” connotes the Greek better than the singular “heaven” would, for the singular does not normally refer to the sky.

<sup>6</sup> **tn** This phrase is a descriptive comparison. The Spirit is not a dove, but descends like one in some type of bodily representation.

<sup>7</sup> **tn** Grk “my beloved Son,” or “my Son, the beloved [one].” The force of ἀγαπητός (*agapētos*) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 7 s.v. 1).

<sup>8</sup> **tc** Instead of “You are my one dear Son; in you I take great delight,” one Greek ms and several Latin mss and church fathers (D it Ju [C] Meth Hil Aug) quote Ps 2:7 outright with “You are my Son; today have I fathered you.” But the weight of the ms testimony is against this reading.

<sup>9</sup> **tn** Or “with you I am well pleased.”

<sup>10</sup> **tn** The allusions in the remarks of the text recall Ps 2:7a; Isa 42:1 and either Isa 41:8 or, less likely, Gen 22:12,16. God is marking out Jesus as his chosen one (the meaning of “[in you I take] great delight”), but it may well be that this was a private experience that only Jesus and John saw and heard (cf. John 1:32-33).

<sup>11</sup> **tn** Here καὶ (*kai*) has been translated as “so” to indicate the summary nature of the statement.

<sup>12</sup> **tn** The words “his ministry” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context, but must be supplied for the contemporary English reader.

<sup>13</sup> **tn** Grk “of age, being.” Due to the length and complexity of the Greek sentence, the participle ὡν (*ōn*) has been translated as a finite verb with the pronoun “he” supplied as subject, and a new sentence begun in the translation at this point.

<sup>14</sup> **sn** The parenthetical remark as was supposed makes it clear that Joseph was not the biological father of Jesus. But a question still remains whose genealogy this is. Mary is nowhere mentioned, so this may simply refer to the line of Joseph, who would have functioned as Jesus’ legal father, much like stepchildren can have when they are adopted by a second parent.

<sup>15</sup> **tc** Several of the names in the list have alternate spellings in the ms tradition, but most of these are limited to a few mss. Only significant differences are considered in the notes through v. 38.

<sup>16</sup> **tn** The construction of the genealogy is consistent throughout as a genitive article (*toū, tou*) marks sonship. Unlike Matthew’s genealogy, this one runs from Jesus down. It also goes all the way to Adam, not stopping at Abraham as Matthew’s does. Jesus has come for all races of humanity. Both genealogies go through David.

<sup>17</sup> **sn** On Zerubbabel see Ezra 2:2.

<sup>18</sup> **tn** Grk and KJV *Salathiel*. Most modern English translations use the OT form of the name (*Shealtiel*, Ezra 3:2).

<sup>19</sup> **tn** *Shealtiel, the son of Neri.* 1 Chr 3:17 identifies Jeconiah as the father of Shealtiel. The judgment on Jeconiah’s line (Jer 22:30) may be reflected here.

<sup>20</sup> **tn** The use of *Nathan* here as the son of David is different than Matthew, where Solomon is named. Nathan was David’s third son. It is not entirely clear what causes the difference. Some argue Nathan stresses a prophetic connection, but it is not clear how (through confusion with the prophet Nathan?). Others note the absence of a reference to Jeconiah later, so that here there is a difference to show the canceling out of this line. The differences appear to mean that Matthew’s line is a “royal and physical” line, while Luke has a “royal and legal” line.

<sup>21</sup> **tn** The mention of *David* begins a series of agreements with Matthew’s line. The OT background is 1 Chr 2:1-15 and Ruth 4:18-22.

<sup>22</sup> **tc** The reading Σαλά (Sala, “Sala”) is found in the best and earliest witnesses (P<sup>4</sup> N<sup>\*</sup> B sy<sup>o</sup> sa). Almost all the rest of the mss (N<sup>2</sup> A D L O Ψ 0102 [f<sup>1-13</sup>] 33 M latt sy<sup>o</sup> bo) have Σαλμών (Salmōn, “Salmon”), an assimilation to Matt 1:4-5 and 1 Chr 2:11 (LXX). “In view of the early tradition that Luke was a Syrian of Antioch it is perhaps significant that the form Σαλά appears to embody a Syriac tradition” (TCGN 113).

<sup>23</sup> **tc** The number and order of the first few names in this verse varies greatly in the mss. The variants which are most likely to be original based upon external evidence are Amminadab, Aram (A D 33 565 [1424] pm lat); Amminadab, Aram, Joram (K Δ Ψ 700 2542 pm); Adam, Admin, Arni (P<sup>4vid</sup> N<sup>\*</sup> 1241 pc sa); and Amminadab, Admin, Arni (N<sup>2</sup> L X [T] f<sup>13</sup> pc). Deciding between these variants is quite difficult. The read-

Hezron, the son of Perez, the son of Judah, 3:34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah,<sup>1</sup> the son of Nahor, 3:35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 3:36 the son of Cainan,<sup>2</sup> the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel,<sup>3</sup> the son of Kenan,<sup>4</sup> 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.<sup>5</sup>

### The Temptation of Jesus

4:1 Then<sup>6</sup> Jesus, full of the Holy Spirit, returned from the Jordan River<sup>7</sup> and was led by the Spirit<sup>8</sup> in<sup>9</sup> the wilderness.<sup>10</sup> 4:2 where for forty days he endured temptations<sup>11</sup> from the devil.

ing “Ammiadab, Aram” is the strongest externally since it is represented by Alexandrian, Western, and Byzantine witnesses, although it is significantly weaker internally because it disrupts the artistic balance of the number of generations and their groups that three names would preserve (see TCGNT 113, fn. 1 for discussion). In this case, the subtle intrinsic arguments that would most likely be overlooked by scribes argues for the reading “Ammiadab, Admīn, Arni,” although a decision is quite difficult because of the lack of strong external support.

**1 sn** The list now picks up names from Gen 11:10-26; 5:1-32; 1 Chr 1:1-26, especially 1:24-26.

**2 tc** It is possible that the name Καΐνάμ (*Kainam*) should be omitted, since two key mss,  $\text{Υ}^{\text{5vid}}$  and D, lack it. But the omission may be a motivated reading: This name is not found in the editions of the Hebrew OT, though it is in the LXX, at Gen 11:12 and 10:24. But the witnesses with this reading (or a variation of it) are substantial: N B L f<sup>1</sup> 33 (Καΐνάμ), A Θ Ψ 0102 f<sup>13</sup> Μ (Καΐνάμ, *Kainan*). The translation above has adopted the more common spelling “Cainan,” although it is based on the reading Καΐνάμ.

**3 sn** Here the Greek text reads *Mahalaleel*. Some modern English translations follow the Greek spelling (NASB, NRSV) while others (NIV) use the OT form of the name (Gen 5:12, 15).

**4 sn** The Greek text has *Kainam* here. Some modern English translations follow the Greek spelling more closely (NASB, NRSV *Cainan*) while others (NIV) use the OT form of the name (*Kenan* in Gen 5:9, 12).

**5 sn** The reference to the son of God here is not to a divine being, but to one directly formed by the hand of God. He is made in God’s image, so this phrase could be read as appositional (“Adam, that is, the son of God”). See Acts 17:28-29.

**6 tn** Here δέ (*de*) has been translated as “then” to indicate continuity with the previous topic.

**7 tn** “River” is not in the Greek text but is supplied for clarity.

**8 sn** The double mention of the Spirit in this verse makes it clear that the temptation was neither the fault of Jesus nor an accident.

**9 tc** Most mss (Α Θ Ξ Ψ 0102 f<sup>1-13</sup> 33 Μ lat) read εἰς τὴν ἐρήμον (eis ten erēmon, “into the wilderness”), apparently motivated by the parallel in Matt 4:1. However, the reading behind the translation (ἐν τῇ ἐρήμῳ, en te erēmō) is found in overall better witnesses (P<sup>4vid.7.75vid</sup> N B D L W 579 892 1241 pc it).

**10 tn** Or “desert.”

**11 tn** Grk “in the desert, for forty days being tempted.” The participle πειραζόμενος (*peirazomenos*) has been translated as an adverbial clause in English to avoid a run-on sentence with a second “and.” Here the present participle suggests a period of forty days of testing. Three samples of the end of the testing are given in the following verses.

He<sup>12</sup> ate nothing<sup>13</sup> during those days, and when they were completed,<sup>14</sup> he was famished. 4:3 The devil said to him, “If<sup>15</sup> you are the Son of God, command this stone to become bread.”<sup>16</sup> 4:4 Jesus answered him, “It is written, ‘Man<sup>17</sup> does not live by bread alone.’”<sup>18</sup>

4:5 Then<sup>19</sup> the devil<sup>20</sup> led him up<sup>21</sup> to a high place<sup>22</sup> and showed him in a flash all the kingdoms of the world. 4:6 And he<sup>23</sup> said to him, “To you<sup>24</sup> I will grant this whole realm<sup>25</sup> – and the

**12 tn** Grk “And he.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

**13 sn** The reference to Jesus eating nothing could well be an idiom meaning that he ate only what the desert provided; see Exod 34:28. A desert fast simply meant eating only what one could obtain in the desert. The parallel in Matt 4:2 speaks only of Jesus fasting.

**14 tn** The Greek word here is συντελεσθείσου (sunteleisōn) from the verb συντελέω (sunteleō).

**15 tn** This verb and its cognate noun, *sunteleia*, usually implies not just the end of an event, but its completion or fulfillment. The noun is always used in the NT in eschatological contexts; the verb is often so used (cf. Matt 13:39, 40; 24:3; 28:20; Mark 13:4; Rom 9:28; Heb 8:8; 9:26). The idea here may be that the forty-day period of temptation was designed for a particular purpose in the life of Christ (the same verb is used in v. 13). The cognate verb *teleioō* is a key NT term for the completion of God’s plan: See Luke 12:50; 22:37; John 19:30; and (where it has the additional component of meaning “to perfect”) Heb 2:10; 5:8-9; 7:28.

**16 tn** This is a first class condition: “If (and let’s assume that you are) the Son of God...”

**16 tn** Grk “say to this stone that it should become bread.”

**17 tn** Or “a person.” The Greek word ὁ ἄνθρωπος (*ho anthrōpos*) is used generically for humanity. The translation “man” is used because the emphasis in Jesus’ response seems to be on his dependence on God as a man.

**18 tc** Most mss (Α [D] Θ Ψ [0102] f<sup>1-13</sup> 33 Μ latt) complete the citation with ἀλλ’ ἐπὶ πάντι ρήματι θεοῦ (all’ epi panti rhēmati theou, “but by every word from God”), an assimilation to Matt 4:4 (which is a quotation of Deut 8:3). The shorter reading is found in N B L W 1241 pc sa. There is no good reason why scribes would omit the rest of the quotation here. The shorter reading, on both internal and external grounds, should be considered the original wording in Luke.

**19 tn** A quotation from Deut 8:3: Jesus will live by doing God’s will, and will take no shortcuts.

**19 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**20 tn** The order of Luke’s temptations differs from Matthew’s at this point as numbers two and three are reversed. It is slightly more likely that Luke has made the change to put the Jerusalem temptation last, as Jerusalem is so important to Luke’s later account. The temporal markers in Matthew’s account are also slightly more specific.

**20 tn** Grk “he.”

**21 tc** Most mss (Ν<sup>1</sup> Α [D] W) Θ Ψ 0102 f<sup>1-13</sup> 33 700 2542 Μ it) refer to Jesus being taken up “to a high mountain” (with many of these also explicitly adding “the devil”) here in parallel with Matt 4:8, but both scribal harmonization to that text and the pedigree of the witnesses for the shorter reading (Ν<sup>\*</sup> B L 1241 pc) is the reason it should be omitted from Luke.

**22 tn** “A high place” is not in the Greek text but has been supplied for clarity.

**23 tn** Grk “And the devil.”

**24 sn** In Greek, this phrase is in an emphatic position. In effect, the devil is tempting Jesus by saying, “Look what you can have!”

**25 tn** Or “authority.” BDAG 353 s.v. ἐξουσία 6 suggests, concerning this passage, that the term means “the sphere in which the power is exercised, domain.” Cf. also Luke 22:53; 23:7; Acts 26:18; Eph 2:2.

glory that goes along with it,<sup>1</sup> for it has been relinquished<sup>2</sup> to me, and I can give it to anyone I wish. 4:7 So then, if<sup>3</sup> you will worship<sup>4</sup> me, all this will be<sup>5</sup> yours.” 4:8 Jesus<sup>6</sup> answered him,<sup>7</sup> “It is written, ‘**You are to worship<sup>8</sup> the Lord<sup>9</sup> your God and serve only him.**’”<sup>10</sup>

4:9 Then<sup>11</sup> the devil<sup>12</sup> brought him to Jerusalem,<sup>13</sup> had him stand<sup>14</sup> on the highest point of the temple,<sup>15</sup> and said to him, “If<sup>16</sup> you are the Son of God, throw yourself down from here, 4:10 for it is written, ‘**He will command his angels concerning you, to protect you,**’<sup>17</sup> 4:11 and ‘**with their hands they will lift you up, so that you will**

<sup>1 tn</sup> The addendum referring to the glory of the kingdoms of the world forms something of an afterthought, as the following pronoun (“it”) makes clear, for the singular refers to the realm itself.

<sup>2 tn</sup> For the translation of παραδέδοται (*paradedotai*) see L&N 57.77. The devil is erroneously implying that God has given him such authority with the additional capability of sharing the honor.

<sup>3 tn</sup> This is a third class condition: “If you worship me (and I am not saying whether you will or will not)...”

<sup>4 tn</sup> Or “will prostrate yourself in worship before...” The verb προσκυνέω (*proskuneō*) can allude not only to the act of worship but the position of the worshiper. See L&N 53.56.

<sup>5 tn</sup> One could translate this phrase “it will all be yours.” The sense is the same, but the translation given is a touch more emphatic and more likely to catch the force of the offer.

<sup>6 tn</sup> Grk “And Jesus.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>7 tc</sup> Most mss, especially the later ones (Α Θ Ψ 0102 f<sup>3</sup> Μ it), have “Get behind me, Satan!” at the beginning of the quotation. This roughly parallels Matt 4:10 (though the Lukan mss add ὅπισθι μου to read ὑπαγε ὅπισθι μου, σατανᾶ [*hupage opisō mou, satana*]); for this reason the words are suspect as a later addition to make the two accounts agree more precisely. A similar situation occurred in v. 5.

<sup>8 tn</sup> Or “You will prostrate yourself in worship before...” The verb προσκυνέω (*proskuneō*) can allude not only to the act of worship but the position of the worshiper. See L&N 53.56.

<sup>9 tc</sup> Most later mss (Α Θ 0102 Μ) alter the word order by moving the verb forward in the quotation. This alteration removes the emphasis from “the Lord your God” as the one to receive worship (as opposed to Satan) by moving it away from the beginning of the quotation.

<sup>10 sn</sup> In the form of the quotation in the Greek text found in the best mss, it is the unique sovereignty of the Lord that has the emphatic position.

<sup>10 sn</sup> A quotation from Deut 6:13. The word “only” is an interpretive expansion not found in either the Hebrew or Greek (LXX) text of the OT.

<sup>11 tn</sup> Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>12 tn</sup> Grk “he”; the referent (the devil) has been specified in the translation for clarity.

<sup>13 map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>14 tn</sup> Grk “and stood him.”

<sup>15 sn</sup> The reference to the *highest point* of the temple probably refers to the one point on the temple’s southeast corner where the site looms directly over a cliff some 450 feet (135 m) high. However, some have suggested the reference could be to the temple’s high gate.

<sup>16 tn</sup> This is another first class condition, as in v. 3.

<sup>17 sn</sup> A quotation from Ps 91:11 by the devil. This was not so much an incorrect citation as a use in a wrong context (a misapplication of the passage).

**not strike your foot against a stone.”**<sup>18</sup> 4:12 Jesus<sup>19</sup> answered him,<sup>20</sup> “It is said, ‘**You are not to put the Lord your God to the test.**’”<sup>21</sup> 4:13 So<sup>22</sup> when the devil<sup>23</sup> had completed every temptation, he departed from him until a more opportune time.<sup>24</sup>

### The Beginning of Jesus’ Ministry in Galilee

4:14 Then<sup>25</sup> Jesus, in the power of the Spirit,<sup>26</sup> returned to Galilee, and news about him spread<sup>27</sup> throughout the surrounding countryside.<sup>28</sup> 4:15 He<sup>29</sup> began to teach<sup>30</sup> in their synagogues<sup>31</sup> and was praised<sup>32</sup> by all.

### Rejection at Nazareth

4:16 Now<sup>33</sup> Jesus<sup>34</sup> came to Nazareth,<sup>35</sup> where he had been brought up, and went into the

<sup>18 sn</sup> A quotation from Ps 91:12.

<sup>19 tn</sup> Grk “And Jesus.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>20 tn</sup> Grk “Jesus, answering, said to him.” This is redundant in English and has been simplified to “Jesus answered him.”

<sup>21 sn</sup> A quotation from Deut 6:16 used by Jesus in reply to the devil. The point is that God’s faithfulness should not be put to the test, but is rather a given.

<sup>22 tn</sup> Here καὶ (*kai*) has been translated as “so” to indicate a summary.

<sup>23 tn</sup> Grk “he”; the referent (the devil) has been specified in the translation for clarity.

<sup>24 tn</sup> Grk “until a favorable time.”

<sup>25 sn</sup> Until a more opportune time. Though some have argued that the devil disappears until Luke 22:3, this is unlikely since the cosmic battle with Satan and all the evil angels is consistently mentioned throughout Luke (8:26-39; 11:14-23).

<sup>26 tn</sup> Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>26 sn</sup> Once again Jesus is directed by the Spirit. Luke makes a point about Jesus’ association with the Spirit early in his ministry (3:22, 4:1 [2x]; 4:18).

<sup>27 tn</sup> Grk “went out.”

<sup>28 tn</sup> Grk “all the surrounding region.”

<sup>29 tn</sup> Grk “And he.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>30 tn</sup> The imperfect verb has been translated ingressively.

<sup>31 sn</sup> The next incident in Luke 4:16-30 is probably to be seen as an example of this ministry of teaching *in their synagogues* in Galilee. Synagogues were places for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, *m. Megillah* 3-4; *m. Berakhot* 2).

<sup>32 tn</sup> Grk “being glorified.” The participle δοξαζόμενος (*doxazomenos*) has been translated as a finite verb due to requirements of contemporary English style. This is the only place Luke uses the verb δοξάζω (*doxazō*) of Jesus.

<sup>33 tn</sup> Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>34 tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>35 sn</sup> Nazareth was Jesus’ hometown (which is why he is known as Jesus of Nazareth) about 20 miles (30 km) southwest from Capernaum.

<sup>map</sup> For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

synagogue<sup>1</sup> on the Sabbath day, as was his custom.<sup>2</sup> He<sup>3</sup> stood up to read,<sup>4</sup> 4:17 and the scroll of the prophet Isaiah was given to him. He<sup>5</sup> unrolled<sup>6</sup> the scroll and found the place where it was written,

**4:18** “*The Spirit of the Lord is upon me, because he has anointed<sup>7</sup> me to proclaim good news<sup>8</sup> to the poor.<sup>9</sup>*  
**He has sent me<sup>10</sup> to proclaim release<sup>11</sup> to the captives and the regaining of sight<sup>12</sup> to the blind, to set free<sup>13</sup> those who are oppressed,<sup>14</sup>**

<sup>1</sup> sn See the note on synagogues in 4:15.

<sup>2</sup> tn Grk “according to his custom.”

<sup>3</sup> tn Grk “And he.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>4</sup> sn In normative Judaism of the period, the OT scripture was read and discussed in the synagogue by the men who were present. See the Mishnah, *m. Megillah* 3:4; *m. Berakhot* 2. First came the law, then the prophets, then someone was asked to speak on the texts. Normally one stood up to read out of respect for the scriptures, and then sat down (v. 20) to expound them.

<sup>5</sup> tn Grk “And unrolling the scroll he found.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style. Instead a new sentence has been started in the translation.

<sup>6</sup> tn Grk “opening,” but a scroll of this period would have to be unrolled. The participle ἀναπτύξας (*anaptuxas*) has been translated as a finite verb due to the requirements of contemporary English style.

<sup>7</sup> sn The phrase *he has anointed me* is an allusion back to Jesus’ baptism in Luke 3:21-22.

<sup>8</sup> tn Grk “to evangelize,” “to preach the gospel.”

<sup>9</sup> sn The poor is a key term in Luke. It refers to the pious poor and indicates Jesus’ desire to reach out to those the world tends to forget or mistreat. It is like 1:52 in force and also will be echoed in 6:20 (also 1 Pet 2:11-25). Jesus is commissioned to do this.

<sup>10</sup> tc The majority of mss, especially the later Byzantines, include the phrase “to heal the brokenhearted” at this point (Α Ψ 0102 f<sup>1</sup> Μ). The phrase is lacking in several weighty mss (¶ B D L W Ξ f<sup>13</sup> 33 579 700 892\* pc lat sy<sup>6</sup> co), including representatives from both the Alexandrian and Western text-types. From the standpoint of external evidence, the omission of the phrase is more likely original. When internal evidence is considered, the shorter reading becomes almost certain. Scribes would be much more prone to add the phrase here to align the text with Isa 61:1, the source of the quotation, than to remove it from the original.

<sup>11</sup> sn The release in view here is comprehensive, both at a physical level and a spiritual one, as the entire ministry of Jesus makes clear (Luke 1:77-79; 7:47; 24:47; Acts 2:38; 5:31; 10:43).

<sup>12</sup> sn Again, as with the previous phrase, regaining of sight may well mean more than simply miraculously restoring physical sight, which itself pictures a deeper reality (Luke 1:77-79; 18:35-43).

<sup>13</sup> sn The essence of Jesus’ messianic work is expressed in the phrase *to set free*. This line from Isa 58 says that Jesus will do what the nation had failed to do. It makes the proclamation messianic, not merely prophetic, because Jesus doesn’t just proclaim the message – he brings the deliverance. The word translated *set free* is the same Greek word (ἀφέσις, *aphesis*) translated *release* earlier in the verse.

<sup>14</sup> sn Again, as with the previous phrases, *oppressed* may well mean more than simply political or economic oppression, but a deeper reality of oppression by sin (Luke 1:77-79; 18:35-43).

**4:19 to proclaim the year<sup>15</sup> of the Lord’s favor.”<sup>16</sup>**

**4:20** Then<sup>17</sup> he rolled up<sup>18</sup> the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on<sup>19</sup> him.

**4:21** Then<sup>20</sup> he began to tell them, “Today<sup>21</sup> this scripture has been fulfilled even as you heard it being read.”<sup>22</sup> 4:22 All<sup>23</sup> were speaking well of him, and were amazed at the gracious words coming out of his mouth. They<sup>24</sup> said, “Isn’t this<sup>25</sup> Joseph’s son?” 4:23 Jesus<sup>26</sup> said to them, “No doubt you will quote to me the proverb, ‘Physician, heal yourself!’<sup>27</sup> and say, ‘What we have heard that you did in Capernaum,<sup>28</sup> do here in your hometown too.’” 4:24 And he added,<sup>29</sup> “I tell you the truth,<sup>30</sup> no prophet is acceptable<sup>31</sup> in his hometown. 4:25 But in truth I tell you, there were many widows in Israel in Elijah’s days,<sup>32</sup>

<sup>15</sup> sn The year of the Lord’s favor (Grk “the acceptable year of the Lord”) is a description of the year of Jubilee (Lev 25:10). The year of the total forgiveness of debt is now turned into a metaphor for salvation. Jesus had come to proclaim that God was ready to forgive sin totally.

<sup>16</sup> sn A quotation from Isa 61:1-2a. Within the citation is a line from Isa 58:6, with its reference to setting the oppressed free.

<sup>17</sup> tn Grk “And closing.” Here καὶ (*kai*) has been translated as “then” to indicate the transition to a new topic.

<sup>18</sup> tn Grk “closing,” but a scroll of this period would have to be rolled up. The participle πτυξας (*ptuxas*) has been translated as a finite verb due to the requirements of contemporary English style.

<sup>19</sup> tn Or “gazing at,” “staring at.”

<sup>20</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>21</sup> sn See the note on today in 2:11.

<sup>22</sup> tn Grk “in your hearing.”

<sup>23</sup> tn Grk “And all.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>24</sup> tn Grk “And they.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>25</sup> sn The form of the question assumes a positive reply. It really amounts to an objection, as Jesus’ response in the next verses shows. Jesus spoke smoothly and impressively. He made a wonderful declaration, but could a local carpenter’s son make such an offer? That was their real question.

<sup>26</sup> tn Grk “And he”; the referent (Jesus) has been specified in the translation for clarity. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>27</sup> sn The proverb *Physician, heal yourself!* means that Jesus should prove his claims. It is a “Prove it to us!” mentality that Jesus says the people have.

<sup>28</sup> sn The remark “*What we have heard that you did at Capernaum*” makes many suspect that Luke has moved this event forward in sequence to typify what Jesus’ ministry was like, since the ministry in Capernaum follows in vv. 31-44. The location of this event in the parallel of Mark 6:1-6 also suggests this transposition.

<sup>29</sup> map For location see Map1-D2; Map2-C3; Map3-B2.

<sup>30</sup> tn Grk “said,” but since this is a continuation of previous remarks, “added” is used here.

<sup>31</sup> tn Grk “Truly (ἀμήν, *amēn*), I say to you.”

<sup>32</sup> tn Jesus argues that he will get no respect in his own hometown. There is a wordplay here on the word acceptable (δεκτός, *dektos*), which also occurs in v. 19: Jesus has declared the “acceptable” year of the Lord (here translated *year of the Lord’s favor*), but he is not “accepted” by the people of his own hometown.

<sup>33</sup> sn Elijah’s days. Jesus, by discussing Elijah and Elisha, pictures one of the lowest periods in Israel’s history. These examples, along with v. 24, also show that Jesus is making prophetic claims as well as messianic ones. See 1 Kgs 17-18.

when the sky<sup>4</sup> was shut up three and a half years, and<sup>2</sup> there was a great famine over all the land. **4:26** Yet<sup>3</sup> Elijah was sent to none of them, but only to a woman who was a widow at Zarephath in Sidon.<sup>4</sup> **4:27** And there were many lepers in Israel in the time of the prophet Elisha,<sup>5</sup> yet<sup>6</sup> none of them was cleansed except Naaman the Syrian.<sup>7</sup> **4:28** When they heard this, all the people<sup>8</sup> in the synagogue were filled with rage. **4:29** They got up, forced<sup>9</sup> him out of the town,<sup>10</sup> and brought him to the brow of the hill on which their town was built, so that<sup>11</sup> they could throw him down the cliff.<sup>12</sup> **4:30** But he passed through the crowd<sup>13</sup> and went on his way.<sup>14</sup>

### *Ministry in Capernaum*

**4:31** So<sup>15</sup> he went down to Capernaum,<sup>16</sup> a town<sup>17</sup> in Galilee, and on the Sabbath he began to teach the people.<sup>18</sup> **4:32** They<sup>19</sup> were

<sup>1 tn</sup> Or “the heaven”; the Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven,” depending on the context. Since the context here refers to a drought (which produced the famine), “sky” is preferable.

<sup>2 tn</sup> Grk “as.” The particle ως can also function temporally (see BDAG 1105–6 s.v. 8).

<sup>3 tn</sup> Here καί (*kai*) has been translated as “yet” to indicate the contrast.

<sup>4 sn</sup> Zarephath in Sidon was Gentile territory (see 1 Kgs 17:9–24). Jesus’ point was that he would be forced to minister elsewhere, and the implication is that this ministry would ultimately extend (through the work of his followers) to those outside the nation.

<sup>5 map</sup> For location see Map1-A1; JP3-F3; JP4-F3.

<sup>5 sn</sup> On *Elisha* see 2 Kgs 5:1–14.

<sup>6 tn</sup> Here καί (*kai*) has been translated as “yet” to indicate the contrast.

<sup>7 sn</sup> The reference to *Naaman the Syrian* (see 2 Kgs 5:1–24) is another example where an outsider and Gentile was blessed. The stress in the example is the missed opportunity of the people to experience God’s work, but it will still go on without them.

<sup>8 tn</sup> The words “the people” are not in the Greek text but have been supplied.

<sup>9 tn</sup> Grk “cast.”

<sup>10 tn</sup> Or “city.”

<sup>11 tn</sup> The Greek conjunction ὥστε (*hōste*) here indicates their purpose.

<sup>12 sn</sup> The attempt to *throw him down the cliff* looks like “lynch law,” but it may really be an indication that Jesus was regarded as a false prophet who was worthy of death (Deut 13:5). Such a sentence meant being thrown into a pit and then stoned.

<sup>13 tn</sup> Grk “their midst.”

<sup>14 tn</sup> The verb πορεύομαι (*poreuomai*) in Luke often suggests divine direction, “to go in a led direction” (4:42; 7:6, 11; 9:51, 52, 56, 57; 13:33; 17:11; 22:22, 29; 24:28). It could suggest that Jesus is on a journey, a theme that definitely is present later in Luke 9–19.

<sup>15 tn</sup> Here καί (*kai*) has been translated as “so” to indicate the continuation of the topic; in light of his rejection at Nazareth, Jesus went on to Capernaum.

<sup>16 sn</sup> Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region, and it became the hub of operations for Jesus’ Galilean ministry.

<sup>map</sup> For location see Map1-D2; Map2-C3; Map3-B2.

<sup>17 tn</sup> Or “city.”

<sup>18 tn</sup> Grk “them”; the referent (the people) has been specified in the translation for clarity.

<sup>19 tn</sup> Grk “And they.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

amazed<sup>20</sup> at his teaching, because he spoke<sup>21</sup> with authority.<sup>22</sup>

**4:33** Now<sup>23</sup> in the synagogue<sup>24</sup> there was a man who had the spirit of an unclean<sup>25</sup> demon, and he cried out with a loud voice, **4:34** “Ha! Leave us alone,<sup>26</sup> Jesus the Nazarene! Have you come to destroy us? I know who you are – the Holy One<sup>27</sup> of God.” **4:35** But<sup>28</sup> Jesus rebuked him:<sup>29</sup> “Silence! Come out of him!”<sup>30</sup> Then, after the demon threw the man<sup>31</sup> down in their midst, he came out of him without hurting him.<sup>32</sup> **4:36** They<sup>33</sup> were all amazed and began to say<sup>34</sup>

<sup>20 sn</sup> They were amazed. The astonishment shown here is like that in Luke 2:48.

<sup>21 tn</sup> Grk “because his word was.”

<sup>22 sn</sup> Jesus’ teaching impressed the hearers with the directness of its claim (*with authority*). A study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one’s point. Apparently Jesus addressed the issues in terms of his own understanding.

<sup>23 tn</sup> Here καί (*kai*) has been translated as “now” to indicate the transition to a specific example of how Jesus spoke with authority (v. 32).

<sup>24 sn</sup> See the note on synagogues in 4:15.

<sup>25 tn</sup> Grk “having an unclean, demonic spirit,” that is, an evil spirit. This is the only place Luke uses this lengthy phrase. Normally he simply says an “unclean spirit.”

<sup>26 tn</sup> Grk “What to us and to you?” This is an idiom meaning, “We have nothing to do with one another,” or “Why bother us!” The phrase τί μήν καὶ σοί (*ti hēmin kai soi*) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἔγω). The equivalent Hebrew expression in the Old Testament had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12; 2 Chr 35:21; 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13; Hos 14:8). Option (1) implies hostility, while option (2) merely implies disengagement. BDAG suggests the following as glosses for this expression: *What have I to do with you? What have we in common? Leave me alone! Never mind!* Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone....” For a very similar expression, see Luke 8:28 and (in a different context) John 2:4.

<sup>27 sn</sup> The confession of Jesus as the *Holy One* here is significant, coming from an unclean spirit. Jesus, as the *Holy One of God*, who bears God’s Spirit and is the expression of holiness, comes to deal with uncleanness and unholiness.

<sup>28 tn</sup> Here καί (*kai*) has been translated as “but” to indicate the contrast involved in Jesus’ reply.

<sup>29 tn</sup> Grk “rebuked him, saying.” The participle λέγων (*legōn*) is redundant in English and has not been translated.

<sup>30 sn</sup> The command *Come out of him!* is an example of Jesus’ authority (see v. 32). Unlike other exorcists, Jesus did not use magical incantations nor did he invoke anyone else’s name.

<sup>31 tn</sup> Grk “him”; the referent (the man) has been specified in the translation for clarity.

<sup>32 sn</sup> The departure of the evil spirit from the man *without hurting him* shows Jesus’ total deliverance and protection of this individual.

<sup>33 tn</sup> Grk “And they.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>34 tn</sup> This imperfect verb has been translated as an ingressive imperfect.

to one another, “What’s happening here?<sup>1</sup> For with authority and power<sup>2</sup> he commands the unclean spirits, and they come out!” 4:37 So<sup>3</sup> the news<sup>4</sup> about him spread into all areas of the region.<sup>5</sup>

4:38 After Jesus left<sup>6</sup> the synagogue, he entered Simon’s house. Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus<sup>7</sup> to help her.<sup>8</sup> 4:39 So<sup>9</sup> he stood over her, commanded<sup>10</sup> the fever, and it left her. Immediately<sup>11</sup> she got up and began to serve<sup>12</sup> them.

4:40 As the sun was setting, all those who had any relatives<sup>13</sup> sick with various diseases brought them to Jesus.<sup>14</sup> He placed<sup>15</sup> his hands on every one of them and healed them.

<sup>1 tn</sup> Grk “What is this word?” The Greek term λόγος (*logos*) has a wide range of meaning. Here it seems to mean, “What is this matter?” More idiomatically it would be, “What’s going on here?!”

<sup>2 sn</sup> The phrase with authority and power is in an emphatic position in the Greek text. Once again the authority of Jesus is the point, but now it is not just his teaching that is emphasized, but his ministry. Jesus combined word and deed into a powerful testimony in Capernaum.

<sup>3 tn</sup> Here καί (*kai*) has been translated as “so” to indicate resultative nature of the action.

<sup>4 tn</sup> That is, “information concerning a person or an event – ‘report, news, word, information’” (L&N 33.21.1).

<sup>5 sn</sup> Given Luke 4:31, the phrase the region is a reference to Galilee.

<sup>6 tn</sup> Grk “Arising from the synagogue, he entered.” The participle ἀναστάς (*anastas*) has been taken temporally here, and the referent (Jesus) has been specified in the translation for clarity.

<sup>7 tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>8 tn</sup> Grk “they asked him about her.” It is clear from the context that they were concerned about her physical condition. The verb “to help” in the translation makes this explicit.

<sup>9 tn</sup> Here καί (*kai*) has been translated as “so” to indicate the resultative nature of Jesus’ actions.

<sup>10 tn</sup> Or “rebuked,” but “rebuke” implies strong disapproval, while the usage here involves more of a command with perhaps the implication of a threat (L&N 33.33.1).

<sup>11 sn</sup> The language here (commanded) almost treats the illness as a personal force (see vv. 35, 41), but this is not the case. This healing shows Jesus’ power over sickness and should not be construed as an exorcism.

<sup>12 tn</sup> Grk “and immediately.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, δέ (*de*) has not been translated here. Instead a new sentence is started in the translation.

<sup>13 sn</sup> The note that this happened immediately shows the speed and totality of the recovery.

<sup>14 tn</sup> The imperfect verb has been translated ingressively.

<sup>15 tn</sup> Grk “everyone, as many as had those being sick.” The use of εἴχον (*eichon*, “had”) suggests that the subject of the accusative participle ἀσθενοῦντας (*asthenountas*, “those being sick”) is not simply acquaintances, but rather relatives, perhaps immediate family, and certainly close friends.

<sup>16 tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>17 tn</sup> Or “laid.” The participle ἐπιτεθεῖς (*epitethes*) has been translated as a finite verb due to requirements of contemporary English style.

4:41 Demons also came out<sup>16</sup> of many, crying out,<sup>17</sup> “You are the Son of God!”<sup>18</sup> But he rebuked<sup>19</sup> them, and would not allow them to speak,<sup>20</sup> because they knew that he was the Christ.<sup>21</sup>

4:42 The next morning<sup>22</sup> Jesus<sup>23</sup> departed and went to a deserted place. Yet<sup>24</sup> the crowds were seeking him, and they came to him and tried to keep him from leaving them. 4:43 But Jesus<sup>25</sup> said to them, “I must<sup>26</sup> proclaim the good news of the kingdom<sup>27</sup> of God to the other towns<sup>28</sup> too, for that is what I was sent<sup>29</sup> to do.”<sup>30</sup> 4:44 So<sup>31</sup> he continued to preach in the synagogues of Judea.<sup>32</sup>

<sup>16 sn</sup> Demons also came out. Note how Luke distinguishes healing from exorcism here, implying that the two are not identical.

<sup>17 tn</sup> Grk “crying out and saying.” The participle λέγοντα (*legonta*) is redundant in English and has not been translated here.

<sup>18 tc</sup> Most mss (A Q Θ Ψ f<sup>1</sup>33 M) read “the Christ, the Son of God.” But the earliest and best mss, along with several other witnesses (N B C D L W Ξ 33 579 700 1241 2542 lat sa), lack “the Christ” here. It is likely that later scribes wished to bring the demons’ confession in line with what Luke says they knew later in the verse.

<sup>19 tn</sup> Or “commanded,” but “rebuke” implies strong disapproval, which seems to be more in keeping with the context here (L&N 33.419).

<sup>20 sn</sup> Jesus would not allow the demons to speak because the time for such disclosure was not yet at hand, and such a revelation would have certainly been misunderstood by the people. In all likelihood, if the people had understood him early on to be the Son of God, or Messiah, they would have reduced his mission to one of political deliverance from Roman oppression (cf. John 6:15). Jesus wanted to avoid, as much as possible, any premature misunderstanding about who he was and what he was doing. However, at the end of his ministry, he did not deny such a title when the high priest asked him (22:66-71).

<sup>21 tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>22 tn</sup> Note how Luke associates Son of God with Messiah (*Christ*) in this context, a regal connection with OT roots (Ps 2:7). Also, see the note on *Christ* in 2:11.

<sup>23 tn</sup> Grk “When it became day.”

<sup>24 tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>25 tn</sup> Here καί (*kai*) has been translated as “yet” to indicate that the crowds still sought Jesus in spite of his withdrawal.

<sup>26 tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>27 tn</sup> Here δέῖ (*dei*, “it is necessary”) indicates divine commission (cf. Luke 2:49).

<sup>28 tn</sup> The good news of the kingdom, the kingdom of the rule of God through the Messiah, is the topic of Jesus’ preaching.

<sup>29 tn</sup> Or “cities.”

<sup>30 tn</sup> Jesus was sent by God for this purpose. This is the language of divine commission.

<sup>31 tn</sup> Grk “because for this purpose I was sent.”

<sup>32 tn</sup> Here καί (*kai*) has been translated as “so” to indicate the summarization.

<sup>33 tc</sup> Most mss (A D Θ Ψ f<sup>1</sup>33 M latt) have “Galilee”; others, “of the Jews” (W). “Judea” (read by Υ<sup>75</sup> N B Q 579 892 pc sa, and [with minor variation] C L f<sup>1</sup> 1241) is probably the original reading since it is both the harder reading and supported by the best witnesses. “Galilee” is an assimilation to Mark 1:39 and Matt 4:23.

### The Call of the Disciples

**5:1** Now<sup>1</sup> Jesus was standing by the Lake of Gennesaret,<sup>2</sup> and the crowd was pressing around him<sup>3</sup> to hear the word of God. **5:2** He<sup>4</sup> saw two boats by the lake, but the fishermen had gotten out of them and were washing their nets. **5:3** He got into<sup>5</sup> one of the boats, which was Simon's, and asked him to put out a little way from the shore. Then<sup>6</sup> Jesus<sup>7</sup> sat down<sup>8</sup> and taught the crowds from the boat. **5:4** When he had finished speaking, he said to Simon, "Put out into the deep water and lower<sup>9</sup> your nets for a catch." **5:5** Simon<sup>10</sup> answered,<sup>11</sup> "Master,<sup>12</sup> we worked hard all night and caught nothing! But at your word<sup>13</sup> I will lower<sup>14</sup> the nets." **5:6** When<sup>15</sup> they had done this, they caught so many fish that their nets started to tear.<sup>16</sup> **5:7** So<sup>17</sup> they motioned<sup>18</sup> to their partners in the other boat to come and help them. And they came and filled both boats, so that they were about to sink.<sup>19</sup> **5:8** But when Simon Peter saw it, he fell down at Jesus' knees,

saying, "Go away from me, Lord,<sup>20</sup> for I am a sinful man!"<sup>21</sup> **5:9** For<sup>22</sup> Peter<sup>23</sup> and all who were with him were astonished<sup>24</sup> at the catch of fish that they had taken, **5:10** and so were James and John, Zebedee's sons, who were Simon's business partners.<sup>25</sup> Then<sup>26</sup> Jesus said to Simon, "Do not be afraid; from now on<sup>27</sup> you will be catching people."<sup>28</sup> **5:11** So<sup>29</sup> when they had brought their boats to shore, they left everything and followed<sup>30</sup> him.

### Healing a Leper

**5:12** While<sup>31</sup> Jesus<sup>32</sup> was in one of the towns,<sup>33</sup> a man came<sup>34</sup> to him who was covered

**20 sn** Lord is a term of high respect in this context. God's presence in the work of Jesus makes Peter recognize his authority. This vocative is common in Luke (20 times), but does not yet have its full confessional force.

**21 sn** Peter was intimidated that someone who was obviously working with divine backing was in his presence ("Go away from me"). He feared his sinfulness might lead to judgment, but Jesus would show him otherwise.

**22 sn** An explanatory conjunction (For) makes it clear that Peter's exclamation is the result of a surprising set of events. He speaks, but the others feel similarly.

**23 tn** Grk "he"; the referent (Peter) has been specified in the translation for clarity.

**24 sn** In the Greek text, this term is in an emphatic position.

**25 tn** Or "business associates."

**26 tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**27 sn** From now on is a common Lukan expression, see Luke 1:48.

**28 tn** The Greek term ἄνθρωπος (*anthrōpos*) is used here in a generic sense, referring to both men and women, thus "people."

**sn** The kind of fishing envisioned was net – not line – fishing, which involved a circular net that had heavy weights around its perimeter. The occupation of fisherman was labor-intensive. The imagery of using a lure and a line (and waiting for the fish to strike) is thus foreign to this text. Rather, the imagery of a fisherman involved much strain, long hours, and often little results. Jesus' point may have been one or more of the following: the strenuousness of evangelism, the work ethic that it required, persistence and dedication to the task (often in spite of minimal results), the infinite value of the new "catch" (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, *Mark* [NICNT], 67; D. L. Bock, *Luke* [BECNT], 1:461). If this last motif is in view, then catching people is the opposite of catching fish: The fish would be caught, killed, cooked, and eaten; people would be caught so as to remove them from eternal destruction and to give them new life. With the statement "You will be catching people" Jesus turns the miracle into a metaphor for mission.

**29 tn** Here καὶ (*kai*) has been translated as "so" to indicate the result of Jesus' pronouncement.

**30 sn** The expression left everything and followed him pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one's life.

**31 tn** Grk "And it happened that while." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**32 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**33 tn** Or "cities."

**34 tn** Grk "towns, behold, a man covered with leprosy." The Greek word ἴδού (*idou*, "behold") has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**1 tn** Grk "Now it happened that." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**2 sn** The Lake of Gennesaret is another name for the Sea of Galilee. Cf. the parallel in Matt 4:18.

**3 sn** The image of the crowd pressing around him suggests the people leaning forward to catch Jesus' every word.

**4 tn** Grk "And he." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**5 tn** Grk "Getting into"; the participle ἐμβάσις (*embas*) has been translated as a finite verb due to requirements of contemporary English style.

**6 tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**7 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**8 tn** Grk "sitting down"; the participle καθίσας (*kathisas*) has been translated as a finite verb due to requirements of contemporary English style.

**9 tn** Or "let down." The verb here is plural, so this is a command to all in the boat, not just Peter.

**10 tn** Grk "And Simon." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**11 tn** Grk "answering, Simon said." This is redundant in contemporary English and has been simplified in the translation to "Simon answered."

**12 tn** The word ἐπιστάτης is a term of respect for a person of high status (see L&N 87:50).

**13 tn** The expression "at your word," which shows Peter's obedience, stands first in the Greek clause for emphasis.

**14 tn** Or "let down."

**15 tn** Grk "And when." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**16 tn** In context, this imperfect verb is best taken as an ingressive imperfect (BDF §338.1).

**17 tn** Here καὶ (*kai*) has been translated as "so" to indicate consequential nature of the action.

**18 tn** That is, "they signaled by making gestures" (L&N 33:485).

**19 tn** This infinitive conveys the idea that the boats were at the point of sinking.

with<sup>1</sup> leprosy<sup>2</sup> When<sup>3</sup> he saw Jesus, he bowed down with his face to the ground<sup>4</sup> and begged him,<sup>5</sup> “Lord, if<sup>6</sup> you are willing, you can make me clean.” **5:13** So<sup>7</sup> he stretched out his hand and touched<sup>8</sup> him, saying, “I am willing. Be clean!” And immediately the leprosy left him. **5:14** Then<sup>9</sup> he ordered the man<sup>10</sup> to tell no one,<sup>11</sup> but commanded him,<sup>12</sup> “Go<sup>13</sup> and show yourself to a priest, and bring the offering<sup>14</sup> for your cleansing, as Moses commanded,<sup>15</sup> as a testimony to them.” **5:15** But the news about him spread even more,<sup>16</sup> and large crowds were gathering together to hear him<sup>18</sup> and to be healed of their

illnesses. **5:16** Yet Jesus himself<sup>19</sup> frequently withdrew<sup>20</sup> to the wilderness<sup>21</sup> and prayed.

### *Healing and Forgiving a Paralytic*

**5:17** Now on<sup>22</sup> one of those days, while he was teaching, there were Pharisees<sup>23</sup> and teachers of the law<sup>24</sup> sitting nearby (who had come from every village of Galilee and Judea and from Jerusalem),<sup>25</sup> and the power of the Lord was with him<sup>26</sup> to heal. **5:18** Just then<sup>27</sup> some men showed up, carrying a paralyzed man<sup>28</sup> on a stretcher.<sup>29</sup> They<sup>30</sup> were trying to bring him in

**1 tn** Grk “full of leprosy” (an idiom for a severe condition).

**2 sn** The ancient term for *leprosy* covers a wider array of conditions than what is called leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).

**3 tn** Grk “And seeing.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, δέ (*de*) has not been translated here. The participle ιδών (*idōn*) has been taken temporally.

**4 tn** Grk “he fell on his face”; an idiom for bowing down with one’s face to the ground.

**5 tn** Grk “and begged him, saying.” The participle λέγων (*legōn*) is redundant in English and has not been translated.

**6 tn** This is a third class condition. The report portrays the leper making no presumptions about whether Jesus will heal him or not.

**7 tn** Here καὶ (*kai*) has been translated as “so” to indicate the response of Jesus to the man’s request.

**8 sn** Touched. This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, *m. Nega’im* 3:1; 11:1; 12:1; 13:6-12).

**9 tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**10 tn** Grk “him”; the referent (the man) has been specified in the translation for clarity.

**11 sn** The silence ordered by Jesus was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus’ healings from becoming the central focus of the people’s reaction to him. See also 4:35, 41; 8:56 for other cases where Jesus asks for silence with reference to miracles.

**12 tn** The words “commanded him” are not in the Greek text but have been supplied for clarity. This verse moves from indirect to direct discourse. This abrupt change is very awkward, so the words have been supplied to smooth out the transition.

**13 tn** Grk “Going, show.” The participle ἀπελθόντων (*apelthōn*) has been translated as an attendant circumstance participle. Here the syntax also changes somewhat abruptly from indirect discourse to direct discourse.

**14 tn** The words “the offering” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

**15 sn** On the phrase as Moses commanded see Lev 14:1-32.

**16 tn** Or “as an indictment against them”; or “as proof to the people.” This phrase could be taken as referring to a positive witness to the priests, a negative testimony against them, or as a testimony to the community that the man had indeed been cured. In any case, the testimony shows that Jesus is healing and ministering to those in need.

**17 sn** That is, in spite of Jesus’ instructions to the man to tell no one about the healing (v. 14).

**18 tn** The word “him” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

**19 tn** Here αὐτός (*autos*) has been translated reflexively.

**20 tn** Grk “was withdrawing” (ἡν ὑποχωρῶν, *en hupochōrōn*). The adverb “frequently” has been added in the translation to bring out what is most likely an iterative force to the imperfect. However, the imperfect might instead portray an ingressive idea: “he began to withdraw.” See ExSyn 542-43.

**21 tn** Or “desert.”

**22 tn** Grk “And it happened that on.” The introductory phrase ἐγένετο (*egeñeto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**23 sn** Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, *Ant.* 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

**24 tn** That is, those who were skilled in the teaching and interpretation of the OT law. These are called “experts in the law” (Grk “scribes”) in v. 21.

**25 sn** Jesus was now attracting attention outside of Galilee as far away as *Jerusalem*, the main city of Israel.

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**26 tc** Most mss (A C D [K] Θ Ψ <sup>f1:13 33</sup> 33 Μ latt bo) read αὐτούς (*autous*) instead of αὐτόν (*auton*) here. If original, this plural pronoun would act as the direct object of the infinitive ιασθαι (*iasthai*, “to heal”). However, the reading with the singular pronoun αὐτόν, which acts as the subject of the infinitive, is to be preferred. Externally, it has support from better mss (N B L W al sa). Internally, it is probable that scribes changed the singular αὐτόν to the plural αὐτούς, expecting the object of the infinitive to come at this point in the text. The singular as the harder reading accounts for the rise of the other reading.

**27 tn** Grk “And behold.” Here καὶ ιδού (*kai idou*) has been translated as “just then” to indicate the somewhat sudden appearance of the men carrying the paralytic. The Greek word ιδού (*idou*) has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1), especially in conjunction with the suddenness of the stretcher-bearers’ appearance.

**28 tn** Grk “a man who was paralyzed”; the relative clause in Greek has adjectival force and has been simplified to a simple adjective in the translation.

**29 tn** Traditionally, “on a bed,” but this could be confusing to the modern reader who might envision a large piece of furniture. In various contexts, κλίνη (*kline*) may be translated “bed, couch, cot, stretcher, or bier” (in the case of a corpse). See L&N 6.106.

**30 tn** Grk “stretcher, and.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style. Instead, because of the tendency of contemporary English to use shorter sentences, a new sentence was begun here in the translation.

and place him before Jesus.<sup>1</sup> **5:19** But<sup>2</sup> since they found<sup>3</sup> no way to carry him in because of the crowd, they went up on the roof<sup>4</sup> and let him down on the stretcher<sup>5</sup> through the roof tiles<sup>6</sup> right<sup>7</sup> in front of Jesus.<sup>8</sup> **5:20** When<sup>9</sup> Jesus<sup>10</sup> saw their<sup>11</sup> faith he said, “Friend,<sup>12</sup> your sins are forgiven.”<sup>13</sup> **5:21** Then<sup>14</sup> the experts in the law<sup>15</sup> and the Pharisees began to think<sup>16</sup> to themselves,<sup>17</sup>

<sup>1</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>2</sup> tn Here καὶ (*kai*) has been translated as “but” to indicate the contrast implied in the context: They wanted to bring the man to Jesus, but found no way.

<sup>3</sup> tn Grk “But finding.” The participle εὑρόντες (*heurontes*) has been translated as a causal adverbial participle.

<sup>4</sup> sn A house in 1st century Palestine would have had a flat roof with stairs or a ladder going up. This access was often from the outside of the house.

<sup>5</sup> tn This word, κλινίδιον (*klinidion*), is a different Greek word than the one used in the previous verse (κλίνη, *kline*). In this context both may be translated “stretcher” (see L&N 6.106 and 6.107).

<sup>6</sup> tn There is a translational problem at this point in the text. The term Luke uses is κέρωμος (*keramos*). It can in certain contexts mean “clay,” but usually this is in reference to pottery (see BDAG 540 s.v. 1). The most natural definition in this instance is “roof tile” (used in the translation above). However, tiles were generally not found in Galilee. Recent archaeological research has suggested that this house, which would have probably been typical for the area, could not have supported a second story, nor could the original roof have been masonry; no doubt it was made from beams and branches of trees covered with a mixture of earth and straw” (J. F. Strange and H. Shanks, “Has the House Where Jesus Stayed in Capernaum Been Found?” *BAR* 8, no. 6 [Nov/Dec 1982]: 34). Luke may simply have spoken of building materials that would be familiar to his readers.

<sup>7</sup> tn Grk “in the midst.”

<sup>8</sup> sn The phrase *right in front of Jesus* trailing as it does at the end of the verse is slightly emphatic, adding a little note of drama: What would Jesus do?

<sup>9</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>10</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>11</sup> sn The plural pronoun *their* makes it clear that Jesus was responding to the faith of the entire group, not just the paralyzed man.

<sup>12</sup> tn Grk “Man,” but the term used in this way was not derogatory in Jewish culture. Used in address (as here) it means “friend” (see BDAG 82 s.v. ἄνθρωπος 8).

<sup>13</sup> tn Grk “Man, your sins are forgiven you.” Luke stresses the forgiveness of sins (cf. 1:77; 3:3; 24:47). In 5:20 he uses both the perfect ἀφέωνται and the personal pronoun σοι which together combine to heighten the subjective aspect of the experience of forgiveness. The σοι has been omitted in translation in light of normal English style.

<sup>14</sup> tn The passive voice here is a divine passive (ExSyn 437). It is clear that God does the forgiving.

<sup>15</sup> tn Or “Then the scribes.” The traditional rendering of γραμματεύς (*grammateus*) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.

<sup>16</sup> tn Or “to reason” (in a hostile sense). See G. Schrenk, *TDNT* 2:97.

<sup>17</sup> tn The participle λέγοντες (*legontes*, “saying”) has not been translated because it is redundant in contemporary English.

“Who is this man<sup>18</sup> who is uttering blasphemies?<sup>19</sup> Who can forgive sins but God alone?” **5:22** When Jesus perceived<sup>20</sup> their hostile thoughts,<sup>21</sup> he said to them,<sup>22</sup> “Why are you raising objections<sup>23</sup> within yourselves? **5:23** Which is easier,<sup>24</sup> to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’? **5:24** But so that you may know<sup>25</sup> that the Son of Man<sup>26</sup> has authority on earth to forgive sins” – he said to the paralyzed man<sup>27</sup> – “I tell you, stand up, take your stretcher<sup>28</sup> and go home.”<sup>29</sup> **5:25** Immediately<sup>30</sup>

<sup>18</sup> tn Grk “this one” (οὗτος, *houtos*).

<sup>19</sup> sn Uttering blasphemies meant to say something that dishonored God. To claim divine prerogatives or claim to speak for God when one really does not would be such an act of offense. The remark raised directly the issue of the nature of Jesus’ ministry.

<sup>20</sup> sn Jesus often perceived people’s thoughts in Luke; see 4:23; 6:8; 7:40; 9:47. Such a note often precedes a rebuke.

<sup>21</sup> tn Grk “reasonings.” This is the noun form of the infinitive διαλογίζεσθαι (*dialogizesthai*, “began to reason to themselves”) used in v. 21. Jesus’ reply to them in the latter part of the present verse makes clear that these reasonings were mental and internal, so the translation “thoughts” was used here. On the hostile or evil nature of these thoughts, see G. Schrenk, *TDNT* 2:97.

<sup>22</sup> tn Grk “answering, he said to them.” This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation.

<sup>23</sup> tn The Greek verb διαλογίζεσθε (*dialogizesthe*, “you reason”), used in context with διαλογίζομεν (*dialogismous*, “reasonings”), connotes more than neutral reasoning or thinking. While the verb can refer to normal “reasoning,” “discussion,” or “reflection” in the NT, its use here in Luke 5:22, alongside the noun – which is regularly used with a negative sense in the NT (cf. Matt 15:19; Mark 7:21; Luke 2:35; 6:8, 9:47; Rom 1:21; 1 Cor 3:20; G. Schrenk, *TDNT* 2:96-97; D. L. Bock, *Luke* [BECNT], 1:484) – suggests the idea of “contention.” Therefore, in order to reflect the hostility evident in the reasoning of the Pharisees and teachers of the law, the verb has been translated as “raising objections.”

<sup>24</sup> sn Which is easier is a reflective kind of question. On the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.

<sup>25</sup> sn Now Jesus put the two actions together. The walking of the man would be proof (so that you may know) that his sins were forgiven and that God had worked through Jesus (i.e., the Son of Man).

<sup>26</sup> sn The term Son of Man, which is a title in Greek, comes from a pictorial description in Dan 7:13 of one “like a son of man” (i.e., a human being). It is Jesus’ favorite way to refer to himself. Jesus did not reveal the background of the term here, which mixes human and divine imagery as the man in Daniel rides a cloud, something only God does. He just used it. It also could be an idiom in Aramaic meaning either “some person” or “me.” So there is a little ambiguity in its use here, since its origin is not clear at this point. However, the action makes it clear that Jesus used it to refer to himself here.

<sup>27</sup> tn Grk “to the one who was paralyzed”; the Greek participle is substantival and has been simplified to a simple adjective and noun in the translation.

<sup>28</sup> tn Jesus did not finish his sentence with words but with action, that is, healing the paralytic with an accompanying pronouncement to him directly.

<sup>29</sup> tn This word, κλινίδιον (*klinidion*), is the same as the one used in v. 19. In this context it may be translated “stretcher” (see L&N 6.107).

<sup>30</sup> tn Grk “to your house.”

<sup>31</sup> tn Grk “And immediately.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

he stood up before them, picked<sup>4</sup> up the stretcher<sup>2</sup> he had been lying on, and went home, glorifying<sup>3</sup> God. **5:26** Then<sup>4</sup> astonishment<sup>5</sup> seized them all, and they glorified<sup>6</sup> God. They were filled with awe,<sup>7</sup> saying, “We have seen incredible<sup>8</sup> things<sup>9</sup> today.”<sup>10</sup>

### *The Call of Levi; Eating with Sinners*

**5:27** After<sup>11</sup> this, Jesus<sup>12</sup> went out and saw a tax collector<sup>13</sup> named Levi<sup>14</sup> sitting at the tax booth.<sup>15</sup> “Follow me,”<sup>16</sup> he said to him. **5:28** And he got up and followed him, leaving everything<sup>17</sup> behind.<sup>18</sup>

<sup>1 tn</sup> Grk “and picked up.” Here καὶ (*kai*) has not been translated because contemporary English normally places a coordinating conjunction only between the last two elements in a series.

<sup>2 tn</sup> Grk “picked up what he had been lying on”; the referent of the relative pronoun (the stretcher) has been specified in the translation for clarity.

<sup>3 sn</sup> Note the man’s response, glorifying God. Joy at God’s work is also a key theme in Luke: 2:20; 4:15; 5:26; 7:16; 13:13; 17:15; 18:43; 23:47.

<sup>4 tn</sup> Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>5 tn</sup> Or “amazement.” See L&N 25.217, which translates this clause, “astonishment seized all of them.”

<sup>6 tn</sup> This imperfect verb could be translated as an ingressive (“they began to glorify God”), but this is somewhat awkward in English since the following verb is aorist and is normally translated as a simple past.

<sup>7 tn</sup> Grk “fear,” but the context and the following remark show that it is mixed with wonder; see L&N 53.59.

<sup>8 tn</sup> Or “remarkable.” The term παράδοξος (*paradoxos*) is hard to translate exactly; it suggests both the unusual and the awe inspiring in this context. For the alternatives see L&N 31.44 (“incredible”) and 58.56 (“remarkable”). It is often something beyond belief (G. Kittel, *TDNT* 2:255).

<sup>9 tn</sup> The word “things” is not in the Greek text, but has been supplied because the adjective παράδοξος (*paradoxos*) is substantival. Other translations sometimes supply alternate words like “miracles” or “signs,” but “things” is the most neutral translation.

<sup>10 sn</sup> See the note on today in 2:11.

<sup>11 tn</sup> Grk “And after.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>12 tn</sup> Grk “he”; the referent (Jesus) has been supplied in the translation for clarity.

<sup>13 sn</sup> See the note on tax collectors in 3:12.

<sup>14 sn</sup> It is possible that Levi is a second name for Matthew, because people often used alternative names in 1st century Jewish culture.

<sup>15 tn</sup> While “tax office” is sometimes given as a translation for τελωνίον (*telōnion*; so L&N 57.183), this could give the modern reader a false impression of an indoor office with all its associated furnishings.

<sup>16 tn</sup> The tax booth was a booth located on the edge of a city or town to collect taxes for trade. There was a tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. The “taxes” were collected on produce and goods brought into the area for sale, and were a sort of “sales tax” paid by the seller but obviously passed on to the purchaser in the form of increased prices (L&N 57.183). It was here that Jesus met Levi (also named Matthew [see Matt 9:9]) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas. It was his job to collect taxes for Rome and he was thus despised by Jews who undoubtedly regarded him as a traitor.

<sup>17 tn</sup> Follow me. For similar calls on the part of Jesus see Luke 5:10-11; 9:23, 59; 18:22.

<sup>18 tn</sup> On the phrase *leaving everything* see Luke 5:10-11; 14:33.

<sup>19 tn</sup> The participial phrase “leaving everything behind” oc-

**5:29** Then<sup>19</sup> Levi gave a great banquet<sup>20</sup> in his house for Jesus,<sup>21</sup> and there was a large crowd of tax collectors and others sitting<sup>22</sup> at the table with them. **5:30** But<sup>23</sup> the Pharisees<sup>24</sup> and their experts in the law<sup>25</sup> complained<sup>26</sup> to his disciples, saying, “Why do you eat and drink with tax collectors and sinners?”<sup>27</sup> **5:31** Jesus<sup>28</sup> answered them, “Those who are well don’t need a physician, but those who are sick do.”<sup>29</sup> **5:32** I have not come<sup>30</sup> to call the righteous, but sinners to repentance.”<sup>31</sup>

### *The Superiority of the New*

**5:33** Then<sup>32</sup> they said to him, “John’s<sup>33</sup> disciples frequently fast<sup>34</sup> and pray,<sup>35</sup> and so do the disciples of the Pharisees,<sup>36</sup> but yours continue

curs at the beginning of the sentence, but has been transposed to the end in the translation for logical reasons, since it serves to summarize Levi’s actions.

<sup>19 tn</sup> Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>20 tn</sup> A great banquet refers to an elaborate meal. Many of the events in Luke take place in the context of meal fellowship: 7:36-50; 9:12-17; 10:38-42; 11:37-54; 14:1-24; 22:7-38; 24:29-32, 41-43.

<sup>21 tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>22 tn</sup> Grk “reclining.” This term reflects the normal practice in 1st century Jewish culture of eating a meal in a semi-reclining position. Since it is foreign to most modern readers, the translation “sitting” has been substituted.

<sup>23 tn</sup> Here καὶ (*kai*) has been translated as “but” to indicate the implied contrast present in this context.

<sup>24 sn</sup> See the note on Pharisees in 5:17.

<sup>25 tn</sup> Or “and their scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>26 tn</sup> Or “grumbled”; a term often used in the OT for inappropriate grumbling: Exod 15:24; 16:7-8; Num 14:2, 26-35; 16:11.

<sup>27 tn</sup> The issue here is inappropriate associations (*eat and drink with tax collectors and sinners*) and the accusation comes not against Jesus, but his disciples.

<sup>28 tn</sup> Grk “And Jesus.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>29 sn</sup> Jesus’ point is that he associates with those who are sick because they have the need and will respond to the offer of help. A person who is well (or who thinks mistakenly that he is) will not seek treatment.

<sup>30 sn</sup> I have not come is another commission statement by Jesus; see 4:43-44.

<sup>31 sn</sup> Though parallels exist to this saying (Matt 9:13; Mark 2:17), only Luke has this last phrase *but sinners to repentance*. Repentance is a frequent topic in Luke’s Gospel: 3:3; 8:13; 1:5; 15:7, 10; 16:30; 17:3-4; 24:47.

<sup>32 tn</sup> Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>33 tc</sup> Most MSS (N<sup>4</sup>\*<sup>2</sup> A C D Θ Ψ <sup>f<sup>1</sup>-13</sup> Μ latt sy) read διὰ τί (*dia ti*, “Why do John’s...?”) here, turning the statement into a question. But such seems to be a motivated reading, assimilating the text to Mark 2:18 and Matt 9:14. The reading represented in the translation is supported by P<sup>4</sup> N<sup>5</sup> B L W Ξ 33 892\* 1241 sa.

<sup>34 tn</sup> John refers to John the Baptist.

<sup>35 tn</sup> John’s disciples and the disciples of the Pharisees followed typical practices with regard to fasting and prayer. Many Jews fasted regularly (Lev 16:29-34; 23:26-32; Num 29:7-11). The zealous fasted twice a week on Monday and Thursday.

<sup>36 tn</sup> Grk “and offer prayers,” but this idiom (δέησις + ποιεῖν) is often simply a circumlocution for praying.

<sup>37 sn</sup> See the note on Pharisees in 5:17.

to eat and drink.”<sup>1</sup> **5:34** So<sup>2</sup> Jesus said to them, “You cannot make the wedding guests<sup>3</sup> fast while the bridegroom<sup>4</sup> is with them, can you?”<sup>5</sup> **5:35** But those days are coming, and when the bridegroom is taken from them,<sup>6</sup> at that time<sup>7</sup> they will fast.” **5:36** He also told them a parable:<sup>8</sup> “No one tears a patch from a new garment and sews<sup>9</sup> it on an old garment. If he does, he will have torn<sup>10</sup> the new, and the piece from the new will not match the old.”<sup>11</sup> **5:37** And no one pours new wine into old wineskins.<sup>12</sup> If he does, the new wine will burst the skins and will be spilled, and the skins will be destroyed. **5:38** Instead new wine must be poured into new wineskins.<sup>13</sup> **5:39**<sup>14</sup> No<sup>15</sup> one after drink-

<sup>1</sup> **tn** Grk “but yours are eating and drinking.” The translation “continue to eat and drink” attempts to reflect the progressive or durative nature of the action described, which in context is a practice not limited to the specific occasion at hand (the banquet).

<sup>2</sup> **tn** Here δέ (*de*) has been translated as “so” to indicate that Jesus’ pronouncement is a result of their statements about his disciples.

<sup>3</sup> **tn** Grk “the sons of the wedding hall,” an idiom referring to guests at the wedding, or more specifically, friends of the bridegroom present at the wedding celebration (L&N 11.7).

<sup>4</sup> **sn** The expression *while the bridegroom is with them* is an allusion to messianic times (John 3:29; Isa 54:5-6; 62:4-5; 4 Ezra 2:15, 38).

<sup>5</sup> **tn** Questions prefaced with μη̄ (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here it is “can you?”).

<sup>6</sup> **sn** The statement *when the bridegroom is taken from them* is a veiled allusion by Jesus to his death, which he did not make explicit until the incident at Caesarea Philippi in 9:18ff.

<sup>7</sup> **tn** Grk “then in those days.”

<sup>8</sup> **sn** The term *parable* in a Semitic context can cover anything from a long story to a brief wisdom saying. Here it is the latter.

<sup>9</sup> **tn** Grk “puts,” but since the means of attachment would normally be sewing, the translation “sews” has been used.

<sup>10</sup> **tn** Grk “he tears.” The point is that the new garment will be ruined to repair an older, less valuable one.

<sup>11</sup> **sn** The piece from the new will not match the old. The imagery in this saying looks at the fact that what Jesus brings is so new that it cannot simply be combined with the old. To do so would be to destroy what is new and to put together something that does not fit.

<sup>12</sup> **sn** Wineskins were bags made of skin or leather, used for storing wine in NT times. As the new wine fermented and expanded, it would stretch the new wineskins. Putting new (unfermented) wine in old wineskins, which had already been stretched, would result in the bursting of the wineskins.

<sup>13</sup> **tc** Most mss (A C [D] Θ Ψ <sup>f13</sup> Μ latt sy) have καὶ ἀμφότεροι συντροῦνται (*kai amphoteroi sunterountai*, “and both will be preserved”), assimilating the text to Matt 9:17. The earliest and best witnesses, as well as many others (P<sup>4.75vid</sup> N<sup>2</sup> B L W <sup>f1</sup> 33 579 700 1241 2542 co), however, lack the words.

<sup>14</sup> **tn** The meaning of the saying *new wine...into new skins* is that the presence and teaching of Jesus was something new and signaled the passing of the old. It could not be confined within the old religion of Judaism, but involved the inauguration and consummation of the kingdom of God.

<sup>14</sup> **tc** The Western textual tradition (D it) lacks **5:39**. The verse is unique to Luke, so the omission by these mss looks like assimilation to the other synoptic accounts.

<sup>15</sup> **tn** ¶ Although most mss begin the verse with καὶ (*kai*, “and”), beginning the sentence without a conjunction is both a harder reading and is found in early and important witnesses (P<sup>4.75vid</sup> N<sup>2</sup> B 579 700 892 1241). NA<sup>27</sup> puts the word in brackets indicating doubts as to its authenticity.

ing old wine wants the new, for he says, ‘The old is good enough.’”<sup>16</sup>

### Lord of the Sabbath

**6:1** Jesus<sup>17</sup> was going through the grain fields on<sup>18</sup> a Sabbath,<sup>19</sup> and his disciples picked some heads of wheat,<sup>20</sup> rubbed them in their hands, and ate them.<sup>21</sup> **6:2** But some of the Pharisees<sup>22</sup> said, “Why are you<sup>23</sup> doing what is against the law<sup>24</sup> on the Sabbath?” **6:3** Jesus<sup>25</sup> answered them,<sup>26</sup> “Haven’t you read what David did when he and his companions were hungry – **6:4** how he entered the house of God, took<sup>27</sup> and ate the sacred bread,<sup>28</sup> which is not

<sup>16</sup> **tc** Most mss, especially the later ones (A C Θ Ψ <sup>f1-13</sup> 33 Μ lat), read χρηστότερος (*chrēstōteros*, “better”), a smoother reading. The reading of the text (found in P<sup>4</sup> N B L W 1241 pc) is preferred as the more difficult reading. This reading could suggest that the new thing Jesus brings is not even considered, since the “old wine” is already found quite acceptable.

<sup>17</sup> **tn** Grk “good.”

<sup>18</sup> **tn** The third illustration points out that those already satisfied with what they have will not seek the new (*The old is good enough*).

<sup>19</sup> **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>20</sup> **tn** Grk “Now it happened that on.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>21</sup> **tc** Most later mss (A C D Θ Ψ [<sup>f13</sup>] Μ lat) read ἐν σαββάτῳ δευτεροπρώτῳ (*en sabbatō deuteroiprōtō*, “a second-first Sabbath”), while the earlier and better witnesses have simply ἐν σαββάτῳ (*P<sup>4</sup> N B L W f<sup>1</sup> 33 579 1241 2542 it sa*). The longer reading is most likely secondary, though various explanations may account for it (for discussion, see TCGNT 116).

<sup>22</sup> **tn** Or “heads of grain.” While the generic term στάχυς (*stachys*) can refer to the cluster of seeds at the top of grain such as barley or wheat, in the NT the term is restricted to wheat (L&N 3.40; BDAG 941 s.v. 1).

<sup>23</sup> **tn** Grk “picked and ate some heads of grain, rubbing them in their hands.” The participle ψύχοντες (*psōchontes*) has been translated as a finite verb due to requirements of contemporary English style, and the order of the clauses has been transposed to reflect the logical order, which sounds more natural in English.

<sup>24</sup> **sn** See the note on *Pharisees* in 5:17.

<sup>25</sup> **tn** Note that the verb is second person plural (with an understood plural pronominal subject in Greek). The charge is again indirectly made against Jesus by charging the disciples.

<sup>26</sup> **sn** The alleged violation expressed by the phrase *what is against the law* is performing work on the Sabbath. That the disciples ate from such a field is no problem given Deut 23:25, but Sabbath activity is another matter in the leaders’ view (Exod 20:8-11 and Mishnah, *m. Shabbat* 7.2). The supposed violation involved reaping, threshing, winnowing, and preparing food. This probably explains why the clause describing the disciples “rubbing” the heads of grain in their hands is mentioned last, in emphatic position. This was preparation of food.

<sup>27</sup> **tn** Grk “and took.”

<sup>28</sup> **tn** Grk “the bread of presentation.”

<sup>29</sup> **tn** The sacred bread refers to the “bread of presentation,” “showbread,” or “bread of the Presence,” twelve loaves prepared weekly for the tabernacle and later, the temple. See Exod 25:30; 35:13; 39:36; Lev 24:5-9. Each loaf was made from 3 quarts (3.5 liters; Heb “two tenths of an ephah”) of

lawful<sup>1</sup> for any to eat but the priests alone, and<sup>2</sup> gave it to his companions?<sup>3</sup> 6:5 Then<sup>4</sup> he said to them, “The Son of Man is lord<sup>5</sup> of the Sabbath.”

### Healing a Withered Hand

6:6 On<sup>6</sup> another Sabbath, Jesus<sup>7</sup> entered the synagogue<sup>8</sup> and was teaching. Now<sup>9</sup> a man was there whose right hand was withered.<sup>10</sup> 6:7 The experts in the law<sup>11</sup> and the Pharisees<sup>12</sup> watched<sup>13</sup> Jesus<sup>14</sup> closely to see if<sup>15</sup> he would

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fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). These were the loaves that David requested from Ahimelech for himself and his men (1 Sam 21:1-6; cf. also Matt 12:1-8; Mark 2:23-28).

**1 sn** Jesus' response to the charge that what his disciples were doing was not *lawful* is one of analogy: 'If David did it for his troops in a time of need, then so can I with my disciples.' Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a "greater need" makes this permissible or that this was within the intention of the law all along.

**2 tc** Most mss (N A D Θ f<sup>13</sup> 33 Μ) read "also" here, but this looks like it is a reading made to agree with Mark 2:26. A better combination of witnesses (B L W Ψ f<sup>1</sup> lat sa) lacks the word "also."

**3 tc** The Western ms D adds here a full saying that reads, "On the same day, as he saw someone working on the Sabbath he said, 'Man, if you know what you are doing, you are blessed, but if you do not know, you are cursed and a violator of the law.'" Though this is not well enough attested to be considered authentic, many commentators have debated whether this saying might go back to Jesus. Most reject it, though it does have wording that looks like Rom 2:25, 27 and Jas 2:11.

**4 sn** See 1 Sam 21:1-6.

**5 tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**6 tn** The term "lord" is in emphatic position in the Greek text. To make this point even clearer a few mss add "also" before the reference to the Son of Man, while a few others add it before the reference to the Sabbath.

**7 sn** A second point in Jesus' defense of his disciples' actions was that his authority as Son of Man also allowed it, since as Son of Man he was *lord of the Sabbath*.

**8 tn** Grk "Now it happened that on." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**9 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**8 sn** See the note on synagogues in 4:15.

**9 tn** Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic. In addition, because the Greek sentence is rather long and complex, a new sentence was started here in the translation.

**10 tn** Grk "a man was there and his right hand was withered."

**sn** *Withered* means the man's hand was shrunken and paralyzed.

**11 tn** Or "The scribes." See the note on the phrase "experts in the law" in 5:21.

**12 sn** See the note on Pharisees in 5:17.

**13 sn** The term translated *watched...closely* is emotive, since it carries negative connotations. It means they were watching him out of the corner of their eye or spying on him.

**14 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**15 tn** This is a first class condition in the Greek text; Jesus'

heal on the Sabbath,<sup>16</sup> so that they could find a reason to accuse him. 6:8 But<sup>17</sup> he knew<sup>18</sup> their thoughts,<sup>19</sup> and said to the man who had the withered hand, "Get up and stand here."<sup>20</sup> So<sup>21</sup> he rose and stood there. 6:9 Then<sup>22</sup> Jesus said to them, "I ask you,<sup>23</sup> is it lawful to do good on the Sabbath or to do evil, to save a life or to destroy it?" 6:10 After<sup>24</sup> looking around<sup>25</sup> at them all, he said to the man,<sup>26</sup> "Stretch out your hand." The man<sup>27</sup> did so, and his hand was restored.<sup>28</sup> 6:11 But they were filled with mindless rage<sup>29</sup> and began debating with one another what they would do<sup>30</sup> to Jesus.

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opponents anticipated he would do this.

**16 sn** The background for this is the view that only if life was endangered should one attempt to heal on the Sabbath (see the Mishnah, *m. Shabbat* 6.3; 12.1; 18.3; 19.2; *m. Yoma* 8.6).

**17 tn** Here the conjunction δέ (*de*) has been translated as contrastive.

**18 sn** The statement that Jesus *knew their thoughts* adds a prophetic note to his response; see Luke 5:22.

**19 tn** Grk "their reasonings." The implication is that Jesus knew his opponents' plans and motives, so the translation "thoughts" was used here.

**20 sn** Most likely synagogues were arranged with benches along the walls and open space in the center for seating on the floor.

**21 tn** Here καί (*kai*) has been translated as "so" to indicate the man's action was a result of Jesus' order.

**22 tn** Here δέ (*de*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**23 sn** With the use of the plural pronoun ("you"), Jesus addressed not just the leaders but the crowd with his question to challenge what the leadership was doing. There is irony as well. As Jesus sought to restore on the Sabbath (but improperly according to the leaders' complaints) the leaders were seeking to destroy, which surely is wrong. The implied critique recalls the OT: Isa 1:1-17; 58:6-14.

**24 tn** Grk "And after." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**25 tn** The aorist participle περιβλέψαμενος (*periblēpsamenos*) has been translated as antecedent (prior) to the action of the main verb. It could also be translated as contemporaneous ("Looking around... he said").

**26 tn** Grk "him"; the referent (the man with the withered hand) has been specified in the translation for clarity.

**27 tn** Grk "he"; the referent (the man) has been specified in the translation for clarity. Here δέ (*de*) has not been translated.

**28 sn** The passive was restored points to healing by God. Now the question became: Would God exercise his power through Jesus, if what Jesus was doing were wrong? Note also Jesus' "labor." He simply spoke and it was so.

**29 tn** The term ἀνοία (*anoia*) denotes a kind of insane or mindless fury; the opponents were beside themselves with rage. They could not rejoice in the healing, but could only react against Jesus.

**30 tn** The use of the optative (ποιήσαιεν, *poiēsaien*, "might do") in an indirect question indicates that the formal opposition and planning of Jesus' enemies started here (BDF §§385.1; 386.1).

### Choosing the Twelve Apostles

**6:12** Now<sup>4</sup> it was during this time that Jesus<sup>2</sup> went out to the mountain<sup>3</sup> to pray, and he spent all night<sup>4</sup> in prayer to God.<sup>5</sup> **6:13** When<sup>6</sup> morning came, he called his disciples and chose twelve of them, whom he also named apostles:<sup>7</sup> **6:14** Simon<sup>8</sup> (whom he named Peter), and his brother Andrew; and James, John, Philip, Bartholomew,<sup>9</sup> **6:15** Matthew, Thomas,<sup>10</sup> James the son of Alphaeus, Simon who was called the Zealot,<sup>11</sup> **6:16** Judas the son of James, and Judas Iscariot,<sup>12</sup> who became a traitor.

### The Sermon on the Plain

**6:17** Then<sup>13</sup> he came down with them and stood on a level place.<sup>14</sup> And a large number<sup>15</sup> of

his disciples had gathered<sup>16</sup> along with<sup>17</sup> a vast multitude from all over Judea, from<sup>18</sup> Jerusalem,<sup>19</sup> and from the seacoast of Tyre<sup>20</sup> and Sidon.<sup>21</sup> They came to hear him and to be healed<sup>22</sup> of their diseases, **6:18** and those who suffered from<sup>23</sup> unclean<sup>24</sup> spirits were cured. **6:19** The<sup>25</sup> whole crowd was trying to touch him, because power<sup>26</sup> was coming out from him and healing them all.

**6:20** Then<sup>27</sup> he looked up<sup>28</sup> at his disciples and said:

“Blessed<sup>29</sup> are you who are poor,<sup>30</sup> for the kingdom of God belongs<sup>31</sup> to you.

**6:21** “Blessed are you who hunger<sup>32</sup> now, for you will be satisfied.<sup>33</sup>

<sup>1</sup> tn Grk “Now it happened that in.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>2</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>3</sup> tn Or “to a mountain” (εἰς τὸ ὄπος, *eis to horos*).

<sup>4</sup> sn The expression to the mountain here may be idiomatic or generic, much like the English “he went to the hospital” (cf. 15:29), or even intentionally reminiscent of Exod 24:12 (LXX), since the genre of the Sermon on the Mount seems to be that of a new Moses giving a new law.

<sup>5</sup> sn This is the only time all night prayer is mentioned in the NT.

<sup>6</sup> tn This is an objective genitive, so prayer “to God.”

<sup>7</sup> tn Grk “And when.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>8</sup> tn The term *apostles* is rare in the gospels, found only in Matt 10:2, possibly in Mark 3:14, and six more times in Luke (here plus 9:10; 11:49; 17:5; 22:14; 24:10).

<sup>9</sup> sn In the various lists of the twelve, Simon (that is, Peter) is always mentioned first (Matt 10:1-4; Mark 3:16-19; Acts 1:13) and the first four are always the same, though not in the same order after Peter.

<sup>10</sup> sn Bartholomew (meaning “son of Tolmai” in Aramaic) could be another name for Nathanael mentioned in John 1:45.

<sup>11</sup> tn This is the “doubting Thomas” of John 20:24-29.

<sup>12</sup> sn The designation Zealot means that Simon was a political nationalist before coming to follow Jesus. He may not have been technically a member of the particular Jewish nationalistic party known as “Zealots” (since according to some scholars this party had not been organized at that time), but simply someone who was zealous for Jewish independence from Rome, in which case the descriptive term applied to Simon means something like “Simon the patriot” (see L&N 25.77 and especially 11.88).

<sup>13</sup> tn There is some debate about what the name *Iscariot* means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name *Iscariot* have been proposed, but it is probably transliterated Hebrew with the meaning “man of Kerioth” (there are at least two villages that had that name). For further discussion see D. L. Bock, *Luke* (BECNT), 1:546; also D. A. Carson, *John*, 304.

<sup>14</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>15</sup> tn Or “on a plateau.” This could refer to a message given in a flat locale or in a flat locale in the midst of a more mountainous region (Jer 21:13; Isa 13:2). It is quite possible that this sermon is a summary version of the better known Sermon on the Mount from Matt 5-7.

<sup>16</sup> tn Grk “large crowd.”

<sup>17</sup> tn There is no verb in Greek at this point, but since “a large crowd” (see preceding tn) is in the nominative case, one needs to be supplied.

<sup>18</sup> tn Grk “and from.”

<sup>19</sup> tn Grk “from,” but καὶ (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>20</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>21</sup> map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

<sup>22</sup> sn These last two locations, Tyre and Sidon, represented an expansion outside of traditional Jewish territory. Jesus’ reputation continued to expand into new regions.

<sup>23</sup> map For location see Map1-A1; JP3-F3; JP4-F3.

<sup>24</sup> sn To hear him and to be healed. Jesus had a two-level ministry: The word and then wondrous acts of service that showed his message of God’s care were real.

<sup>25</sup> tn Or “were oppressed by,” “were troubled with.” See L&N 22.17.

<sup>26</sup> tn Unclean spirits refers to evil spirits. See Luke 4:33.

<sup>27</sup> tn Grk “And the.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>28</sup> tn There was a recognition that there was great power at work through Jesus, the subject of a great debate in 11:14-23. Luke highlights Jesus’ healing ministry (5:17; 6:18; 7:7; 8:47; 9:11, 42; 14:4; 17:15; 18:42-43; 22:51; Acts 10:38).

<sup>29</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>30</sup> tn Grk “lifting up his eyes” (an idiom). The participle ἐπάρας (*eparas*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>31</sup> tn The term *Blessed* introduces the first of several beatitudes promising blessing to those whom God cares for. They serve as an invitation to come into the grace God offers.

<sup>32</sup> tn You who are poor is a reference to the “pious poor” for whom God especially cares. See Ps 14:6; 22:24; 25:16; 34:6; 40:17; 69:29.

<sup>33</sup> tn The present tense (*belongs*) here is significant. Jesus makes the kingdom and its blessings currently available. This phrase is unlike the others in the list with the possessive pronoun being emphasized. Jesus was saying, in effect, “the kingdom belongs even now to people like you.”

<sup>34</sup> tn You who hunger are people like the poor Jesus has already mentioned. The term has OT roots both in conjunction with the poor (Isa 32:6-7; 58:6-7, 9-10; Ezek 18:7, 16) or by itself (Pss 37:16-19; 107:9).

<sup>35</sup> tn The promise you will be satisfied is the first of several “reversals” noted in these promises. The beatitudes and the reversals that accompany them serve in the sermon as an invitation to enter into God’s care, because one can know God cares for those who turn to him.

“Blessed are you who weep now, for you will laugh.<sup>1</sup>

**6:22** “Blessed are you when people<sup>2</sup> hate you, and when they exclude you and insult you and reject you as evil<sup>3</sup> on account of the Son of Man! **6:23** Rejoice in that day, and jump for joy, because<sup>4</sup> your reward is great in heaven. For their ancestors<sup>5</sup> did the same things to the prophets.<sup>6</sup>

**6:24** “But woe<sup>7</sup> to you who are rich, for you have received<sup>8</sup> your comfort<sup>9</sup> already.

**6:25** “Woe to you who are well satisfied with food<sup>10</sup> now, for you will be hungry. “Woe to you<sup>11</sup> who laugh<sup>12</sup> now, for you will mourn and weep.

**6:26** “Woe to you<sup>13</sup> when all people<sup>14</sup> speak well of you, for their ancestors<sup>15</sup> did the same things to the false prophets.

**6:27** “But I say to you who are listening: Love your enemies;<sup>16</sup> do good to those who hate

**1 sn** You will laugh alludes to the joy that comes to God's people in the salvation to come.

**2 tn** This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both males and females.

**3 tn** Or “disdain you”; Grk “cast out your name as evil.” The word “name” is used here as a figure of speech to refer to the person as a whole.

**4 sn** The phrase when they exclude you and insult you and reject you as evil alludes to a person being ostracized and socially isolated because of association with the Son of Man, Jesus.

**5 tn** Grk “because behold.” The Greek word ιδού (*idou*) at the beginning of this clause has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**5 tn** Or “forefathers”; Grk “fathers.”

**6 sn** Mistreatment of the prophets is something Luke often notes (Luke 11:47-51; Acts 7:51-52).

**7 sn** Jesus promises condemnation (woe) to those who are callous of others, looking only to their own comforts. On Luke and the rich see 1:53; 12:16; 14:12; 16:1, 21-22; 18:23; 19:2; 21:1. These woes are unique to Luke.

**8 sn** Ironically the language of reward shows that what the rich have received is all they will get. This result looks at a current situation, just as the start of the beatitudes did. The rest of the conclusions to the woes look to the future at the time of judgment.

**9 tn** Grk “your consolation.”

**10 tn** Grk “who are filled.” See L&N 23.18 for the translation “well satisfied with food.”

**11 tc** The wording “to you” (*ὑμῖν, humin*) is lacking in several witnesses (N B K L T W Θ Ξ 0147 <sup>f1-12</sup> 579 700 892 1241 2542 al), though found in most (P<sup>75</sup> A D Q Ψ 33 Μ lat co). The longer reading looks to be a clarifying addition; nevertheless, “to you” is included in the translation because of English requirements.

**12 sn** That is, *laugh with happiness and joy.*

**13 tc** The wording “to you” (*ὑμῖν, humin*) is lacking throughout the ms tradition except for a few witnesses (D W\* Δ 1424 pc co). The Western witnesses tend to add freely to the text. Supported by the vast majority of witnesses and the likelihood that “to you” is a clarifying addition, the shorter reading should be considered original; nevertheless, “to you” is included in the translation because of English requirements.

**14 tn** This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both males and females.

**15 tn** Or “forefathers”; Grk “fathers.”

**16 sn** Love your enemies is the first of four short exhorta-

you, **6:28** bless those who curse you, pray for those who mistreat<sup>17</sup> you. **6:29** To the person who strikes you on the cheek,<sup>18</sup> offer the other as well,<sup>19</sup> and from the person who takes away your coat,<sup>20</sup> do not withhold your tunic<sup>21</sup> either.<sup>22</sup> **6:30** Give to everyone who asks you,<sup>23</sup> and do not ask for your possessions<sup>24</sup> back<sup>25</sup> from the person who takes them away. **6:31** Treat others<sup>26</sup> in the same way that you would want them to treat you.<sup>27</sup>

**6:32** “If<sup>28</sup> you love those who love you, what credit is that to you? For even sinners<sup>29</sup> love those who love them.<sup>30</sup> **6:33** And<sup>31</sup> if you do good to those who do good to you, what credit is

tions that call for an unusual response to those who are persecuting disciples. Disciples are to relate to hostility in a completely unprecedented manner.

**17 tn** The substantival participle ἐπηρεαζόντων (*epēreazontōn*), sometimes translated “those who abuse” (NRSV), is better rendered “those who mistreat,” a more general term (see L&N 88.129).

**18 sn** The phrase *strikes you on the cheek* probably pictures public rejection, like the act that indicated expulsion from the synagogue.

**19 sn** This command to *offer the other cheek as well* is often misunderstood. It means that there is risk involved in reaching out to people with God's hope. But if one is struck down in rejection, the disciple is to continue reaching out.

**20 tn** Or “cloak.”

**21 tn** See the note on the word “tunics” in 3:11.

**22 sn** The command *do not withhold your tunic either* is again an image of continually being totally at risk as one tries to keep contact with those who are hostile to what Jesus and his disciples offer.

**23 sn** Jesus advocates a generosity and a desire to meet those in dire need with the command *give to everyone who asks you.* This may allude to begging; giving alms was viewed highly in the ancient world (Matt 6:1-4; Deut 15:7-11).

**24 tn** Grk “your things,” sometimes translated “what is yours” or “what belongs to you.”

**25 sn** Do not ask for your possessions back... is an example of showing forgiveness. Paul's remarks in 1 Cor 6:7 may reflect this principle.

**26 tn** This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both males and females.

**27 sn** Jesus' teaching as reflected in the phrase *treat others in the same way you would want them to treat you,* known generally as the Golden Rule, is not completely unique in the ancient world, but it is stated here in its most emphatic, selfless form.

**28 tn** Grk “And if.” Here καί (*kai*) has not been translated because of differences between Greek and English style. This is a first class condition, but the next two conditional clauses are third class conditions, so that stylistic variation is probably at work.

**29 sn** Here the term *sinners* may refer to people who had no concern for observing the details of the Mosaic law; these were often treated as social outcasts. See L&N 88.295.

**30 sn** Jesus' point in the statement *even sinners love those who love them* is that disciples are to go farther than sinners do. The examples replay v. 29-30.

**31 tc** <sup>‡</sup> Three key mss (P<sup>75</sup> N\* B) have “for” here, but it is unlikely that it was present originally. The addition of conjunctions, especially to the beginning of a clause, are typically suspect because they fit the pattern of Koine tendencies toward greater explicitness. NA<sup>27</sup> has the word in brackets, indicating doubts as to its authenticity.

that to you? Even<sup>1</sup> sinners<sup>2</sup> do the same. **6:34** And if you lend to those from whom you hope to be repaid,<sup>3</sup> what credit is that to you? Even sinners<sup>4</sup> lend to sinners, so that they may be repaid in full.<sup>5</sup> **6:35** But love your enemies, and do good, and lend, expecting nothing back.<sup>6</sup> Then<sup>7</sup> your reward will be great, and you will be sons<sup>8</sup> of the Most High,<sup>9</sup> because he is kind to ungrateful and evil people.<sup>10</sup> **6:36** Be merciful,<sup>11</sup> just as your Father is merciful.

### *Do Not Judge Others*

**6:37** “Do<sup>12</sup> not judge,<sup>13</sup> and you will not be judged;<sup>14</sup> do not condemn, and you will not be condemned; forgive,<sup>15</sup> and you will be forgiven. **6:38** Give, and it will be given to you: A good measure, pressed down, shaken together, running over,<sup>16</sup> will be poured<sup>17</sup> into your lap. For

<sup>1</sup> **tc** Most mss (A D L Θ Ξ Ψ <sup>f<sup>13</sup></sup> 33 Μ lat) include γάρ (*gar*, “for”) following καί (*kai*, here translated “even”), but a few important mss (B W 700 892\* 1241 pc) lack the conjunction. The inclusion of the conjunction seems to be motivated by clarity and should probably be considered inauthentic.

<sup>2</sup> **sn** See the note on the word *sinners* in v. 32.

<sup>3</sup> **tn** Grk “to receive,” but in context the repayment of the amount lent is implied. Jesus was noting that utilitarian motives are the way of the world.

<sup>4</sup> **sn** See the note on the word *sinners* in v. 32.

<sup>5</sup> **tn** Grk “to receive as much again.”

<sup>6</sup> **tn** Or “in return.”

<sup>7</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the outcome or result. Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

<sup>8</sup> **sn** The character of these actions reflects the grace and kindness of God, bearing witness to a “line of descent” or relationship of the individual to God (*sons of the Most High*). There is to be a unique kind of ethic at work with disciples. Jesus refers specifically to sons here because in the ancient world sons had special privileges which were rarely accorded to daughters. However, Jesus is most likely addressing both men and women in this context, so women too would receive these same privileges.

<sup>9</sup> **sn** That is, “sons of God.”

<sup>10</sup> **tn** Or “to the ungrateful and immoral.” The word “people” is not in the Greek text, but is implied.

<sup>11</sup> **sn** *Merciful* is a characteristic of God often noted in the OT: Exod 34:6; Deut 4:31; Joel 2:31; Jonah 4:2; 2 Sam 24:14. This remark also echoes the more common OT statements like Lev 19:2 or Deut 18:13: “you must be holy as I am holy.”

<sup>12</sup> **tn** Grk “And do.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>13</sup> **sn** As the Gospel makes clear, with the statement *do not judge* Jesus had in mind making a judgment that caused one to cut oneself off from someone so that they ceased to be reached out to (5:27-32; 15:1-32). Jesus himself did make judgments about where people stand (11:37-54), but not in such a way that he ceased to continue to offer them God’s grace.

<sup>14</sup> **sn** The point of the statement *do not judge, and you will not be judged* is that the standards one applies to others God applies back. The passive verbs in this verse look to God’s action.

<sup>15</sup> **sn** On forgive see Luke 11:4; 1 Pet 3:7.

<sup>16</sup> **tn** The background to the image *pressed down, shaken together, running over* is pouring out grain for measure in the marketplace. One often poured the grain into a container, shook it to level out the grain and then poured in some more. Those who are generous have generosity running over for them.

<sup>17</sup> **tn** Grk “they will give”; that is, “pour.” The third person plural has been replaced by the passive in the translation.

the measure you use will be the measure you receive.”<sup>18</sup>

**6:39** He also told them a parable: “Someone who is blind cannot lead another who is blind, can he?<sup>19</sup> Won’t they both fall<sup>20</sup> into a pit? **6:40** A disciple<sup>21</sup> is not greater than<sup>22</sup> his teacher, but everyone when fully trained will be like his teacher. **6:41** Why<sup>23</sup> do you see the speck<sup>24</sup> in your brother’s eye, but fail to see<sup>25</sup> the beam of wood<sup>26</sup> in your own? **6:42** How can you say to your brother, ‘Brother, let me remove the speck from your eye,’ while you yourself don’t see the beam in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother’s eye.

**6:43** “For<sup>27</sup> no good tree bears bad<sup>28</sup> fruit, nor again<sup>29</sup> does a bad tree bear good fruit, **6:44** for each tree is known<sup>30</sup> by its own fruit. For figs are not gathered<sup>31</sup> from thorns, nor are grapes picked<sup>32</sup> from brambles.<sup>33</sup> **6:45** The good person

<sup>18</sup> **tn** Grk “by [the measure] with which you measure it will be measured back to you.”

<sup>19</sup> **tn** Questions prefaced with μή (*me*) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here it is “can he?”).

<sup>20</sup> **sn** The picture of a *blind man* leading a *blind man* is a warning to watch who one follows: *Won’t they both fall into a pit?* The sermon has been about religious choices and reacting graciously to those who oppose the followers of Jesus. Here Jesus’ point was to be careful who you follow and where they are taking you.

<sup>21</sup> **tn** Or “student.”

<sup>22</sup> **tn** Or “significantly different.” The idea, as the next phrase shows, is that teachers build followers who go the same direction they do.

<sup>23</sup> **tn** Here δέ (*de*) has not been translated.

<sup>24</sup> **sn** A speck (also twice in v. 42) refers to a small piece of wood, chaff, or straw (L&N 3.66).

<sup>25</sup> **tn** Or “do not notice.”

<sup>26</sup> **sn** The *beam of wood* (also twice in v. 42) refers to a big piece of wood, the main beam of a building, in contrast to the speck in the other’s eye (L&N 7.78).

<sup>27</sup> **tn** The explanatory connective γάρ (*gar*) is often dropped from translations, but the point of the passage is that one should be self-corrective and be careful who one follows (vv. 41-42), because such choices also reflect what the nature of the tree is and its product.

<sup>28</sup> **tn** Grk “rotten.” The word σαπρός, modifying both “fruit” and “tree,” can also mean “diseased” (L&N 65.28).

<sup>29</sup> **tc** Most mss, especially later ones (A C D Θ Ψ <sup>f<sup>13</sup></sup> 33 Μ lat sy sa), lack the adverb πάλιν (*palin*, “again”) here. Its presence is attested, however, by several good witnesses (P<sup>75</sup> B W L W <sup>f<sup>13</sup></sup> 579 892 1241 2542).

<sup>30</sup> **sn** The principle of the passage is that one produces what one is.

<sup>31</sup> **tn** Grk “they do not gather”; this has been simplified to the passive voice in the translation since the subject “they” is not specified further in the context.

<sup>32</sup> **tn** This is a different verb (*τρυγώσιν, trugōsin*) for gathering from the previous one (*συλλέγουσιν, sullegousin*).

<sup>33</sup> **tn** This is a different term (*βάτος, batos*) for a thorn or bramble bush than the previous one (*ἄκανθα, akantha*).

<sup>34</sup> **sn** The statement *nor are grapes picked from brambles* illustrates the principle: That which cannot produce fruit, does not produce fruit.

out of the good treasury of his<sup>1</sup> heart<sup>2</sup> produces good, and the evil person out of his evil treasury<sup>3</sup> produces evil, for his mouth speaks<sup>4</sup> from what fills<sup>5</sup> his heart.

**6:46** “Why<sup>6</sup> do you call me ‘Lord, Lord,’<sup>7</sup> and don’t do what I tell you?<sup>8</sup>

**6:47** “Everyone who comes to me and listens to my words and puts them into practice<sup>9</sup> – I will show you what he is like: **6:48** He is like a man<sup>10</sup> building a house, who dug down deep,<sup>11</sup> and laid the foundation on bedrock. When<sup>12</sup> a flood came, the river<sup>13</sup> burst against that house but<sup>14</sup> could not shake it, because it had been well built.<sup>15</sup> **6:49** But the person who hears and does not put my words into practice<sup>16</sup> is like a man who built a house on the ground without a foundation. When<sup>17</sup> the river burst against that house,<sup>18</sup> it collapsed immediately, and was utterly destroyed!<sup>19</sup>

**1 tn** Grk “the”; the Greek article has been translated here and in the following clause (“out of the evil”) as a possessive pronoun (*ExSyn* 215).

**2 sn** Mention of the *heart* shows that Jesus is not interested in what is done, but why. Motives are more important than actions for him.

**3 tn** The word “treasury” is not repeated in the Greek text at this point, but is implied.

**4 sn** What one utters from one’s *mouth* is especially singled out as the example of this principle. James seems to have known this teaching (*Jas* 1:26; 3:1-12).

**5 tn** Grk “for out of the abundance of the heart his mouth speaks.”

**6 tn** Here δέ (*de*) has not been translated.

**7 tn** The double use of the vocative is normally used in situations of high emotion or emphasis. Even an emphatic confession without action means little.

**8 tn** Why do you call me ‘Lord, Lord,’ and don’t do what I tell you? Respect is not a matter of mere words, but is reflected in obedient action. This short saying, which is much simpler than its more developed conceptual parallel in Matt 7:21-23, serves in this form to simply warn and issue a call to hear and obey, as the last parable also does in vv. 47-49.

**9 tn** Grk “and does them.”

**10 tn** Here and in v. 49 the Greek text reads ἄνθρωπος (*anthrōpos*), while the parallel account in Matt 7:24-27 uses ἄντερ (*anter*) in vv. 24 and 26.

**11 tn** There are actually two different Greek verbs used here: “who dug (ἔσκαψεν, *eskapsen*) and dug deep (ἔβαθυνεν, *ebathunen*).” Jesus is placing emphasis on the effort to which the man went to prepare his foundation.

**12 tn** Here δέ (*de*) has not been translated.

**13 sn** The picture here is of a river overflowing its banks and causing flooding and chaos.

**14 tn** Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in the context.

**15 tc** Most mss, especially later ones (A C D Θ Ψ <sup>f1.13</sup> M latt), read “because he built [it] on the rock” rather than “because it had been well built” (P<sup>75vid</sup> N B L W Ξ 33 579 892 1241 2542 pc sa). The reading of the later mss seems to be a harmonization to Matt 7:25, rendering it most likely secondary.

**16 tn** Grk “does not do [them].”

**17 tn** Grk “against which”; because of the length and complexity of the Greek sentence, the relative clause was converted to a temporal clause in the translation and a new sentence started here.

**18 tn** Grk “it”; the referent (that house) has been specified in the translation for clarity.

**19 tn** Grk “and its crash was great.”

**sn** The extra phrase at the end of this description (*and was utterly destroyed*) portrays the great disappointment that the destruction of the house caused as it crashed and was swept away.

### Healing the Centurion’s Slave

**7:1** After Jesus<sup>20</sup> had finished teaching all this to the people,<sup>21</sup> he entered Capernaum.<sup>22</sup>

**7:2** A centurion<sup>23</sup> there<sup>24</sup> had a slave<sup>25</sup> who was highly regarded,<sup>26</sup> but who was sick and at the point of death. **7:3** When the centurion<sup>27</sup> heard<sup>28</sup> about Jesus, he sent some Jewish elders<sup>29</sup> to him, asking him to come<sup>30</sup> and heal his slave.

**7:4** When<sup>31</sup> they came<sup>32</sup> to Jesus, they urged<sup>33</sup>

**20 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**21 tn** Grk “After he had completed all his sayings in the hearing of the people.”

**22 sn** Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.

**map** For location see Map1-D2; Map2-C3; Map3-B2.

**23 sn** A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria (of nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.

**24 tn** The word “there” is not in the Greek text, but is implied.

**25 tn** Though δοῦλος (*doulos*) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for ‘slave’ is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δοῦλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. In addition, the parallel passage in Matt 8:6 uses the Greek term παῖς (*pais*), to refer to the centurion’s slave. This was a term often used of a slave who was regarded with some degree of affection, possibly a personal servant.

**26 tn** The term ἔντιμος (*entimos*) could mean “highly valued,” but this sounds too much like the slave was seen as an asset, while the text suggests a genuine care for the person. More archaically, it could be said the centurion was fond of this slave.

**27 tn** Grk “he”; the referent (the centurion) has been specified in the translation for clarity.

**28 tn** The participle ἀκούσας (*akousas*) has been taken temporally.

**29 sn** Why some Jewish elders are sent as emissaries is not entirely clear, but the centurion was probably respecting ethnic boundaries, which were important in ancient Greco-Roman and Jewish culture. The parallel account in Matt 8:5-13 does not mention the emissaries.

**30 tn** The participle ἐλθόν (*elthon*) has been translated as an infinitive in parallel with διασώσῃ (*diasōse*) due to requirements of contemporary English style.

**31 tn** Here δέ (*de*) has not been translated.

**32 tn** Although the participle παραγενόμενοι (*paragenomenoi*) is preceded by the Greek article (*oi, hoī*) which would normally cause it to be regarded as an adjectival or substantival participle, most modern translations, probably as a result of the necessities of contemporary English style, render it as a temporal participle (“when they came”).

**33 tn** Or “implored.”

him earnestly,<sup>1</sup> “He is worthy<sup>2</sup> to have you do this for him, 7:5 because he loves our nation,<sup>3</sup> and even<sup>4</sup> built our synagogue.”<sup>5</sup> 7:6 So<sup>6</sup> Jesus went with them. When<sup>7</sup> he was not far from the house, the centurion<sup>8</sup> sent friends to say to him, “Lord, do not trouble yourself,<sup>9</sup> for I am not worthy<sup>10</sup> to have you come under my roof. 7:7 That is why<sup>11</sup> I did not presume<sup>12</sup> to come to you. Instead, say the word, and my servant must be healed.”<sup>13</sup> 7:8 For I too am a man set under authority, with soldiers under me.<sup>14</sup> I say to this one, ‘Go,’ and he goes,<sup>15</sup> and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.”<sup>16</sup> 7:9 When Jesus heard this, he was amazed<sup>17</sup> at him. He turned and said

to the crowd that followed him, “I tell you, not even in Israel have I found such faith!”<sup>18</sup> 7:10 So<sup>19</sup> when those who had been sent returned to the house, they found the slave<sup>20</sup> well.

### Raising a Widow's Son

7:11 Soon<sup>21</sup> afterward<sup>22</sup> Jesus<sup>23</sup> went to a town<sup>24</sup> called Nain, and his disciples and a large crowd went with him. 7:12 As he approached the town gate, a man<sup>25</sup> who had died was being carried out,<sup>26</sup> the only son of his mother (who<sup>27</sup> was a widow<sup>28</sup>), and a large crowd from the town<sup>29</sup> was with her. 7:13 When<sup>30</sup> the Lord saw her, he had compassion<sup>31</sup> for her and said to her, “Do

<sup>1</sup> tn Grk “urged him earnestly, saying”; the participle λέγοντες (*legontes*) is pleonastic (redundant) and has not been translated.

<sup>2</sup> tn Grk “Worthy is he to have you do this”; the term “worthy” comes first in the direct discourse and is emphatic.

<sup>3</sup> tn Or “people.” The use of ἔθνος (*ethnos*, “nation”) here instead of “God” probably meant the man was not a full proselyte, but that he had simply been supportive of the Jews and their culture. He could have been a God-fearer. The Romans saw a stable religious community as politically helpful and often supported it (Josephus, *Ant.* 16.6.2 [16.162–165], 19.6.3 [19.300–311]).

<sup>4</sup> tn In the Greek text, the pronoun αὐτός (*autos*) is included, making this emphatic. Naturally the force of this statement is causative, meaning the centurion either had the synagogue built or donated the cost of its construction.

<sup>5</sup> sn See the note on synagogues in 4:15.

<sup>6</sup> tn Here δέ (*de*) has been translated as “so” to indicate the resultative action.

<sup>7</sup> tn The participle ἀπέχοντος (*apechontos*) has been taken temporally.

<sup>8</sup> sn See the note on the word centurion in 7:2.

<sup>9</sup> tn Or “do not be bothered.”

<sup>10</sup> sn Note the humility in the centurion’s statement *I am not worthy* in light of what others think (as v. 4 notes). See Luke 5:8 for a similar example of humility.

<sup>11</sup> tn Or “roof; therefore.”

<sup>12</sup> tn Grk “I did not consider myself worthy to come to you.” See BDAG 94 s.v. ἀξιώμα 1. “Presume” assumes this and expresses the idea in terms of offense.

<sup>13</sup> tc The aorist imperative ιαθήτω (*iathētō*, “must be healed”) is found in <sup>13</sup> B L 1241 sa. Most mss (¶ A C D W O Ψ <sup>13</sup> 33 Μ latt bo) have instead a future indicative, ιαθήσεται (*iathēsetai*, “will be healed”). This is most likely an assimilation to Matt 8:8, and thus, as a motivated reading, should be considered secondary. The meaning either way is essentially the same.

<sup>14</sup> tn The aorist imperative may be translated as an imperative of command (“must be healed” or, more peripherastically, “command [my servant] to be healed”) or as a permissive imperative (“let my servant be healed”), which lessens the force of the imperative somewhat in English.

<sup>15</sup> tn Grk “having soldiers under me.”

<sup>16</sup> sn I say to this one, ‘Go,’ and he goes. The illustrations highlight the view of authority the soldier sees in the word of one who has authority. Since the centurion was a commander of a hundred soldiers, he understood what it was both to command others and to be obeyed.

<sup>17</sup> tn Or “pleased with him and amazed.” The expanded translation brings out both Jesus’ sense of wonder at the deep insight of the soldier and the pleasure he had that he could present the man as an example of faith.

<sup>18</sup> sn There are two elements to the *faith* that Jesus commended: The man’s humility and his sense of Jesus’ authority which recognized that only Jesus’ word, not his physical presence, were required.

<sup>19</sup> tn Here καί (*kai*) has been translated as “so” to indicate the summarization at the end of the account.

<sup>20</sup> tc Most mss, especially later ones (A C [D] Θ Ψ <sup>13</sup> 33 Μ), have “the sick slave” here instead of “the slave.” This brings out the contrast of the healing more clearly, but this reading looks secondary both internally (scribes tended toward clarification) and externally (the shorter reading is well supported by a variety of witnesses: ¶<sup>75</sup> ¶ B L W <sup>1</sup> 579 700 892\* 1241 2542 it co).

<sup>21</sup> tn Grk “And it happened that soon.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>22</sup> tc Several variants to ἐγένετο ἐν τῷ (*egeneto en tō*) are found before the adverb ἐξῆς (*hexēs*), all of them clarifying by the use of the feminine article that the next day is meant (τῇ [*te*] in D; ἐγένετο τῇ in W; ἐγένετο ἐν τῇ in <sup>13</sup> C K 565 892 1424 pm). But these readings are decidedly secondary, for they are more specific than Luke usually is, and involve an unparalleled construction (viz., article + ημέρα [*hēmera*] + ἐξῆς); elsewhere, when Luke uses this adverb, the noun it modifies is either implied or after the adverb [cf. Luke 9:37; Acts 21:1; 25:17; 27:18)]. The reading adopted for the translation is a more general time indicator; the article τῷ modifies an implied χρόνῳ (*chronō*), with the general sense of “soon afterward.”

<sup>23</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>24</sup> tn The term πόλις (*polis*) can refer to a small town, which is what Nain was. It was about six miles southeast of Nazareth.

<sup>25</sup> tn Grk “behold.” The Greek word οἶδού (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>26</sup> tn That is, carried out for burial. This was a funeral procession.

<sup>27</sup> tn Grk “and she.” The clause introduced by καί (*kai*) has been translated as a relative clause for the sake of English style.

<sup>28</sup> sn The description of the woman as a *widow* would mean that she was now socially alone and without protection in 1st century Jewish culture.

<sup>29</sup> tn Or “city.”

<sup>30</sup> tn Grk “And seeing her, the Lord.” Here καί (*kai*) has not been translated because of differences between Greek and English style. The participle ιδών (*idōn*) has been taken temporally.

<sup>31</sup> sn He had compassion. It is unusual for Luke to note such emotion by Jesus, though the other Synoptics tend to mention it (Matt 14:14; Mark 6:34; Matt 15:32; Mark 8:2).

not weep.”<sup>1</sup> 7:14 Then<sup>2</sup> he came up<sup>3</sup> and touched<sup>4</sup> the bier,<sup>5</sup> and those who carried it stood still. He<sup>6</sup> said, “Young man, I say to you, get up!” 7:15 So<sup>7</sup> the dead man<sup>8</sup> sat up and began to speak, and Jesus<sup>9</sup> gave him back<sup>10</sup> to his mother. 7:16 Fear<sup>11</sup> seized them all, and they began to glorify<sup>12</sup> God, saying, “A great prophet<sup>13</sup> has appeared<sup>14</sup> among us!” and “God has come to help<sup>15</sup> his people!” 7:17 This<sup>16</sup> report<sup>17</sup> about Jesus<sup>18</sup> circulated<sup>19</sup> throughout<sup>20</sup> Judea and all the surrounding country.

### *Jesus and John the Baptist*

7:18 John’s<sup>21</sup> disciples informed him about all these things. So<sup>22</sup> John called<sup>23</sup> two of his

<sup>1</sup> tn The verb κλαίω (*klaiō*) denotes the loud wailing or lamenting typical of 1st century Jewish mourning.

<sup>2</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>3</sup> tn Grk “coming up, he touched.” The participle προσελθόν (*proselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>4</sup> sn The act of having *touched* the bier would have rendered Jesus ceremonially unclean, but it did not matter to him, since he was expressing his personal concern (Num 19:11, 16).

<sup>5</sup> sn Although sometimes translated “coffin,” the *bier* was actually a stretcher or wooden plank on which the corpse was transported to the place of burial. See L&N 6.109.

<sup>6</sup> tn Grk “And he.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>7</sup> tn Here καί (*kai*) has been translated as “so” to indicate the result of Jesus’ command.

<sup>8</sup> tn Or “the deceased.”

<sup>9</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>10</sup> tn In the context, the verb δίδωμι (*didōmi*) has been translated “gave back” rather than simply “gave.”

<sup>11</sup> tn Or “Awe.” Grk “fear,” but the context and the following remark show that it is mixed with wonder; see L&N 53.59. This is a reaction to God’s work; see Luke 5:9.

<sup>12</sup> tn This imperfect verb has been translated as an ingressive imperfect.

<sup>13</sup> sn That Jesus was a great prophet was a natural conclusion for the crowd to make, given the healing, but Jesus is more than this. See Luke 9:8, 19–20.

<sup>14</sup> tn Grk “arisen.”

<sup>15</sup> tn Grk “visited,” but this conveys a different impression to a modern reader. L&N 85.11 renders the verb, “to be present, with the implication of concern – ‘to be present to help, to be on hand to aid.’ ... ‘God has come to help his people’ Lk 7:16.” The language recalls Luke 1:68, 78.

<sup>16</sup> tn Grk “And this.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>17</sup> sn See Luke 4:14 for a similar report.

<sup>18</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>19</sup> tn Grk “went out.”

<sup>20</sup> tn Grk “through the whole of.”

<sup>21</sup> tn Grk “And John’s.” Here καί (*kai*) has not been translated because of differences between Greek and English style. This is a reference to John the Baptist as the following context makes clear.

<sup>22</sup> tn Here καί (*kai*) has been translated as “so” to indicate that John’s action was a result of the report he had heard.

<sup>23</sup> tn Grk “And calling two of his disciples, John sent.” The participle προσκάλεσαμενος (*proskalesamenos*) has been translated as a finite verb due to requirements of contemporary English style.

disciples 7:19 and sent them to Jesus<sup>24</sup> to ask,<sup>25</sup> “Are you the one who is to come,<sup>26</sup> or should we look for another?” 7:20 When<sup>27</sup> the men came to Jesus,<sup>28</sup> they said, “John the Baptist has sent us to you to ask,<sup>29</sup> ‘Are you the one who is to come, or should we look for another?’”<sup>30</sup> 7:21 At that very time<sup>31</sup> Jesus<sup>32</sup> cured many people of diseases, sicknesses,<sup>33</sup> and evil spirits, and granted<sup>34</sup> sight to many who were blind. 7:22 So<sup>35</sup> he answered them,<sup>36</sup> “Go tell<sup>37</sup> John what you have seen and heard:<sup>38</sup> The blind see, the lame walk, lepers are cleansed, the<sup>39</sup> deaf hear, the dead are raised, the poor have good news proclaimed to them. 7:23 Blessed is anyone<sup>40</sup> who takes no offense at me.”

7:24 When<sup>41</sup> John’s messengers had gone, Jesus<sup>42</sup> began to speak to the crowds about John: “What did you go out into the wilderness<sup>43</sup> to

<sup>24</sup> tc ¶ Although most mss (N A W Θ Ψ f<sup>1</sup> M it sy bo) read πρὸς τὸν Ἰησοῦν (*pros ton Iēsoun*, “to Jesus”), other important witnesses (B LΞ f<sup>13</sup> 33 pc sa) read πρὸς τὸν κύριον (*pros ton kurion*, “to the Lord”). A decision is difficult in this instance, as there are good witnesses on both sides. In light of this, that “Jesus” is more widespread than “the Lord” with almost equally important witnesses argues for its authenticity.

<sup>25</sup> tn Grk “to Jesus, saying,” but since this takes the form of a question, it is preferable to use the phrase “to ask” in English.

<sup>26</sup> sn Aspects of Jesus’ ministry may have led John to question whether Jesus was the promised stronger and greater one who is to come that he had preached about in Luke 3:15–17.

<sup>27</sup> tn Grk “And when.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>28</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>29</sup> tn Grk “to you, saying,” but since this takes the form of a question, it is preferable to use the phrase “to ask” in English.

<sup>30</sup> tn This question is repeated word for word from v. 19.

<sup>31</sup> tn Grk “In that hour.”

<sup>32</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>33</sup> tn Grk “and sicknesses,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>34</sup> tn Or “and bestowed (sight) on.”

<sup>35</sup> tn Here καί (*kai*) has been translated as “so” to indicate the relationship to Jesus’ miraculous cures in the preceding sentence.

<sup>36</sup> tn Grk “answering, he said to them.” This is redundant in English and has been simplified in the translation to “he answered them.”

<sup>37</sup> sn The same verb has been translated “inform” in 7:18.

<sup>38</sup> sn What you have seen and heard. The following activities all paraphrase various OT descriptions of the time of promised salvation: Isa 35:5–6; 26:19; 29:18–19; 61:1. Jesus is answering not by acknowledging a title, but by pointing to the nature of his works, thus indicating the nature of the time.

<sup>39</sup> tn Grk “and the,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>40</sup> tn Grk “whoever.”

<sup>41</sup> tn Here δέ (*de*) has not been translated.

<sup>42</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>43</sup> tn Or “desert.”

see? A reed shaken by the wind?<sup>1</sup> 7:25 What<sup>2</sup> did you go out to see? A man dressed in fancy<sup>3</sup> clothes?<sup>4</sup> Look, those who wear fancy clothes and live in luxury<sup>5</sup> are in kings' courts!<sup>6</sup> 7:26 What did you go out to see? A prophet? Yes, I tell you, and more<sup>7</sup> than a prophet. 7:27 This is the one about whom it is written, *'Look, I am sending my messenger ahead of you,<sup>8</sup> who will prepare your way before you.'*<sup>9</sup> 7:28 I tell you, among those born of women no one is greater<sup>10</sup> than John.<sup>11</sup> Yet the one who is least<sup>12</sup> in the kingdom of God<sup>13</sup> is greater than he is." 7:29 (Now<sup>14</sup> all the people who heard this, even the tax collectors,<sup>15</sup> acknowledged<sup>16</sup> God's justice,

<sup>1</sup> tn There is a debate as to whether one should read this figuratively ("to see someone who is easily blown over?") or literally (Grk "to see the wilderness vegetation?...No, to see a prophet"). Either view makes good sense, but the following examples suggest the question should be read literally and understood to point to the fact that a prophet drew them to the desert.

<sup>2</sup> tn Grk "But what." Here ἀλλά (*alla*, a strong contrastive in Greek) produces a somewhat awkward sense in English, and has not been translated. The same situation occurs at the beginning of v. 26.

<sup>3</sup> tn Or "soft"; see L&N 79.100.

<sup>4</sup> sn The reference to *fancy clothes* makes the point that John was not rich or powerful, in that he did not come from the wealthy classes.

<sup>5</sup> tn See L&N 88.253, "to revel, to carouse, to live a life of luxury."

<sup>6</sup> tn Or "palaces."

<sup>7</sup> tn John the Baptist is "more" because he introduces the one (Jesus) who brings the new era. The term is neuter, but may be understood as masculine in this context (BDAG 806 s.v. περισσότερος b.).

<sup>8</sup> tn Grk "before your face" (an idiom).

<sup>9</sup> sn The quotation is primarily from Mal 3:1 with pronouns from Exod 23:20. Here is the forerunner who points the way to the arrival of God's salvation. His job is to prepare and guide the people, as the cloud did for Israel in the desert.

<sup>10</sup> sn In the Greek text *greater* is at the beginning of the clause in the emphatic position. John the Baptist was the greatest man of the old era.

<sup>11</sup> tc The earliest and best mss read simply Ἰωάννου (*Iōannou*, "John") here (P<sup>75</sup> N B L W Ξ f<sup>1</sup> 579 pc). Others turn this into "John the Baptist" (K 33 565 al it), "the prophet John the Baptist" (A [D]Θ f<sup>13</sup> M lat), or "the prophet John" (Ψ 700 [892 1241] pc). "It appears that προφήτης was inserted by pedantic copyists who wished thereby to exclude Christ from the comparison, while others added τοῦ βαπτιστοῦ, assimilating the text to Mt 11.11" (TCGNT 119).

<sup>12</sup> sn After John comes a shift of eras. The new era is so great that the lowest member of it (*the one who is least in the kingdom of God*) is greater than the greatest one of the previous era.

<sup>13</sup> sn The *kingdom of God* is a major theme of Jesus' proclamation. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21. It is not strictly future, though its full manifestation is yet to come. That is why membership in it starts right after John the Baptist.

<sup>14</sup> tn Here καί (*kai*) has been translated as "now" to indicate the parenthetical nature of the comment by the author.

<sup>15</sup> sn See the note on *tax collectors* in 3:12.

<sup>16</sup> tn Or "vindicated God"; Grk "justified God." This could be expanded to "vindicated and responded to God." The point is that God's goodness and grace as evidenced in the invitation to John was justified and responded to by the group one might least expect, tax collector and sinners. They had more spiritual sensitivity than others. The contrastive response is clear from v. 30.

because they had been baptized<sup>17</sup> with John's baptism. 7:30 However, the Pharisees<sup>18</sup> and the experts in religious law<sup>19</sup> rejected God's purpose<sup>20</sup> for themselves, because they had not been baptized<sup>21</sup> by John.<sup>22</sup><sup>23</sup>

7:31 "To what then should I compare the people<sup>24</sup> of this generation, and what are they like? 7:32 They are like children sitting in the marketplace and calling out to one another,<sup>25</sup>

‘We played the flute for you, yet you did not dance;<sup>26</sup>  
we wailed in mourning,<sup>27</sup> yet you did not weep.’

7:33 For John the Baptist has come<sup>28</sup> eating no bread and drinking no wine,<sup>29</sup> and you say, ‘He has a demon!’<sup>30</sup> 7:34 The Son of Man has come eating and drinking, and you say, ‘Look at him,<sup>31</sup> a glutton and a drunk, a friend of tax collectors and sinners!’<sup>32</sup> 7:35 But wisdom is vindicated<sup>33</sup> by all her children.'<sup>34</sup>

<sup>17</sup> tn The participle βαπτισθέντες (*baptisthenentes*) has been translated as a causal adverbial participle.

<sup>18</sup> sn See the note on *Pharisees* in 5:17.

<sup>19</sup> tn That is, the experts in the interpretation of the Mosaic law (see also Luke 5:17, although the Greek term is not identical there, and Luke 10:25, where it is the same).

<sup>20</sup> tn Or "plan."

<sup>21</sup> tn The participle βαπτισθέντες (*baptisthenentes*) has been translated as a causal adverbial participle; it could also be translated as means ("for themselves, by not having been baptized"). This is similar to the translation found in the NRSV.

<sup>22</sup> tn Grk "by him"; the referent (John the Baptist) has been specified in the translation for clarity.

<sup>23</sup> sn Luke 7:29-30 forms something of an aside by the author. To indicate this, they have been placed in parentheses.

<sup>24</sup> tn Grk "men," but this is a generic use of ἄνθρωπος (*anthropos*). The comparison that follows in vv. 32-34 describes "this generation," not Jesus and John.

<sup>25</sup> tn Grk "They are like children sitting...and calling out...who say."

<sup>26</sup> sn 'We played the flute for you, yet you did not dance...' The children of this generation were making the complaint (see vv. 33-34) that others were not playing the game according to the way they played the music. John and Jesus did not follow "their tune." Jesus' complaint was that this generation wanted things their way, not God's.

<sup>27</sup> tn The verb ἐθρηνῆσαν (*ethrenēsamen*) refers to the loud wailing and lamenting used to mourn the dead in public in 1st century Jewish culture.

<sup>28</sup> tn The perfect tenses in both this verse and the next do more than mere aorists would. They not only summarize, but suggest the characteristics of each ministry were still in existence at the time of speaking.

<sup>29</sup> tn Grk "neither eating bread nor drinking wine," but this is somewhat awkward in contemporary English.

<sup>30</sup> sn John the Baptist was too separatist and ascetic for some, and so he was accused of not being directed by God, but by a *demon*.

<sup>31</sup> tn Grk "Behold a man."

<sup>32</sup> sn Neither were they happy with Jesus (the Son of Man), even though he was the opposite of John and associated freely with people like *tax collectors* and *sinners*. Either way, God's messengers were subject to complaint.

<sup>33</sup> tn Or "shown to be right." This is the same verb translated "acknowledged... justice" in v. 29, with a similar sense – including the notion of response. Wisdom's children are those who respond to God through John and Jesus.

<sup>34</sup> tn Or "by all those who follow her" (cf. CEV, NLT). Note that the parallel in Matt 11:19 reads "by her deeds."

## Jesus' Anointing

**7:36** Now one of the Pharisees<sup>1</sup> asked Jesus<sup>2</sup> to have dinner with him, so<sup>3</sup> he went into the Pharisee's house and took his place at the table.<sup>4</sup> **7:37** Then<sup>5</sup> when a woman of that town, who was a sinner, learned that Jesus<sup>6</sup> was dining<sup>7</sup> at the Pharisee's house, she brought an alabaster jar<sup>8</sup> of perfumed oil.<sup>9</sup> **7:38** As<sup>10</sup> she stood<sup>11</sup> behind him at his feet, weeping, she began to wet his feet with her tears. She<sup>12</sup> wiped them with her hair,<sup>13</sup> kissed<sup>14</sup> them,<sup>15</sup> and anointed<sup>16</sup> them with the perfumed oil. **7:39** Now when the Pharisee

<sup>1</sup> sn See the note on *Pharisees* in 5:17.

<sup>2</sup> tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>3</sup> tn Here καὶ (*kai*) has been translated as "so" to indicate that Jesus' action was the result of the Pharisee's invitation.

<sup>4</sup> tn Grk "and reclined at table," as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away.

<sup>5</sup> tn Grk "And behold." Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative. The Greek word ἵδού (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>6</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>7</sup> tn Grk "was reclining at table."

<sup>8</sup> sn A jar made of alabaster stone was normally used for very precious substances like perfumes. It normally had a long neck which was sealed and had to be broken off so the contents could be used.

<sup>9</sup> tn Μόπον (*muron*) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil (L&N 6.205). The same phrase occurs at the end of v. 38 and in v. 46.

<sup>10</sup> tn Grk "Nard or spikenard is a fragrant oil from the root and spike of the nard plant of northern India. This *perfumed oil*, if made of something like nard, would have been extremely expensive, costing up to a year's pay for an average laborer.

<sup>11</sup> tn Grk "standing"; the participle στάσα (*stasa*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>12</sup> tn Grk "tears, and she." Here καὶ (*kai*) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>13</sup> tn Grk "with the hair of her head."

<sup>14</sup> tn Grk "and kissed," but καὶ (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>15</sup> tn Grk "kissed his feet," but this has been replaced by the pronoun "them" in keeping with contemporary English style.

<sup>16</sup> sn The series of verbs in this verse detail the woman's every move, much as if the onlookers were watching her every step. That she attended the meal is not so surprising, as teachers often ate an open meal where listeners were welcome, but for her to approach Jesus was unusual and took great nerve, especially given her reputation.

who had invited him saw this,<sup>17</sup> he said to himself, "If this man were a prophet,<sup>18</sup> he would know who and what kind of woman<sup>19</sup> this is who is touching him, that she is a sinner." **7:40** So<sup>20</sup> Jesus answered him,<sup>21</sup> "Simon, I have something to say to you." He replied,<sup>22</sup> "Say it, Teacher." **7:41** "A certain creditor<sup>23</sup> had two debtors; one owed him<sup>24</sup> five hundred silver coins,<sup>25</sup> and the other fifty. **7:42** When they could not pay, he canceled<sup>26</sup> the debts of both. Now which of them will love him more?" **7:43** Simon answered,<sup>27</sup> "I suppose the one who had the bigger debt canceled."<sup>28</sup> Jesus<sup>29</sup> said to him, "You have judged rightly." **7:44** Then,<sup>30</sup> turning toward the woman, he said to Simon, "Do you see this woman? I entered your house. You gave me no water for my feet,<sup>31</sup> but she has wet my feet with her tears and wiped them with her hair. **7:45** You gave me no kiss of greeting,<sup>32</sup> but from the time I entered she has not stopped kissing my feet. **7:46** You did not anoint my head with oil, but she has

<sup>17</sup> tn The word "this" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>18</sup> tn This is a good example of a second class (contrary to fact) Greek conditional sentence. The Pharisee said, in effect, "If this man were a prophet (but he is not)..."

<sup>19</sup> sn The Pharisees believed in a form of separationism that would have prevented them from any kind of association with such a sinful woman.

<sup>20</sup> tn Here καὶ (*kai*) has been translated as "so" to indicate the connection with the preceding statement recording the Pharisee's thoughts.

<sup>21</sup> tn Grk "answering, said to him." This is redundant in contemporary English and has been simplified to "answered him."

<sup>22</sup> tn Grk "he said."

<sup>23</sup> sn A creditor was a moneylender, whose business was to lend money to others at a fixed rate of interest.

<sup>24</sup> tn The word "him" is not in the Greek text, but is implied.

<sup>25</sup> tn Grk "five hundred denarii."

<sup>26</sup> sn The silver coins were denarii. The denarius was worth about a day's wage for a laborer; this would be an amount worth not quite two years' pay. The debts were significant: They represented two months' pay and one and three quarter years' pay (20 months) based on a six day work week.

<sup>27</sup> tn Grk "The verb ἔχαριστο (*echarisato*) could be translated as 'forgave.' Of course this pictures the forgiveness of God's grace, which is not earned but bestowed with faith (see v. 49)."

<sup>28</sup> tn Grk "the one to whom he forgave more" (see v. 42).

<sup>29</sup> tn Grk "He"; the referent (Jesus) has been specified in the translation for clarity. Here δέ (*de*) has not been translated.

<sup>30</sup> tn Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>31</sup> sn It is discussed whether these acts in vv. 44-46 were required by the host. Most think they were not, but this makes the woman's acts of respect all the more amazing.

<sup>32</sup> tn Grk "no kiss." This refers to a formalized kiss of greeting, standard in that culture. To convey this to the modern reader, the words "of greeting" have been supplied to qualify what kind of kiss is meant.

anointed my feet<sup>4</sup> with perfumed oil. **7:47** Therefore I tell you, her sins, which were many, are forgiven, thus she loved much;<sup>2</sup> but the one who is forgiven little loves little.” **7:48** Then<sup>3</sup> Jesus<sup>4</sup> said to her, “Your sins are forgiven.”<sup>5</sup> **7:49** But<sup>6</sup> those who were at the table<sup>7</sup> with him began to say among themselves, “Who is this, who even forgives sins?” **7:50** He<sup>8</sup> said to the woman, “Your faith<sup>9</sup> has saved you;<sup>10</sup> go in peace.”

### *Jesus' Ministry and the Help of Women*

**8:1** Some time<sup>11</sup> afterward<sup>12</sup> he went on through towns<sup>13</sup> and villages, preaching and proclaiming the good news<sup>14</sup> of the kingdom of God.<sup>15</sup> The<sup>16</sup> twelve were with him, **8:2** and also

some women<sup>17</sup> who had been healed of evil spirits and disabilities:<sup>18</sup> Mary<sup>19</sup> (called Magdalene), from whom seven demons had gone out, **8:3** and Joanna the wife of Cuza<sup>20</sup> (Herod's<sup>21</sup> household manager),<sup>22</sup> Susanna, and many others who provided for them<sup>23</sup> out of their own resources.

### *The Parable of the Sower*

**8:4** While a large crowd was gathering and people were coming to Jesus<sup>24</sup> from one town after another,<sup>25</sup> he spoke to them<sup>26</sup> in a parable: **8:5** “A sower went out to sow<sup>27</sup> his seed.<sup>28</sup> And as he sowed, some fell along the path and was trampled on, and the wild birds<sup>29</sup> devoured it. **8:6** Other seed fell on rock,<sup>30</sup> and when it came up,

**1 sn** This event is not equivalent to the anointing of Jesus that takes place in the last week of his life (Matt 26:6-13; Mark 14:3-9; John 12:1-8). That woman was not a sinner, and Jesus was eating in the home of Simon the leper, who, as a leper, could never be a Pharisee.

**2 tn** Grk “for she loved much.” The connection between this statement and the preceding probably involves an ellipsis, to the effect that the οὐτί clause gives the evidence of forgiveness, not the ground. For similar examples of an “evidentiary” οὐτί, cf. Luke 1:22; 6:21; 13:2. See discussion in D. L. Bock, *Luke* [BECNT], 1:703-5. Further evidence that this is the case here is the final statement: “the one who is forgiven little loves little” means that the one who is forgiven little is thus not able to love much. The REB renders this verse: “her great love proves that her many sins have been forgiven; where little has been forgiven, little love is shown.”

**3 sn** She loved much. Jesus' point is that the person who realizes how great a gift forgiveness is (because they have a deep sense of sin) has a great love for the one who forgives, that is, God. The woman's acts of reverence to Jesus honored him as the one who brought God's message of grace.

**4 tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**4 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**5 sn** Jesus showed his authority to forgive sins, something that was quite controversial. See Luke 5:17-26 and the next verse.

**6 tn** Grk “And”; here καὶ (*kai*) has been translated as an adversative (contrastive).

**7 tn** Grk “were reclining at table.”

**8 tn** Here δέ (*de*) has not been translated.

**9 sn** On faith see Luke 5:20; 7:9; 8:25; 12:28; 17:6; 18:8; 22:32.

**10 tn** The questioning did not stop Jesus. He declared authoritatively that the woman was forgiven by God (*your faith has saved you*). This event is a concrete example of Luke 5:31-32.

**11 tn** Grk “And it happened that some time.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**12 tn** Καθέξης (*Kathexēs*) is a general temporal term and need not mean “soon afterward”; see Luke 1:3; Acts 3:24; 11:4; 18:23 and L&N 61.1.

**13 tn** Or “cities.”

**14 sn** The combination of *preaching and proclaiming the good news* is a bit emphatic, stressing Jesus' teaching ministry on the rule of God.

**15 sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**16 tn** Grk “And the.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**17 sn** There is an important respect shown to women in this text, as their contributions were often ignored in ancient society.

**18 tn** Or “illnesses.” The term ἀσθενεία (*asthenia*) refers to the state of being ill and thus incapacitated in some way – “illness, disability, weakness.” (L&N 23.143).

**19 sn** This Mary is not the woman mentioned in the previous passage (as some church fathers claimed), because she is introduced as a new figure here. In addition, she is further specified by Luke with the notation called *Magdalene*, which seems to distinguish her from the woman at Simon the Pharisee's house.

**20 sn** Cuza is also spelled “Chuza” in many English translations.

**21 sn** Herod's refers here to Herod Antipas. See the note on Herod Antipas in 3:1.

**22 tn** Here ἐπίτροπος (*epitropos*) is understood as referring to the majordomo or manager of Herod's household (BDAG 385 s.v. ἐπίτροπος 1). However, as BDAG notes, the office may be political in nature and would then be translated something like “governor” or “procurator.” Note that in either case the gospel was reaching into the highest levels of society.

**23 tc** Many MSS (N AL Ψ f<sup>1</sup> 33 565 579 1241 2542 pm it co) read “for him,” but “for them” also has good ms support (B D K W Γ Δ Θ f<sup>13</sup> 700 892 1424 pm lat). From an internal standpoint the singular pronoun looks like an assimilation to texts like Matt 27:55 and Mark 15:41.

**24 tn** Grk “to him”; the referent (Jesus) has been specified in the translation for clarity.

**25 tn** This phrase renders a distributive use of κατά (*kata*) with τόλμις (*polis*), literally “according to [each] town.”

**26 tn** The words “to them” do not appear in the Greek text but are supplied in the translation for clarity.

**27 sn** A sower went out to sow. The background for this well-known parable is a field through which a well-worn path runs in the Palestinian countryside. Sowing would occur in late fall or early winter (October to December) in the rainy season, looking for sprouting in April or May and a June harvest. The use of seed as a figure for God's giving life has OT roots: Isa 55:10-11.

**28 tn** Luke's version of the parable, like Mark's (cf. Mark 4:1-9) uses the collective singular to refer to the seed throughout, so singular pronouns have been used consistently throughout this parable in the English translation. However, the parallel account in Matt 13:1-9 begins with plural pronouns in v. 4 but then switches to the collective singular in v. 5 ff.

**29 tn** Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (*ouranos*) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. ΠΕΤΕΛΙΝΟΥ).

**30 tn** The rock in Palestine would be a limestone base lying right under the soil.

it withered because it had no moisture. **8:7** Other seed fell among the thorns,<sup>4</sup> and they grew up with it and choked<sup>2</sup> it. **8:8** But<sup>3</sup> other seed fell on good soil and grew,<sup>4</sup> and it produced a hundred times as much grain.<sup>5</sup> As he said this,<sup>6</sup> he called out, "The one who has ears to hear had better listen!"<sup>7</sup>

**8:9** Then<sup>8</sup> his disciples asked him what this parable meant.<sup>9</sup> **8:10** He<sup>10</sup> said, "You have been given<sup>11</sup> the opportunity to know<sup>12</sup> the secrets<sup>13</sup> of the kingdom of God,<sup>14</sup> but for others they are in parables, so that *although they see they may not see, and although they hear they may not understand*<sup>15</sup>

**8:11** "Now the parable means<sup>16</sup> this: The seed is the word of God. **8:12** Those along the path are the ones who have heard; then the

devil<sup>17</sup> comes and takes away the word<sup>18</sup> from their hearts, so that they may not believe<sup>19</sup> and be saved. **8:13** Those<sup>20</sup> on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while,<sup>21</sup> but<sup>22</sup> in a time of testing<sup>23</sup> fall away.<sup>24</sup> **8:14** As for the seed that<sup>25</sup> fell among thorns, these are the ones who hear, but<sup>26</sup> as they go on their way they are choked<sup>27</sup> by the worries and riches and pleasures of life,<sup>28</sup> and their fruit does not mature.<sup>29</sup> **8:15** But as for the seed that landed on good soil, these are the ones who, after hearing<sup>30</sup> the word, cling to it<sup>31</sup> with an honest and good<sup>32</sup> heart, and bear fruit with steadfast endurance.<sup>33</sup>

**1 sn** Palestinian weeds like these *thorns* could grow up to six feet in height and have a major root system.

**2 sn** That is, crowded out the good plants.

**3 tn** Here *καὶ (kai)* has been translated as "but" to indicate the contrast present in the final stage of the parable.

**4 tn** Grk "when it grew, after it grew."

**5 sn** Unlike the parallel accounts in Matt 13:8 and Mark 4:8, there is no distinction in yield in this version of the parable.

**6 tn** Grk "said these things."

**7 tn** The translation "had better listen!" captures the force of the third person imperative more effectively than the traditional "let him hear," which sounds more like a permissive than an imperative to the modern English reader. This was Jesus' common expression to listen and heed carefully (cf. Matt 11:15; 13:9, 43; Mark 4:9, 23; Luke 14:35).

**8 tn** Here *δέ (de)* has been translated as "then" to indicate the implied sequence of events within the narrative.

**9 tn** Grk "what this parable might be" (an optative after a secondary tense, in keeping with good Koine style).

**10 tn** Here *δέ (de)* has not been translated.

**11 tn** This is an example of a so-called "divine passive," with God understood to be the source of the revelation (see ExSyn 437-38).

**12 tn** Grk "it has been given to you to know." The dative pronoun occurs first, in emphatic position in the Greek text, although this position is awkward in contemporary English.

**13 tn** Grk "the mysteries."

**sn** The key term *secrets* (*μυστήριον, mustērion*) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus' ministry and message with old promises (Rom 1:1-4; Heb 1:1-2). The traditional translation of this word, "mystery," is misleading to the modern English reader because this English word suggests a secret which people have tried to uncover but which they have failed to understand (L&N 28.77).

**14 sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**15 sn** A quotation from Isa 6:9. Thus parables both conceal or reveal depending on whether one is open to hearing what they teach.

**16 tn** Grk "is," but in this context it is clearly giving an explanation of the parable.

**17 sn** Interestingly, the synoptic parallels each use a different word for the *devil* here: Matt 13:19 has "the evil one," while Mark 4:15 has "Satan." This illustrates the fluidity of the gospel tradition in often using synonyms at the same point of the parallel tradition.

**18 sn** The word of Jesus has the potential to save if it germinates in a person's heart, something the devil is very much against.

**19 tn** The participle *πιστεύσαντες (pisteusantes)* has been translated as a finite verb here. It may be regarded as an adverbial participle of attendant circumstance. From a logical standpoint the negative must govern both the participle and the finite verb.

**20 tn** Here *δέ (de)* has not been translated.

**21 sn** This time of temporary faith represented by the description *believe for a while* is presented rather tragically in the passage. The seed does not get a chance to do all it can.

**22 tn** Here *καὶ (kai)* has been translated as "but" to indicate the contrast present in this context.

**23 tn** Traditionally, "temptation." Such a translation puts the emphasis on temptation to sin rather than testing of faith, which is what the context seems to indicate.

**24 sn** Fall away. On the idea of falling away and the warnings against it, see 2 Tim 3:1; Heb 3:12; Jer 3:14; Dan 9:9.

**25 tn** Grk "What"; the referent (the seed) has been specified in the translation for clarity.

**26 tn** Here *καὶ (kai)* has been translated as "but" to indicate the contrast present in this context.

**27 sn** That is, their concern for spiritual things is crowded out by material things.

**28 sn** On warnings about the dangers of excessive material attachments, described here as *the worries and riches and pleasures of life*, see Luke 12:12-21; 16:19-31.

**29 tn** The verb *τελεσφόρεω (telephoreō)* means "to produce mature or ripe fruit" (L&N 23.203). Once again the seed does not reach its goal.

**30 tn** The aorist participle *ἀκούσαντες (akousantes)* has been taken temporally, reflecting action antecedent (prior to) that of the main verb.

**31 sn** There is a tenacity that is a part of spiritual fruitfulness.

**32 sn** In an ancient context, the qualifier *good* described the ethical person who possessed integrity. Here it is integrity concerning God's revelation through Jesus.

**33 sn** Given the pressures noted in the previous soils, bearing fruit takes time (*steadfast endurance*), just as it does for the farmer. See Jas 1:2-4.

*Showing the Light*

**8:16** “No one lights<sup>1</sup> a lamp<sup>2</sup> and then covers it with a jar or puts it under a bed, but puts it on a lampstand so that those who come in can see the light.<sup>3</sup> **8:17** For nothing is hidden<sup>4</sup> that will not be revealed,<sup>5</sup> and nothing concealed that will not be made known and brought to light. **8:18** So listen carefully,<sup>6</sup> for whoever has will be given more, but<sup>7</sup> whoever does not have, even what he thinks he has<sup>8</sup> will be taken from him.”

*Jesus' True Family*

**8:19** Now Jesus<sup>9</sup> mother and his brothers<sup>10</sup> came to him, but<sup>11</sup> they could not get near him because of the crowd. **8:20** So<sup>12</sup> he was told, “Your mother and your brothers are standing outside, wanting to see you.” **8:21** But he replied<sup>13</sup> to them, “My mother and my brothers are those<sup>14</sup> who hear the word of God and do it.”<sup>15</sup>

**1 tn** The participle ἀψασ (hapsas) has been translated as a finite verb due to requirements of contemporary English style.

**2 sn** This is probably an ancient oil burning *lamp* or perhaps a candlestick. Jesus is comparing revelation to light, particularly the revelation of his ministry; see 1:78-79.

**3 tn** Or “its light,” if the Greek article is translated as a possessive pronoun (for such usage, cf. *ExSyn* 215).

**4 sn** *Nothing is hidden.* Light also exposes, and Jesus was suggesting that his teaching likewise revealed where people are and where they will be. Truth will be manifest in the future, just as it was declared by him then. Nothing will be concealed.

**5 tn** Or “disclosed.”

**6 tn** Or “Therefore pay close attention”; Grk “Take heed therefore how you hear.”

**7 tn** Grk “and.” Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context.

**8 sn** The phrase *what he thinks he has* is important, because it is not what a person thinks he has that is important but whether he actually has something or not. Jesus describes the person who does not heed his word as having nothing. The person who has nothing loses even that which he thought was something but was not. In other words, he has absolutely nothing at all. Jesus’ teaching must be taken seriously.

**9 tn** Grk “his”; the referent (Jesus) has been specified in the translation for clarity.

**10 sn** The issue of whether Jesus had *brothers* (siblings) has had a long history in the church. Epiphanius, in the 4th century, argued that Mary was a perpetual virgin and had no offspring other than Jesus. Others argued that these brothers were really cousins. Nothing in the text suggests any of this. See also John 7:3.

**11 tn** Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context.

**12 tn** Here καὶ (*kai*) has been translated as “so” to indicate the sequence of events.

**13 tn** Grk “answering, he said.” This is redundant in contemporary English and has been simplified to “he replied.”

**14 tn** There is some discussion about the grammar of this verse in Greek. If “these” is the subject, then it reads, “These are my mother and brothers, those who.” If “these” is a nominative absolute, which is slightly more likely, then the verse more literally reads, “So my mother and brothers, they are those who.” The sense in either case is the same.

**15 tn** Hearing and doing the word of God is another important NT theme: Luke 6:47-49; Jas 1:22-25.

*Stilling of a Storm*

**8:22** One<sup>16</sup> day Jesus<sup>17</sup> got into a boat<sup>18</sup> with his disciples and said to them, “Let’s go across to the other side of the lake.” So<sup>19</sup> they set out, **8:23** and as they sailed he fell asleep. Now a violent windstorm<sup>20</sup> came down on the lake,<sup>21</sup> and the boat<sup>22</sup> started filling up with water, and they were in danger. **8:24** They<sup>23</sup> came<sup>24</sup> and woke him, saying, “Master, Master,<sup>25</sup> we are about to die!” So<sup>26</sup> he got up and rebuked<sup>27</sup> the wind and the raging waves;<sup>28</sup> they died down, and it was calm. **8:25** Then<sup>29</sup> he said to them, “Where is your faith?”<sup>30</sup> But they were afraid and amazed,<sup>31</sup> saying to one another, “Who then is this? He commands even the winds and the water,<sup>32</sup> and they obey him!”

**16 tn** Grk “Now it happened that one.” The introductory phrase οὐένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here δέ (*de*) has not been translated either.

**17 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**18 sn** A boat that held all the disciples would be of significant size.

**19 tn** Grk “lake, and.” Here καὶ (*kai*) has been translated as “so” to indicate the response to Jesus’ request. In addition, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**20 tn** Or “a squall.”

**21 tn** A violent windstorm came down on the lake. The Sea of Galilee is located in a depression some 700 ft (200 m) below sea level and is surrounded by hills. Frequently a rush of wind and the right mix of temperatures can cause a storm to come suddenly on the lake. Storms on the Sea of Galilee were known for their suddenness and violence.

**22 tn** Grk “they were being swamped,” but English idiom speaks of the boat being swamped rather than the people in it, so the referent (the boat) has been supplied to reflect this usage.

**23 tn** Here δέ (*de*) has not been translated.

**24 tn** The participle προσελθόντες (*proselthontes*) has been translated as a finite verb due to requirements of contemporary English style.

**25 tn** The double vocative shows great emotion.

**26 tn** Here δέ (*de*) has been translated as “so” to indicate the connection to the preceding events.

**27 tn** Or “commanded” (often with the implication of a threat, L&N 33.331).

**28 tn** Who has authority over the seas and winds is discussed in the OT: Ps 104:3; 135:7; 107:23-30. When Jesus rebuked the wind and the raging waves he was making a statement about who he was.

**29 tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**30 tn** “Where is your faith?” The call is to trust God and realize that those who exercise faith can trust in his care.

**31 tn** The combination of fear and respect (*afraid and amazed*) shows that the disciples are becoming impressed with the great power at work in Jesus, a realization that fuels their question. For a similar reaction, see Luke 5:9.

**32 tn** Jesus’ authority over creation raised a question for the disciples about who he was exactly (“Who then is this?”). This verse shows that the disciples followed Jesus even though they did not know all about him yet.

*Healing of a Demoniac*

**8:26** So<sup>1</sup> they sailed over to the region of the Gerasenes,<sup>2</sup> which is opposite<sup>3</sup> Galilee. **8:27** As<sup>4</sup> Jesus<sup>5</sup> stepped ashore,<sup>6</sup> a certain man from the town<sup>7</sup> met him who was possessed by demons.<sup>8</sup> For a long time this man<sup>9</sup> had worn no clothes and had not lived in a house, but among<sup>10</sup> the tombs. **8:28** When he saw<sup>11</sup> Jesus, he cried out, fell<sup>12</sup> down before him, and shouted with a loud voice, “Leave me alone,<sup>13</sup> Jesus, Son of the Most High<sup>14</sup> God! I beg you, do not torment<sup>15</sup> me!”

**1 tn** Grk “And.” Here καὶ (*kai*) has been translated as “so” to indicate a summary and transition in the narrative.

**2 tc** The textual tradition here is quite complicated. Most mss, especially later ones (A W Ψ f<sup>13</sup> Μ sy), read “Gadarenes,” which is the better reading in Matt 8:28. Some mss (N L Θ Ε f<sup>1</sup> 33 579 700\* 1241 pc) have “Gergesenes.” But early and important representatives of the Alexandrian and Western text-types (P<sup>75</sup> B D latt) have “Gerasenes,” the reading followed in the translation. The difference between Matthew and Luke may well have to do with uses of variant regional terms.

**3 sn** The region of the Gerasenes would be in Gentile territory on the (south)eastern side of the Sea of Galilee across from Galilee. Matthew 8:28 records this miracle as occurring “in the region of the Gadarenes.” Irrespective of how one settles this issue, for the Third Evangelist the chief concern is that Jesus has crossed over into Gentile territory, “opposite Galilee” (J. B. Green, *Luke* [NICNT], 337). The region of Gadara extended to the Sea of Galilee and included the town of Senabris on the southern shore – the town that the herdsmen most likely entered after the drowning of the pigs.

**4 tn** That is, across the Sea of Galilee from Galilee.

**5 tn** Here δέ (*de*) has not been translated.

**5 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**6 tn** Grk “stepped out on land.”

**7 tn** Or “city.”

**8 tn** Grk “who had demons.”

**9 tn** Grk “he”; the referent (the demon-possessed man) has been specified in the translation for clarity.

**10 tn** Or “in.”

**11 tn** Grk “And seeing.” The participle ἰδόν (idōn) has been taken temporally. Here δέ (*de*) has not been translated.

**12 tn** Grk “and fell,” but καὶ (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

**13 tn** Grk “What to me and to you?” (an idiom). The phrase τί ἔψοι καὶ σοί (*ti emoi kai soi*) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἔψω). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12; 2 Chr 35:21; 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13; Hos 14:8). These nuances were apparently expanded in Greek, but the basic notions of defensive hostility (option 1) and indifference or disengagement (option 2) are still present. BDAG suggests the following as glosses for this expression: *What have I to do with you? What have we in common? Leave me alone! Never mind!* Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone....”

**14 sn** On the title *Most High* see Luke 1:35.

**15 sn** The demons’ plea “do not torment me” is a recognition of Jesus’ inherent authority over evil forces. The request is that Jesus not bother them. There was an appointed time in which demons would face their judgment, and they seem to have viewed Jesus’ arrival on the scene as an illegitimate change in God’s plan regarding the time when their sentence

**8:29** For Jesus<sup>16</sup> had started commanding<sup>17</sup> the evil<sup>18</sup> spirit to come out of the man. (For it had seized him many times, so<sup>19</sup> he would be bound with chains and shackles<sup>20</sup> and kept under guard. But<sup>21</sup> he would break the restraints and be driven by the demon into deserted<sup>22</sup> places.)<sup>23</sup> **8:30** Jesus then<sup>24</sup> asked him, “What is your name?” He<sup>25</sup> said, “Legion,”<sup>26</sup> because many demons had entered him. **8:31** And they began to beg<sup>27</sup> him not to order<sup>28</sup> them to depart into the abyss.<sup>29</sup> **8:32** Now a large herd of pigs was feeding there on the hillside,<sup>30</sup> and the demonic spirits<sup>31</sup> begged Jesus<sup>32</sup> to let them go into them. He gave them permission.<sup>33</sup> **8:33** So<sup>34</sup> the demons came

would be executed.

**16 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**17 tc** ‡ Although the external evidence favors the aorist παρήγγειλεν (*parēngellen*, “he commanded”; P<sup>75</sup> B Θ Ε Ψ f<sup>1</sup> 33 579 700 1241 1424 2542 pm), the internal evidence favors the imperfect παρήγγελλεν (*parēngellen*, here translated “he had started commanding”; N A C K L W Γ Δ 1 33 565 892 pm). The aorist is suspect because it can more easily be taken as a single command, and thus an immediate exorcism. The imperfect would most likely be ingressive (BDF §§328; 329; 331), suggesting that Jesus started to command the evil spirit to depart, and continued the command.

**18 tn** Grk “unclean.”

**19 tn** Here καὶ (*kai*) has been translated as “so,” introducing a clause that gives the result of the man being seized by the demon.

**20 tn** Or “fetters”; these were chains for the feet.

**21 tn** Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context.

**22 tn** Grk “into the deserts.” The plural use here has been translated as “deserted places,” that is, uninhabited areas.

**23 sn** This is a parenthetical, explanatory comment by the author.

**24 tn** Grk “And Jesus.” Here δέ (*de*) has been translated as “then” to pick up the sequence of the narrative prior to the parenthetical note by the author.

**25 tn** Here δέ (*de*) has not been translated.

**26 sn** The name *Legion* means “thousands,” a word taken from a Latin term for a large group of soldiers. The term not only suggests a multiple possession, but also adds a military feel to the account. This is a true battle.

**27 tn** One could also translate the imperfect tense here with a repetitive force like “begged him repeatedly.”

**28 tn** Or “command.”

**29 tn** This word, ἄβυσσος (*abussos*), is a term for the place where the dead await the judgment. It also could hold hostile spirits according to Jewish belief (Jub. 5:6-7; 1 En. 10:4-6; 18:11-16).

**30 tn** Grk “mountain,” but this might give the English reader the impression of a far higher summit.

**31 tn** Grk “they”; the referent (the demonic spirits) has been specified in the translation for clarity.

**32 tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

**33 sn** Many have discussed why Jesus gave them permission, since the animals were destroyed. However, this is another example of a miracle that is a visual lesson. The demons are destructive: They were destroying the man. They destroyed the pigs. They destroy whatever they touch. The point was to take demonic influence seriously, as well as Jesus’ power over it as a picture of the larger battle for human souls. There would be no doubt how the man’s transformation had taken place.

**34 tn** Here δέ (*de*) has been translated as “so” to indicate a conclusion and transition in the narrative.

out of the man and went into the pigs, and the herd of pigs<sup>4</sup> rushed down the steep slope into the lake and drowned. **8:34** When<sup>2</sup> the herdsmen saw what had happened, they ran off and spread the news<sup>3</sup> in the town<sup>4</sup> and countryside. **8:35** So<sup>5</sup> the people went out to see what had happened, and they came to Jesus. They<sup>6</sup> found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind, and they were afraid. **8:36** Those<sup>7</sup> who had seen it told them how the man who had been demon-possessed had been healed.<sup>8</sup> **8:37** Then<sup>9</sup> all the people of the Gerasenes<sup>10</sup> and the surrounding region<sup>11</sup> asked Jesus<sup>12</sup> to leave them alone,<sup>13</sup> for they were seized with great fear.<sup>14</sup> So<sup>15</sup> he got into the boat and left.<sup>16</sup> **8:38** The man from whom the demons had gone out begged to go<sup>17</sup> with him, but Jesus<sup>18</sup> sent him away, saying, **8:39** "Return to your home,<sup>19</sup> and declare<sup>20</sup> what God has done for you."<sup>21</sup>

<sup>1</sup> tn The words "of pigs" are supplied because of the following verb in English, "were drowned," which is plural.

<sup>2</sup> tn Here δέ (de) has not been translated.

<sup>3</sup> tn Or "reported it." This verb is used three times in the next few verses (vv. 36, 37), showing how the healing became a major topic of conversation in the district.

<sup>4</sup> tn Or "city."

<sup>5</sup> tn Here δέ (de) has been translated as "so" to indicate the people's response to the report.

<sup>6</sup> tn Grk "Jesus, and they." Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>7</sup> tn Here δέ (de) has not been translated.

<sup>8</sup> tn Or "had been delivered"; Grk "had been saved." This should not be understood as an expression for full salvation. They were only discussing the healing.

<sup>9</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>10</sup> tc See the tc note on "Gerasenes" in v. 26 for the same geographical options for the textual variants.

<sup>11</sup> tn Grk "all the people of the surrounding region of the Gerasenes," but according to L&N 1.80, περίχωρος may include not only the surrounding region but also the point of reference, for example...the Gerasenes and the people living around them' Lk 8:37."

<sup>12</sup> tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>13</sup> tn Or "to depart from them."

<sup>14</sup> sn Again there is great fear at God's activity, but there is a different reaction. Some people want nothing to do with God's presence. Mark 5:16 hints that economic reasons motivated their request.

<sup>15</sup> tn Here δέ (de) has been translated as "so" to indicate that Jesus' departure was the result of the Gerasenes' response. A new sentence was started in the translation at this point for stylistic reasons.

<sup>16</sup> tn Grk "returned," but the effect is that he departed from the Gerasene region.

<sup>17</sup> tn Grk "be," that is, "remain." In this context that would involve accompanying Jesus as he went on his way.

<sup>18</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>19</sup> tn Grk "your house."

<sup>20</sup> tn Or "describe."

<sup>21</sup> sn Jesus instructs the man to declare what God has done for him, in contrast to the usual instructions (e.g., 8:56; 9:21) to remain silent. Here in Gentile territory Jesus allowed more open discussion of his ministry. D. L. Bock (*Luke* [BECNT], 1:781) suggests that with few Jewish religious representatives present, there would be less danger of misunderstanding Jesus' ministry as political.

So<sup>22</sup> he went away, proclaiming throughout the whole town<sup>23</sup> what Jesus<sup>24</sup> had done for him.

### Restoration and Healing

**8:40** Now when Jesus returned,<sup>25</sup> the crowd welcomed him, because they were all waiting for him. **8:41** Then<sup>26</sup> a man named Jairus, who was a ruler<sup>27</sup> of the synagogue,<sup>28</sup> came up. Falling<sup>29</sup> at Jesus' feet, he pleaded<sup>30</sup> with him to come to his house, **8:42** because he had an only daughter, about twelve years old, and she was dying.<sup>31</sup>

As Jesus was on his way, the crowds pressed<sup>32</sup> around him. **8:43** Now<sup>33</sup> a woman was there who had been suffering from a hemorrhage<sup>34</sup> for twelve years<sup>35</sup> but could not be healed by anyone. **8:44** She<sup>36</sup> came up behind

<sup>22</sup> tn Here καὶ (kai) has been translated as "so" to indicate the man's response to Jesus' instructions.

<sup>23</sup> tn Or "city."

<sup>24</sup> sn Note that the man could not separate what God had done from the one through whom God had done it (what Jesus had done for him). This man was called to witness to God's goodness at home.

<sup>25</sup> tn This is a temporal infinitival clause in contrast to Mark's genitive absolute (Mark 5:21).

<sup>26</sup> tn Here καὶ (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. The Greek word ἵδού (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>27</sup> tn Jairus is described as ὄφρων τῆς συναγωγῆς (ar-chōn tēs sunagogēs), the main elder at the synagogue who was in charge of organizing the services.

<sup>28</sup> tn See the note on synagogues in 4:15.

<sup>29</sup> tn Grk "and falling." Here καὶ (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

<sup>30</sup> tn This verb is an imperfect tense, commonly used by Luke for vividness.

<sup>31</sup> tn This imperfect verb could be understood ingressively: "she was beginning to die" or "was approaching death."

<sup>32</sup> sn Pressed is a very emphatic term – the crowds were pressing in so hard that one could hardly breathe (L&N 19.48).

<sup>33</sup> tn Here καὶ (kai) has been translated as "now" to indicate the transition to a new topic.

<sup>34</sup> tn Grk "a flow of blood."

<sup>35</sup> tc ‡ Most mss, including the majority of later mss (N[\* C] A L W Θ Ε [Ψ] f<sup>1.13</sup> 33 [1424] Μ [lat syc. p. n]) read here, "having spent all her money on doctors." Uncertainty over its authenticity is due primarily to the fact that certain important witnesses do not have the phrase (e.g., β<sup>75</sup> B [D] 0279 sy<sup>6</sup> sa Or). This evidence alone renders its authenticity unlikely. It may have been intentionally added by later scribes in order to harmonize Luke's account with similar material in Mark 5:26 (see TCGNT 121). NA<sup>27</sup> includes the words in brackets, indicating doubt as to their authenticity.

<sup>36</sup> tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

Jesus<sup>4</sup> and touched the edge<sup>2</sup> of his cloak,<sup>3</sup> and at once the bleeding<sup>4</sup> stopped. **8:45** Then<sup>5</sup> Jesus asked,<sup>6</sup> "Who was it who touched me?" When they all denied it, Peter<sup>7</sup> said, "Master, the crowds are surrounding you and pressing<sup>8</sup> against you!" **8:46** But Jesus said, "Someone touched me, for I know that power has gone out<sup>9</sup> from me." **8:47** When<sup>10</sup> the woman saw that she could not escape notice,<sup>11</sup> she came trembling and fell down before him. In<sup>12</sup> the presence of all the people, she explained why<sup>13</sup> she had touched him and how she had been immediately healed. **8:48** Then<sup>14</sup> he said to her, "Daughter, your faith has made you well.<sup>15</sup> Go in peace."

**8:49** While he was still speaking, someone from the synagogue ruler's<sup>16</sup> house came and said, "Your daughter is dead; do not trouble the teacher any longer." **8:50** But when Jesus heard this, he told<sup>17</sup> him, "Do not be afraid; just be-

<sup>1</sup> tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>2</sup> sn The edge of his cloak refers to the *kraspedon*, the blue tassel on the garment that symbolized a Jewish man's obedience to the law (cf. Num 15:37-41). The woman thus touched the very part of Jesus' clothing that indicated his ritual purity.

<sup>3</sup> tn Grk "garment," but here *ἱμάτιον* (*himation*) denotes the outer garment in particular.

<sup>4</sup> tn Grk "the flow of her blood."

<sup>5</sup> sn The woman was most likely suffering from a vaginal hemorrhage, in which case her *bleeding* would make her ritually unclean.

<sup>6</sup> tn Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>7</sup> tn Grk "said."

<sup>8</sup> tc Most mss, especially the later ones (N A C\*<sup>3</sup> D L W Θ Ξ Ψ f<sup>13</sup> 33 Μ latt), also have "and those together with him" (with two different Greek constructions for the phrase "with him"), while several important witnesses omit this phrase (P<sup>75</sup> B II 700\* al sa). The singular verb εἶπεν (*eipen*, "he said") could possibly suggest that only Peter was originally mentioned, but, if the longer reading is authentic, then εἶπεν would focus on Peter as the spokesman for the group, highlighting his prominence (cf. ExSyn 401-2). Nevertheless, the longer reading looks like a clarifying note, harmonizing this account with Mark 5:31.

<sup>9</sup> sn Pressing is a graphic term used in everyday Greek of pressing grapes. Peter says in effect, "How could you ask this? Everyone is touching you!"

<sup>10</sup> tn This is a consummative perfect. Jesus sensed that someone had approached him to be healed, as his reference to power makes clear. The perception underlies Jesus' prophetic sense as well.

<sup>11</sup> tn Here δέ (*de*) has not been translated.

<sup>12</sup> tn Or "could not remain unnoticed" (see L&N 28.83).

<sup>13</sup> tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. The order of the clauses in the remainder of the verse has been rearranged to reflect contemporary English style.

<sup>14</sup> tn Grk "told for what reason."

<sup>15</sup> tn Here δέ (*de*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>16</sup> tn Or "has delivered you"; Grk "has saved you." This should not be understood as an expression for full salvation in the immediate context; it refers only to the woman's healing.

<sup>17</sup> tn That is, "the official in charge of the synagogue"; ὄχριστονάγογος (*archisunagōgos*) refers to the "president of a synagogue" (so BDAG 139 s.v. and L&N 53.93). In this case the referent is Jairus (v. 41).

<sup>18</sup> tn Grk "answered."

lieve, and she will be healed."<sup>18</sup> **8:51** Now when he came to the house, Jesus<sup>19</sup> did not let anyone go in with him except Peter, John,<sup>20</sup> and James, and the child's father and mother. **8:52** Now they were all<sup>21</sup> wailing and mourning<sup>22</sup> for her, but he said, "Stop your weeping; she is not dead but asleep." **8:53** And they began making fun<sup>23</sup> of him, because they knew<sup>24</sup> that she was dead.<sup>25</sup> **8:54** But Jesus<sup>26</sup> gently took her by the hand and said,<sup>27</sup> "Child, get up." **8:55** Her<sup>28</sup> spirit returned,<sup>29</sup> and she got up immediately. Then<sup>30</sup> he told them to give her something to eat. **8:56** Her<sup>31</sup> parents were astonished, but he ordered them to tell no one<sup>32</sup> what had happened.

### The Sending of the Twelve Apostles

**9:1** After<sup>33</sup> Jesus<sup>34</sup> called<sup>35</sup> the twelve<sup>36</sup> together, he gave them power and authority over

<sup>18</sup> tn Or "will be delivered"; Grk "will be saved." This should not be understood as an expression for full salvation in the immediate context; it refers only to the girl's healing.

<sup>19</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>20</sup> tn Grk "and John," but καὶ (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>21</sup> sn This group probably includes outside or even professional mourners, not just family, because a large group seems to be present.

<sup>22</sup> tn Grk "beating the breasts" (in mourning); see L&N 52.1.

<sup>23</sup> tn This imperfect verb has been translated as an ingressive imperfect.

<sup>24</sup> tn The participle εἰδότες (*eidores*) has been translated as a causal adverbial participle.

<sup>25</sup> tn Or "had died."

<sup>26</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>27</sup> tn Grk "and called, saying." This is redundant in contemporary English and has been simplified in the translation to "and said."

<sup>28</sup> tn Grk "And her." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>29</sup> sn In other words, she came back to life; see Acts 20:10.

<sup>30</sup> tn Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>31</sup> tn Grk "And her." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>32</sup> sn Jesus ordered them to tell no one because he desired that miracles not become the center of his ministry.

<sup>33</sup> tn Here δέ (*de*) has not been translated.

<sup>34</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>35</sup> tn An aorist participle preceding an aorist main verb may indicate either contemporaneous (simultaneous) action ("When he called... he gave") or antecedent (prior) action ("After he called... he gave"). The participle συγκαλεσάμενος (*sunkalesamenos*) has been translated here as indicating antecedent action.

<sup>36</sup> tc Some mss add ἀπόστολους (*apostolous*, "apostles"); N C\* L Θ Ψ 070 0291 f<sup>13</sup> 33 579 892 1241 1424 2542 pc lat) or μαθητὰς αὐτοῦ (*mathetas autou*, "his disciples"; C<sup>3</sup> al it) here, but such clarifying notes are clearly secondary.

all demons and to cure<sup>1</sup> diseases, 9:2 and he sent<sup>2</sup> them out to proclaim<sup>3</sup> the kingdom of God<sup>4</sup> and to heal the sick.<sup>5</sup> 9:3 He<sup>6</sup> said to them, “Take nothing for your<sup>7</sup> journey – no staff,<sup>8</sup> no bag,<sup>9</sup> no bread, no money, and do not take an extra tunic.<sup>10</sup> 9:4 Whatever<sup>11</sup> house you enter, stay there<sup>12</sup> until you leave the area.<sup>13</sup> 9:5 Wherever<sup>14</sup> they do not receive you,<sup>15</sup> as you leave that town,<sup>16</sup> shake the dust off<sup>17</sup> your feet as a testimony against them.” 9:6 Then<sup>18</sup> they departed and went throughout<sup>19</sup> the villages, proclaiming the good news<sup>20</sup> and healing people everywhere.

<sup>1</sup> sn Note how Luke distinguishes between exorcisms (*authority over all demons*) and diseases here.

<sup>2</sup> sn “To send out” is often a term of divine commission in Luke: 1:19; 4:18, 43; 7:27; 9:48; 10:1, 16; 11:49; 13:34; 24:49.

<sup>3</sup> tn Or “to preach.”

<sup>4</sup> sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>5</sup> sn As Jesus’ own ministry (Luke 4:16-44) involved both word (*to proclaim*) and deed (*to heal*) so also would that of the disciples.

<sup>6</sup> tn Grk “And he.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>7</sup> tn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).

<sup>8</sup> sn Mark 6:8 allows one staff. It might be that Luke’s summary (cf. Matt 10:9-10) means not taking an extra staff or that the expression is merely rhetorical for “traveling light” which has been rendered in two slightly different ways.

<sup>9</sup> tn Or “no traveler’s bag”; or possibly “no beggar’s bag” (L&N 6.145; BDAG 811 s.v. πράσινος).

<sup>10</sup> tn Grk “have two tunics.” See the note on the word “tunics” in 3:11.

<sup>11</sup> tn Grk “And whatever.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>12</sup> sn Jesus telling his disciples to stay *there* in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging.

<sup>13</sup> tn Grk “and depart from there.” The literal wording could be easily misunderstood; the meaning is that the disciples were not to move from house to house in the same town or locality, but remain at the same house as long as they were in that place.

<sup>14</sup> tn Grk “And wherever.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>15</sup> tn Grk “all those who do not receive you.”

<sup>16</sup> tn Or “city.”

<sup>17</sup> sn To shake the dust off represented shaking off the uncleanliness from one’s feet; see Luke 10:11; Acts 13:51; 18:6. It was a sign of rejection.

<sup>18</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>19</sup> tn This is a distributive use of κατά (*kata*; see L&N 83:12 where this verse is cited as an example of the usage).

<sup>20</sup> tn Or “preaching the gospel.”

sn This verse is similar to Luke 9:2, except for *good news* at this point. The change means that to “preach the kingdom” is to “preach the good news.” The ideas are interchangeable as summaries for the disciples’ message. They are combined in Luke 8:1.

### Herod’s Confusion about Jesus

9:7 Now Herod<sup>21</sup> the tetrarch<sup>22</sup> heard about everything that was happening, and he was thoroughly perplexed,<sup>23</sup> because some people were saying that John<sup>24</sup> had been raised from the dead, 9:8 while others were saying that Elijah<sup>25</sup> had appeared, and still others that one of the prophets of long ago had risen.<sup>26</sup> 9:9 Herod said, “I had John<sup>27</sup> beheaded, but who is this about whom I hear such things?” So Herod wanted to learn about Jesus.<sup>28</sup>

### The Feeding of the Five Thousand

9:10 When<sup>29</sup> the apostles returned,<sup>30</sup> they told Jesus<sup>31</sup> everything they had done. Then<sup>32</sup> he took them with him and they withdrew privately to a town<sup>33</sup> called

<sup>21</sup> sn Herod refers here to Herod Antipas. See the note on Herod Antipas in 3:1.

<sup>22</sup> sn See the note on tetrarch in 3:1.

<sup>23</sup> tn Or “was very confused.” See L&N 32.10 where this verse is given as an example of the usage.

<sup>24</sup> sn John refers to John the Baptist, whom Herod had beheaded (v. 9).

<sup>25</sup> sn The appearance of Elijah would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah.

<sup>26</sup> sn The phrase *had risen* could be understood to mean “had been resurrected,” but this is only a possible option, not a necessary one, since the phrase could merely mean that a figure had appeared on the scene who mirrored an earlier historical figure. The three options of vv. 7-8 will be repeated in v. 19.

<sup>27</sup> tn Grk “John I beheaded”; John’s name is in emphatic position in the Greek text. The verb is causative, since Herod would not have personally carried out the execution.

<sup>28</sup> tn The expression ἐζήτει ιδεῖν αὐτόν (*ezetei idein auton*, “was seeking to see him”) probably indicates that Herod, for curiosity’s sake or more likely for evil purposes, wanted to get to know Jesus, i.e., who he was and what he was doing. See I. H. Marshall, *Luke* (NIGTC), 357. Herod finally got his wish in Luke 23:6-12, with inconclusive results from his point of view.

<sup>29</sup> tn Grk “And when.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>30</sup> tn The participle ὑποστρέψαντες (*hypostrepsantes*) has been taken temporally.

<sup>31</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>32</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>33</sup> tc There is a seeming myriad of variants for this text. Many mss read εἰς τόπον ἔρημου (*eis topon eremon*, “to a deserted place”); <sup>N\*</sup><sub>2</sub> [1241] or εἰς τόπον ἔρημου πόλεως καλουμένην Βηθσαΐδα (*eis topon eremon poleos kaloumenen Bethsaida*; [A] C W Ξ<sup>mg</sup> [<sup>f1-12</sup>] [565] Μ) here, while others have εἰς κώμην λεγομένην Βηδσαΐδος (*eis komen legomenen Bedsaida*, “to a village called Bedsaida”; D), εἰς κώμην καλουμένην Βηθσαΐδα εἰς τόπον ἔρημου (*eis komen kaloumenen Bethsaida eis topon eremon*, “to a village called Bethsaida to a deserted place”); Θ), or εἰς τόπον καλουμένου Βηθσαΐδα (*eis topon kaloumenon Bethsaida*, “to a place called Bethsaida”; Ψ). The Greek behind the translation (εἰς πόλιν καλουμένην Βηθσαΐδα, *eis polin kaloumenen Bethsaida*) is supported by (P<sup>75</sup>) <sup>N\*</sup><sub>1</sub> B L Ξ<sup>mg</sup> 33 2542 pc co. The variants can be grouped generally into those that speak of a “deserted place” and those that speak of a place/city/town called Bethsaida. The Byzantine reading is evidently a conflation of the earlier texts, and should be dismissed as secondary. The variants that speak of a deserted

Bethsaida.<sup>1</sup> 9:11 But when the crowds found out, they followed him. He<sup>2</sup> welcomed them, spoke to them about the kingdom of God,<sup>3</sup> and cured those who needed healing.<sup>4</sup> 9:12 Now the day began to draw to a close,<sup>5</sup> so<sup>6</sup> the twelve came and said to Jesus,<sup>7</sup> “Send the crowd away, so they can go into the surrounding villages and countryside and find lodging<sup>8</sup> and food, because we are in an isolated place.”<sup>9</sup> 9:13 But he said to them, “You<sup>10</sup> give them something to eat.” They<sup>11</sup> replied,<sup>12</sup> “We have no more than five loaves and two fish – unless<sup>13</sup> we go<sup>14</sup> and buy food<sup>15</sup> for all these people.” 9:14 (Now about five thousand men<sup>16</sup> were there.)<sup>17</sup> Then<sup>18</sup> he

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place are an assimilation to Mark 6:32, as well a harmonization with v. 12, and should also be regarded as secondary. The reading that best explains the rise of the others – both internally and externally – is the one that stands behind the translation and is found in the text of NA<sup>27</sup>.

<sup>1</sup>n Or “city.”

<sup>1</sup>s n Bethsaida was a town on the northeast side of the Sea of Galilee. Probably this should be understood to mean a place in the vicinity of the town. It represents an attempt to reconcile the location with the place of the miraculous feeding that follows.

<sup>2</sup>n Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>3</sup>s n The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>4</sup>s n Again the combination of word (spoke to them) and healing (cured, compassionate deed) is what summarizes Jesus' ministry: See Luke 4:38-44; 6:17-19; 7:22 (as also the disciples, 9:6).

<sup>5</sup>n Grk “the day began to decline,” looking to the approach of sunset.

<sup>6</sup>n Here δέ (*de*) has been translated as “so” to indicate that the disciples’ request was related to the approach of sunset.

<sup>7</sup>n Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>8</sup>n That is, find someone to show them hospitality. L&N 34.61 has “find lodging,” using this verse as an example.

<sup>9</sup>n Or “in a desert” (meaning a deserted or desolate area with sparse vegetation). Here ὥδε (*hode*) has not been translated.

<sup>10</sup>n Here the pronoun όμεις (*humeis*) is used, making “you” in the translation emphatic.

<sup>11</sup>n Here δέ (*de*) has not been translated.

<sup>12</sup>n Grk “said.”

<sup>13</sup>n This possibility is introduced through a conditional clause, but it is expressed with some skepticism (BDF §376).

<sup>14</sup>n The participle πορευθέντες (*poreuthentes*) has been taken as indicating attendant circumstance.

<sup>15</sup>s n Not only would going and buying food have been expensive and awkward at this late time of day, it would have taken quite a logistical effort to get the food back out to this isolated location.

<sup>16</sup>n The Greek text reads here ἄνδρες (*andres*) – that is, adult males. The actual count would be larger, since the use of this Greek term suggests that women and children were not included in this number (see the parallel in Matt 14:21).

<sup>17</sup>n This is a parenthetical note by the author.

<sup>18</sup>n Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

said to his disciples, “Have<sup>19</sup> them sit down in groups of about fifty each.” 9:15 So they did as Jesus directed,<sup>20</sup> and the people<sup>21</sup> all sat down.

<sup>19</sup>tn Then<sup>22</sup> he took the five loaves and the two fish, and looking up to heaven he gave thanks<sup>23</sup> and broke them. He gave them to the disciples to set before the crowd. 9:17 They all ate and were satisfied, and what was left over<sup>24</sup> was picked up – twelve baskets of broken pieces.

#### Peter’s Confession

<sup>25</sup>tn Once<sup>26</sup> when Jesus<sup>27</sup> was praying<sup>28</sup> by himself, and his disciples were nearby, he asked them,<sup>29</sup> “Who do the crowds say that I am?”<sup>29</sup>

<sup>29</sup>tn They<sup>30</sup> answered,<sup>31</sup> “John the Baptist; others say Elijah;<sup>32</sup> and still others that one of the

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<sup>19</sup>tn Or “Make” (depending on how the force of the imperative verb is understood). Grk “cause them to recline” (the verb has causative force here).

<sup>20</sup>tn Grk “And they did thus.” Here καὶ (*kai*) has been translated as “so” to indicate that the disciples’ action was a result of Jesus’ instructions. The adverb οὕτως (*houtos*, “thus”) has been expanded in the translation to “as Jesus directed” to clarify what was done.

<sup>21</sup>tn Grk “and they”; the referent (the people) has been specified in the translation for clarity.

<sup>22</sup>tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>23</sup>tn Gave thanks adds a note of gratitude to the setting. The scene is like two other later meals: Luke 22:19 and 24:30. Jesus gives thanks to God “with respect to” the provision of food. The disciples learn how Jesus is the mediator of blessing. John 6 speaks of him in this scene as picturing the “Bread of Life.”

<sup>24</sup>tn There was more than enough for everybody, as indicated by the gathering of what was left over.

<sup>25</sup>tn Grk “And it happened that.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>26</sup>tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>27</sup>s n Prayer is a favorite theme of Luke and he is the only one of the gospel authors to mention it in the following texts (with the exception of 22:41): Luke 3:21; 5:16; 6:12; 9:28-29; 11:1; 22:41; 23:34, 46.

<sup>28</sup>tn Grk “the disciples were with him, and he asked them, saying.”

<sup>29</sup>sn “Who do the crowds say that I am?” The question of who Jesus is occurs frequently in this section of Luke: 7:49; 8:25; 9:9. The answer resolves a major theme of Luke’s Gospel.

<sup>30</sup>tn Grk “And they.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>31</sup>tn Grk “And answering, they said.” This is redundant in contemporary English and has been simplified to “They answered.”

<sup>32</sup>sn The appearance of Elijah would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah.

prophets of long ago has risen.”<sup>1</sup> **9:20** Then<sup>2</sup> he said to them, “But who do you say that I am?” Peter<sup>3</sup> answered,<sup>4</sup> “The Christ<sup>5</sup> of God.” **9:21** But he forcefully commanded<sup>6</sup> them not to tell this to anyone,<sup>7</sup> **9:22** saying, “The Son of Man must suffer<sup>8</sup> many things and be rejected by the elders,<sup>9</sup> chief priests, and experts in the law,<sup>10</sup> and be killed, and on the third day be raised.”<sup>11</sup>

### *A Call to Discipleship*

**9:23** Then<sup>12</sup> he said to them all,<sup>13</sup> “If anyone wants to become my follower,<sup>14</sup> he must deny<sup>15</sup> himself, take up his cross daily,<sup>16</sup> and follow me. **9:24** For whoever wants to save his life will lose

**1 sn** The phrase *has risen* could be understood to mean “has been resurrected,” but this is only a possible option, not a necessary one, since the phrase could merely mean that a figure had appeared on the scene who mirrored an earlier historical figure. Note that the three categories in the reply match the ones in Luke 9:7-8.

**2 tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**3 tn** Here δέ (*de*) has not been translated.

**4 tn** Grk “Peter answering, said.” This is redundant in contemporary English and has been simplified to “Peter answered.”

**5 tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 2:11.

**6 tn** The combination of the participle and verb ἐπιτιμάσας and παρήγειλεν (*epitimēsas* and *parēgeilen*, “commanding, he ordered”) is a hendiadys that makes the instruction emphatic.

**7 sn** No explanation for the command *not to tell this to anyone* is given, but the central section of Luke, chapters 9-19, appears to reveal a reason. The disciples needed to understand who the Messiah really was and exactly what he would do before they were ready to proclaim Jesus as such. But they and the people had an expectation that needed some instruction to be correct.

**8 sn** The necessity that the Son of Man *suffer* is the particular point that needed emphasis, since for many 1st century Jews the Messiah was a glorious and powerful figure, not a suffering one.

**9 sn** Rejection in Luke is especially by the Jewish leadership (here *elders, chief priests, and experts in the law*), though in Luke 23 almost all will join in.

**10 tn** Or “and scribes.” See the note on the phrase “experts in the law” in 5:21.

**11 sn** The description of the Son of Man being *rejected... killed, and...raised* is the first of six passion summaries in Luke: 9:44; 17:25; 18:31-33; 24:7; 24:46-47.

**12 tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**13 sn** Here *them all* could be limited to the disciples, since Jesus was alone with them in v. 18. It could also be that by this time the crowd had followed and found him, and he addressed them; or this could be construed as a separate occasion from the discussion with the disciples in 9:18-22. The cost of discipleship is something Jesus was willing to tell both insiders and outsiders about. The rejection he felt would also fall on his followers.

**14 tn** Grk “to come after me.”

**15 tn** This translation better expresses the force of the Greek third person imperative than the traditional “let him deny,” which could be understood as merely permissive.

**16 tn** Only Luke mentions taking up one’s cross *daily*. To bear the cross means to accept the rejection of the world for turning to Jesus and following him. Discipleship involves a death that is like a crucifixion; see Gal 6:14.

it,<sup>17</sup> but whoever loses his life for my sake will save it. **9:25** For what does it benefit a person<sup>18</sup> if he gains the whole world but loses or forfeits himself? **9:26** For whoever is ashamed<sup>19</sup> of me and my words, the Son of Man will be ashamed of that person<sup>20</sup> when he comes in his glory and in the glory<sup>21</sup> of the Father and of the holy angels. **9:27** But I tell you most certainly,<sup>22</sup> there are some standing here who will not<sup>23</sup> experience<sup>24</sup> death before they see the kingdom of God.”<sup>25</sup>

### *The Transfiguration*

**9:28** Now<sup>26</sup> about eight days<sup>27</sup> after these sayings, Jesus<sup>28</sup> took with him Peter, John, and James, and went up the mountain to pray. **9:29** As<sup>29</sup> he was praying,<sup>30</sup> the appearance of his face was transformed,<sup>31</sup> and his clothes became very

**17 sn** The point of the saying *whoever wants to save his life will lose it* is that if one comes to Jesus then rejection by many will certainly follow. If self-protection is a key motivation, then one will not respond to Jesus and will not be saved. One who is willing to risk rejection will respond and find true life.

**18 tn** Grk “a man,” but ἀνθρώπος (*anthrōpos*) is used in a generic sense here to refer to both men and women.

**19 sn** How one responds now to Jesus and his teaching is a reflection of how Jesus, as the Son of Man who judges, will respond then in the final judgment.

**20 tn** This pronoun (*touτον, touton*) is in emphatic position in its own clause in the Greek text: “of that person the Son of Man will be ashamed...”

**21 tn** Grk “in the glory of him and of the Father and of the holy angels.” “Glory” is repeated here in the translation for clarity and smoothness because the literal phrase is unacceptably awkward in contemporary English.

**22 tn** Grk “I tell you truly” (*λέγω δὲ μήπερ ὁληθῶς, legō de humin alēthōs*).

**23 tn** The Greek negative here (*οὐ μή, ou mē*) is the strongest possible.

**24 tn** Grk “will not taste.” Here the Greek verb does not mean “sample a small amount” (as a typical English reader might infer from the word “taste”), but “experience something cognitively or emotionally; come to know something” (cf. BDAG 195 s.v. γεύμα 2).

**25 sn** The meaning of the statement that some *will not taste death before they see the kingdom of God* is clear at one level, harder at another. Jesus predicts some will experience the kingdom before they die. When does this happen? (1) An initial fulfillment is the next event, the transfiguration. (2) It is also possible in Luke’s understanding that all but Judas experience the initial fulfillment of the coming of God’s presence and rule in the work of Acts 2. In either case, the “kingdom of God” referred to here would be the initial rather than the final phase.

**26 tn** Grk “Now it happened that about.” The introductory phrase εγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**27 tn** Matt 17:1 and Mark 9:2 specify the interval more exactly, saying it was the sixth day. Luke uses ώστε (*hōsei*, “about”) to give an approximate reference.

**28 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**29 tn** Grk “And as.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

**30 tn** Here the preposition ἐν (*en*) plus the dative articular aorist infinitive has been translated as a temporal clause (ExSyn 595).

**31 tn** Or “the appearance of his face became different.”

**sn** In 1st century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1 Cor 15:42-49; 2 Cor 5:1-10). This transformation

bright, a brilliant white.<sup>1</sup> 9:30 Then<sup>2</sup> two men, Moses and Elijah,<sup>3</sup> began talking with him.<sup>4</sup> 9:31 They appeared in glorious splendor and spoke about his departure<sup>5</sup> that he was about to carry out<sup>6</sup> at Jerusalem.<sup>7</sup> 9:32 Now Peter and those with him were quite sleepy,<sup>8</sup> but as they became fully awake,<sup>9</sup> they saw his glory and the two men standing with him. 9:33 Then<sup>10</sup> as the men<sup>11</sup> were starting to leave,<sup>12</sup> Peter said to Jesus, “Master, it is good for us to be here. Let us make three shelters,<sup>13</sup> one for you and one for Moses and one for Elijah” – not knowing what he was saying. 9:34 As<sup>14</sup> he was saying this, a cloud<sup>15</sup> came<sup>16</sup> and overshadowed<sup>17</sup> them, and they were

means the righteous will share the glory of God. One recalls the way Moses shared the Lord's glory after his visit to the mountain in Exod 34. So the disciples saw the appearance of his face transformed, and they were getting a sneak preview of the great glory that Jesus would have (only his glory is more inherent to him as one who shares in the rule of the kingdom).

**1 tn** Or “became bright as a flash of lightning” (cf. BDAG 346 s.v. ἐξαστρόπτω); or “became brilliant as light” (cf. BDAG 593 s.v. λευκός 1).

**2 tn** Grk “And behold.” Here καί (*kai*) has not been translated because of differences between Greek and English style. The Greek word *iōdou* (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**3 sn** Commentators and scholars discuss why Moses and Elijah are present. The most likely explanation is that Moses represents the prophetic office (Acts 3:18-22) and Elijah pictures the presence of the last days (Mal 4:5-6), the prophet of the eschaton (the end times).

**4 tn** Grk “two men were talking with him, who were Moses and Elijah.” The relative clause has been simplified to an appositive and transposed in keeping with contemporary English style.

**5 tn** Grk “his exodus,” which refers to Jesus’ death in Jerusalem and journey back to glory. Here is the first lesson that the disciples must learn. The wondrous rule comes only after suffering.

**6 tn** Or “accomplish,” “bring to completion.”

**7 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**8 tn** Grk “weighed down with sleep” (an idiom).

**9 tn** Or “after they became fully awake,” “but they became fully awake and saw.”

**10 tn** Grk “And it happened that as.” The introductory phrase Ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**11 tn** Grk “as they”; the referent (“the men,” referring to Moses and Elijah) has been specified in the translation for clarity.

**12 tn** Grk “to leave from him.”

**13 tn** Or “booths,” “dwellings” (referring to the temporary booths constructed in the celebration of the feast of Tabernacles).

**sn** By making *three shelters* Peter apparently wanted to celebrate the Feast of Tabernacles or Booths that looked forward to the end and to treat Moses, Elijah, and Jesus as equals. It was actually a way of expressing honor to Jesus, but the remark at the end of the verse makes it clear that it was not enough honor.

**14 tn** Here δέ (*de*) has not been translated.

**15 sn** This *cloud* is the cloud of God’s presence and the voice is his as well.

**16 tn** Or “appeared.”

**17 tn** Or “surrounded.”

afraid as they entered the cloud. 9:35 Then<sup>18</sup> a voice came from the cloud, saying, “This is my Son, my Chosen One.<sup>19</sup> Listen to him!”<sup>20</sup> 9:36 After<sup>21</sup> the voice had spoken, Jesus was found alone. So<sup>22</sup> they kept silent and told no one<sup>23</sup> at that time<sup>24</sup> anything of what they had seen.

### Healing a Boy with an Unclean Spirit

**9:37** Now on<sup>25</sup> the next day, when they had come down from the mountain, a large crowd met him. 9:38 Then<sup>26</sup> a man from the crowd cried out<sup>27</sup> “Teacher, I beg you to look at<sup>28</sup> my son – he is my only child! 9:39 A<sup>29</sup> spirit seizes him, and he suddenly screams;<sup>30</sup> it throws him

**18 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**19 tc** Most mss, especially the later ones, have ἀγαπητός (*agapētos*, “the one I love”; A C\* W f<sup>13</sup> 33 Μ it), or ἀγαπητός ἐν ψ (ἡ)δόκορα (*agapētos en hō ejudokesa*, “the one I love, in whom I am well pleased”; C<sup>3</sup> D Ψ pc) here, instead of ἐκλελεγμένος (*eklelegmenos*, “the Chosen One”), but these variants are probably assimilations to Matt 17:5 and Mark 9:7. The text behind the translation also enjoys excellent support from Π<sup>45</sup>;75 Ι B LΞ (579) 892 1241 pc co.

**tn** The participle ὁ ἐκλελεγμένος (*ho eklelegmenos*), which could be translated “the One who has been chosen,” is best understood as a title rather than a descriptive phrase, probably deriving from Isa 42:1 (LXX) which uses the similar ὁ ἐκλεκτός (*ho eklektos*) which also appears in Luke 23:35.

**sn** This divine endorsement is like Luke 3:22 at Jesus’ baptism. One difference here is the mention of the *Chosen One*, a reference to the unique and beloved role of the regal, messianic Son.

**20 sn** The expression *listen to him* comes from Deut 18:15 and makes two points: 1) Jesus is a prophet like Moses, a leader-prophet, and 2) they have much yet to learn from him.

**21 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**22 tn** Here καί (*kai*) has been translated as “so” to indicate the concluding summary of the account.

**23 sn** Although the disciples *told no one* at the time, later they did recount this. The commentary on this scene is 2 Pet 1:17-18.

**24 tn** Grk “in those days.”

**25 tn** Grk “Now it happened that on.” The introductory phrase Ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**26 tn** Grk “And behold.” Here καί (*kai*) has been translated as “then” to indicate the somewhat unexpected appearance of the man. The Greek word *iōdou* (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**27 tn** Grk “cried out, saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

**28 tn** This verb means “to have regard for”; see Luke 1:48.

**29 tn** Grk “and behold, a.” Because of the length and complexity of the Greek sentence, καί (*kai*) has not been translated here; instead a new sentence was started in the translation. The Greek word *iōdou* (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**30 tn** The Greek here is slightly ambiguous; the subject of the verb “screams” could be either the son or the spirit.

into convulsions<sup>4</sup> and causes him to foam at the mouth. It hardly ever leaves him alone, torturing<sup>2</sup> him severely. 9:40 I<sup>3</sup> begged<sup>4</sup> your disciples to cast it out, but<sup>5</sup> they could not do so.<sup>6</sup> 9:41 Jesus answered,<sup>7</sup> “You<sup>8</sup> unbelieving<sup>9</sup> and perverse generation! How much longer<sup>10</sup> must I be with you and endure<sup>11</sup> you?<sup>12</sup> Bring your son here.” 9:42 As<sup>13</sup> the boy<sup>14</sup> was approaching, the demon threw him to the ground<sup>15</sup> and shook him with convulsions.<sup>16</sup> But Jesus rebuked<sup>17</sup> the unclean<sup>18</sup> spirit, healed the boy, and gave him back to his father. 9:43 Then<sup>19</sup> they were all astonished at the mighty power<sup>20</sup> of God.

#### *Another Prediction of Jesus' Suffering*

But while the entire crowd<sup>21</sup> was amazed at everything Jesus<sup>22</sup> was doing, he said to his dis-

<sup>1</sup> sn The reaction is like an epileptic fit (see L&N 14.27). See the parallel in Matt 17:14-20.

<sup>2</sup> tn Or “bruising,” or “crushing.” This verb appears to allude to the damage caused when it throws him to the ground. According to L&N 19.46 it is difficult to know from this verb precisely what the symptoms caused by the demon were, but it is clear they must have involved severe pain. The multiple details given in the account show how gruesome the condition of the boy was.

<sup>3</sup> tn Grk “And I.” Because of the length and complexity of the Greek sentence, καὶ (*kai*) has not been translated here; instead a new sentence was started in the translation.

<sup>4</sup> sn Note the repetition of the verb from v. 38, an indication of the father’s desperation.

<sup>5</sup> tn Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>6</sup> tn The words “do so” are not in the Greek text, but have been supplied for clarity and stylistic reasons.

<sup>7</sup> tn Grk “And answering, Jesus said.” This is redundant in contemporary English and has been simplified to “Jesus answered.” Here δέ (*de*) has not been translated.

<sup>8</sup> tn Grk “O.” The marker of direct address, ὦ (*o*), is functionally equivalent to a vocative and is represented in the translation by “you.”

<sup>9</sup> tn Or “faithless.”

<sup>10</sup> sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

<sup>11</sup> tn Grk “how long.”

<sup>12</sup> tn Or “and put up with.” See Num 11:12; Isa 46:4.

<sup>13</sup> sn The pronouns *you...you* are plural, indicating that Jesus is speaking to a group rather than an individual.

<sup>14</sup> tn Here δέ (*de*) has not been translated.

<sup>15</sup> tn Grk “he”; the referent (the boy) has been specified in the translation for clarity.

<sup>16</sup> tn At this point the boy was thrown down in another convulsion by the demon. See L&N 23.168.

<sup>17</sup> tn See L&N 23.167-68, where the second verb συσπαράσσω (*susparasso*) is taken to mean the violent shaking associated with the convulsions, thus the translation here “and shook him with convulsions.”

<sup>18</sup> tn Or “commanded” (often with the implication of a threat, L&N 33.331).

<sup>19</sup> sn This is a reference to an evil spirit. See Luke 4:33.

<sup>20</sup> tn Here δέ (*de*) has been translated as “then” to indicate the response at the conclusion of the account.

<sup>21</sup> sn The revelation of the *mighty power* of God was the manifestation of God’s power shown through Jesus. See Acts 10:38.

<sup>22</sup> tn Grk “all”; the referent (the crowd) has been specified in the translation for clarity.

<sup>23</sup> tc Most mss, especially the later ones (A C W Θ Ψ Υ 0115 f<sup>13</sup> 33 892 Μ al), actually supply ὁ Ἰησοῦς (*ho Iēsous*, “Jesus”) here. Since the earliest and best witnesses, along with many others (p<sup>75</sup> N B D L E<sup>1</sup> 579 700 1241 2542 pc lat),

ciples, 9:44 “Take these words to heart,<sup>23</sup> for the Son of Man is going to be betrayed into the hands of men.”<sup>24</sup> 9:45 But they did not understand this statement; its meaning<sup>25</sup> had been concealed<sup>26</sup> from them, so that they could not grasp it. Yet<sup>27</sup> they were afraid to ask him about this statement.

#### *Concerning the Greatest*

9:46 Now an argument started among the disciples<sup>28</sup> as to which of them might be<sup>29</sup> the greatest. 9:47 But when Jesus discerned their innermost thoughts,<sup>30</sup> he took a child, had him stand by<sup>31</sup> his side, 9:48 and said to them, “Whoever welcomes<sup>32</sup> this child<sup>33</sup> in my name welcomes me, and whoever welcomes me welcomes the one who sent me, for the one who is least among you all is the one who is great.”<sup>34</sup>

lack the name, and since scribes were unlikely to intentionally omit it, the shorter reading is preferred as the original reading.

tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity. Some mss have done the same.

23 tn Grk “Place these words into your ears,” an idiom. The meaning is either “do not forget these words” (L&N 29.5) or “Listen carefully to these words” (L&N 24.64). See also Exod 17:14. For a variation of this expression, see Luke 8:8.

24 tn The plural Greek term ἀνθρώπων (*anthrōpōn*) is considered by some to be used here in a generic sense, referring to both men and women (cf. NRSV, “into human hands”; TEV, “to the power of human beings”). However, because this can be taken as a specific reference to the group responsible for Jesus’ arrest, where it is unlikely women were present (cf. Matt 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12), the word “men” has been retained in the translation. There may also be a slight wordplay with “the Son of Man” earlier in the verse.

25 tn Grk “it”; the referent (the meaning of the statement) has been specified in the translation for clarity.

26 sn The passive verb *had been concealed* probably indicates that some force was preventing them from responding. It is debated whether God or Satan is meant here. By 24:25 it is clear that their lack of response is their own responsibility. The only way to reverse this is to pay careful attention as v. 44a urges.

27 tn Here καὶ (*kai*) has been translated as “yet” to indicate that in spite of their lack of understanding, the disciples were afraid to ask about it. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

28 tn Grk “among them”; the referent (the disciples) has been specified in the translation for clarity.

29 tn The use of the optative mood means the answer is not clear (BDF §§267.2.3; 385.2.2).

30 tn Grk “knowing the thoughts of their hearts” (an idiom).

31 tn On this use of παρά (*para*), see BDF §239.1.1.

32 tn This verb, δέχομαι (*dechomai*), is a term of hospitality (L&N 34.53).

33 sn Children were very insignificant in ancient culture, so this child would be the perfect object lesson to counter the disciples’ selfish ambitions.

34 tn Grk “among you all, this one is great.” The absence of a comparative term here makes the point that comparison should not be done.

## On the Right Side

**9:49** John answered,<sup>1</sup> “Master, we saw someone casting out demons in your name, and we tried to stop<sup>2</sup> him because he is not a disciple<sup>3</sup> along with us.” **9:50** But Jesus said to him, “Do not stop him, for whoever is not against you is for you.”

## Rejection in Samaria

**9:51** Now when<sup>4</sup> the days drew near<sup>5</sup> for him to be taken up,<sup>6</sup> Jesus<sup>7</sup> set out resolutely<sup>8</sup> to go to Jerusalem.<sup>9</sup> **9:52** He<sup>10</sup> sent messengers on ahead of him.<sup>11</sup> As they went along,<sup>12</sup> they entered a Samaritan village to make things ready in advance<sup>13</sup> for him, **9:53** but the villagers<sup>14</sup> refused to welcome<sup>15</sup> him, because he was determined to go to Jerusalem.<sup>16</sup> **9:54** Now when his disciples James and John saw this, they said, “Lord, do you want us to call fire to come down from heaven and consume<sup>17</sup> them?”<sup>18</sup>

**1 tn** Grk “And answering, John said.” This is redundant in contemporary English and has been simplified to “John answered.” Here δέ (*de*) has not been translated.

**2 tc** The translation follows the reading that has Luke’s normal imperfect here (ἐκπλάσομεν, *ekplāsomen*; found in  $\beta^{75}$ vid N B L Ξ 579 892 1241). Most mss, however, have an aorist (ἐκπλάσαμεν, *ekplásamen*; found in A C D W Θ Ψ  $f^{1-13}$  33 Μ co), which would be translated “we forbade him.” The imperfect enjoys the best external and internal support.

**3 tn** Grk “does not follow with us.” BDAG 36 s.v. ἀκόλουθων 2 indicates that the pronoun σοι (*soi*, “you”) is to be supplied after the verb in this particular instance; the translation in the text best represents this nuance.

**4 tn** Grk “And it happened that when.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**5 tn** Grk “the days were being fulfilled.” There is literary design here. This starts what has been called in the Gospel of Luke the “Jerusalem Journey.” It is not a straight-line trip, but a journey to meet his fate (Luke 13:31-35).

**6 tn** Taken up is a reference to Jesus’ upcoming return to heaven by crucifixion and resurrection (compare Luke 9:31). This term was used in the LXX of Elijah’s departure in 2 Kgs 2:9.

**7 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**8 tn** Grk “he set his face,” a Semitic idiom that speaks of a firm, unshakable resolve to do something (Gen 31:21; Isa 50:7).

**9 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**10 tn** Grk “And he.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

**11 tn** Grk “sent messengers before his face,” an idiom.

**12 tn** Grk “And going along, they entered.” The aorist passive participle πορεύεντος (*poreuthentes*) has been taken temporally. Here καί (*kai*) has not been translated because of differences between Greek and English style.

**13 tn** Or “to prepare (things) for him.”

**14 tn** Grk “they”; the referent (the villagers) has been specified in the translation for clarity.

**15 tn** Or “did not receive”; this verb, δέχομαι (*dechomai*), is a term of hospitality or welcome (L&N 34.53).

**16 tn** Grk “because his face was set toward Jerusalem.”

**sn** Jerusalem is to be the place of rejection, as Luke 9:44 suggested. Jesus had resolved to meet his fate in Jerusalem, so the rejection was no surprise.

**17 tn** Or “destroy.”

**18 tc** Most mss, especially the later ones (A C D W Θ Ψ  $f^{1-13}$  33 Μ it), read here “as also Elijah did,” making the allusion to 2 Kgs 1:10, 12, 14 more explicit. The shorter reading has better and earlier support ( $\beta^{45-75}$  N B L Ξ 579 700\* 1241 pc lat

**9:55** But Jesus<sup>19</sup> turned and rebuked them,<sup>20</sup> **9:56** and they went on to another village.

## Challenging Professed Followers

**9:57** As<sup>21</sup> they were walking<sup>22</sup> along the road, someone said to him, “I will follow you wherever you go.”<sup>23</sup> **9:58** Jesus said to him, “Foxes have dens and the birds in the sky<sup>24</sup> have nests, but the Son of Man has no place to lay his head.”<sup>25</sup> **9:59** Jesus<sup>26</sup> said to another, “Follow me.” But he replied,<sup>27</sup> “Lord, first let me go and bury my father.” **9:60** But Jesus<sup>28</sup> said to him, “Let the dead bury their own dead,”<sup>29</sup> but as for

sa). It is difficult to explain how the shorter reading could have arisen from the longer, especially since it is well represented early on. However, the longer reading looks to have been a marginal note originally incorporated into the text of Luke by early scribes.

**sn** An allusion to 2 Kgs 1:10, 12, 14.

**19 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**20 tc** Many mss (ID K Γ Θ  $f^{1-13}$  [579] 700 2542 pm it) have at the end of the verse (with slight variations) “and he said, ‘You do not know what sort of spirit you are of, for the Son of Man did not come to destroy people’s lives, but to save [them].’” This variant is clearly secondary, as it gives some content to the rebuke. Further, it is difficult to explain how such rich material would have been omitted by the rest of the witnesses, including the earliest and best mss.

**sn** The point of the rebuke is that now was not the time for judgment but patience; see 2 Pet 3:9.

**21 tn** Grk “And as.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

**22 tn** Grk “going,” but “walking” is an accurate description of how they traveled about.

**23 tc** Most mss (A C W Θ Ψ  $f^{1-13}$  33 Μ) add κύριε (*kurie*, “Lord”) here, but scribes were prone to add to the text, especially appellations for the Lord. The shorter reading also enjoys significant ms support ( $\beta^{45-75}$  N B D L Ξ  $f^1$  lat co).

**sn** The statement “I will follow you wherever you go” is an offer to follow Jesus as a disciple, no matter what the cost.

**24 tn** Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (*ouranos*) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πτετελνόν).

**25 sn** Jesus’ reply is simply this: Does the man understand the rejection he will be facing? Jesus has no home in the world (*the Son of Man has no place to lay his head*).

**26 tn** Grk “And he”; the referent (Jesus) has been specified in the translation for clarity. Here δέ (*de*) has not been translated.

**27 tn** Grk “said.”

**28 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**29 sn** There are several options for the meaning of Jesus’ reply *Leave the dead to bury their own dead*: (1) Recent research suggests that burial customs in the vicinity of Jerusalem from about 20 b.c. to A.D. 70 involved a reinterment of the bones a year after the initial burial, once the flesh had rotted away. At that point the son would have placed his father’s bones in a special box known as an ossuary to be set into the wall of the tomb. Thus Jesus could well be rebuking the man for wanting to wait around for as much as a year before making a commitment to follow him. In 1st century Jewish culture, to have followed Jesus rather than burying one’s father would have seriously dishonored one’s father (cf. Tobit 4:3-4). (2) The remark is an idiom (possibly a proverbial saying) that means, “The matter in question is not the real issue,” in which case Jesus was making a wordplay on the wording of the man’s (literal) request (see L&N 33.137). (3) This remark could be a figurative reference to various kinds

you, go and proclaim the kingdom of God.”<sup>1</sup> **9:61** Yet<sup>2</sup> another said, “I will follow you, Lord, but first let me say goodbye to my family.”<sup>3</sup> **9:62** Jesus<sup>4</sup> said to him, “No one who puts his<sup>5</sup> hand to the plow and looks back<sup>6</sup> is fit for the kingdom of God.”<sup>7</sup>

### The Mission of the Seventy-Two

**10:1** After this<sup>8</sup> the Lord appointed seventy-two<sup>9</sup> others and sent them on ahead of him two by two into every town<sup>10</sup> and place where he himself was about to go. **10:2** He<sup>11</sup> said to them, “The harvest is plentiful, but the workers are few. Therefore ask the Lord of the harvest<sup>12</sup> to send out<sup>13</sup> workers into his harvest. **10:3** Go! I<sup>14</sup> am sending you out like lambs<sup>15</sup> surrounded by

of people, meaning, “Let the spiritually dead bury the dead.” (4) It could also be literal and designed to shock the hearer by the surprise of the contrast. Whichever option is preferred, it is clear that the most important priority is to preach the gospel (*proclaim the kingdom of God*).

**1 sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**2 tn** Grk “And another also said.”

**3 tn** Grk “to those in my house.”

**4 tn** Here δέ (de) has not been translated.

**5 tn** Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).

**6 sn** Jesus warns that excessive concern for family ties (looks back) will make the kingdom a lesser priority, which is not appropriate for discipleship. The image is graphic, for who can plow straight ahead toward a goal while looking back? Discipleship cannot be double-minded.

**7 sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**8 tn** Grk “And after these things.” Here δέ (de) has not been translated.

**9 tc** There is a difficult textual problem here and in v. 17, where the number is either “seventy” (Ν Α C L W Θ Ε Ψ <sup>f<sup>1-13</sup></sup>) or “seventy-two” (𝔓<sup>75</sup> B D 0181 pc lat as well as other versions and fathers). The more difficult reading is “seventy-two,” since scribes would be prone to assimilate this passage to several OT passages that refer to groups of seventy people (Num 11:13-17; Deut 10:22; Judg 8:30; 2 Kgs 10:1 et al.); this reading also has slightly better ms support. “Seventy” could be the preferred reading if scribes drew from the tradition of the number of translators of the LXX, which the *Letter of Aristeas* puts at seventy-two (TCGNT 127), although this is far less likely. All things considered, “seventy-two” is a much more difficult reading and accounts for the rise of the other. Only Luke notes a second larger mission like the one in 9:1-6.

**10 tn** Or “city.”

**11 tn** Here δέ (de) has not been translated.

**12 sn** The phrase *Lord of the harvest* recognizes God’s sovereignty over the harvest process.

**13 tn** Grk “to thrust out.”

**14 tn** Grk “Behold I.” The Greek word ἰδού (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**15 tn** On the imagery of lambs see Isa 40:11, Ezek 34:11-31, and John 10:1-18.

wolves.<sup>16</sup> **10:4** Do not carry<sup>17</sup> a money bag,<sup>18</sup> a traveler’s bag,<sup>19</sup> or sandals, and greet no one on the road.<sup>20</sup> **10:5** Whenever<sup>21</sup> you enter a house,<sup>22</sup> first say, ‘May peace<sup>23</sup> be on this house!’ **10:6** And if a peace-loving person<sup>24</sup> is there, your peace will remain on him, but if not, it will return to you.<sup>25</sup> **10:7** Stay<sup>26</sup> in that same house, eating and drinking what they give you,<sup>27</sup> for the worker deserves his pay.<sup>28</sup> Do not move around from house to house. **10:8** Whenever<sup>29</sup> you enter a town<sup>30</sup> and the people<sup>31</sup> welcome you, eat what is set before you. **10:9** Heal<sup>32</sup> the sick in that town<sup>33</sup> and say to them, ‘The kingdom of God<sup>34</sup> has come upon<sup>35</sup> you!’

**16 sn** This imagery of wolves is found in intertestamental Judaism as well; see Pss. Sol. 8:23.

**17 sn** On the command *Do not carry* see Luke 9:3. The travel instructions communicate a note of urgency and stand in contrast to philosophical teachers, who often took a bag. There is no ostentation in this ministry.

**18 tn** Traditionally, “a purse.”

**19 tn** Or possibly “a beggar’s bag” (L&N 6.145; BDAG 811 s.v. πήρα).

**20 tn** Or “no one along the way.”

**21 tn** Here δέ (de) has not been translated.

**22 tn** Grk “into whatever house you enter.” This acts as a distributive, meaning every house they enter; this is expressed more naturally in English as “whenever you enter a house.”

**23 sn** The statement ‘*May peace be on this house!*’ is really a benediction, asking for God’s blessing. The requested *shalom* (peace) is understood as coming from God.

**24 tn** Grk “a son of peace,” a Hebrew idiom for a person of a certain class or kind, as specified by the following genitive construction (in this case, “of peace”). Such constructions are discussed further in L&N 9.4. Here the expression refers to someone who responds positively to the disciples’ message, like “wisdom’s child” in Luke 7:30.

**25 sn** The response to these messengers determines how God’s blessing is bestowed – if they are not welcomed with peace, their blessing *will return* to them. Jesus shows just how important their mission is by this remark.

**26 tn** Here δέ (de) has not been translated.

**27 tn** Grk “eating and drinking the things from them” (an idiom for what the people in the house provide the guests).

**28 sn** On the phrase *the worker deserves his pay* see 1 Tim 5:18 and 1 Cor 9:14.

**29 tn** Grk “And whatever town you enter,” but this is more often expressed in English as “whenever you enter a town.” Here καὶ (kai) has not been translated because of differences between Greek and English style.

**30 tn** Or “city.” Jesus now speaks of the town as a whole, as he will in vv. 10-12.

**31 tn** Grk “and they”; the referent (the people who live in the town) has been specified in the translation for clarity.

**32 tn** Here καὶ (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**33 tn** Ministry (*heal the sick*) is to take place where it is well received (note *welcome* in the preceding verse).

**34 tn** Grk “in it”; the referent (that town) has been specified in the translation for clarity.

**35 tn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**36 tn** Or “come near to you,” suggesting the approach (but not arrival) of the kingdom. But the combination of the perfect tense of ἐγγίζω (engizō) with the preposition ἐπί (epi) most likely suggests that the sense is “has come upon” (see BDAG 270 s.v. ἐγγίζω 2; W. R. Hutton, “The Kingdom of God Has Come,” *ExptTim* 64 [Dec 1952]: 89-91; and D. L. Bock, *Luke* [BECNT], 2:1000; cf. also NAB “is at hand for you”). These passages argue that a key element of the kingdom is

**10:10** But whenever<sup>4</sup> you enter a town<sup>2</sup> and the people<sup>3</sup> do not welcome<sup>4</sup> you, go into its streets<sup>5</sup> and say, **10:11** ‘Even the dust of your town<sup>6</sup> that clings to our feet we wipe off<sup>7</sup> against you.<sup>8</sup> Nevertheless know this: The kingdom of God has come.’<sup>9</sup> **10:12** I tell you, it will be more bearable for that day for Sodom<sup>10</sup> than for that town!<sup>11</sup>

**10:13** “Woe to you, Chorazin!<sup>12</sup> Woe to you, Bethsaida! For if<sup>13</sup> the miracles<sup>14</sup> done in you had been done in Tyre<sup>15</sup> and Sidon,<sup>16</sup> they would have repented long ago, sitting in sackcloth and ashes. **10:14** But it will be more bearable for Tyre and Sidon in the judgment than for you! **10:15** And you, Capernaum,<sup>17</sup> will you be ex-

alted to heaven?<sup>18</sup> No, you will be thrown down to Hades!<sup>19</sup>

**10:16** “The one who listens<sup>20</sup> to you listens to me,<sup>21</sup> and the one who rejects you rejects me, and the one who rejects me rejects<sup>22</sup> the one who sent me.”<sup>23</sup>

**10:17** Then<sup>24</sup> the seventy-two<sup>25</sup> returned with joy, saying, “Lord, even the demons submit to<sup>26</sup> us in your name!”<sup>27</sup> **10:18** So<sup>28</sup> he said to them, “I saw<sup>29</sup> Satan fall<sup>30</sup> like lightning<sup>31</sup> from heaven. **10:19** Look, I have given you authority to tread<sup>32</sup> on snakes and scorpions<sup>33</sup> and on the full force of the enemy,<sup>34</sup> and nothing will<sup>35</sup> hurt you. **10:20** Nevertheless, do not rejoice that<sup>36</sup> the

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its ability to overcome the power of Satan and those elements in the creation that oppose humanity. Confirmation of this understanding comes in v. 18 and in Luke 11:14-23, especially the parable of vv. 21-23.

**1 tn** Grk “whatever town you enter,” but this is more often expressed in English as “whenever you enter a town.”

**2 tn** Or “city.”

**3 tn** Grk “and they”; the referent (the people who live in the town) has been specified in the translation for clarity.

**4 sn** More discussion takes place concerning rejection (*the people do not welcome you*), as these verses lead into the condemnation of certain towns for their rejection of God’s kingdom.

**5 tn** The term πλατεῖα (*plateia*) refers to the “broad street,” so this refers to the main roads of the town.

**6 tn** Or “city.”

**7 tn** See Luke 9:5, where the verb is different but the meaning is the same. This was a sign of rejection.

**8 tn** Here ὥμιν (*humin*) has been translated as a dative of disadvantage.

**9 tn** Or “has come near.” As in v. 9 (see above), the combination of ἔγγιζω (*engizō*) with the preposition ἐπί (*epi*) is decisive in showing that the sense is “has come” (see BDAG 270 s.v. ἔγγιζω 2, and W. R. Hutton, “The Kingdom of God Has Come,” *ExpTim* 64 [Dec 1952]: 89-91).

**10 sn** The allusion to *Sodom*, the most wicked of OT cities from Gen 19:1-29, shows that to reject the current message is even more serious than the worst sins of the old era and will result in more severe punishment. The noun *Sodom* is in emphatic position in the Greek text.

**11 tn** Or “city.”

**12 sn** Chorazin was a town of Galilee that was probably fairly small in contrast to *Bethsaida* and is otherwise unattested. Bethsaida was declared a *polis* by the tetrarch Herod Philip, sometime after A.D. 30.

**13 tn** This introduces a second class (contrary to fact) condition in the Greek text.

**14 tn** Or “powerful deeds.”

**15 map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

**16 sn** Tyre and Sidon are two other notorious OT cities (Isa 23; Jer 25:22; 47:4). The remark is a severe rebuke, in effect: “Even the sinners of the old era would have responded to the proclamation of the kingdom, unlike you!”

**map** For location see Map1-A1; JP3-F3; JP4-F3.

**17 sn** Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.

**map** For location see Map1-D2; Map2-C3; Map3-B2.

**18 tn** The interrogative particle introducing this question expects a negative reply.

**19 sn** In the OT, Hades was known as Sheol. It is the place where the unrighteous will reside (Matt 11:23; Luke 16:23; Rev 20:13-14).

**20 tn** Grk “hears you,” but as the context of vv. 8-9 makes clear, it is response that is the point. In contemporary English, “listen to” is one way to express this function (L&N 31.56).

**21 sn** Jesus linked himself to the disciples’ message: Responding to the disciples (*listens to you*) counts as responding to him.

**22 tn** The double mention of rejection in this clause – ἀθετῶν ἀθετῆ (athetōn athetei) in the Greek text – keeps up the emphasis of the section.

**23 sn** The one who sent me refers to God.

**24 tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**25 tc** See the **tc** note on the number “seventy-two” in Luke 10:1.

**26 tn** Or “the demons obey”; see L&N 36.18.

**27 tn** The prepositional phrase “in your name” indicates the sphere of authority for the messengers’ work of exorcism.

**28 tn** Here δέ (*de*) has been translated as “so” to indicate that Jesus’ reply in vv. 18-20 follows from the positive report of the messengers in v. 17.

**29 tn** This is an imperfect tense verb.

**30 tn** In Greek, this is a participle and comes at the end of the verse, making it somewhat emphatic.

**31 tn** This is probably best taken as allusion to Isa 14:12; the phrase in common is ἐκ τοῦ οὐρανοῦ (*ek tou ouranou*). These exorcisms in Jesus’ name are a picture of Satan’s greater defeat at Jesus’ hands (D. L. Bock, *Luke* [BECNT], 2:1006-7).

**32 tn** Or perhaps, “trample on” (which emphasizes the impact of the feet on the snakes). See L&N 15.226.

**33 sn** Snakes and scorpions are examples of the hostility in the creation that is defeated by Jesus. The use of battle imagery shows who the kingdom fights against. See Acts 28:3-6.

**34 tn** Or “I have given you authority to tread on snakes and scorpions, and [authority] over the full force of the enemy.” The second prepositional phrase can be taken either as modifying the infinitive πατεῖν (*patein*, “to tread”) or the noun ἐξουσίαν (*exousian*, “power”). The former is to be preferred and has been represented in the translation.

**35 tn** The *enemy* is a reference to Satan (mentioned in v. 18).

**36 tn** This is an emphatic double negative in the Greek text.

**36 tn** Grk “do not rejoice in this, that.” This is awkward in contemporary English and has been simplified to “do not rejoice that.”

spirits submit to you, but rejoice<sup>1</sup> that your names stand written<sup>2</sup> in heaven.”

**10:21** On that same occasion<sup>3</sup> Jesus<sup>4</sup> rejoiced<sup>5</sup> in the Holy Spirit and said, “I praise<sup>6</sup> you, Father, Lord<sup>7</sup> of heaven and earth, because<sup>8</sup> you have hidden these things from the wise<sup>9</sup> and intelligent, and revealed them to little children. Yes, Father, for this was your gracious will.<sup>10</sup> **10:22** All things have been given to me by my Father.<sup>11</sup> No one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son decides<sup>12</sup> to reveal him.”

**10:23** Then<sup>13</sup> Jesus<sup>14</sup> turned<sup>15</sup> to his<sup>16</sup> disciples and said privately, “Blessed<sup>17</sup> are the eyes that see what you see! **10:24** For I tell you that many prophets and kings longed to see<sup>18</sup> what you see but did not see it, and to hear what you hear but did not hear it.”

**1 tn** The verb here is a present imperative, so the call is to an attitude of rejoicing.

**2 tn** The verb here, a perfect tense, stresses a present reality of that which was a completed action, that is, their names were etched in the heavenly stone, as it were.

**3 tn** Grk “In that same hour” (L&N 67.1).

**4 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**5 sn** Jesus rejoiced. The account of the mission in 10:1-24 ends with several remarks about joy.

**6 tn** Or “thank.”

**7 sn** The title Lord is an important name for God, showing his sovereignty, but it is interesting that it comes next to a reference to the Father, a term indicative of God’s care. The two concepts are often related in the NT; see Eph 1:3-6.

**8 tn** Or “that.”

**9 sn** See 1 Cor 1:26-31.

**10 tn** Grk “for (to do) thus was well pleasing before you,” BDAG 325 s.v. ἔμπροσθεν 1.δ; speaking of something taking place “before” God is a reverential way of avoiding direct connection of the action to him.

**11 sn** This verse has been noted for its conceptual similarity to teaching in John’s Gospel (10:15; 17:2). The authority of the Son and the Father are totally intertwined.

**12 tn** Or “wishes”; or “intends”; or “plans” (cf. BDAG 182 s.v. βούλομαι 2.b). Here it is the Son who has sovereignty.

**13 tn** Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

**14 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**15 tn** Grk “turning to the disciples, he said.” The participle στραφεῖς (strapheis) has been translated as a finite verb due to requirements of contemporary English style.

**16 tn** Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).

**17 sn** This beatitude highlights the great honor bestowed on the disciples to share in this salvation, as v. 20 also noted. See also Luke 2:30.

**18 sn** This is what past prophets and kings had wanted very much to see, yet the fulfillment had come to the disciples. This remark is like 1 Pet 1:10-12 or Heb 1:1-2.

### The Parable of the Good Samaritan

**10:25** Now<sup>19</sup> an expert in religious law<sup>20</sup> stood up to test Jesus,<sup>21</sup> saying, “Teacher, what must I do to inherit eternal life?”<sup>22</sup> **10:26** He said to him, “What is written in the law? How do you understand it?”<sup>23</sup> **10:27** The expert<sup>24</sup> answered, “Love<sup>25</sup> the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,<sup>26</sup> and love your neighbor as yourself.”<sup>27</sup> **10:28** Jesus said to him, “You have answered correctly;<sup>28</sup> do this, and you will live.”

**10:29** But the expert,<sup>29</sup> wanting to justify<sup>30</sup> himself, said to Jesus, “And who is my neighbor?” **10:30** Jesus replied,<sup>32</sup> “A man was going down<sup>33</sup> from Jerusalem<sup>34</sup> to Jericho,<sup>35</sup> and fell into the hands of robbers, who stripped him,

**19 tn** Grk “And behold.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic. The Greek word ἴδου (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**20 tn** Traditionally, “a lawyer.” This was an expert in the interpretation of the Mosaic law (see also Luke 7:30, where the same term occurs).

**21 tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

**22 sn** The combination of *inherit* with *eternal life* asks, in effect, “What must I do to be saved?”

**23 tn** Grk “How do you read?” The pronoun “it” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

**24 tn** Grk “And he”; the referent (the expert in religious law, shortened here to “the expert”) has been specified in the translation for clarity. Here δέ (de) has not been translated.

**25 tn** Grk “You will love.” The future indicative is used here with imperative force (see ExSyn 452 and 569).

**26 sn** A quotation from Deut 6:5. The fourfold reference to different parts of the person says, in effect, that one should love God with all one’s being.

**27 tn** This portion of the reply is a quotation from Lev 19:18. The verb is repeated in the translation for stylistic reasons.

**28 tn** Grk “And he”; the referent (Jesus) has been specified in the translation for clarity. Here δέ (de) has not been translated.

**29 sn** Jesus commends the reply (*you have answered correctly*). What is assumed here, given the previous context, is that he will respond to Jesus’ message, as to love God is to respond to his Son; see v. 22.

**30 tn** Grk “And he”; the referent (the expert in religious law, shortened here to “the expert”) has been specified in the translation for clarity.

**31 tn** Or “vindicate.”

**sn** The expert in religious law picked up on the remark about the neighbor and sought to limit his responsibility for loving. Some believed this obligation would only be required toward the righteous (Sir 12:1-4). The lawyer was trying to see if that was right and thus confidently establish his righteousness (*wanting to justify himself*).

**32 tn** Grk “answering, said.” This is redundant in contemporary English and has been simplified to “replied.”

**33 sn** The journey from Jerusalem to Jericho was 17 mi (27 km), descending some 1800 ft (540 m) in altitude. It was known for its danger because the road ran through areas of desert and caves where the robbers hid.

**34 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**35 map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

beat<sup>4</sup> him up, and went off, leaving him half dead.<sup>2</sup> **10:31** Now by chance<sup>3</sup> a priest was going down that road, but<sup>4</sup> when he saw the injured man<sup>5</sup> he passed by<sup>6</sup> on the other side.<sup>7</sup> **10:32** So too a Levite, when he came up to<sup>8</sup> the place and saw him,<sup>9</sup> passed by on the other side. **10:33** But<sup>10</sup> a Samaritan<sup>11</sup> who was traveling<sup>12</sup> came to where the injured man<sup>13</sup> was, and when he saw him, he felt compassion for him.<sup>14</sup> **10:34** He<sup>15</sup> went up to him<sup>16</sup> and bandaged his wounds, pouring oil<sup>17</sup> and wine on them. Then<sup>18</sup> he put him on<sup>19</sup> his own animal,<sup>20</sup> brought him to an

**1 tn** Grk “and beat,” but καὶ (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

**2 sn** That is, in a state between life and death; severely wounded.

**3 sn** The phrase *by chance* adds an initial note of hope and fortune to the expectation in the story.

**4 tn** Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context between the priest’s expected action (helping the victim) and what he really did.

**5 tn** Grk “him”; the referent (the injured man) has been specified in the translation for clarity.

**6 sn** It is not said why the priest *passed by* and refused to help. It is not relevant to the point of the parable that no help was given in the emergency situation.

**7 tn** The text suggests that the priest went out of his way (on the other side) not to get too close to the scene.

**8 tn** Here κατά (*kata*) has been translated “up to”; it could also be translated “upon.”

**9 tn** The clause containing the aorist active participle ἐλθόν (*elthōn*) suggests that the Levite came up to the place, took a look, and then moved on.

**10 tn** Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context between the previous characters (considered by society to be examples of piety and religious duty) and a hated Samaritan.

**11 tn** This is at the beginning of the clause, in emphatic position in the Greek text.

**12 tn** The participle ὁδεύων (*hodeuōn*) has been translated as an adjectival participle (cf. NAB, NASB, TEV); it could also be taken temporally (“while he was traveling,” cf. NRSV, NIV).

**13 tn** Grk “he”; the referent (the injured man) has been specified in the translation for clarity.

**14 tn** “Him” is not in the Greek text but is implied. The verb means “to feel compassion for,” and the object of the compassion is understood.

**sn** Here is what made the Samaritan different: *He felt compassion for him*. In the story, compassion becomes the concrete expression of love. The next verse details explicitly six acts of compassion.

**15 tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style. Instead, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**16 tn** The words “to him” are not in the Greek text but are implied. The participle προσελθόν (*proselthōn*) has been translated as a finite verb due to requirements of contemporary English style.

**17 sn** The ancient practice of *pouring oil* was designed to comfort and clean the wounds (Isa 1:6).

**18 tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative. Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation.

**19 tn** It is not clear whether the causative nuance of the verb included actual assistance or not (“helped him on” versus “had him get on”; see L&N 15.98), but in light of the severity of the man’s condition as described in the preceding verses, some degree of assistance was almost certainly needed.

**20 sn** His own animal refers to a riding animal, presumably a donkey, but not specified.

inn, and took care of him. **10:35** The<sup>21</sup> next day he took out two silver coins<sup>22</sup> and gave them to the innkeeper, saying, ‘Take care of him, and whatever else you spend, I will repay you when I come back this way.’<sup>23</sup> **10:36** Which of these three do you think became a neighbor<sup>24</sup> to the man who fell into the hands of the robbers?” **10:37** The expert in religious law<sup>25</sup> said, “The one who showed mercy<sup>26</sup> to him.” So<sup>27</sup> Jesus said to him, “Go and do<sup>28</sup> the same.”

### Jesus and Martha

**10:38** Now as they went on their way, Jesus<sup>29</sup> entered a certain village where a woman named Martha welcomed him as a guest.<sup>30</sup> **10:39** She<sup>31</sup> had a sister named Mary, who sat<sup>32</sup> at the Lord’s feet<sup>33</sup> and listened to what he said. **10:40** But Martha was distracted<sup>34</sup> with all the preparations

**21 tn** Grk “And the.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**22 tn** Grk “two denarii.”

**23 tn** Grk “when I come back”; the words “this way” are part of an English idiom used to translate the phrase.

**24 sn** Jesus reversed the question the expert in religious law asked in v. 29 to one of becoming a *neighbor* by loving. “Do not think about who they are, but who you are,” was his reply.

**25 tn** Grk “And he”; the referent (the expert in religious law) has been specified in the translation for clarity. Here δέ (*de*) has not been translated.

**26 sn** The neighbor did not do what was required (that is why his response is called *mercy*) but had compassion and out of kindness went the extra step that shows love. See Mic 6:8. Note how the expert in religious law could not bring himself to admit that the example was a Samaritan, someone who would have been seen as a racial half-breed and one not worthy of respect. So Jesus makes a second point that neighbors may appear in surprising places.

**27 tn** Here δέ (*de*) has been translated as “so” to indicate the concluding summary.

**28 tn** This recalls the verb of the earlier reply in v. 28.

**29 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**30 tc** Most mss have “into the house” (P<sup>3vid</sup> N C L E 33 579 pc) or “into her house” (N<sup>1</sup> A C<sup>2</sup> D W Θ 070 f<sup>1,13</sup> M lat) at the end of the sentence. But the English translation masks the multitude of variants: Different forms of “house” (οἰκίαν [*oikian*], οἶκον [*oikon*]) and “her” occur (see TCGNT 129). These variations argue against authenticity; they no doubt arose because of the abrupt ending of the sentence (the Greek is more literally translated simply as “Martha received him”), prompting copyists to add the location. The shorter reading is found in P<sup>45-75</sup> B sa.

**tn** For the meaning “to welcome, to have as a guest” see L&N 34.53.

**31 tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**32 tn** This reflexive makes it clear that Mary took the initiative in sitting by Jesus.

**33 sn** The description of Mary sitting at the Lord’s feet and listening to him makes her sound like a disciple (compare Luke 8:35).

**34 sn** The term *distracted* means “to be pulled away” by something (L&N 25.238). It is a narrative comment that makes clear who is right in the account.

she had to make,<sup>1</sup> so<sup>2</sup> she came up to him and said, “Lord, don’t you care<sup>3</sup> that my sister has left me to do all the work<sup>4</sup> alone? Tell<sup>5</sup> her to help me.” **10:41** But the Lord<sup>6</sup> answered her,<sup>7</sup> “Martha, Martha,<sup>8</sup> you are worried and troubled<sup>9</sup> about many things, **10:42** but one thing<sup>10</sup> is needed. Mary has chosen the best<sup>11</sup> part; it will not be taken away from her.”

### Instructions on Prayer

**11:1** Now<sup>12</sup> Jesus<sup>13</sup> was praying in a certain place. When<sup>14</sup> he stopped, one of his disciples said to him, “Lord, teach us to pray, just as John<sup>15</sup> taught<sup>16</sup> his disciples.” **11:2** So he said to them, “When you pray,<sup>17</sup> say:

Father,<sup>18</sup> may your name be honored;<sup>19</sup>

<sup>1</sup> tn Grk “with much serving.”

<sup>2</sup> tn Here δέ (de) has been translated as “so” to indicate that the following was a result of Martha’s distraction.

<sup>3</sup> tn The negative οὐ (ou) used with the verb expects a positive reply. Martha expected Jesus to respond and rebuke Mary.

<sup>4</sup> tn Grk “has left me to serve alone.”

<sup>5</sup> tn The conjunction οὖν (oun, “then, therefore”) has not been translated here.

<sup>6</sup> tc Most mss (A B\* C D W Θ Ψ f<sup>1-13</sup> M it) read “Jesus” instead of “the Lord” here, but κύριος (*kurios*, “Lord”) has the support of some weighty papyri, uncials, and other witnesses (P<sup>3</sup>[45]<sup>1,75</sup> N<sup>2</sup> B<sup>2</sup> L 579 892 pc lat sa).

<sup>7</sup> tn Grk “answering, said to her.” This is redundant in contemporary English and has been simplified to “answered her.”

<sup>8</sup> sn The double vocative *Martha, Martha* communicates emotion.

<sup>9</sup> tn Or “upset.” Here the meanings of μερμάνω (*mermáno*) and θυρυβάζομαι (*iθorubazomai*) reinforce each other (L&N 25.234).

<sup>10</sup> tc Or, with some mss (P<sup>3</sup> [N] B C<sup>2</sup> L 070<sup>vid</sup> f<sup>1</sup> 33 [579] pc), “few things are needed – or only one” (as well as other variants). The textual problem here is a difficult one to decide. The shorter reading is normally preferred, but it is not altogether clear how the variants would arise from it. However, the reading followed in the translation has good support (with some internal variations) from a number of witnesses (P<sup>45,75</sup> A C\* W Θ Ψ f<sup>1-3</sup> M lat sa).

<sup>11</sup> tn Or “better”; Grk “good.” This is an instance of the positive adjective used in place of the superlative adjective. According to ExSyn 298, this could also be treated as a positive for comparative (“better”).

<sup>12</sup> tn Grk “And it happened that while.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>13</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>14</sup> tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>15</sup> sn John refers to John the Baptist.

<sup>16</sup> sn It was not unusual for Jewish groups to have their own prayer as a way of expressing corporate identity. Judaism had the *Eighteen Benedictions* and apparently John the Baptist had a prayer for his disciples as well.

<sup>17</sup> sn When you pray. What follows, although traditionally known as the Lord’s prayer, is really the disciples’ prayer. It represents how they are to approach God, by acknowledging his uniqueness and their need for his provision and protection.

<sup>18</sup> tc Most mss, including later majority (A C D W Θ Ψ 070 f<sup>1-3</sup> 33<sup>vid</sup> M it), add ημῶν ὁ εν τοῖς οὐρανοῖς (*hemōn ho en tois ouranois*, “our [Father] in heaven”) here. This makes the

may your kingdom come.<sup>20</sup>

**11:3** Give us each day our daily bread,<sup>21</sup>  
**11:4** and forgive us our sins,  
 for we also forgive everyone who sins<sup>22</sup>  
 against us.

And do not lead us into temptation.”<sup>23</sup>

**11:5** Then<sup>24</sup> he said to them, “Suppose one of you<sup>25</sup> has a friend, and you go to him<sup>26</sup> at midnight and say to him, ‘Friend, lend me three loaves of bread,<sup>27</sup> **11:6** because a friend of mine has stopped here while on a journey,<sup>28</sup> and I have nothing to set before<sup>29</sup> him.’ **11:7** Then<sup>30</sup> he will reply<sup>31</sup> from inside, ‘Do not bother me. The door is already shut, and my children and I are

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prayer begin like the version in Matt 6:9. The shorter version is read by P<sup>75</sup> N B (L: + ημῶν) 1 700 pc as well as some versions and fathers. Given this more weighty external evidence, combined with the scribal tendency to harmonize Gospel parallels, the shorter reading is preferred.

sn God is addressed in terms of intimacy (*Father*). The original Semitic term here was probably *Abba*. The term is a little unusual in a personal prayer, especially as it lacks qualification. It is not the exact equivalent of “Daddy” (as is sometimes popularly suggested), but it does suggest a close, familial relationship.

<sup>19</sup> tn Grk “hallowed be your name.”

**20** tc Most mss (N A C D W Θ Ψ 070 f<sup>1-3</sup> 33<sup>vid</sup> M it) read at the end of the verse “may your will be done on earth as [it is] in heaven,” making this version parallel to Matt 6:10. The shorter reading is found, however, in weighty mss (P<sup>75</sup> B L pc), and cannot be easily explained as arising from the longer reading.

<sup>21</sup> sn Your kingdom come represents the hope for the full manifestation of God’s promised rule.

**21** tn Or “Give us bread each day for the coming day,” or “Give us each day the bread we need for today.” The term ἐπιτούσιος (*epiousios*) does not occur outside of early Christian literature (other occurrences are in Matt 6:11 and Didache 8:2), so its meaning is difficult to determine. Various suggestions include “daily,” “the coming day,” and “for existence.” See BDAG 376 s.v.; L&N 67:183, 206.

**22** tn Grk “who is indebted to us” (an idiom). The picture of sin as debt is not unusual. As for forgiveness offered and given, see 1 Pet 3:7.

**23** tc Most mss (N<sup>1</sup> A C D W Θ Ψ 070 f<sup>1-3</sup> 33 M it) sy<sup>c,p,h</sup> add “but deliver us from the evil one,” an assimilation to Matt 6:13. The shorter reading has better attestation (P<sup>75</sup> N<sup>\*,2</sup> B L 1 700 pc vg sa Or). Internally, since the mss that have the longer reading here display the same tendency throughout the Lord’s Prayer to assimilate the Lukan version to the Matthean version, the shorter reading should be regarded as authentic in Luke.

<sup>24</sup> tn Or “into a time of testing.”

<sup>25</sup> sn The request *Do not lead us into temptation* is not to suggest that God causes temptation, but is a rhetorical way to ask for his protection from sin.

**24** tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**25** tn Grk “Who among you will have a friend and go to him.”

<sup>26</sup> tn Grk “he will go to him.”

<sup>27</sup> tn The words “of bread” are not in the Greek text, but are implied by ἄρτους (*artous*, “loaves”).

<sup>28</sup> tn Grk “has come to me from the road.”

<sup>29</sup> sn The background to the statement *I have nothing to set before him* is that in ancient Middle Eastern culture it was a matter of cultural honor to be a good host to visitors.

<sup>30</sup> tn Κἀκεῖνος (*kakeinos*) has been translated “Then he.”

<sup>31</sup> tn Grk “answering, he will say.” This is redundant in contemporary English and has been simplified to “he will reply.”

in bed.<sup>1</sup> I cannot get up and give you anything.<sup>2</sup> **11:8** I tell you, even though the man inside<sup>3</sup> will not get up and give him anything because he is his friend, yet because of the first man's<sup>4</sup> sheer persistence<sup>5</sup> he will get up and give him whatever he needs.

**11:9** "So<sup>6</sup> I tell you: Ask,<sup>7</sup> and it will be given to you; seek, and you will find; knock, and the door<sup>8</sup> will be opened for you. **11:10** For everyone who asks<sup>9</sup> receives, and the one who seeks finds, and to the one who knocks, the door<sup>10</sup> will be opened. **11:11** What father among you, if your<sup>11</sup> son asks for<sup>12</sup> a fish, will give him a snake<sup>13</sup> instead of a fish? **11:12** Or if he asks for an egg, will give him a scorpion?<sup>14</sup> **11:13** If you then, although you are<sup>15</sup> evil, know how to give good gifts to your children, how much more will

**1 tn** Grk "my children are with me in the bed." In Jewish homes in the time of Jesus, the beds were often all together in one room; thus the householder may be speaking of individual beds (using a collective singular) rather than a common bed.

**2 tn** The syntax of vv. 6-7 is complex. In the Greek text Jesus' words in v. 6 begin as a question. Some see Jesus' question ending at v. 6, but the reply starting in v. 8 favors extending the question through the entire illustration. The translation breaks up the long sentence at the beginning of v. 7 and translates Jesus' words as a statement for reasons of English style.

**3 tn** Grk "he"; the referent (the man in bed in the house) has been specified in the translation for clarity.

**4 tn** Grk "his"; the referent (the first man mentioned) has been specified in the translation for clarity.

**5 tn** The term ἀναιδεία (anaideia) is hard to translate. It refers to a combination of ideas, a boldness that persists over time, or "audacity," which comes close. It most likely describes the one making the request, since the unit's teaching is an exhortation about persistence in prayer. Some translate the term "shamelessness" which is the term's normal meaning, and apply it to the neighbor as an illustration of God responding for the sake of his honor. But the original question was posed in terms of the first man who makes the request, not of the neighbor, so the teaching underscores the action of the one making the request.

**6 tn** Here καὶ (kai, from καγύ [kagō]) has been translated as "so" to indicate the conclusion drawn from the preceding parable.

**7 tn** The three present imperatives in this verse (Ask... seek...knock) are probably intended to call for a repeated or continual approach before God.

**8 tn** Grk "it"; the referent (a door) is implied by the context and has been specified in the translation for clarity.

**9 tn** The actions of asking, seeking, and knocking are repeated here from v. 9 with the encouragement that God does respond.

**10 tn** Grk "it"; the referent (a door) is implied by the context and has been specified in the translation for clarity.

**11 tn** Grk "the"; in context the article is used as a possessive pronoun (ExSyn 215).

**12 tc** Most mss (N A C D L W Θ Ψ f<sup>1,13</sup> 33 Μ lat sy<sup>c,p,h</sup> bo) have "bread, does not give him a stone instead, or" before "a fish"; the longer reading, however, looks like a harmonization to Matt 7:9. The shorter reading is thus preferred, attested by P<sup>45,75</sup> B 1241 pc sy<sup>s</sup> sa.

**13 sn** The snake probably refers to a water snake.

**14 tn** The two questions of vv. 11-12 expect the answer, "No father would do this!"

**15 tn** The participle ὑπάρχοντες (hyparchontes) has been translated as a concessive participle.

the heavenly Father give the Holy Spirit<sup>16</sup> to those who ask him!"

### Jesus and Beelzebul

**11:14** Now<sup>17</sup> he was casting out a demon that was mute.<sup>18</sup> When<sup>19</sup> the demon had gone out, the man who had been mute began to speak,<sup>20</sup> and the crowds were amazed. **11:15** But some of them said, "By the power of Beelzebul,<sup>21</sup> the ruler<sup>22</sup> of demons, he casts out demons."

**11:16** Others, to test<sup>23</sup> him,<sup>24</sup> began asking for<sup>25</sup> a sign<sup>26</sup> from heaven. **11:17** But Jesus,<sup>27</sup> realizing their thoughts, said to them,<sup>28</sup> "Every kingdom divided against itself is destroyed,<sup>29</sup> and a

**16 sn** The provision of the *Holy Spirit* is probably a reference to the wisdom and guidance supplied in response to repeated requests. Some apply it to the general provision of the Spirit, but this would seem to look only at one request in a context that speaks of repeated asking. The teaching as a whole stresses not that God gives everything his children want, but that God gives the good that they need. The parallel account in Matthew (7:11) refers to *good things* where Luke mentions the *Holy Spirit*.

**17 tn** Here καὶ (kai) has been translated as "now" to indicate the transition to a new topic.

**18 tn** The phrase "a demon that was mute" should probably be understood to mean that the demon caused muteness or speechlessness in its victim, although it is sometimes taken to refer to the demon's own inability to speak (cf. TEV, "a demon that could not talk").

**19 tn** Grk "And it happened that when." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here δὲ (de) has not been translated either.

**20 tn** This miracle is different from others in Luke. The miracle is told entirely in one verse and with minimum detail, while the response covers several verses. The emphasis is on explaining what Jesus' work means.

**21 tn** Grk "By Beelzebul."

**22 tn** Beelzebul is another name for Satan. So some people recognized Jesus' work as supernatural, but called it diabolical.

**23 tn** Or "prince."

**24 tn** The pronoun "him" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

**25 tn** Grk "seeking from him." The imperfect εἰζήτουν (ezētoun) is taken ingressively. It is also possible to regard it as iterative ("kept on asking").

**26 tn** What exactly this *sign* would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

**27 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**28 tn** Jesus here demonstrated the absurdity of the thinking of those who maintained that he was in league with Satan and that he actually derived his power from the devil. He first teaches (vv. 17-20) that if he casts out demons by the ruler of the demons, then in reality Satan is fighting against himself, with the result that his kingdom has come to an end. He then teaches (v. 21-22) about defeating the strong man to prove that he does not need to align himself with the devil because he is more powerful. Jesus defeated Satan at his temptation (4:1-13) and by his exorcisms he clearly demonstrated himself to be stronger than the devil. The passage reveals the desperate condition of the religious leaders, who in their hatred for Jesus end up attributing the work of the Holy Spirit to Satan.

**29 tn** Or "is left in ruins."

divided household falls.<sup>1</sup> **11:18** So<sup>2</sup> if<sup>3</sup> Satan too is divided against himself, how will his kingdom stand? I ask you this because<sup>4</sup> you claim that I cast out demons by Beelzebul. **11:19** Now if I cast out demons by Beelzebul, by whom do your sons<sup>5</sup> cast them<sup>6</sup> out? Therefore they will be your judges. **11:20** But if I cast out demons by the finger<sup>7</sup> of God, then the kingdom of God<sup>8</sup> has already overtaken<sup>9</sup> you. **11:21** When a strong man,<sup>10</sup> fully armed, guards his own palace,<sup>11</sup> his possessions are safe.<sup>12</sup> **11:22** But<sup>13</sup> when a stronger man<sup>14</sup> attacks<sup>15</sup> and conquers him, he

<sup>1</sup> tn Grk “and house falls on house.” This phrase pictures one house collapsing on another, what is called today a “house of cards.”

<sup>2</sup> tn Here δέ (de) has been translated as “so” to indicate that the clause that follows is a logical conclusion based on the preceding examples.

<sup>3</sup> tn This first class condition, the first of three “if” clauses in the following verses, presents the example vividly as if it were so. In fact, all three conditions in these verses are first class. The examples are made totally parallel. The expected answer is that Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal.

<sup>4</sup> tn Grk “because.” “I ask you this” is supplied for the sake of English.

<sup>5</sup> sn Most read your sons as a reference to Jewish exorcists (cf. “your followers,” L&N 9.4; for various views see D. L. Bock, Luke [BECNT], 2:1077–78), but more likely this is a reference to the disciples of Jesus themselves, who are also Jewish and have been healing as well (R. J. Shirock, “Whose Exorcists are they? The Referents of οἱ υἱοὶ ὑμῶν at Matthew 12:27/Luke 11:19,” JSNT 46 [1992]: 41–51). If this is a reference to the disciples, then Jesus’ point is that it is not only him, but those associated with him whose power the hearers must assess. The following reference to judging also favors this reading.

<sup>6</sup> tn The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>7</sup> tn The finger of God is a figurative reference to God’s power (L&N 76.3). This phrase was used of God’s activity during the Exodus (Exod 8:19).

<sup>8</sup> sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20–21.

<sup>9</sup> tn The phrase ἔφθασεν ἐπ' ὑμᾶς (*ephthasen eph' humas*) is important. Does it mean merely “approach” (which would be reflected in a translation like “has come near to you”) or actually “come upon” (as in the translation given above, “has already overtaken you,” which has the added connotation of suddenness)? The issue here is like the one in 10:9 (see note there on the phrase “come on”). Is the arrival of the kingdom merely anticipated or already in process? Two factors favor arrival over anticipation here. First, the prepositional phrase “upon you” suggests arrival (Dan 4:24, 28 Theodotion). Second, the following illustration in vv. 21–23 looks at the healing as portraying Satan being overrun. So the presence of God’s authority has arrived. See also L&N 13.123 for the translation of φάτνω (*pethanō*) as “to happen to already, to come upon, to come upon already.”

<sup>10</sup> tn The referent of the expression “a strong man” is Satan.

<sup>11</sup> tn The word οὐλή (oule) describes any building large and elaborate enough to have an interior courtyard, thus “dwelling, palace, mansion” (L&N 7.6).

<sup>12</sup> tn Grk “his goods are in peace.”

<sup>13</sup> tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>14</sup> tn The referent of the expression “a stronger man” is Jesus.

<sup>15</sup> tn Grk “stronger man than he attacks.”

takes away the first man’s<sup>16</sup> armor on which the man relied<sup>17</sup> and divides up<sup>18</sup> his plunder.<sup>19</sup> **11:23** Whoever is not with me is against me,<sup>20</sup> and whoever does not gather with me scatters.<sup>21</sup>

#### Response to Jesus’ Work

**11:24** “When an unclean spirit<sup>22</sup> goes out of a person,<sup>23</sup> it passes through waterless places<sup>24</sup> looking for rest but<sup>25</sup> not finding any. Then<sup>26</sup> it says, ‘I will return to the home I left.’<sup>27</sup> **11:25** When it returns,<sup>28</sup> it finds the house<sup>29</sup> swept clean and put in order.<sup>30</sup> **11:26** Then it goes and brings seven other spirits more evil than itself, and they go in and live there, so<sup>31</sup> the last state of that person<sup>32</sup> is worse than the first.”<sup>33</sup>

<sup>16</sup> tn Grk “his”; the referent (the first man mentioned) has been specified in the translation for clarity.

<sup>17</sup> tn Grk “on which he relied.”

<sup>18</sup> tn Or “and distributes.”

<sup>19</sup> sn Some see the imagery here as similar to Eph 4:7–10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan. Jesus’ acts of healing mean that the war is being won and the kingdom is coming.

<sup>20</sup> sn Whoever is not with me is against me. The call here is to join the victor. Failure to do so means that one is being destructive. Responding to Jesus is the issue.

<sup>21</sup> sn For the image of scattering, see Pss. Sol. 17:18.

<sup>22</sup> sn This is a reference to an evil spirit. See Luke 4:33.

<sup>23</sup> tn Grk “man.” This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both males and females.

<sup>24</sup> sn The background for the reference to waterless places is not entirely clear, though some Jewish texts suggest spirits must have a place to dwell, but not with water (Luke 8:29–31; Tob 8:3). Some suggest that the image of the desert or deserted cities as the places demons dwell is where this idea started (Isa 13:21; 34:14).

<sup>25</sup> tn Here καὶ (kai) has been translated as “but” to indicate the contrast present in this context.

<sup>26</sup> tc ‡ Most mss., including a few early and important ones (P<sup>45</sup> N<sup>1</sup>\* A C D W Ψ f<sup>1-13</sup> M lat), lack τότε (*tote*, “then”). Other mss., including some early and important ones (P<sup>75</sup> N<sup>2</sup> B L Θ 3070 33 579 892 1241 pc co), have the adverb. Although the external evidence better supports the longer reading, the internal evidence is on the side of the shorter, for conjunctions and adverbs were frequently added by copyists to remove asyndeton and to add clarification. The shorter reading is thus preferred. The translation, however, adds “Then” because of English stylistic requirements. NA<sup>27</sup> has τότε in brackets indicating doubts as to its authenticity.

<sup>27</sup> tn Grk “I will return to my house from which I came.”

<sup>28</sup> tn Grk “comes.”

<sup>29</sup> tn The words “the house” are not in Greek but are implied.

<sup>30</sup> sn The image of the house swept clean and put in order refers to the life of the person from whom the demon departed. The key to the example appears to be that no one else has been invited in to dwell. If an exorcism occurs and there is no response to God, then the way is free for the demon to return. Some see the reference to exorcism as more symbolic; thus the story’s only point is about responding to Jesus. This is possible and certainly is an application of the passage.

<sup>31</sup> tn Here καὶ (kai) has been translated as “so” to indicate the concluding point of the story.

<sup>32</sup> tn Grk “man.” This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both males and females.

<sup>33</sup> sn The point of the story is that to fail to respond is to risk a worse fate than when one started.

**11:27** As<sup>1</sup> he said these things, a woman in the crowd spoke out<sup>2</sup> to him, “Blessed is the womb<sup>3</sup> that bore you and the breasts at which you nursed!”<sup>4</sup> **11:28** But he replied,<sup>5</sup> “Blessed rather are those who hear the word of God and obey<sup>6</sup> it!”

### The Sign of Jonah

**11:29** As<sup>7</sup> the crowds were increasing, Jesus<sup>8</sup> began to say, “This generation is a wicked generation; it looks for a sign,<sup>9</sup> but no sign will be given to it except the sign of Jonah.<sup>10</sup> **11:30** For just as Jonah became a sign to the people of Nineveh,<sup>11</sup> so the Son of Man will be a sign<sup>12</sup> to this generation.<sup>13</sup> **11:31** The queen of the South<sup>14</sup> will rise up at the judgment<sup>15</sup> with the people<sup>16</sup> of this generation and condemn them, because she came from the ends of the earth to hear the

**1 tn** Grk “And it happened that as.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here δέ (*de*) has not been translated.

**2 tn** Grk “lifted up her voice and said.” This idiom is somewhat redundant in contemporary English and has been simplified to “spoke out.”

**3 tn** For this term see L&N 8.69.

**4 sn** Both the reference to the womb and the breasts form a figure of speech called metonymy. In this case the parts are mentioned instead of the whole; the meaning is “Blessed is your mother!” The warnings seem to have sparked a little nervousness that brought forth this response. In the culture a mother was valued for the accomplishments of her son. So this amounts to a compliment to Jesus.

**5 tn** Grk “said.”

**6 sn** This is another reference to hearing and doing the word of God, which here describes Jesus’ teaching; see Luke 8:21.

**7 tn** Here δέ (*de*) has not been translated.

**8 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**9 sn** The mention of a sign alludes back to Luke 11:16. Given what Jesus had done, nothing would be good enough. This leads to the rebuke that follows.

**10 sn** As the following comparisons to Solomon and Jonah show, in the present context the sign of Jonah is not an allusion to Jonah being three days in the belly of the fish, but to Jesus’ teaching about wisdom and repentance.

**11 tn** Grk “to the Ninevites.” What the Ninevites experienced was Jonah’s message (Jonah 3:4, 10; 4:1).

**12 tn** The repetition of the words “a sign” are not in the Greek text, but are implied and are supplied here for clarity.

**13 tc** Only the Western ms D and a few Itala mss add here a long reference to Jonah being in the belly of the fish for three days and nights and the Son of Man being three days in the earth, apparently harmonizing the text to the parallel in Matt 12:40.

**14 sn** On the queen of the South see 1 Kgs 10:1-3 and 2 Chr 9:1-12, as well as Josephus, Ant. 8.6.5-6 (8.165-175). The South most likely refers to modern southwest Arabia, possibly the eastern part of modern Yemen, although there is an ancient tradition reflected in Josephus which identifies this geopolitical entity as Ethiopia.

**15 sn** For the imagery of judgment, see Luke 10:13-15 and 11:19. The warnings are coming consistently now.

**16 tn** Grk “men”; the word here (*ἀνήρ*, *anér*) usually indicates males or husbands, but occasionally is used in a generic sense of people in general, as is the case here (cf. BDAG 79 s.v. 1, 2). The same term, translated the same way, occurs in v. 32.

wisdom of Solomon – and now,<sup>17</sup> something greater<sup>18</sup> than Solomon is here! **11:32** The people<sup>19</sup> of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them<sup>20</sup> – and now,<sup>21</sup> something greater than Jonah is here!

### Internal Light

**11:33** “No one after lighting a lamp puts it in a hidden place<sup>22</sup> or under a basket,<sup>23</sup> but on a lampstand, so that those who come in can see the light.

**11:34** Your eye is the lamp of your body. When your eye is healthy,<sup>24</sup> your whole body is full of light, but when it is diseased,<sup>25</sup> your body is full of darkness. **11:35** Therefore see to it<sup>26</sup> that the light in you<sup>27</sup> is not darkness. **11:36** If<sup>28</sup> then<sup>29</sup> your whole body is full of light, with no part in the dark,<sup>30</sup> it will be as full of light as when the light of a lamp shines on you.”<sup>31</sup>

**17 tn** Grk “behold.”

**18 sn** The message of Jesus was something greater than what Solomon offered. On Jesus and wisdom, see Luke 7:35; 10:21-22; 1 Cor 1:24, 30.

**19 tn** See the note on the word “people” in v. 31.

**20 tn** Grk “at the preaching of Jonah.”

**sn** The phrase repented when Jonah preached to them confirms that in this context the sign of Jonah (v. 30) is his message.

**21 tn** Grk “behold.”

**22 tn** Or perhaps “in a cellar” (L&N 28.78). The point is that the light of Jesus’ teaching has been put in public view.

**23 tc** The phrase “or under a basket” is lacking in some important and early mss (P<sup>46-75</sup> L Γ Ξ 070 f<sup>1</sup> 700\* 1241 2542 pc sy<sup>a</sup> sa). It is hard to decide in this case, since the inclusion of “or under a basket” is widely attested by some early and decent witnesses, as well as the overwhelming majority of mss (K A B C D W Θ Ψ f<sup>13</sup> M latt). The parallel passage in Luke 8:16 does not include “under a basket.” If the phrase “under a basket” were added as a harmonization with Mark 4:21 and Matt 5:15, it is perhaps surprising that scribes did not add the phrase at Luke 8:16 as well. It seems somewhat more likely that a scribe copying Luke would be inclined to harmonize 11:33 with 8:16 by omitting the phrase here. Thus, the words “or under a basket” seem to have the marks of authenticity.

**24 tn** Or “a bowl”; this refers to any container for dry material of about eight liters (two gallons) capacity. It could be translated “basket, box, bowl” (L&N 6.151).

**25 tn** Or “sound” (so L&N 23.132 and most scholars). A few scholars take this word to mean something like “generous” here (L&N 57.107), partly due to the immediate context of this saying in Matt 6:22 which concerns money, in which case the “eye” is a metonymy for the entire person (“if you are generous”).

**26 tn** Or “when it is sick” (L&N 23.149).

**sn** There may be a slight wordplay here, as this term can also mean “evil,” so the figure uses a term that points to the real meaning of being careful as to what one pays attention to or looks at.

**26 tn** This is a present imperative, calling for a constant watch (L&N 24.32; ExSyn 721).

**27 sn** Here you is a singular pronoun, individualizing the application.

**28 tn** This is a first class condition in the Greek text, so the example ends on a hopeful, positive note.

**29 tn** Grk “Therefore”; the same conjunction as at the beginning of v. 35, but since it indicates a further inference or conclusion, it has been translated “then” here.

**30 tn** Grk “not having any part dark.”

**31 tn** Grk “it will be completely illumined as when a lamp illuminates you with its rays.”

*Rebuking the Pharisees and Experts in the Law*

**11:37** As he spoke,<sup>1</sup> a Pharisee<sup>2</sup> invited Jesus<sup>3</sup> to have a meal with him, so he went in and took his place at the table.<sup>4</sup> **11:38** The<sup>5</sup> Pharisee was astonished when he saw that Jesus<sup>6</sup> did not first wash his hands<sup>7</sup> before the meal. **11:39** But the Lord said to him, “Now you Pharisees clean<sup>8</sup> the outside of the cup and the plate, but inside you are full of greed and wickedness.” **11:40** You fools!<sup>10</sup> Didn’t the one who made the outside make the inside as well?<sup>11</sup> **11:41** But give from your heart to those in need,<sup>12</sup> and<sup>13</sup> then everything will be clean for you.<sup>14</sup>

<sup>1</sup> tn The use of the aorist infinitive here should probably be translated “as he spoke” rather than “while he was speaking” (see ExSyn 595). The Pharisee did not necessarily interrupt Jesus to issue the invitation.

<sup>2</sup> sn See the note on *Pharisees* in 5:17.

<sup>3</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>4</sup> tn Grk “and reclined at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

<sup>5</sup> tn Here δέ (de) has not been translated.

<sup>6</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>7</sup> tn The words “his hands” are not in the Greek text, but have been supplied for clarity.

<sup>8</sup> sn Washing before meals was a cultural practice that was described in the OT, but not prescribed there (Gen 18:4; Judg 19:21). It was apparently related to concern about contracting ceremonial uncleanness (Lev 11:31-38; t. *Demai* 2.11-12).

<sup>9</sup> tn Or “and evil.”

<sup>10</sup> sn You fools is a rebuke which in the OT refers to someone who is blind to God (Ps 14:1, 53:1; 92:6; Prov 6:12).

<sup>11</sup> tn The question includes a Greek particle, οὐ (ou), that expects a positive reply. God, the maker of both, is concerned for what is both inside and outside.

<sup>12</sup> tn Grk “Give the things inside as alms.” Three different approaches have been taken to the syntax and meaning of this phrase: (1) τὰ ἐνότρα (ta enonta, “the things inside”) is an accusative of respect (“give alms with respect to the things inside”); (2) τὰ ἐνότρα is an adverbial accusative (“give alms inwardly,” i.e., from the heart); (3) the word translated “alms” represents a mistranslation of the original Aramaic term “cleanse,” so the statement urges the hearers to “cleanse the things inside.” According to D. L. Bock (*Luke* [BECNT], 2:1115) the latter meaning is unlikely because the present verse is independent of Matt 23:26, not parallel to it, and makes good sense as it stands.

<sup>13</sup> sn In Jewish culture giving alms to the poor was a very important religious observance; it was meant to be an act of mercy, kindness, and love (D. L. Bock, *Luke* [BECNT], 2:1114). The implication from the text is that the Pharisees gave alms, but without any of the spiritual concern which should have motivated those generous actions. Here Jesus commands the Pharisees to give from within themselves to those in need instead of just giving of their possessions. In so doing they would show true inner purity acceptable to God. This is in keeping with the author’s social concerns elsewhere in the Gospel (cf., e.g., 1:52-53, 4:18-19, 6:20-21, 14:13).

<sup>14</sup> tn Grk “and behold.” The Greek word ἰδού (idou) at the beginning of this clause has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>15</sup> tn The expression *everything will be clean* for you refers to

**11:42** “But woe to you Pharisees!<sup>15</sup> You give a tenth<sup>16</sup> of your mint,<sup>17</sup> rue,<sup>18</sup> and every herb, yet you neglect justice<sup>19</sup> and love for God! But you should have done these things without neglecting the others.<sup>20</sup> **11:43** Woe to you Pharisees! You love the best seats<sup>21</sup> in the synagogues<sup>22</sup> and elaborate greetings<sup>23</sup> in the marketplaces! **11:44** Woe to you!<sup>24</sup> You are like unmarked graves, and people<sup>25</sup> walk over them without realizing it!”<sup>26</sup>

**11:45** One of the experts in religious law<sup>27</sup> answered him, “Teacher, when you say these things you insult<sup>28</sup> us too.” **11:46** But Jesus<sup>29</sup> replied,<sup>30</sup> “Woe to you experts in religious law

the agreement that should exist between the overt practice of one’s religious duties, such as almsgiving, and the inner condition of one’s heart, including true love for God and the poor; one is not only to wash the outside of the cup and plate, but the inside as well, since as Jesus said, God created the inside too. Religious duties are not to be performed hypocritically, i.e., for the applause and esteem of people, but rather they are to be done out of a deep love for God and a sensitivity to and concern for the needs of others. Then, everything will be clean, both hearts and lives.

<sup>15</sup> tn Grk “Woe to you...because you...” The causal particle ὅτι (hoti) has not been translated here for rhetorical effect (and so to the end of this chapter).

<sup>16</sup> tn Or “you tithe mint.”

<sup>17</sup> sn These small herbs were tithe with great care (Mishnah, m. *Demai* 2:1).

<sup>18</sup> tn Grk “and reeve.” Καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>19</sup> sn Rue was an evergreen herb used for seasoning.

<sup>20</sup> tn Justice was a major theme of OT ethics (Mic 6:8; Zech 7:8-10).

<sup>21</sup> tn Grk “those,” but this has been translated as “the others” to clarify which are meant.

<sup>22</sup> tn Or “seats of honor.” The term here is plural and is not a reference only to the lead “seat of Moses” in the synagogue, but includes the front seats near the ark.

<sup>23</sup> tn See the note on synagogues in 4:15.

<sup>24</sup> tn Grk “and the greetings.”

<sup>25</sup> sn The later Jewish summary of oral tradition, the Talmud, notes elaborate greetings for rabbis. The rebuke here is for pride.

<sup>26</sup> tc Most mss (A [D] W Θ Ψ f<sup>13</sup> M it) have “experts in the law and Pharisees, hypocrites” after “you,” but this looks like an assimilation to the parallel in Matt 23:25, 27, 29. The shorter reading has earlier attestation from a variety of reliable mss (P<sup>45</sup>-75 N B C L f<sup>33</sup> 1241 2542 lat sa).

<sup>27</sup> tn Grk “men.” This is a generic use of ἀνθρώπος (anthrōpos), referring to both males and females.

<sup>28</sup> sn In Judaism to come into contact with the dead or what is associated with them, even without knowing it, makes one unclean (Num 19:11-22; Lev 21:1-3; Mishnah, m. *Demai* 2:3). To Pharisees, who would have been so sensitive about contracting ceremonial uncleanness, it would have been quite a stinging rebuke to be told they caused it.

<sup>29</sup> tn That is, an expert in the interpretation of the Mosaic law. They worked closely with the Pharisees.

<sup>30</sup> tn For this term, see Matt 22:6; Luke 18:32; Acts 14:5; 1 Thess 2:2.

<sup>29</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>30</sup> tn Grk “said.”

as well!<sup>1</sup> You load people<sup>2</sup> down with burdens difficult to bear, yet you yourselves refuse to touch<sup>3</sup> the burdens with even one of your fingers! **11:47** Woe to you! You build<sup>4</sup> the tombs of the prophets whom your ancestors<sup>5</sup> killed. **11:48** So you testify that you approve of<sup>6</sup> the deeds of your ancestors,<sup>7</sup> because they killed the prophets<sup>8</sup> and you build their<sup>9</sup> tombs!<sup>10</sup> **11:49** For this reason also the wisdom<sup>11</sup> of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute,’ **11:50** so that this generation may be held accountable<sup>12</sup> for the blood of all the prophets that has been shed since the beginning<sup>13</sup> of the world.<sup>14</sup> **11:51** from the blood of Abel<sup>15</sup> to the blood of Zechariah,<sup>16</sup> who was killed<sup>17</sup> between the altar and the sanctuary.<sup>18</sup> Yes, I tell you, it will be charged against<sup>19</sup>

<sup>1</sup> tn Here “as well” is used to translate καί (*kai*) at the beginning of the statement.

<sup>2</sup> tn Grk “men.” This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both males and females.

<sup>3</sup> tn Grk “you yourselves do not touch.” This could mean one of two things: (1) Either they make others do what they themselves do not (through various technical exceptions) or (2) they make no effort to help the others fulfill what they are required to do. Considering the care these religious figures are said to have given to the law, the second option is more likely (see L&N 18.11).

<sup>4</sup> sn The effect of what the experts in the law were doing was to deny the message of the prophets and thus honor their death by supporting those who had sought their removal. The charge that this is what previous generations did shows the problem is chronic. As T. W. Manson said, the charge here is “The only prophet you honor is a dead prophet!” (*The Sayings of Jesus*, 101).

<sup>5</sup> tn Or “forefathers”; Grk “fathers.”

<sup>6</sup> tn Grk “you are witnesses and approve of.”

<sup>7</sup> tn Or “forefathers”; Grk “fathers.”

<sup>8</sup> tn Grk “them”; the referent (the prophets) has been specified in the translation for clarity.

<sup>9</sup> tn “Their,” i.e., the prophets.

<sup>10</sup> tc To the majority of mss list a specific object (“their tombs”), filling out the sentence (although there are two different words for “tombs” among the mss, as well as different word orders: αὐτῶν τὰ μνήμεια (*autōn ta mnēmeia*; found in A C W Θ Ψ 33 Μ) and τοὺς τάφους αὐτῶν (*tous taphous autōn*; found in <sup>f1</sup>[<sup>123</sup>] 2542 pc). This suggests that early copyists had no term in front of them but felt the verb needed an object. But since a wide distribution of early Alexandrian and Western mss lack these words (P<sup>75</sup> N B D L 579 1241 it sa), it is likely that they were not part of the original text of Luke. Nevertheless, the words “their tombs” are inserted in the translation because of requirements of English style.

<sup>11</sup> sn The expression *the wisdom of God* is a personification of an attribute of God that refers to his wise will.

<sup>12</sup> tn Or “that this generation may be charged with”; or “the blood of all the prophets... may be required from this generation.” This is a warning of judgment. These people are responsible for the shedding of prophetic blood.

<sup>13</sup> tn Or “foundation.” However, this does not suggest a time to the modern reader.

<sup>14</sup> tn The order of the clauses in this complicated sentence has been rearranged to simplify it for the modern reader.

<sup>15</sup> sn Gen 4:10 indicates that Abel’s *blood* cried out for justice.

<sup>16</sup> sn It is not clear which Zechariah is meant here. It is probably the person mentioned in 2 Chr 24:20-25.

<sup>17</sup> tn Or “who perished.”

<sup>18</sup> tn Or “and the temple”; Grk “and the house,” but in this context a reference to the house of God as a place of sanctuaries.

<sup>19</sup> tn Or “required from.”

this generation. **11:52** Woe to you experts in religious law! You have taken away<sup>20</sup> the key to knowledge! You did not go in yourselves, and you hindered<sup>21</sup> those who were going in.”

**11:53** When he went out from there, the experts in the law<sup>22</sup> and the Pharisees began to oppose him bitterly,<sup>23</sup> and to ask him hostile questions<sup>24</sup> about many things, **11:54** plotting against<sup>25</sup> him, to catch<sup>26</sup> him in something he might say.

### Fear God, Not People

**12:1** Meanwhile,<sup>27</sup> when many thousands of the crowd had gathered so that they were trampling on one another, Jesus<sup>28</sup> began to speak first to his disciples, “Be on your guard against<sup>29</sup> the yeast of the Pharisees,<sup>30</sup> which is hypocrisy.<sup>31</sup> **12:2** Nothing is hidden<sup>32</sup> that will not be revealed,<sup>33</sup> and nothing is secret that will not be made known. **12:3** So then<sup>34</sup> whatever you have said in the dark will be heard in the light, and what you have whispered<sup>35</sup> in private rooms<sup>36</sup> will be proclaimed from the housetops.<sup>37</sup>

<sup>20</sup> sn You have taken away the key to knowledge is another stinging rebuke. They had done the opposite of what they were trying to do.

<sup>21</sup> tn Or “you tried to prevent.”

<sup>22</sup> tn Or “the scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>23</sup> tn Or “terribly.”

<sup>24</sup> tn For this term see L&N 33.183.

<sup>25</sup> tn Grk “lying in ambush against,” but this is a figurative extension of that meaning.

<sup>26</sup> tn This term was often used in a hunting context (BDAG 455 s.v. θρηύω; L&N 27.30). Later examples of this appear in Luke 20.

<sup>27</sup> tn The phrase ἐν οἷς (*en hois*) can be translated “meanwhile.”

<sup>28</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>29</sup> tn According to L&N 27.59, “to pay attention to, to keep on the lookout for, to be alert for, to be on your guard against.” This is another Lukan present imperative calling for constant vigilance.

<sup>30</sup> sn See the note on Pharisees in 5:17.

<sup>31</sup> sn The pursuit of popularity can lead to hypocrisy, if one is not careful.

<sup>32</sup> tn Or “concealed.”

<sup>33</sup> sn I.e., be revealed by God. The passive voice verbs here (“be revealed,” “be made known”) see the revelation as coming from God. The text is both a warning about bad things being revealed and an encouragement that good things will be made known, though the stress with the images of darkness and what is hidden in vv. 2-3 is on the attempt to conceal.

<sup>34</sup> tn Or “because.” Understanding this verse as a result of v. 2 is a slightly better reading of the context. Knowing what is coming should impact our behavior now.

<sup>35</sup> tn Grk “spoken in the ear,” an idiom. The contemporary expression is “whispered.”

<sup>36</sup> sn The term translated *private rooms* refers to the inner room of a house, normally without any windows opening outside, the most private location possible (BDAG 988 s.v. ταπεῖον 2).

<sup>37</sup> tn The expression “proclaimed from the housetops” is an idiom for proclaiming something publicly (L&N 7.51). Roofs of many first century Jewish houses in Judea and Galilee were flat and had access either from outside or from within the house. Something shouted from atop a house would be heard by everyone in the street below.

**12:4** “I<sup>1</sup> tell you, my friends, do not be afraid of those who kill the body,<sup>2</sup> and after that have nothing more they can do. **12:5** But I will warn<sup>3</sup> you whom you should fear: Fear the one who, after the killing,<sup>4</sup> has authority to throw you<sup>5</sup> into hell.<sup>6</sup> Yes, I tell you, fear him! **12:6** Aren’t five sparrows sold for two pennies?<sup>7</sup> Yet not one of them is forgotten before God. **12:7** In fact, even the hairs on your head are all numbered. Do not be afraid;<sup>8</sup> you are more valuable than many sparrows.

**12:8** “I<sup>9</sup> tell you, whoever acknowledges<sup>10</sup> me before men,<sup>11</sup> the Son of Man will also acknowledge<sup>12</sup> before God’s angels. **12:9** But the one who denies me before men will be denied before God’s angels. **12:10** And everyone who speaks a word against the Son of Man will be forgiven, but the person who blasphemes against the Holy Spirit<sup>13</sup> will not be forgiven.<sup>14</sup> **12:11** But when they bring you before the synagogues,<sup>15</sup>

the<sup>16</sup> rulers, and the authorities, do not worry about how you should make your defense<sup>17</sup> or what you should say, **12:12** for the Holy Spirit will teach you at that moment<sup>18</sup> what you must say.”<sup>19</sup>

### The Parable of the Rich Landowner

**12:13** Then<sup>20</sup> someone from the crowd said to him, “Teacher, tell<sup>21</sup> my brother to divide the inheritance with me.” **12:14** But Jesus<sup>22</sup> said to him, “Man,<sup>23</sup> who made me a judge or arbitrator between you two?”<sup>24</sup> **12:15** Then<sup>25</sup> he said to them, “Watch out and guard yourself from<sup>26</sup> all types of greed,<sup>27</sup> because one’s life does not consist in the abundance of his possessions.” **12:16** He then<sup>28</sup> told them a parable:<sup>29</sup> “The land of a certain rich man produced<sup>30</sup> an abundant crop, **12:17** so<sup>31</sup> he thought to himself,<sup>32</sup> ‘What should I do, for I have nowhere to store my crops?’<sup>33</sup> **12:18** Then<sup>34</sup> he said, ‘I<sup>35</sup> will do this: I will tear down my barns and build bigger ones,

<sup>1</sup> tn Here δέ (de) has not been translated.

<sup>2</sup> sn Judaism had a similar exhortation in 4 Macc 13:14-15.

<sup>3</sup> tn Grk “will show,” but in this reflective context such a demonstration is a warning or exhortation.

<sup>4</sup> sn The actual performer of the killing is not here specified. It could be understood to be God (so NASB, NRSV) but it could simply emphasize that, after a killing has taken place, it is God who casts the person into hell.

<sup>5</sup> tn The direct object (“you”) is understood.

<sup>6</sup> sn The word translated *hell* is “Gehenna” (γέεννα), a Greek transliteration of the Hebrew words *ge hinnom* (“Valley of Hinnom”). This was the valley along the south side of Jerusalem. In OT times it was used for human sacrifices to the pagan god Molech (cf. Jer 7:31; 19:5-6; 32:35), and it came to be used as a place where human excrement and rubbish were disposed of and burned. In the intertestamental period, it came to be used symbolically as the place of divine punishment (cf. 1 En. 27:2, 90:26; 4 Ezra 7:36).

<sup>7</sup> sn The pennies refer to the assarion, a small Roman copper coin. One of them was worth one sixteenth of a denarius or less than a half hour’s average wage. Sparrows were the cheapest thing sold in the market. God knows about even the most financially insignificant things; see Isa 49:15.

<sup>8</sup> sn Do not be afraid. One should respect and show reverence to God (v. 5), but need not fear his tender care.

<sup>9</sup> tn Here δέ (de) has not been translated.

<sup>10</sup> tn Or “confesses.”

<sup>11</sup> tn Although this is a generic reference and includes both males and females, in this context “men” has been retained because of the wordplay with the Son of Man and the contrast with the angels. The same is true of the occurrence of “men” in v. 9.

<sup>12</sup> sn This acknowledgment will take place at the judgment. Of course, the Son of Man is a reference to Jesus as it has been throughout the Gospel. On Jesus and judgment, see 22:69; Acts 10:42-43; 17:31.

<sup>13</sup> sn Blasphemy against the Holy Spirit probably refers to a total rejection of the testimony that the Spirit gives to Jesus and the plan of God. This is not so much a sin of the moment as of one’s entire life, an obstinate rejection of God’s message and testimony. Cf. Matt 12:31-32 and Mark 3:28-30.

<sup>14</sup> tn Grk “it will not be forgiven the person who blasphemes against the Holy Spirit.”

<sup>15</sup> sn The saying looks at persecution both from a Jewish context as the mention of synagogues suggests, and from a Gentile one as the reference to the *rulers and the authorities* suggests.

sn See the note on *synagogues* in 4:15.

<sup>16</sup> tn Grk “and the,” but καὶ (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>17</sup> tn Grk “about how or what you should say in your defense,” but this is redundant with the following clause, “or what you should say.”

<sup>18</sup> tn Grk “in that very hour” (an idiom).

<sup>19</sup> tn Grk “what it is necessary to say.”

<sup>20</sup> tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>21</sup> sn Tell my brother. In 1st century Jewish culture, a figure like a rabbi was often asked to mediate disputes, except that here mediation was not requested, but representation.

<sup>22</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>23</sup> tn This term of address can be harsh or gentle depending on the context (BDAG 82 s.v. ἀνθρώπος 8). Here it is a rebuke.

<sup>24</sup> tn The pronoun υἱῶν (humas) is plural, referring to both the man and his brother; thus the translation “you two.”

<sup>25</sup> tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>26</sup> tn See L&N 13.154 for this use of the middle voice of φύλασσω (phulassō) in this verse.

<sup>27</sup> tn Or “avarice,” “covetousness.” Note the warning covers more than money and gets at the root attitude – the strong desire to acquire more and more possessions and experiences.

<sup>28</sup> tn Grk “And he.” Here δέ (de) has been translated as “then” to indicate the connection to the preceding statement.

<sup>29</sup> tn Grk “a parable, saying.” The participle λέγων (legōn) is redundant in contemporary English and has not been translated here.

<sup>30</sup> tn Or “yielded a plentiful harvest.”

<sup>31</sup> tn Here καὶ (kai) has been translated as “so” to indicate that this is a result of the preceding statement.

<sup>32</sup> tn Grk “to himself, saying.” The participle λέγων (legōn) is redundant in contemporary English and has not been translated here.

<sup>33</sup> sn I have nowhere to store my crops. The thinking here is prudent in terms of recognizing the problem. The issue in the parable will be the rich man’s solution, particularly the arrogance reflected in v. 19.

<sup>34</sup> tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>35</sup> sn Note how often the first person pronoun is present in these verses. The farmer is totally self absorbed.

and there I will store all my grain and my goods. **12:19** And I will say to myself,<sup>1</sup> “You have plenty of goods stored up for many years; relax, eat, drink, celebrate!” **12:20** But God said to him, ‘You fool! This very night your life<sup>2</sup> will be demanded back from<sup>3</sup> you, but who will get what you have prepared for yourself?’<sup>4</sup> **12:21** So it is with the one who stores up riches for himself,<sup>5</sup> but is not rich toward God.”

### *Exhortation Not to Worry*

**12:22** Then<sup>6</sup> Jesus<sup>7</sup> said to his<sup>8</sup> disciples, “Therefore I tell you, do not worry<sup>9</sup> about your<sup>10</sup> life, what you will eat, or about your<sup>11</sup> body, what you will wear. **12:23** For there is more to life than food, and more to the body than clothing. **12:24** Consider the ravens.<sup>12</sup> They do not sow or reap, they have no storeroom or barn, yet God feeds<sup>13</sup> them. How much more valuable are you than the birds! **12:25** And which of you by worrying<sup>14</sup> can add an hour to his life?<sup>15</sup>

<sup>1</sup> tn Grk “to my soul,” which is repeated as a vocative in the following statement, but is left untranslated as redundant.

<sup>2</sup> tn Grk “your soul,” but ψυχή (*psuchē*) is frequently used of one’s physical life. It clearly has that meaning in this context.

<sup>3</sup> tn Or “required back.” This term, ἀπαιτέω (*apaitēō*), has an economic feel to it and is often used of a debt being called in for repayment (BDAG 96 s.v. 1).

<sup>4</sup> tn Grk “the things you have prepared, whose will they be?” The words “for yourself” are not in the Greek text, but are implied.

<sup>5</sup> sn It is selfishness that is rebuked here, in the accumulation of *riches for himself*. Recall the emphasis on the first person pronouns throughout the parable.

<sup>6</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative. Jesus’ remarks to the disciples are an application of the point made in the previous parable.

<sup>7</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>8</sup> tc αὐτοῦ (*autou*, “his”) is lacking in ℥<sup>45vid</sup>.<sup>75</sup> B 1241 c.e. Although the addition of clarifying pronouns is a known scribal alteration, in this case it is probably better to view the dropping of the pronoun as the alteration in light of its minimal attestations.

<sup>9</sup> tn Or “do not be anxious.”

<sup>10</sup> tc Most MSS (𝔓45 Ψ 070 f<sup>13</sup> 33 Μ) supply the pronoun ὑμῶν (*humōn*, “your”) here, although several important and early witnesses omit it (𝔓75 Ι A B D L Q W Θ f<sup>1</sup> 700 2542 al lat). Externally, the shorter reading is superior. Internally, the pronoun looks to be a scribal clarification. In context the article can be translated as a possessive pronoun anyway (ExSyn 215), as it has been done for this translation.

<sup>11</sup> tc Some MSS (B 070 f<sup>13</sup> 33 1424 al) supply the pronoun ὑμῶν (*humōn*, “your”) here, although the witnesses for the omission are early, important, and varied (𝔓45vid.<sup>75</sup> Ι A D L Q W Θ Ψ f<sup>1</sup> 5lat). See previous tc note for more discussion.

<sup>12</sup> tn Or “crows.” Crows and ravens belong to the same family of birds. English uses “crow” as a general word for the family. Palestine has several indigenous members of the crow family.

<sup>13</sup> tn Or “God gives them food to eat.” L&N 23.6 has both “to provide food for” and “to give food to someone to eat.”

<sup>14</sup> tn Or “by being anxious.”

<sup>15</sup> tn Or “a cubit to his height.” A cubit (*πῆχυς, pēchus*) can measure length (normally about 45 cm or 18 inches) or time (a small unit, “hour” is usually used [BDAG 812 s.v.] although “day” has been suggested [L&N 67.151]). The term ἡλικία (*helikia*) is ambiguous in the same way as πῆχυς. Most

12:26 So if<sup>16</sup> you cannot do such a very little thing as this, why do you worry about<sup>17</sup> the rest? **12:27** Consider how the flowers<sup>18</sup> grow; they do not work<sup>19</sup> or spin. Yet I tell you, not even Solomon in all his glory was clothed like one of these! **12:28** And if<sup>20</sup> this is how God clothes the wild grass,<sup>21</sup> which is here<sup>22</sup> today and tomorrow is tossed into the fire to heat the oven,<sup>23</sup> how much more<sup>24</sup> will he clothe you, you people of little faith! **12:29** So<sup>25</sup> do not be overly concerned about<sup>26</sup> what you will eat and what you will drink, and do not worry about such things.<sup>27</sup> **12:30** For all the nations of the world pursue<sup>28</sup> these things, and your Father knows that you need them. **12:31** Instead, pursue<sup>29</sup> his<sup>30</sup> kingdom,<sup>31</sup> and these things will be given to you as well.

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scholars take the term to describe age or length of life here, although a few refer it to bodily stature (see BDAG 435–36 s.v. 1.a for discussion). Worry about length of life seems a more natural figure than worry about height. However, the point either way is clear: Worrying adds nothing to life span or height.

<sup>16</sup> tn This is a first class condition in the Greek text.

<sup>17</sup> tn Or “why are you anxious for.”

<sup>18</sup> tn Traditionally, “lilies.” According to L&N 3.32, “Though traditionally κρίνον has been regarded as a type of lily, scholars have suggested several other possible types of flowers, including an anemone, a poppy, a gladiolus, and a rather inconspicuous type of daisy.” In view of the uncertainty, the more generic “flowers” has been used in the translation.

<sup>19</sup> tn Traditionally, “toil.” Although it might be argued that “work hard” would be a more precise translation of κοπιάω (*kopiaō*) here, the line in English scans better in terms of cadence with a single syllable.

<sup>20</sup> tn This is a first class condition in the Greek text.

<sup>21</sup> tn Grk “grass in the field.”

<sup>22</sup> tn Grk “which is in the field today.”

<sup>23</sup> tn Grk “into the oven.” The expanded translation “into the fire to heat the oven” has been used to avoid misunderstanding; most items put into modern ovens are put there to be baked, not burned.

<sup>24</sup> sn The oven was most likely a rounded clay oven used for baking bread, which was heated by burning wood and dried grass.

<sup>25</sup> sn The phrase *how much more* is a typical form of rabbinic argumentation, from the lesser to the greater. If God cares for the little things, surely he will care for the more important things.

<sup>26</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate a conclusion drawn from the previous illustrations.

<sup>27</sup> tn Grk “do not seek,” but this could be misunderstood to mean that people should make no attempt to obtain their food. The translation “do not be overly concerned” attempts to reflect the force of the original.

<sup>28</sup> tn The words “about such things” have been supplied to qualify the meaning; the phrase relates to obtaining food and drink mentioned in the previous clause.

<sup>29</sup> tn Grk “seek.”

<sup>30</sup> tc Most MSS (𝔓45 A D<sup>1</sup> Q W Θ 070 f<sup>1-13</sup> 33 Μ lat sy) read τοῦ θεοῦ (*tou theou*, “of God”) instead of αὐτοῦ (*autou*, “his”); found in Ι B D<sup>1</sup> L Ψ 579 892 pc co). But such a clarifying reading is suspect. αὐτοῦ is superior on both internal and external grounds. ℥<sup>75</sup> includes neither and as such would support the translation above since the article alone can often be translated as a possessive pronoun.

<sup>31</sup> sn His (that is, God’s) kingdom is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**12:32** “Do not be afraid, little flock, for your Father is well pleased<sup>1</sup> to give you the kingdom. **12:33** Sell your possessions<sup>2</sup> and give to the poor.<sup>3</sup> Provide yourselves purses that do not wear out – a treasure in heaven<sup>4</sup> that never decreases,<sup>5</sup> where no thief approaches and no moth<sup>6</sup> destroys. **12:34** For where your treasure<sup>7</sup> is, there your heart will be also.

### *Call to Faithful Stewardship*

**12:35** “Get dressed for service<sup>8</sup> and keep your lamps burning;<sup>9</sup> **12:36** be like people<sup>10</sup> waiting for their master to come back from the wedding celebration,<sup>11</sup> so that when he comes and knocks they can immediately open the door for him. **12:37** Blessed are those slaves<sup>12</sup> whom their master finds alert<sup>13</sup> when he returns! I tell you the truth,<sup>14</sup> he will dress himself to serve,<sup>15</sup> have them take their place at the table,<sup>16</sup> and will come<sup>17</sup> and wait on them!<sup>18</sup> **12:38** Even if he comes in the second or third watch of the night<sup>19</sup>

<sup>1</sup> tn Or perhaps, “your Father chooses.”

<sup>2</sup> sn The call to sell your possessions is a call to a lack of attachment to the earth and a generosity as a result.

<sup>3</sup> tn Grk “give alms,” but this term is not in common use today.

<sup>4</sup> tn Grk “in the heavens.”

<sup>5</sup> tn Or “an unfailing treasure in heaven,” or “an inexhaustible treasure in heaven.”

<sup>6</sup> tn The term σῆς (sēs) refers to moths in general. It is specifically the larvae of moths that destroy clothing by eating holes in it (L&N 4.49; BDAG 922 s.v.). See Jas 5:2, which mentions “moth-eaten” clothing.

<sup>7</sup> tn Seeking heavenly treasure means serving others and honoring God by doing so; see Luke 6:35-36.

<sup>8</sup> tn Grk “Let your loins be girded,” an idiom referring to the practice of tucking the ends of the long cloak (outer garment) into the belt to shorten it in preparation for activities like running, etc.

<sup>9</sup> sn Keep your lamps burning means to be ready at all times.

<sup>10</sup> tn That is, like slaves (who are mentioned later, v. 37-38), although the term ἀνθρώποις (*anthrōpois*) is used here. Since in this context it appears generic rather than gender-specific, the translation “people” is employed.

<sup>11</sup> tn An ancient wedding celebration could last for days (Tob 11:18).

<sup>12</sup> tn See the note on the word “slave” in 7:2.

<sup>13</sup> tn Or “watching”; Grk “awake,” but in context this is not just being awake but alert and looking out.

<sup>14</sup> tn Grk “Truly (ἀμήν, *amēn*), I say to you.”

<sup>15</sup> tn See v. 35 (same verb).

<sup>16</sup> tn Grk “have them recline at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

<sup>17</sup> tn The participle παρελθόν (*parelthōn*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>18</sup> sn He...will come and wait on them is a reversal of expectation, but shows that what Jesus asks for he is willing to do as well; see John 13:5 and 15:18-27, although those instances merely foreshadow what is in view here.

<sup>19</sup> tn The second or third watch of the night would be between 9 p.m. and 3 a.m. on a Roman schedule and 10 p.m. to 6 a.m. on a Jewish schedule. Luke uses the four-watch schedule of the Romans in Acts 12:4, so that is more probable here. Regardless of the precise times of the watches, however, it is clear that the late-night watches when a person is least alert are in view here.

and finds them alert,<sup>20</sup> blessed are those slaves!<sup>21</sup> **12:39** But understand this: If the owner of the house had known at what hour the thief<sup>22</sup> was coming, he would not have let<sup>23</sup> his house be broken into. **12:40** You also must be ready, because the Son of Man will come at an hour when you do not expect him.”<sup>24</sup>

**12:41** Then<sup>25</sup> Peter said, “Lord, are you telling this parable for us or for everyone?”<sup>26</sup>

**12:42** The Lord replied,<sup>27</sup> “Who then is the faithful and wise manager,<sup>28</sup> whom the master puts in charge of his household servants,<sup>29</sup> to give them their allowance of food at the proper time?

**12:43** Blessed is that slave<sup>30</sup> whom his master finds at work<sup>31</sup> when he returns. **12:44** I tell you the truth,<sup>32</sup> the master<sup>33</sup> will put him in charge of all his possessions. **12:45** But if<sup>34</sup> that<sup>35</sup> slave should

<sup>20</sup> tn Grk “finds (them) thus,” but this has been clarified in the translation by referring to the status (“alert”) mentioned in v. 37.

<sup>21</sup> tn Grk “blessed are they”; the referent (the watchful slaves, v. 37) has been specified in the translation for clarity.

<sup>22</sup> sn On Jesus pictured as a returning thief, see 1 Thess 5:2, 4; 2 Pet 3:10; Rev 3:3; 16:15.

<sup>23</sup> tc Most mss (N<sup>1</sup> A B L Q W Θ Ψ 070 f<sup>1-13</sup> 33 M lat sy<sup>p,h</sup> sa<sup>bo</sup>) read “he would have watched and not let” here, but this looks like an assimilation to Matt 24:43. The alliance of two important and early mss along with a few others (P<sup>75</sup> N<sup>\*</sup> [D] e i sy<sup>c</sup> sa<sup>mss</sup>), coupled with much stronger internal evidence, suggests that the shorter reading is authentic.

<sup>24</sup> sn Jesus made clear that his coming could not be timed, and suggested it might take some time – so long, in fact, that some would not be looking for him any longer (at an hour when you do not expect him).

<sup>25</sup> tn Grk “And Peter.” Here δέ (*de*) has been translated as “then” to indicate the connection to the preceding statement.

<sup>26</sup> sn Is the parable only for disciples (us) or for all humanity (everyone)? Or does Peter mean for disciples (us) or for the crowd (everyone)? The fact that unfaithful slaves are mentioned in v. 46 looks to a warning that includes a broad audience, though it is quality of service that is addressed. This means the parable focuses on those who are associated with Jesus.

<sup>27</sup> tn Grk “And the Lord said.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>28</sup> tn Or “administrator,” “steward” (L&N 37.39).

<sup>29</sup> tn This term, θεραπεία (*therapeia*), describes the group of servants working in a particular household (L&N 46.6).

<sup>30</sup> tn See the note on the word “slave” in 7:2.

<sup>31</sup> tn That is, doing his job, doing what he is supposed to be doing.

<sup>32</sup> tn Grk “Truly (ἀληθῶς, *alēthōs*), I say to you.”

<sup>33</sup> tn Grk “he”; the referent (the master) has been specified in the translation for clarity. See also Luke 19:11-27.

<sup>34</sup> tn In the Greek text this is a third class condition that for all practical purposes is a hypothetical condition (note the translation of the following verb “should say”).

<sup>35</sup> tn The term “that” (*έκεινος, ekeinos*) is used as a catch-word to list out, in the form of a number of hypothetical circumstances, what the possible responses of “that” servant could be. He could be faithful (v. 43-44) or totally unfaithful (vv. 45-46). He does not complete his master’s will with knowledge (v. 47) or from ignorance (v. 48). These differences are indicated by the different levels of punishment in vv. 46-48.

say to himself;<sup>1</sup> ‘My master is delayed<sup>2</sup> in returning,’ and he begins to beat<sup>3</sup> the other<sup>4</sup> slaves, both men and women,<sup>5</sup> and to eat, drink, and get drunk, **12:46** then the master of that slave will come on a day when he does not expect him and at an hour he does not foresee, and will cut him in two,<sup>6</sup> and assign him a place with the unfaithful.<sup>7</sup> **12:47** That<sup>8</sup> servant who knew his master’s will but did not get ready or do what his master asked<sup>9</sup> will receive a severe beating. **12:48** But the one who did not know his master’s will<sup>10</sup> and did things worthy of punishment<sup>11</sup> will receive a light beating.<sup>12</sup> From everyone who has been given much, much will be required,<sup>13</sup> and from the one who has been entrusted with much,<sup>14</sup> even more will be asked.<sup>15</sup>

### *Not Peace, but Division*

**12:49** “I have come<sup>16</sup> to bring<sup>17</sup> fire on the earth – and how I wish it were already kindled!

<sup>1</sup> tn Grk “should say in his heart.”

<sup>2</sup> tn Or “is taking a long time.”

<sup>3</sup> sn The slave’s action in beginning to beat the other slaves was not only a failure to carry out what was commanded but involved doing the exact reverse.

<sup>4</sup> tn The word “other” is not in the Greek text, but is implied.

<sup>5</sup> tn Grk “the menservants and the maidservants.” The term here, used in both masculine and feminine grammatical forms, is παῖς (*pais*), which can refer to a slave, but also to a slave who is a personal servant, and thus regarded kindly (L&N 87.77).

<sup>6</sup> tn The verb διχοτομέω (*dichotomeō*) means to cut an object into two parts (L&N 19.19). This is an extremely severe punishment compared to the other two later punishments. To translate it simply as “punish” is too mild. If taken literally this servant is dismembered, although it is possible to view the stated punishment as hyperbole (L&N 38.12).

<sup>7</sup> tn Or “unbelieving.” Here the translation employs the slightly more ambiguous “unfaithful,” which creates a link with the point of the parable – faithfulness versus unfaithfulness in servants. The example of this verse must be taken together with the examples of vv. 47–48 as part of a scale of reactions with the most disobedient response coming here. The fact that this servant is placed in a distinct group, unlike the one in vv. 47–48, also suggests ultimate exclusion. This is the hypocrite of Matt 24:51.

<sup>8</sup> tn Here δέ (*de*) has not been translated.

<sup>9</sup> tn Grk “or do according to his will”; the referent (the master) has been specified in the translation for clarity. This example deals with the slave who knew what the command was and yet failed to complete it.

<sup>10</sup> tn Grk “did not know”; the phrase “his master’s will” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context, but must be supplied for the contemporary English reader.

<sup>11</sup> tn Grk “blows.”

<sup>12</sup> tn Grk “will receive few (blows).”

<sup>13</sup> tn Grk “required from him,” but the words “from him” are redundant in English and have not been translated.

<sup>14</sup> sn Entrusted with much. To be gifted with precious responsibility is something that requires faithfulness.

<sup>15</sup> tn Grk “they will ask even more.”

<sup>16</sup> sn This mission statement, “I have come to bring fire on the earth,” looks to the purging and division Jesus causes: See Luke 3:9, 17; 9:54; 17:29 for fire, 5:32; 7:34; 9:58; 12:51 for the topic of mission.

<sup>17</sup> tn Grk “cast.” For βάλλω (*ballō*) in the sense of causing a state or condition, see L&N 13.14.

**12:50** I have a baptism<sup>18</sup> to undergo,<sup>19</sup> and how distressed I am until it is finished! **12:51** Do you think I have come to bring peace on earth? No, I tell you, but rather division!<sup>20</sup> **12:52** For from now on<sup>21</sup> there will be five in one household divided, three against two and two against three. **12:53** They will be divided,<sup>22</sup> father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

### *Reading the Signs*

**12:54** Jesus<sup>23</sup> also said to the crowds, “When you see a cloud rising in the west,<sup>24</sup> you say at once, ‘A rainstorm<sup>25</sup> is coming,’ and it does. **12:55** And when you see the south wind<sup>26</sup> blowing, you say, ‘There will be scorching heat,’ and there is. **12:56** You hypocrites!<sup>27</sup> You know how to interpret the appearance of the earth and the sky, but how can you not know how<sup>28</sup> to interpret the present time?

### *Clear the Debts*

**12:57** “And<sup>29</sup> why don’t you judge for yourselves what is right? **12:58** As you are going with your accuser before the magistrate,<sup>30</sup> make an effort to settle with him on the way, so that he will not drag you before the judge, and the judge

<sup>18</sup> sn The figure of the baptism is variously interpreted, as some see a reference (1) to martyrdom or (2) to inundation with God’s judgment. The OT background, however, suggests the latter sense: Jesus is about to be uniquely inundated with God’s judgment as he is rejected, persecuted, and killed (Ps 18:4, 16; 42:7; 69:1-2; Isa 8:7-8; 30:27-28; Jonah 2:3-6).

<sup>19</sup> tn Grk “to be baptized with.”

<sup>20</sup> tn Or “hostility.” This term pictures dissension and hostility (BDAG 234 s.v. διαμερίσμα).

<sup>21</sup> sn From now on is a popular phrase in Luke: 1:48; 5:10; 22:18, 69; see Mic 7:6.

<sup>22</sup> tn There is dispute whether this phrase belongs to the end of v. 52 or begins v. 53. Given the shift of object, a connection to v. 53 is slightly preferred.

<sup>23</sup> tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity. Here καὶ (*kai*) has been translated as “also” and δέ (*de*) has not been translated.

<sup>24</sup> sn A cloud rising in the west refers to moisture coming from the Mediterranean Sea.

<sup>25</sup> tn The term ὄμβρος (*ombros*) refers to heavy rain, such as in a thunderstorm (L&N 14.12).

<sup>26</sup> sn The south wind comes from the desert, and thus brings scorching heat.

<sup>27</sup> sn In Luke, the term hypocrites occurs here, in 6:42, and in 13:15.

<sup>28</sup> tc Most MSS (𝔓45 A W Ψ f<sup>1.13</sup> M lat) have a syntax here that reflects a slightly different rhetorical question: “but how do you not interpret the present time?” The reading behind the translation, however, has overall superior support: P<sup>75</sup> N B L Θ 33 892 1241 pc.

<sup>29</sup> tn Jesus calls for some personal reflection. However, this unit probably does connect to the previous one – thus the translation of δέ (*de*) here as “And” – to make a good spiritual assessment, thus calling for application to the spiritual, rather than personal, realm.

<sup>30</sup> sn The term magistrate (*ἀρχών, archōn*) refers to an official who, under the authority of the government, serves as judge in legal cases (see L&N 56.29).

hand you over to the officer,<sup>1</sup> and the officer throw you into prison. **12:59** I tell you, you will never get out of there until you have paid the very last cent!”<sup>2</sup>

### *A Call to Repent*

**13:1** Now<sup>3</sup> there were some present on that occasion who told him about the Galileans whose blood Pilate had mixed with their sacrifices.<sup>4</sup> **13:2** He<sup>5</sup> answered them, “Do you think these Galileans were worse sinners<sup>6</sup> than all the other Galileans, because they suffered these things? **13:3** No, I tell you! But unless you repent,<sup>7</sup> you will all perish as well!”<sup>8</sup> **13:4** Or those eighteen who were killed<sup>9</sup> when the tower in Siloam fell on them,<sup>10</sup> do you think they were worse offenders than all the others who live in Jerusalem?<sup>11</sup> **13:5** No, I tell you! But unless you repent<sup>12</sup> you will all perish as well!”<sup>13</sup>

<sup>1</sup> sn The officer (*πράκτωρ, praktōr*) was a civil official who functioned like a bailiff and was in charge of debtor's prison. The use of the term, however, does not automatically demand a Hellenistic setting (BDAG 859 s.v.; K. H. Rengstorf, *TDNT* 8:539; C. Maurer, *TDNT* 6:642).

<sup>2</sup> tn Here the English word “cent” is used as opposed to the parallel in Matt 5:26 where “penny” appears, since the Greek word there is different and refers to a different but similar coin.

<sup>3</sup> sn This cent was a lepton, the smallest coin available. It was copper or bronze, worth one-half of a quadrans or 1/128 of a denarius. The parallel in Matt 5:26 mentions the quadrans instead of the lepton. The illustration refers to the debt one owes God and being sure to settle with him in the right time, before it is too late. Some interpreters, however, consider it to be like Matt 5:26, which has similar imagery but a completely different context.

<sup>4</sup> tn Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>5</sup> sn This is an event that otherwise is unattested, though several events similar to it are noted in Josephus (*J. W.* 2.9.2-4 [2.169-177]; *Ant.* 13.13.5 [13.372-73], 18.3.1-2 [18.55-62]; 18.4.1 [18.85-87]). It would have caused a major furor.

<sup>6</sup> tn Grk “And he.” Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>7</sup> sn Jesus did not want his hearers to think that tragedy was necessarily a judgment on these people because they were worse sinners.

<sup>8</sup> tn Jesus was stressing that all stand at risk of death, if they do not repent and receive life.

<sup>9</sup> tn Or “you will all likewise perish,” but this could be misunderstood to mean that they would perish by the same means as the Galileans. Jesus’ point is that apart from repentance all will perish.

<sup>10</sup> tn Grk “on whom the tower in Siloam fell and killed them.” This relative clause embedded in a prepositional phrase is complex in English and has been simplified to an adjectival and a temporal clause in the translation.

<sup>11</sup> sn Unlike the previous event, when the tower in Siloam fell on them, it was an accident of fate. It raised the question, however, “Was this a judgment?”

<sup>12</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>13</sup> sn Jesus’ point repeats v. 3. The circumstances make no difference. All must deal with the reality of what death means.

<sup>14</sup> tn Grk “similarly.”

### *Warning to Israel to Bear Fruit*

**13:6** Then<sup>14</sup> Jesus<sup>15</sup> told this parable: “A man had a fig tree<sup>16</sup> planted in his vineyard, and he came looking for fruit on it and found none. **13:7** So<sup>17</sup> he said to the worker who tended the vineyard, ‘For<sup>18</sup> three years<sup>19</sup> now, I have come looking for fruit on this fig tree, and each time I inspect it<sup>20</sup> I find none. Cut<sup>21</sup> it down! Why<sup>22</sup> should it continue to deplete<sup>23</sup> the soil?’ **13:8** But the worker<sup>24</sup> answered him, ‘Sir, leave it alone this year too, until I dig around it and put fertilizer<sup>25</sup> on it. **13:9** Then if<sup>26</sup> it bears fruit next year,<sup>27</sup> very well,<sup>28</sup> but if<sup>29</sup> not, you can cut it down.’”

### *Healing on the Sabbath*

**13:10** Now he was teaching in one of the synagogues<sup>30</sup> on the Sabbath, **13:11** and a woman was there<sup>31</sup> who had been disabled by a

<sup>14</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>15</sup> tn Grk “he”; the referent has been specified in the translation for clarity.

<sup>16</sup> sn The fig tree is a variation on the picture of a vine as representing the nation; see Isa 5:1-7.

<sup>17</sup> tn Here δέ (*de*) has been translated as “so” to indicate the man’s response as a result of the lack of figs in the preceding clause.

<sup>18</sup> tn Grk “Behold, for.”

<sup>19</sup> tn The elapsed time could be six years total since planting, since often a fig was given *three* years before one even started to look for fruit. The point in any case is that enough time had been given to expect fruit.

<sup>20</sup> tn The phrase “each time I inspect it” is not in the Greek text but has been supplied to indicate the customary nature of the man’s search for fruit.

<sup>21</sup> tc ¶ Several witnesses (𝔓75 A L Θ Ψ 070 f<sup>13</sup> 33 579 892 al lat co) have “therefore” (οὖν, *oun*) here. This conjunction has the effect of strengthening the logical connection with the preceding statement but also of reducing the rhetorical power and urgency of the imperative. In light of the slightly greater internal probability of adding a conjunction to an otherwise asyndetic sentence, as well as significant external support for the omission (B D W f<sup>13</sup> Μ), the shorter reading appears to be more likely as the original wording here. NA<sup>27</sup> puts the conjunction in brackets, indicating some doubts as to its authenticity.

<sup>22</sup> tn Grk “Why indeed.” Here καὶ (*kai*) has not been translated.

<sup>23</sup> sn Such fig trees would deplete the soil, robbing it of nutrients needed by other trees and plants.

<sup>24</sup> tn Grk “he”; the referent (the worker who tended the vineyard) has been specified in the translation for clarity.

<sup>25</sup> tn Grk “toss manure [on it].” This is a reference to manure used as fertilizer.

<sup>26</sup> tn This is a third class condition in the Greek text. The conjunction καὶ (*kai*, a component of κάν [*kan*]) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>27</sup> tn Grk “the coming [season].”

<sup>28</sup> tn The phrase “very well” is supplied in the translation to complete the elided idea, but its absence is telling.

<sup>29</sup> tn This is a first class condition in the Greek text, showing which of the options is assumed.

<sup>30</sup> sn See the note on synagogues in 4:15.

<sup>31</sup> tn Grk “and behold, a woman.” The Greek word ιδού (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

spirit<sup>1</sup> for eighteen years. She<sup>2</sup> was bent over and could not straighten herself up completely.<sup>3</sup> **13:12** When<sup>4</sup> Jesus saw her, he called her to him<sup>5</sup> and said, "Woman,<sup>6</sup> you are freed<sup>7</sup> from your infirmity."<sup>8</sup> **13:13** Then<sup>9</sup> he placed his hands on her, and immediately<sup>10</sup> she straightened up and praised God. **13:14** But the president of the synagogue, indignant because Jesus had healed on the Sabbath, said to the crowd, "There are six days on which work<sup>11</sup> should be done!<sup>12</sup> So come<sup>13</sup> and be healed on those days, and not on the Sabbath day." **13:15** Then the Lord answered him,<sup>14</sup> "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from its stall,<sup>15</sup> and lead it to water?"<sup>16</sup> **13:16** Then<sup>17</sup> shouldn't<sup>18</sup> this woman, a daughter of Abraham whom Satan<sup>19</sup> bound for eighteen long<sup>20</sup> years,

**1 tn** Grk "a woman having a spirit of weakness" (or "a spirit of infirmity").

**2 tn** Grk "years, and." Here καὶ (*kai*) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**3 tn** Or "and could not straighten herself up at all." If εἰς τὸ παντελές (*eis to pantelēs*) is understood to modify δύναμένη (*dunamēnē*), the meaning is "she was not able at all to straighten herself up," but the phrase may be taken with ἀνακύψαι (*anakupsai*) and understood to mean the same as the adverb παντελῶς (*pantelōs*), with the meaning "she was not able to straighten herself up completely." See BDAG 754 s.v. παντελής. 1 for further discussion. The second option is preferred in the translation because of proximity: The phrase in question follows ἀνακύψῃ in the Greek text.

**4 tn** The participle ἰδόν (idōn) has been taken temporally. Here δέ (*de*) has not been translated.

**5 tn** The verb προσεφώνησεν (*prosephōnēsen*) has been translated as "called (her) to (him)," with the direct object ("her") and the indirect object ("him") both understood.

**6 sn** Woman was a polite form of address (see BDAG 208-9 s.v. γυνά). similar to "Madam" or "Ma'am" used in English in different regions.

**7 tn** Or "released."

**8 tn** Or "sickness."

**9 tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**10 sn** The healing took place *immediately*.

**11 sn** The irony is that Jesus' "work" consisted of merely touching the woman. There is no sense of joy that eighteen years of suffering was reversed with his touch.

**12 tn** Grk "on which it is necessary to work." This has been simplified in the translation.

**13 tn** The participle ἐρχόμενοι (*erchomenoi*) has been translated as a finite verb due to requirements of contemporary English style.

**14 tn** Grk "answered him and said." This is redundant in contemporary English and has been shortened to "answered him."

**15 tn** Grk "from the manger [feeding trough]," but by metonymy of part for whole this can be rendered "stall."

**16 sn** The charge here is hypocrisy, but it is only part one of the response. Various ancient laws detail what was allowed with cattle; see Mishnah, *m. Shabbat* 5; CD 11:5-6.

**17 tn** Here δέ (*de*) has been translated as "then" to show the connection with Jesus' previous statement.

**18 tn** Grk "is it not necessary that." Jesus argues that no other day is more appropriate to heal a descendant of Abraham than the Sabbath, the exact opposite view of the synagogue leader.

**19 sn** Note that this is again a battle between Satan and God; see 11:18-23.

**20 tn** The word "long" reflects the emphasis added in the

be released from this imprisonment<sup>21</sup> on the Sabbath day?"<sup>22</sup> **13:17** When<sup>23</sup> he said this all his adversaries were humiliated,<sup>24</sup> but<sup>25</sup> the entire crowd was rejoicing at all the wonderful things<sup>26</sup> he was doing.<sup>26</sup>

### On the Kingdom of God

**13:18** Thus Jesus<sup>27</sup> asked,<sup>28</sup> "What is the kingdom of God<sup>29</sup> like?"<sup>30</sup> To<sup>31</sup> what should I compare it? **13:19** It is like a mustard seed<sup>32</sup> that a man took and sowed<sup>33</sup> in his garden. It<sup>34</sup> grew and became a tree,<sup>35</sup> and the wild birds<sup>36</sup> nested in its branches."<sup>37</sup>

**13:20** Again<sup>38</sup> he said, "To what should I

Greek text by ιδού (*idou*). See BDAG 468 s.v. 1.

**21 tn** Or "bondage"; Grk "bond."

**22 tn** Grk "And when." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**23 tn** Or "were put to shame."

**24 tn** Here καὶ (*kai*) has been translated as "but" to indicate the contrast present in this context.

**25 sn** Concerning all the wonderful things see Luke 7:16; 19:37.

**26 tn** Grk "that were being done by him." The passive has been converted to an active construction in the translation.

**27 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**28 tn** Grk "said," but what follows is a question.

**29 sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**30 sn** What is the kingdom of God like? Unlike Mark 4 or Matt 13, where the kingdom parables tend to be all in one location in the narrative, Luke scatters his examples throughout the Gospel.

**31 tn** Grk "And to." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**32 sn** The mustard seed was noted for its tiny size.

**33 tn** Grk "threw."

**34 tn** Grk "garden, and it." Here καὶ (*kai*) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**35 sn** Calling the mustard plant a tree is rhetorical hyperbole, since technically it is not one. This plant could be one of two types of mustard popular in Palestine and would be either 10 or 25 ft (3 or 7.5 m) tall.

**36 tn** Grk "the birds of the sky" or "the birds of the heaven"; the Greek word οὐρανός (*ouranos*) may be translated either "sky" or "heaven," depending on the context. The idiomatic expression "birds of the sky" refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πτερινόν).

**37 sn** The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will someday (i.e., at the second advent) be great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. Also, there is important OT background in the image of the mustard seed that grew and became a tree: Ezek 17:22-24 pictures the reemergence of the Davidic house where people can find calm and shelter. Like the mustard seed, it would start out small but grow to significant size.

**38 tn** Grk "And again." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

compare the kingdom of God?<sup>4</sup> **13:21** It is like yeast that a woman took and mixed with<sup>2</sup> three measures<sup>3</sup> of flour until all the dough had risen.”<sup>4</sup>

### The Narrow Door

**13:22** Then<sup>5</sup> Jesus<sup>6</sup> traveled throughout<sup>7</sup> towns<sup>8</sup> and villages, teaching and making his way toward<sup>9</sup> Jerusalem.<sup>10</sup> **13:23** Someone<sup>11</sup> asked him, “Lord, will only a few<sup>12</sup> be saved?” So<sup>13</sup> he said to them, **13:24** “Exert every effort<sup>14</sup> to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. **13:25** Once<sup>15</sup> the head of the house<sup>16</sup> gets up<sup>18</sup> and shuts the door, then you will stand outside and start to knock on the door and beg him,

‘Lord,<sup>19</sup> let us in!’<sup>20</sup> But he will answer you,<sup>21</sup> ‘I don’t know where you come from.’<sup>22</sup> **13:26** Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’<sup>23</sup> **13:27** But<sup>24</sup> he will reply,<sup>25</sup> ‘I don’t know where you come from!<sup>26</sup> Go away from me, all you evildoers!’<sup>27</sup> **13:28** There will be weeping and gnashing of teeth<sup>28</sup> when you see Abraham, Isaac, Jacob,<sup>29</sup> and all the prophets in the kingdom of God<sup>30</sup> but you yourselves thrown out.<sup>31</sup> **13:29** Then<sup>32</sup> people<sup>33</sup> will come from east and west, and from north and south, and take their places at the

<sup>1</sup> sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>2</sup> tn Grk “hid in.”

<sup>3</sup> sn This measure was a saton, the Greek name for the Hebrew term “seah.” Three of these was a very large quantity of flour, since a saton is a little over 16 lbs (7 kg) of dry measure (or 13.13 liters). So this was over 47 lbs (21 kg) of flour total, enough to feed over a hundred people.

<sup>4</sup> tn Grk “it was all leavened.”

<sup>5</sup> sn The parable of the yeast and the dough teaches that the kingdom of God will start small but eventually grow to permeate everything. Jesus’ point was not to be deceived by its seemingly small start, the same point made in the parable of the mustard seed, which preceded this one.

<sup>6</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>6</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>7</sup> tn This is a distributive use of κατά (*kata*); see L&N 83:12.

<sup>8</sup> tn Or “cities.”

<sup>9</sup> tn Grk “making his journey toward.” This is the first of several travel notes in Luke’s Jerusalem journey section of Luke 9-19; other notes appear at 17:11; 18:31; 19:28, 41.

<sup>10</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>11</sup> tn Here δέ (*de*) has not been translated.

<sup>12</sup> tn Grk “said to.”

<sup>13</sup> sn The warnings earlier in Jesus’ teaching have led to the question whether only a few will be saved.

<sup>14</sup> tn Here δέ (*de*) has been translated as “so” to indicate that Jesus’ reply was triggered by the preceding question.

<sup>15</sup> tn Or “Make every effort” (L&N 68.74; cf. NIV); “Do your best” (TEV); “Work hard” (NLT); Grk “Struggle.” The idea is to exert one’s maximum effort (cf. BDAG 17 s.v. ἀγωνίζομαι 2.b, “strain every nerve to enter”) because of the supreme importance of attaining entry into the kingdom of God.

<sup>16</sup> tn The syntactical relationship between vv. 24-25 is disputed. The question turns on whether v. 25 is connected to v. 24 or not. A lack of a clear connective makes an independent idea more likely. However, one must then determine what the beginning of the sentence connects to. Though it makes for slightly awkward English, the translation has opted to connect it to “he will answer” so that this functions, in effect, as an apodosis. One could end the sentence after “us” and begin a new sentence with “He will answer” to make simpler sentences, although the connection between the two sentences is thereby less clear. The point of the passage, however, is clear. Once the door is shut, because one failed to come in through the narrow way, it is closed permanently. The moral: Do not be too late in deciding to respond.

<sup>17</sup> tn Or “the master of the household.”

<sup>18</sup> tn Or “rises,” or “stands up.”

<sup>19</sup> tn Or “Sir.”

<sup>20</sup> tn Grk “Open to us.”

<sup>21</sup> tn Grk “and answering, he will say to you.” This is redundant in contemporary English and has been simplified to “he will answer you.”

<sup>22</sup> sn For the imagery behind the statement “I do not know where you come from,” see Ps 138:6; Isa 63:16; Jer 1:5; Hos 5:3.

<sup>23</sup> sn This term refers to wide streets, and thus suggests the major streets of a city.

<sup>24</sup> tn Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>25</sup> tc Most mss (𝔓<sup>75\*</sup> A D L W Θ Ψ 070 f<sup>1-13</sup> 33) have ἐρεῖ λέγω υἱόν (erei legō humin; “he will say, ‘I say to you’”) here, while some have only ἐρεῖ υἱόν (“he will say to you” in Ι 579 pc lat sa) or simply ἐρεῖ (“he will say” in 1195 pc). The variety of readings seems to have arisen from the somewhat unusual wording of the original, ἐρεῖ λέγων υἱόν (erei legōn humin; “he will say, saying to you” found in Ρ<sup>75c</sup> B 892 pc). Given the indicative λέγω, it is difficult to explain how the other readings would have arisen. But if the participle λέγων were original, the other readings can more easily be explained as arising from it. Although the external evidence is significantly stronger in support of the indicative reading, the internal evidence is on the side of the participle.

<sup>26</sup> tn Grk “he will say, saying to you.” The participle λέγων (legōn) and its indirect object υἱόν (humin) are redundant in contemporary English and have not been translated.

<sup>26</sup> sn The issue is not familiarity (with Jesus’ teaching) or even shared activity (eating and drinking with him), but knowing Jesus. Those who do not know him, he will not know where they come from (i.e., will not acknowledge) at the judgment.

<sup>27</sup> tn Grk “all you workers of iniquity.” The phrase resembles Ps 6:8.

<sup>28</sup> sn Weeping and gnashing of teeth is a figure for remorse and trauma, which occurs here because of exclusion from God’s promise.

<sup>29</sup> tn Grk “and Isaac and Jacob,” but καὶ (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>30</sup> sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>31</sup> tn Or “being thrown out.” The present accusative participle, ἔκβαλλομένους (ekballomenous), related to the object υἱός (humas), seems to suggest that these evildoers will witness their own expulsion from the kingdom.

<sup>32</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events in the discourse.

<sup>33</sup> tn Grk “they”; the referent (people who will come to participate in the kingdom) has been specified in the translation for clarity.

banquet table<sup>4</sup> in the kingdom of God.<sup>2</sup> **13:30** But<sup>3</sup> indeed,<sup>4</sup> some are last<sup>5</sup> who will be first, and some are first who will be last.”

### Going to Jerusalem

**13:31** At that time,<sup>6</sup> some Pharisees<sup>7</sup> came up and said to Jesus,<sup>8</sup> “Get away from here,<sup>9</sup> because Herod<sup>10</sup> wants to kill you.” **13:32** But<sup>11</sup> he said to them, “Go<sup>12</sup> and tell that fox,<sup>13</sup> ‘Look, I am casting out demons and performing healings today and tomorrow, and on the third day<sup>14</sup> I will complete my work.’” **13:33** Nevertheless I must<sup>16</sup> go on my way today and tomorrow and the next day, because it is impossible<sup>17</sup> that a prophet

**1 tn** Grk “and recline at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away. The word “banquet” has been supplied to clarify for the modern reader the festive nature of the imagery. The banquet imagery is a way to describe the fellowship and celebration of accompanying those who are included as the people of God at the end.

**2 sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**3 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**4 tn** Grk “behold.”

**5 tn** Some are last who will be first, and some are first who will be last. Jesus’ answer is that some who are expected to be there (many from Israel) will not be there, while others not expected to be present (from other nations) will be present. The question is not, “Will the saved be few?” (see v. 23), but “Will it be you?”

**6 tn** Grk “At that very hour.”

**7 tn** See the note on Pharisees in 5:17.

**8 tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

**9 tn** Grk “Go away and leave from here,” which is redundant in English and has been shortened to “Get away from here.”

**10 sn** Herod refers here to Herod Antipas. See the note on Herod Antipas in 3:1.

**11 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**12 tn** The participle πορευθέντες (*poreuthentes*) has been taken as indicating attendant circumstance.

**13 sn** That fox. This is not fundamentally a figure for cleverness as in modern western culture, but could indicate (1) an insignificant person (Neh 4:3; 2 Esd 13:35 LXX); (2) a deceiver (Song Rabbah 2.15.1 on 2:15); or someone destructive, a destroyer (Ezek 13:4; Lam 5:18; 1 En. 89:10, 42-49, 55). Luke’s emphasis seems to be on destructiveness, since Herod killed John the Baptist, whom Luke calls “the greatest born of women” (Luke 7:28) and later stands opposed to Jesus (Acts 4:26-28). In addition, “a person who is designated a fox is an insignificant or base person. He lacks real power and dignity, using cunning deceit to achieve his aims” (H. W. Hoerner, *Herod Antipas* [SNTSMS], 347).

**14 sn** The third day is a figurative reference to being further on in time, not a reference to three days from now. Jesus is not even in Jerusalem yet, and the events of the last days in Jerusalem take a good week.

**15 tn** Or “I reach my goal.” The verb τελειώω (*teleioō*) is a key NT term for the completion of God’s plan: See Luke 12:50; 22:37; John 19:30; and (where it has the additional component of meaning “to perfect”) Heb 2:10; 5:8-9; 7:28.

**16 tn** This is the frequent expression δέι (*dei*, “it is necessary”) that notes something that is a part of God’s plan.

**17 tn** Or “unthinkable.” See L&N 71.4 for both possible meanings.

should be killed<sup>18</sup> outside Jerusalem.<sup>19</sup> **13:34** O Jerusalem, Jerusalem,<sup>20</sup> you who kill the prophets and stone those who are sent to you!<sup>21</sup> How often I have longed<sup>22</sup> to gather your children together as a hen gathers her chicks under her wings, but<sup>23</sup> you would have none of it!<sup>24</sup> **13:35** Look, your house is forsaken!<sup>25</sup> And I tell you, you will not see me until you say, ‘**Blessed is the one who comes in the name of the Lord!**’”<sup>26</sup>

### Healing Again on the Sabbath

**14:1** Now<sup>27</sup> one Sabbath when Jesus went to dine<sup>28</sup> at the house of a leader<sup>29</sup> of the Pharisees,<sup>30</sup> they were watching<sup>31</sup> him closely. **14:2** There<sup>32</sup> right<sup>33</sup> in front of him was a man suffer-

**18 tn** Or “should perish away from.”

**19 sn** Death in Jerusalem is another key theme in Luke’s material: 7:16, 34; 24:19; Acts 3:22-23. Notice that Jesus sees himself in the role of a prophet here. Jesus’ statement, *it is impossible that a prophet should be killed outside Jerusalem*, is filled with irony; Jesus, traveling about in Galilee (most likely), has nothing to fear from Herod; it is his own people living in the very center of Jewish religion and worship who present the greatest danger to his life. The underlying idea is that Jerusalem, though she stands at the very heart of the worship of God, often kills the prophets God sends to her (v. 34). In the end, Herod will be much less a threat than Jerusalem.

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**20 sn** The double use of the city’s name betrays intense emotion.

**21 tn** Although the opening address (“Jerusalem, Jerusalem”) is direct (second person), the remainder of this sentence in the Greek text is third person (“who kills the prophets and stones those sent to her”). The following sentences then revert to second person (“your... you”), so to keep all this consistent in English, the third person pronouns in the present verse were translated as second person (“you who kill... sent to you”).

**22 sn** How often I have longed to gather your children. Jesus, like a lamenting prophet, speaks for God here, who longed to care tenderly for Israel and protect her.

**23 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**24 tn** Grk “you were not willing.”

**25 sn** Your house is forsaken. The language here is from Jer 12:7 and 22:5. It recalls exilic judgment.

**26 sn** A quotation from Ps 118:26. The judgment to come will not be lifted until the Lord returns. See Luke 19:41-44.

**27 tn** Grk “Now it happened that one.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

**28 tn** Grk “to eat bread,” an idiom for participating in a meal.

**29 tn** Grk “a ruler of the Pharisees.” He was probably a synagogue official.

**30 sn** See the note on Pharisees in 5:17.

**31 sn** Watching...closely is a graphic term meaning to lurk and watch; see Luke 11:53-54.

**32 tn** Grk “And there.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

**33 tn** Grk “behold.” The Greek word ἵδου (*idou*) at the beginning of this statement adds interest and emphasis (BDAG 468 s.v. 1). Here it has been translated as “right” in the phrase “right in front of him,” giving a similar effect of vividness in the translation.

ing from dropsy.<sup>1</sup> **14:3** So<sup>2</sup> Jesus asked<sup>3</sup> the experts in religious law<sup>4</sup> and the Pharisees, “Is it lawful to heal on the Sabbath<sup>5</sup> or not?” **14:4** But they remained silent. So<sup>6</sup> Jesus<sup>7</sup> took hold of the man,<sup>8</sup> healed him, and sent him away.<sup>9</sup> **14:5** Then<sup>10</sup> he said to them, “Which of you, if you have a son<sup>11</sup> or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” **14:6** But<sup>12</sup> they could not reply<sup>13</sup> to this.

### *On Seeking Seats of Honor*

**14:7** Then<sup>14</sup> when Jesus<sup>15</sup> noticed how the guests<sup>16</sup> chose the places of honor,<sup>17</sup> he told them a parable. He said to them, **14:8** “When you are invited by someone to a wedding feast,<sup>18</sup>

<sup>1 sn</sup> The condition called dropsy involves swollen limbs resulting from the accumulation of fluid in the body's tissues, especially the legs.

<sup>2 tn</sup> Here καὶ (*kai*) has been translated as “so” to indicate the sequence of events (Jesus’ question was prompted by the man’s appearance).

<sup>3 tn</sup> Grk “Jesus, answering, said.” This is redundant in contemporary English. In addition, since the context does not describe a previous question to Jesus (although one may well be implied), the phrase has been translated here as “Jesus asked.”

<sup>4 tn</sup> That is, experts in the interpretation of the Mosaic law (traditionally, “lawyers”).

<sup>5 sn</sup> “Is it lawful to heal on the Sabbath or not?” Will the Pharisees and experts in religious law defend tradition and speak out against doing good on the Sabbath? Has anything at all been learned since Luke 13:10–17? Has repentance come (13:6–9)?

<sup>6 tn</sup> Here καὶ (*kai*) has been translated as “so” to indicate the sequence of events (Jesus’ healing the man was in response to their refusal to answer).

<sup>7 tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>8 tn</sup> Grk “taking hold [of the man].” The participle ἐπιλαβόμενος (*epilabomenos*) has been taken as indicating attendant circumstance.

<sup>9 tn</sup> Or “and let him go.”

<sup>10 tn</sup> Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>11 tc</sup> Here “son,” found in <sup>13</sup><sup>45,75</sup> (A) B W Ω, is the preferred reading. The other reading, “donkey” (found in <sup>13</sup><sup>N K L Ψ f:13</sup> 33 579 892 1241 2542 a/lat bo), looks like an assimilation to Luke 13:15 and Deut 22:4; Isa 32:20, and was perhaps motivated by an attempt to soften the unusual collocation of “son” and “ox.” The Western ms D differs from all others and reads “sheep.”

<sup>12 tn</sup> καὶ (*kai*) has been translated here as “but” to indicate the contrast present in this context. The experts, who should be expected to know the law, are unable to respond to Jesus’ question.

<sup>13 sn</sup> They could not reply. Twice in the scene, the experts remain silent (see v. 4). That, along with the presence of power working through Jesus, serves to indicate endorsement of his work and message.

<sup>14 tn</sup> Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>15 tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>16 tn</sup> Grk “those who were invited.”

<sup>17 tn</sup> Or “the best places.” The “places of honor” at the meal would be those closest to the host.

<sup>18 tn</sup> Or “banquet.” This may not refer only to a wedding feast, because this term can have broader sense (note the usage in Esth 2:18; 9:22 LXX). However, this difference does not affect the point of the parable.

do not take<sup>19</sup> the place of honor, because a person more distinguished than you may have been invited by your host.<sup>20</sup> **14:9** So<sup>21</sup> the host who invited both of you will come and say to you, ‘Give this man your place.’ Then, ashamed,<sup>22</sup> you will begin to move to the least important<sup>23</sup> place. **14:10** But when you are invited, go and take the least important place, so that when your host<sup>24</sup> approaches he will say to you, ‘Friend, move up here to a better place.’<sup>25</sup> Then you will be honored in the presence of all who share the meal with you. **14:11** For everyone who exalts himself will be humbled, but<sup>26</sup> the one who humbles<sup>27</sup> himself will be exalted.”

**14:12** He<sup>28</sup> said also to the man<sup>29</sup> who had invited him, “When you host a dinner or a banquet,<sup>30</sup> don’t invite your friends or your brothers or your relatives or rich neighbors so you can be invited by them in return and get repaid. **14:13** But when you host an elaborate meal,<sup>31</sup> invite the poor, the crippled,<sup>32</sup> the lame, and<sup>33</sup> the blind.<sup>34</sup> **14:14** Then<sup>35</sup> you will be blessed,<sup>36</sup>

<sup>19 tn</sup> Grk “do not recline in the place of honor.” 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

<sup>20 tn</sup> Grk “by him”; the referent (the host) has been specified in the translation for clarity.

<sup>21 tn</sup> Grk “host, and.” Here καὶ (*kai*) has been translated as “so” to indicate this action is a result of the situation described in the previous verse. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>22 tn</sup> Or “then in disgrace”; Grk “with shame.” In this culture avoiding shame was important.

<sup>23 tn</sup> Grk “lowest place” (also in the repetition of the phrase in the next verse).

<sup>24 tn</sup> Grk “the one who invited you.”

<sup>25 tn</sup> Grk “Go up higher.” This means to move to a more important place.

<sup>26 tn</sup> Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context, which involves the reversal of expected roles.

<sup>27 sn</sup> The point of the statement *the one who humbles himself will be exalted* is humility and the reversal imagery used to underline it is common: Luke 1:52–53; 6:21; 10:15; 18:14.

<sup>28 tn</sup> Here δέ (*de*) has not been translated.

<sup>29 sn</sup> That is, the leader of the Pharisees (v. 1).

<sup>30 tn</sup> The meaning of the two terms for meals here, ἄριστον (*ariston*) and δεῖπνον (*deipnon*), essentially overlap (L&N 23.22). Translators usually try to find two terms for a meal to use as equivalents (e.g., lunch and dinner, dinner and supper, etc.). In this translation “dinner” and “banquet” have been used, since the expected presence of rich neighbors later in the verse suggests a rather more elaborate occasion than an ordinary meal.

<sup>31 tn</sup> This term, δοχή (*dochē*), is a third term for a meal (see v. 12) that could also be translated “banquet, feast.”

<sup>32 sn</sup> Normally the term means crippled as a result of being maimed or mutilated (L&N 23.177).

<sup>33 tn</sup> Here “and” has been supplied between the last two elements in the series in keeping with English style.

<sup>34 sn</sup> This list of needy is like Luke 7:22. See Deut 14:28–29; 16:11–14; 26:11–13.

<sup>35 tn</sup> Here καὶ (*kai*) has been translated as “then” to indicate that this follows from the preceding action. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>36 sn</sup> You will be blessed. God notes and approves of such generosity.

because they cannot repay you, for you will be repaid<sup>1</sup> at the resurrection of the righteous."

### The Parable of the Great Banquet

**14:15** When<sup>2</sup> one of those at the meal with Jesus<sup>3</sup> heard this, he said to him, "Blessed is everyone<sup>4</sup> who will feast<sup>5</sup> in the kingdom of God!"<sup>6</sup> **14:16** But Jesus<sup>7</sup> said to him, "A man once gave a great banquet<sup>8</sup> and invited<sup>9</sup> many guests.<sup>10</sup> **14:17** At<sup>11</sup> the time for the banquet<sup>12</sup> he sent his slave<sup>13</sup> to tell those who had been invited, 'Come, because everything is now ready.' **14:18** But one after another they all<sup>14</sup> began to make excuses.<sup>15</sup> The first said to him, 'I have bought a field,<sup>16</sup> and I must go out and see it. Please excuse me.'<sup>17</sup> **14:19** Another<sup>18</sup> said, 'I have bought five yoke of oxen,<sup>19</sup> and I am going out<sup>20</sup> to examine them. Please excuse me.'

**1 sn** The passive verb *will be repaid* looks at God's commendation.

**2 tn** Here δέ (de) has not been translated.

**3 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**4 tn** Grk "whoever" (the indefinite relative pronoun). This has been translated as "everyone who" to conform to contemporary English style.

**5 tn** Or "will dine"; Grk "eat bread." This refers to those who enjoy the endless fellowship of God's coming rule.

**6 tn** The *Kingdom of God* is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**7 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**8 tn** Or "dinner."

**9 sn** Presumably those *invited* would have sent a reply with the invitation stating their desire to attend, much like a modern R.S.V.P. Then they waited for the servant to announce the beginning of the celebration (D. L. Bock, *Luke* [BECNT], 2:1272).

**10 tn** The word "guests" is not in the Greek text but is implied.

**11 tn** Grk "And at." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**12 tn** Or "dinner."

**13 tn** See the note on the word "slave" in 7:2.

**14 tn** Or "all unanimously" (BDAG 107 s.v. ἀνόητος 6). "One after another" is suggested by L&N 61.2.

**15 tn** To make excuses and cancel at this point was an insult in the culture of the time. Regardless of customs concerning responses to invitations, refusal at this point was rude.

**16 tn** I have bought a field. An examination of newly bought land was a common practice. It was this person's priority.

**17 tn** The expression *Please excuse me* is probably a polite way of refusing, given the dynamics of the situation, although it is important to note that an initial acceptance had probably been indicated and it was now a bit late for a refusal. The semantic equivalent of the phrase may well be "please accept my apologies."

**18 tn** Grk "And another." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**19 tn** Five yoke of oxen. This was a wealthy man, because the normal farmer had one or two yoke of oxen.

**20 tn** The translation "going out" for πορεύομαι (*poreuomai*) is used because "going" in this context could be understood to mean "I am about to" rather than the correct nuance, "I am on my way to."

**14:20** Another<sup>21</sup> said, 'I just got married, and I cannot come.'<sup>22</sup> **14:21** So<sup>23</sup> the slave came back and reported this to his master. Then the master of the household was furious<sup>24</sup> and said to his slave, 'Go out quickly<sup>25</sup> to the streets and alleys of the city,<sup>26</sup> and bring in the poor,<sup>27</sup> the crippled,<sup>28</sup> the blind, and the lame.'<sup>29</sup> **14:22** Then<sup>30</sup> the slave said, 'Sir, what you instructed has been done, and there is still room.'<sup>31</sup> **14:23** So<sup>32</sup> the master said to his<sup>33</sup> slave, 'Go out to the highways<sup>33</sup> and country roads<sup>34</sup> and urge<sup>35</sup> people<sup>36</sup> to come in, so that my house will be filled.'<sup>37</sup>

**21 tn** Grk "And another." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**22 sn** I just got married, and I cannot come. There is no request to be excused here; just a refusal. Why this disqualifies attendance is not clear. The OT freed a newly married man from certain responsibilities such as serving in the army (Deut 20:7; 24:5), but that would hardly apply to a banquet. The invitation is not respected in any of the three cases.

**23 tn** Here καί (*kai*) has been translated as "so" to indicate the result of the preceding responses.

**24 tn** Grk "being furious, said." The participle ὄψισθείς (*or-gistheis*) has been translated as a finite verb due to requirements of contemporary English style.

**25 sn** It was necessary to go out quickly because the banquet was already prepared. All the food would spoil if not eaten immediately.

**26 tn** Or "town."

**27 tn** The poor, the crippled, the blind and the lame. Note how the list matches v. 13, illustrating that point. Note also how the party goes on; it is not postponed until a later date. Instead new guests are invited.

**28 tn** Grk "and the crippled." Normally crippled as a result of being maimed or mutilated (L&N 23.177). Καὶ (*kai*) has not been translated here and before the following category (Grk "and the blind and the lame") since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

**29 tn** Here καί (*kai*) has been translated as "then" to indicate the order of events within the parable.

**30 sn** And still there is room. This comment suggests the celebration was quite a big one, picturing the openness of God's grace.

**31 tn** Here καί (*kai*) has been translated as "so" to indicate the master's response to the slave's report.

**32 tn** Grk "the"; in context the article is used as a possessive pronoun (ExSyn 215).

**33 sn** Go out to the highways and country roads. This suggests the inclusion of people outside the town, even beyond the needy (poor, crippled, blind, and lame) in the town, and so is an allusion to the inclusion of the Gentiles.

**34 tn** The Greek word φράγμας (*phragmos*) refers to a fence, wall, or hedge surrounding a vineyard (BDAG 1064 s.v. 1). "Highways" and "country roads" probably refer not to separate places, but to the situation outside the town where the rural roads run right alongside the hedges or fences surrounding the fields (cf. J. A. Fitzmyer, *Luke* [AB], 1057).

**35 tn** Traditionally "force" or "compel," but according to BDAG 60 s.v. ἀναγκάζω 2 this is a weakened nuance: "strongly urge/invite." The meaning in this context is more like "persuade."

**36 tn** The word "people" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

**37 tn** So that my house will be filled. God will bless many people.

**14:24** For I tell you, not one of those individuals<sup>1</sup> who were invited<sup>2</sup> will taste my banquet!"<sup>3</sup>

### Counting the Cost

**14:25** Now large crowds<sup>4</sup> were accompanying Jesus,<sup>5</sup> and turning to them he said, **14:26** "If anyone comes to me and does not hate<sup>6</sup> his own father and mother, and wife and children, and brothers and sisters, and even his own life,<sup>7</sup> he cannot be my disciple. **14:27** Whoever does not carry his own cross<sup>8</sup> and follow<sup>9</sup> me cannot be my disciple. **14:28** For which of you, wanting to build a tower, doesn't sit down<sup>10</sup> first and compute the cost<sup>11</sup> to see if he has enough money to complete it? **14:29** Otherwise,<sup>12</sup> when he has laid<sup>13</sup> a foundation and is not able to finish the tower,<sup>14</sup> all who see it<sup>15</sup> will begin to make fun

of<sup>16</sup> him. **14:30** They will say,<sup>17</sup> 'This man<sup>18</sup> began to build and was not able to finish!'<sup>19</sup> **14:31** Or what king, going out to confront another king in battle, will not sit down<sup>20</sup> first and determine whether he is able with ten thousand to oppose<sup>21</sup> the one coming against him with twenty thousand? **14:32** If he cannot succeed,<sup>22</sup> he will send a representative<sup>23</sup> while the other is still a long way off and ask for terms of peace.<sup>24</sup> **14:33** In the same way therefore not one of you can be my disciple if he does not renounce all his own possessions.<sup>25</sup>

**14:34** "Salt<sup>26</sup> is good, but if salt loses its flavor,<sup>27</sup> how can its flavor be restored? **14:35** It is

**16 tn** Or "mock," "ridicule." The person who did not plan ahead becomes an object of joking and ridicule.

**17 tn** Grk "make fun of him, saying."

**18 sn** The phrase *this man* is often used in Luke in a derogatory sense; see "this one" and expressions like it in Luke 5:21; 7:39; 13:32; 23:4, 14, 22, 35.

**19 sn** The failure to *finish* the building project leads to embarrassment (in a culture where avoiding public shame was extremely important). The half completed tower testified to poor planning and planning.

**20 tn** The participle καθίσας (*kathisas*) has been translated as a finite verb due to requirements of contemporary English style.

**21 tn** On the meaning of this verb see also L&N 55.3, "to meet in battle, to face in battle."

**22 tn** Grk "And if not." Here δέ (*de*) has not been translated; "succeed" is implied and has been supplied in the translation for clarity.

**23 tn** Grk "a messenger."

**24 sn** This image is slightly different from the former one about the tower (vv. 28-30). The first part of the illustration (*sit down first and determine*) deals with preparation. The second part of the illustration (*ask for terms of peace*) has to do with recognizing who is stronger. This could well suggest thinking about what refusing the "stronger one" (God) might mean, and thus constitutes a warning. Achieving peace with God, the more powerful king, is the point of the illustration.

**25 tn** Grk "Likewise therefore every one of you who does not renounce all his own possessions cannot be my disciple." The complex double negation is potentially confusing to the modern reader and has been simplified in the translation. See L&N 57.70.

**26 sn** The application of the saying is this: Discipleship requires that God be in first place. The reference to renunciation of *all his own possessions* refers to all earthly attachments that have first place.

**27 tn** Grk "Now salt..."; here οὖν has not been translated.

**sn** Salt was used as seasoning or fertilizer (BDAG 41 s.v. ἄλας *a*), or as a preservative. If salt ceased to be useful, it was thrown away. With this illustration Jesus warned about a disciple who ceased to follow him.

**27 sn** The difficulty of this saying is understanding how salt could lose *its flavor* since its chemical properties cannot change. It is thus often assumed that Jesus was referring to chemically impure salt, perhaps a natural salt which, when exposed to the elements, had all the genuine salt leached out, leaving only the sediment or impurities behind. Others have suggested the background of the saying is the use of salt blocks by Arab bakers to line the floor of their ovens: Under the intense heat these blocks would eventually crystallize and undergo a change in chemical composition, finally being thrown out as unserviceable. A saying in the Talmud (*b. Bekhorot* 8b) attributed to R. Joshua ben Chananya (ca. A.D. 90), when asked the question "When salt loses its flavor, how can it be made salty again?" is said to have replied, "By salting it with the afterbirth of a mule." He was then asked, "Then does the mule (being sterile) bear young?" to which he replied:

"Can salt lose its flavor?" The point appears to be, both are impossible. The saying, while admittedly late, suggests that culturally the loss of flavor by salt was regarded as an imposition. The words "the tower" are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

**1 tn** The Greek word here is ἀνήρ (*anēr*), which frequently stresses males or husbands (in contrast to women or wives). However, the emphasis in the present context is on identifying these individuals as the ones previously invited, examples of which were given in vv. 18-20. Cf. also BDAG 79 s.v. ἀνήρ 2.

**2 sn** None of those individuals who were invited. This is both the point and the warning. To be a part of the original invitation does not mean one automatically has access to blessing. One must respond when the summons comes in order to participate. The summons came in the person of Jesus and his proclamation of the kingdom. The statement here refers to the fact that many in Israel will not be blessed with participation, for they have ignored the summons when it came.

**3 tn** Or "dinner."

**4 sn** It is important to note that the following remarks are not just to disciples, but to the large crowds who were following Jesus.

**5 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**6 tn** This figurative use operates on a relative scale. God is to be loved more than family or self.

**7 tn** Grk "his own soul," but ψυχή (*psuchē*) is frequently used of one's physical life. It clearly has that meaning in this context.

**8 sn** It was customary practice in a Roman crucifixion for the prisoner to be made to carry his own cross. Jesus is speaking figuratively here in the context of rejection. If the priority is not one's allegiance to Jesus, then one will not follow him in the face of possible rejection; see Luke 9:23.

**9 tn** Grk "and come after." In combination with the verb ἔρχομαι (*erchomai*) the improper preposition ὡπίσω (*opsisō*) means "follow."

**10 tn** The participle καθίσας (*kathisas*) has been translated as a finite verb due to requirements of contemporary English style.

**11 tn** The first illustration involves checking to see if enough funds exist to build a watchtower. Both ψηφίζω (*psephizō*, "compute") and δαπάνη (*dapanē*, "cost") are economic terms.

**12 tn** Grk "to complete it, lest." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation and ἵνα μήποτε (*hina mēpote*, "lest") has been translated as "Otherwise."

**13 tn** The participle θέντος (*thentos*) has been taken temporally.

**14 tn** The words "the tower" are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

**15 tn** The word "it" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

of no value<sup>4</sup> for the soil or for the manure pile; it is to be thrown out.<sup>2</sup> The one who has ears to hear had better listen!”<sup>3</sup>

### The Parable of the Lost Sheep and Coin

**15:1** Now all the tax collectors<sup>4</sup> and sinners were coming<sup>5</sup> to hear him. **15:2** But<sup>6</sup> the Pharisees<sup>7</sup> and the experts in the law<sup>8</sup> were complaining,<sup>9</sup> “This man welcomes<sup>10</sup> sinners and eats with them.”

**15:3** So<sup>11</sup> Jesus<sup>12</sup> told them<sup>13</sup> this parable:<sup>14</sup> **15:4** “Which one<sup>15</sup> of you, if he has a hundred<sup>16</sup> sheep and loses one of them, would not leave the ninety-nine in the open pasture<sup>17</sup> and go look for<sup>18</sup> the one that is lost until he finds it?”<sup>19</sup>

**15:5** Then<sup>20</sup> when he has found it, he places it on his shoulders, rejoicing. **15:6** Returning<sup>21</sup> home, he

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sibility. Genuine salt can never lose its flavor. In this case the saying by Jesus here may be similar to Matt 19:24, where it is likewise impossible for the camel to go through the eye of a sewing needle.

<sup>1</sup> tn Or “It is not useful” (L&N 65.32).

<sup>2</sup> tn Grk “they throw it out.” The third person plural with unspecified subject is a circumlocution for the passive here.

<sup>3</sup> tn The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15; 13:9, 43; Mark 4:9, 23; Luke 8:8).

<sup>4</sup> sn See the note on tax collectors in 3:12.

<sup>5</sup> tn Grk “were drawing near.”

<sup>6</sup> tn Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>7</sup> sn See the note on Pharisees in 5:17.

<sup>8</sup> tn Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>9</sup> tn Or “grumbling”; Grk “were complaining, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

<sup>10</sup> tn Or “accepts,” “receives.” This is not the first time this issue has been raised: Luke 5:27-32; 7:37-50.

<sup>11</sup> tn Here δέ (*de*) has been translated as “so” to indicate that Jesus’ telling of the parable is in response to the complaints of the Pharisees and experts in the law.

<sup>12</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>13</sup> sn *Them* means at the minimum the parable is for the leadership, but probably also for those people Jesus accepted, but the leaders regarded as outcasts.

<sup>14</sup> tn Grk “parable, saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

<sup>15</sup> tn Grk “What man.” The Greek word ἄνθρωπος (*anthrōpos*) is used here in a somewhat generic sense.

<sup>16</sup> sn This individual with a *hundred sheep* is a shepherd of modest means, as flocks often had up to two hundred head of sheep.

<sup>17</sup> tn Or “desert,” but here such a translation might suggest neglect of the 99 sheep left behind.

<sup>18</sup> tn Grk “go after,” but in contemporary English the idiom “to look for” is used to express this.

<sup>19</sup> sn Until he finds it. The parable pictures God’s pursuit of the sinner. On the image of Jesus as the Good Shepherd, see John 10:1-18.

<sup>20</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>21</sup> tn Grk “And coming into his...” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

calls together<sup>22</sup> his<sup>23</sup> friends and neighbors, telling them, ‘Rejoice with me, because I have found my sheep that was lost.’ **15:7** I tell you, in the same way there will be more joy in heaven over one sinner<sup>24</sup> who repents than over ninety-nine righteous people<sup>25</sup> who have no need to repent.<sup>26</sup>

**15:8** “Or what woman, if she has ten silver coins<sup>27</sup> and loses<sup>28</sup> one of them,<sup>29</sup> does not light a lamp, sweep<sup>30</sup> the house, and search thoroughly until she finds it? **15:9** Then<sup>31</sup> when she has found it, she calls together her<sup>32</sup> friends and neighbors, saying, ‘Rejoice<sup>33</sup> with me, for I have found the coin<sup>34</sup> that I had lost.’ **15:10** In the same way, I tell you, there is joy in the presence of God’s angels<sup>35</sup> over one sinner who repents.”

### The Parable of the Compassionate Father

**15:11** Then<sup>36</sup> Jesus<sup>37</sup> said, “A man had two sons. **15:12** The<sup>38</sup> younger of them said to his<sup>39</sup> father, ‘Father, give me the share of the estate<sup>40</sup>

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<sup>22</sup> sn A touch of drama may be present, as the term *calls together* can mean a formal celebration (1 Kgs 1:9-10).

<sup>23</sup> tn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215). It occurs before “neighbors” as well (“his friends and his neighbors”) but has not been translated the second time because of English style.

<sup>24</sup> sn There will be more joy in heaven over one sinner who repents. The pursuit of the sinner is a priority in spite of the presence of others who are doing well (see also Luke 5:32; 19:10). The theme of repentance, a major Lukan theme, is again emphasized.

<sup>25</sup> tn Here δικαιῶντος (*dikaiōtōs*) is an adjective functioning substantively and has been translated “righteous people.”

<sup>26</sup> tn Or “who do not need to repent”; Grk “who do not have need of repentance.”

<sup>27</sup> sn This silver coin is a drachma, equal to a denarius, that is, a day’s pay for the average laborer.

<sup>28</sup> tn Grk “What woman who has ten silver coins, if she loses...” The initial participle ἔχουσα (*echousa*) has been translated as a finite verb parallel to ἀπολέσηται (*apolesētai*) in the conditional clause to improve the English style.

<sup>29</sup> tn Grk “one coin.”

<sup>30</sup> tn Grk “and sweep,” but καὶ (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>31</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>32</sup> tn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).

<sup>33</sup> sn Rejoice. Besides the theme of pursuing the lost, the other theme of the parable is the joy of finding them.

<sup>34</sup> tn Grk “drachma.”

<sup>35</sup> sn The whole of heaven is said to rejoice. Joy in the presence of God’s angels is a way of referring to God’s joy as well without having to name him explicitly. Contemporary Judaism tended to refer to God indirectly where possible out of reverence or respect for the divine name.

<sup>36</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>37</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>38</sup> tn Grk “And the.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>39</sup> tn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).

<sup>40</sup> tn L&N 57.19 notes that in nonbiblical contexts in which the word οὐσία (*ousia*) occurs, it refers to considerable possessions or wealth, thus “estate.”

that will belong<sup>1</sup> to me.' So<sup>2</sup> he divided his<sup>3</sup> assets between them.<sup>4</sup> **15:13** After<sup>5</sup> a few days,<sup>6</sup> the younger son gathered together all he had and left on a journey to a distant country, and there he squandered<sup>7</sup> his wealth<sup>8</sup> with a wild lifestyle. **15:14** Then<sup>9</sup> after he had spent everything, a severe famine took place in that country, and he began to be in need. **15:15** So he went and worked for<sup>10</sup> one of the citizens of that country, who<sup>11</sup> sent him to his fields to feed pigs.<sup>12</sup> **15:16** He<sup>13</sup> was longing to eat<sup>14</sup> the carob pods<sup>15</sup> the pigs were eating, but<sup>16</sup> no one gave him anything. **15:17** But when he came to his senses<sup>17</sup> he said, 'How many of my father's hired workers have food<sup>18</sup> enough to spare, but here I am dying from hunger! **15:18** I will get up and go to my father and say to him, "Father, I have sinned<sup>19</sup> against heaven<sup>20</sup> and against<sup>21</sup> you. **15:19** I am no longer worthy to be called your son; treat me<sup>22</sup>

<sup>1</sup> tn L&N 57.3, "to belong to or come to belong to, with the possible implication of by right or by inheritance."

<sup>2</sup> tn Here δέ (de) has been translated as "so" to indicate the father's response to the younger son's request.

<sup>3</sup> tn Grk "the"; in context the article is used as a possessive pronoun (ExSyn 215).

<sup>4</sup> sn He divided his assets between them. There was advice against doing this in the OT Apocrypha (Sir 33:20). The younger son would get half of what the older son received (Deut 21:17).

<sup>5</sup> tn Grk "And after." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>6</sup> tn Grk "after not many days."

<sup>7</sup> tn Or "wasted." This verb is graphic; it means to scatter (L&N 57.151).

<sup>8</sup> tn Or "estate" (the same word has been translated "estate" in v. 12).

<sup>9</sup> tn Here δέ (de) has been translated as "then" to indicate the sequence of events in the parable. Greek style often begins sentences or clauses with "and," but English style generally does not.

<sup>10</sup> tn Grk "joined himself to" (in this case an idiom for beginning to work for someone).

<sup>11</sup> tn Grk "and he." Here the conjunction καί (kai) and the personal pronoun have been translated by a relative pronoun to improve the English style.

<sup>12</sup> sn To a Jew, being sent to the field to *feed pigs* would be an insult, since pigs were considered unclean animals (Lev 11:7).

<sup>13</sup> tn Grk "And he." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>14</sup> tn Or "would gladly have eaten"; Grk "was longing to be filled with."

<sup>15</sup> tn This term refers to the edible pods from a carob tree (BDAG 540 s.v. κεράστιον). They were bean-like in nature and were commonly used for fattening pigs, although they were also used for food by poor people (L&N 3.46).

<sup>16</sup> tn Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

<sup>17</sup> tn Grk "came to himself" (an idiom).

<sup>18</sup> tn Grk "bread," but used figuratively for food of any kind (L&N 5.1).

<sup>19</sup> sn In the confession "I have sinned" there is a recognition of wrong that pictures the penitent coming home and "being found."

<sup>20</sup> sn The phrase *against heaven* is a circumlocution for God.

<sup>21</sup> tn According to BDAG 342 s.v. ἐνωπίον 4.a, "in relation to ἀμφάνειν εἰς τίνος sin against someone Lk 15:18, 21 (cf. Joth 5:17; 1 Km 7:6; 20:1)."

<sup>22</sup> tn Or "make me." Here is a sign of total humility.

like one of your hired workers.'" **15:20** So<sup>23</sup> he got up and went to his father. But while he was still a long way from home<sup>24</sup> his father saw him, and his heart went out to him;<sup>25</sup> he ran and hugged<sup>26</sup> his son<sup>27</sup> and kissed him. **15:21** Then<sup>28</sup> his son said to him, 'Father, I have sinned against heaven<sup>29</sup> and against you; I am no longer worthy to be called your son.'<sup>30</sup> **15:22** But the father said to his slaves,<sup>31</sup> 'Hurry! Bring the best robe,<sup>32</sup> and put it on him! Put a ring on his finger<sup>33</sup> and sandals<sup>34</sup> on his feet! **15:23** Bring<sup>35</sup> the fattened calf<sup>36</sup> and kill it! Let us eat<sup>37</sup> and celebrate, **15:24** because this son of mine was dead, and is alive again – he was lost and is found!'<sup>38</sup> So<sup>39</sup> they began to celebrate.

**15:25** "Now his older son was in the field. As<sup>40</sup> he came and approached the house, he heard

<sup>23</sup> tn Here καί (kai) has been translated as "so" to indicate the result of the son's decision to return home. Greek style often begins sentences or clauses with "and," but English style generally does not.

<sup>24</sup> tn Grk "a long way off from [home]." The word "home" is implied (L&N 85.16).

<sup>25</sup> tn Or "felt great affection for him," "felt great pity for him."

<sup>26</sup> sn The major figure of the parable, the forgiving father, represents God the Father and his compassionate response. God is ready with open arms to welcome the sinner who comes back to him.

<sup>27</sup> tn Grk "he fell on his neck," an idiom for showing special affection for someone by throwing one's arms around them. The picture is of the father hanging on the son's neck in welcome.

<sup>28</sup> tn Grk "him"; the referent (the son) has been specified in the implantation for clarity.

<sup>29</sup> tn Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>30</sup> sn The phrase *against heaven* is a circumlocution for God. 1st century Judaism tended to minimize use of the divine name out of reverence.

<sup>31</sup> sn The younger son launches into his confession just as he had planned. See vv. 18-19.

<sup>32</sup> tn See the note on the word "slave" in 7:2.

<sup>33</sup> sn With the instructions *Hurry! Bring the best robe*, there is a total acceptance of the younger son back into the home.

<sup>34</sup> tn Grk "hand," but χεῖρ (cheir) can refer to either the whole hand or any relevant part of it (L&N 8.30).

<sup>35</sup> tn The need for *sandals* underlines the younger son's previous destitution, because he was barefoot.

<sup>36</sup> tn Grk "And bring." Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>37</sup> tn Or "the prize calf" (L&N 65.8). See also L&N 44.2, "grain-fattened." Such a calf was usually reserved for religious celebrations.

<sup>38</sup> tn This statement links the parable to the theme of 15:6, 9.

<sup>39</sup> tn Here καί (kai) has been translated as "so" to indicate the result of the father's remarks in the preceding verses.

<sup>40</sup> tn Grk "And as." Here καί (kai) has not been translated because of differences between Greek and English style.

music<sup>4</sup> and dancing. **15:26** So<sup>2</sup> he called one of the slaves<sup>3</sup> and asked what was happening. **15:27** The slave replied,<sup>4</sup> ‘Your brother has returned, and your father has killed the fattened calf<sup>5</sup> because he got his son<sup>6</sup> back safe and sound.’ **15:28** But the older son<sup>7</sup> became angry<sup>8</sup> and refused<sup>9</sup> to go in. His father came out and appealed to him, **15:29** but he answered<sup>10</sup> his father, ‘Look! These many years I have worked like a slave<sup>11</sup> for you, and I never disobeyed your commands. Yet<sup>12</sup> you never gave me even a goat<sup>13</sup> so that I could celebrate with my friends! **15:30** But when this son of yours<sup>14</sup> came back, who has devoured<sup>15</sup> your assets with prostitutes,<sup>16</sup> you killed the fattened calf<sup>17</sup> for him!’ **15:31** Then<sup>18</sup> the father<sup>19</sup> said to him, ‘Son, you are always with me, and everything that belongs to me is yours. **15:32** It was appropriate<sup>20</sup> to cele-

brate and be glad, for your brother<sup>21</sup> was dead, and is alive; he was lost and is found.’<sup>22</sup>

### *The Parable of the Clever Steward*

**16:1** Jesus<sup>23</sup> also said to the disciples, “There was a rich man who was informed of accusations<sup>24</sup> that his manager<sup>25</sup> was wasting<sup>26</sup> his assets. **16:2** So<sup>27</sup> he called the manager<sup>28</sup> in and said to him, ‘What is this I hear about you?’<sup>29</sup> Turn in the account of your administration<sup>30</sup> because you can no longer be my manager.’ **16:3** Then<sup>31</sup> the manager said to himself, ‘What should I do, since my master is taking my position<sup>32</sup> away from me? I’m not strong enough to dig,<sup>33</sup> and I’m too ashamed<sup>34</sup> to beg. **16:4** I know<sup>35</sup> what to do so that when I am put out of management, people will welcome me into their

**1 sn** This would have been primarily instrumental music, but might include singing as well.

**2 tn** Here καὶ (*kai*) has been translated as “so” to indicate the result of the older son hearing the noise of the celebration in progress.

**3 tn** The Greek term here, πάις (*pais*), describes a slave, possibly a household servant regarded with some affection (L&N 87.77).

**4 tn** Grk “And he said to him.” Here δέ (*de*) has not been translated. The rest of the phrase has been simplified to “the slave replied,” with the referent (the slave) specified in the translation for clarity.

**5 tn** See note on the phrase “fattened calf” in v. 23.

**6 tn** Grk “him”; the referent (the younger son) has been specified in the translation for clarity.

**7 tn** Grk “he”; the referent (the older son, v. 25) has been specified in the translation for clarity.

**8 tn** The aorist verb ὑπύρχθη (*ōrgisthē*) has been translated as an ingressive aorist, reflecting entry into a state or condition.

**9 sn** Ironically the attitude of the older son has left him outside and without joy.

**10 tn** Grk “but answering, he said.” This is somewhat redundant in contemporary English and has been simplified to “but he answered.”

**11 tn** Or simply, “have served,” but in the emotional context of the older son’s outburst the translation given is closer to the point.

**12 tn** Here καί (*kai*) has been translated as “yet” to bring out the contrast indicated by the context.

**13 sn** You never gave me even a goat. The older son’s complaint was that the generous treatment of the younger son was not fair: “I can’t get even a little celebration with a basic food staple like a goat!”

**14 sn** Note the younger son is not “my brother” but *this son of yours* (an expression with a distinctly pejorative nuance).

**15 sn** This is another graphic description. The younger son’s consumption had been like a glutton. He had both figuratively and literally devoured the assets which were given to him.

**16 sn** The charge concerning the prostitutes is unproven, but essentially the older brother accuses the father of committing an injustice by rewarding his younger son’s unrighteous behavior.

**17 sn** See note on the phrase “fattened calf” in v. 23.

**18 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events in the parable.

**19 tn** Grk “he”; the referent (the father) has been specified in the translation for clarity.

**20 tn** Or “necessary.”

**21 sn** By referring to him as *your brother*, the father reminds the older brother that the younger brother was part of the family.

**22 sn** The theme *he was lost and is found* is repeated from v. 24. The conclusion is open-ended. The reader is left to ponder with the older son (who pictures the scribes and Pharisees) what the response will be. The parable does not reveal the ultimate response of the older brother. Jesus argued that sinners should be pursued and received back warmly when they returned.

**23 tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

**24 tn** These are not formal legal charges, but reports from friends, acquaintances, etc.; Grk “A certain man was rich who had a manager, and this one was reported to him as wasting his property.”

**25 sn** His manager was the steward in charge of managing the house. He could have been a slave trained for the role.

**26 tn** Or “squandering.” This verb is graphic; it means to scatter (L&N 57.151).

**27 tn** Here καί (*kai*) has been translated as “so” to indicate the result of the reports the man received about his manager.

**28 tn** Grk “him”; the referent (the manager) has been specified in the translation for clarity.

**29 sn** Although phrased as a question, the charges were believed by the owner, as his dismissal of the manager implies.

**30 tn** Or “stewardship”; the Greek word οἰκονομία (*oikonomia*) is cognate with the noun for the manager (*oikonomos*, *oikonomos*).

**31 tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events in the parable.

**32 tn** Grk “the stewardship,” “the management.”

**33 tn** Here “dig” could refer (1) to excavation (“dig ditches,” L&N 19.55) or (2) to agricultural labor (“work the soil,” L&N 43.3). In either case this was labor performed by the uneducated, so it would be an insult as a job for a manager.

**34 tn** Grk “I do not have strength to dig; I am ashamed to beg.”

**35 tn** To beg would represent a real lowering of status for the manager, because many of those whom he had formerly collected debts from, he would now be forced to beg from.

**35 tn** This is a dramatic use of the aorist and the verse is left unconnected to the previous verse by asyndeton, giving the impression of a sudden realization.

homes.<sup>1</sup> **16:5** So<sup>2</sup> he contacted<sup>3</sup> his master's debtors one by one. He asked the first, 'How much do you owe my master?' **16:6** The man<sup>4</sup> replied, 'A hundred measures<sup>5</sup> of olive oil.' The manager<sup>6</sup> said to him, 'Take your bill, sit down quickly, and write fifty.'<sup>7</sup> **16:7** Then he said to another, 'And how much do you owe?' The second man<sup>8</sup> replied, 'A hundred measures<sup>9</sup> of wheat.' The manager<sup>10</sup> said to him, 'Take your bill, and write eighty.'<sup>11</sup> **16:8** The<sup>12</sup> master commended the dishonest<sup>13</sup> manager because he acted shrewdly.<sup>14</sup> For the people<sup>15</sup> of this world are more shrewd in dealing with their contemporaries<sup>16</sup> than the people<sup>17</sup> of light. **16:9** And I tell

<sup>1</sup> sn Thinking ahead, the manager develops a plan to make people think kindly of him (*welcome me into their homes*).

<sup>2</sup> tn Here καὶ (*kai*) has been translated as "so" to indicate the result of the manager's decision.

<sup>3</sup> tn Grk "summoning." The participle προσκαλεσάμενος (*proskalesamenos*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>4</sup> tn Grk "He"; the referent (the first debtor) has been specified in the translation for clarity.

<sup>5</sup> sn A measure (sometimes translated "bath") was just over 8 gallons (about 30 liters). This is a large debt – about 875 gallons (3000 liters) of olive oil, worth 1000 denarii, over three year's pay for a daily worker.

<sup>6</sup> tn Grk "He"; the referent (the manager) has been specified in the translation for clarity. Here δέ (*de*) has not been translated for stylistic reasons.

<sup>7</sup> sn The bill was halved (*sit down quickly, and write fifty*). What was the steward doing? This is debated. 1) Did he simply lower the price? 2) Did he remove interest from the debt? 3) Did he remove his own commission? It is hard to be sure. Either of the latter two options is more likely. The goal was clear: The manager would be seen in a favorable light for bringing a deflationary trend to prices.

<sup>8</sup> tn Grk "He"; the referent (the second debtor) has been specified in the translation for clarity. Here δέ (*de*) has not been translated for stylistic reasons.

<sup>9</sup> sn The hundred measures here was a hundred cors. A cor was a Hebrew dry measure for grain, flour, etc., of between 10-12 bushels (about 390 liters). This was a huge amount of wheat, representing the yield of about 100 acres, a debt of between 2500-3000 denarii.

<sup>10</sup> tn Grk "He"; the referent (the manager) has been specified in the translation for clarity.

<sup>11</sup> sn The percentage of reduction may not be as great because of the change in material.

<sup>12</sup> tn Grk "And the." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>13</sup> sn Is the manager dishonest because of what he just did? Or is it a reference to what he had done earlier, described in v. 1? This is a difficult question, but it seems unlikely that the master, having fired the man for prior dishonesty, would now commend those same actions. It would also be unusual for Jesus to make that point of the story the example. Thus it is more likely the reference to dishonesty goes back to the earliest events, while the commendation is for the cleverness of the former manager reflected in vv. 5-7.

<sup>14</sup> sn Where this parable ends is debated: Does it conclude with v. 7, after v. 8a, after v. 8b, or after v. 9? Verse 8a looks as if it is still part of the story, with its clear reference to the manager, while 8b looks like Jesus' application, since its remarks are more general. So it is most likely the parable stops after v. 8a.

<sup>15</sup> tn Grk "sons" (an idiom).

<sup>16</sup> tn Grk "with their own generation."

<sup>17</sup> tn Grk "sons." Here the phrase "sons of light" is a reference to the righteous. The point is that those of the world often think ahead about consequences better than the righteous do.

you, make friends for yourselves by how you use worldly wealth,<sup>18</sup> so that when it runs out you will be welcomed<sup>19</sup> into the eternal homes.<sup>20</sup>

**16:10** "The one who is faithful in a very little<sup>21</sup> is also faithful in much, and the one who is dishonest in a very little is also dishonest in much. **16:11** If then you haven't been trustworthy<sup>22</sup> in handling worldly wealth,<sup>23</sup> who will entrust you with the true riches?<sup>24</sup> **16:12** And if you haven't been trustworthy<sup>25</sup> with someone else's property,<sup>26</sup> who will give you your own?<sup>27</sup> **16:13** No servant can serve two masters, for either he will hate<sup>28</sup> the one and love the other, or he will be devoted to the one and despise<sup>29</sup> the other. You cannot serve God and money."<sup>30</sup>

### More Warnings about the Pharisees

**16:14** The Pharisees<sup>31</sup> (who loved money) heard all this and ridiculed<sup>32</sup> him. **16:15** But<sup>33</sup> Jesus<sup>34</sup> said to them, "You are the ones who justify yourselves in men's eyes,<sup>35</sup> but God

<sup>18</sup> tn Grk "unrighteous mammon." Mammon is the Aramaic term for wealth or possessions. The point is not that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:6-10, 17-19. The call is to be generous and kind in its use. Zacchaeus becomes the example of this in Luke's Gospel (19:1-10).

<sup>19</sup> sn The passive refers to the welcome of heaven.

<sup>20</sup> tn Grk "eternal tents" (as dwelling places).

<sup>21</sup> sn The point of the statement *faithful in a very little* is that character is shown in how little things are treated.

<sup>22</sup> tn Or "faithful."

<sup>23</sup> tn Grk "the unrighteous mammon." See the note on the phrase "worldly wealth" in v. 9.

<sup>24</sup> sn Entrust you with the true riches is a reference to future service for God. The idea is like 1 Cor 9:11, except there the imagery is reversed.

<sup>25</sup> tn Or "faithful."

<sup>26</sup> tn Grk "have not been faithful with what is another's."

<sup>27</sup> tn Grk "what is your own."

<sup>28</sup> sn The contrast between *hate* and *love* here is rhetorical. The point is that one will choose the favorite if a choice has to be made.

<sup>29</sup> tn Or "and treat [the other] with contempt."

<sup>30</sup> tn Grk "God and mammon." This is the same word (μαμωνᾶς, *mamōnās*; often merely transliterated as "mammon") translated "worldly wealth" in vv. 9, 11.

<sup>31</sup> sn The term *money* is used to translate *mammon*, the Aramaic term for wealth or possessions. The point is not that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:6-10, 17-19. God must be first, not money or possessions.

<sup>32</sup> sn See the note on *Pharisees* in 5:17.

<sup>33</sup> tn A figurative extension of the literal meaning "to turn one's nose up at someone"; here "ridicule, sneer at, show contempt for" (L&N 33.409).

<sup>34</sup> tn Here καὶ (*kai*) has been translated as "but" to indicate the contrast present in this context.

<sup>35</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>36</sup> tn Grk "before men." The contrast is between outward appearance ("in people's eyes") and inward reality ("God knows your hearts"). Here the Greek term ἄνθρωπος (*anthrōpos*) is used twice in a generic sense, referring to both men and women, but "men" has been retained in the text to provide a strong verbal contrast with "God" in the second half of the verse.

knows your hearts. For what is highly prized<sup>1</sup> among men is utterly detestable<sup>2</sup> in God's sight.

**16:16** "The law and the prophets were in force<sup>3</sup> until John;<sup>4</sup> since then,<sup>5</sup> the good news of the kingdom of God<sup>6</sup> has been proclaimed, and everyone is urged to enter it.<sup>7</sup> **16:17** But it is easier for heaven and earth to pass away than for one tiny stroke of a letter<sup>8</sup> in the law to become void.<sup>9</sup>

**16:18** "Everyone who divorces his wife and marries<sup>10</sup> someone else commits adultery, and the one who marries a woman divorced from her husband commits adultery.

### The Rich Man and Lazarus

**16:19** "There was a rich man who dressed in purple<sup>11</sup> and fine linen and who feasted sumptuously<sup>12</sup> every day. **16:20** But at his gate lay<sup>13</sup> a poor man named Lazarus<sup>14</sup> whose body was

**1 tn** Or "exalted." This refers to the pride that often comes with money and position.

**2 tn** Or "is an abomination," "is abhorrent" (L&N 25.187).

**3 tn** There is no verb in the Greek text; one must be supplied. Some translations (NASB, NIV) supply "proclaimed" based on the parallelism with the proclamation of the kingdom. The transitional nature of this verse, however, seems to call for something more like "in effect" (NRSV) or, as used here, "in force." Further, Greek generally can omit one of two kinds of verbs – either the equative verb or one that is already mentioned in the preceding context (*ExSyn* 39).

**4 sn** John refers to John the Baptist.

**5 sn** Until John; since then. This verse indicates a shift in era, from law to kingdom.

**6 sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

**7 tn** Many translations have "entereth violently into it" (ASV) or "is forcing his way into it" (NASB, NIV). This is not true of everyone. It is better to read the verb here as passive rather than middle, and in a softened sense of "be urged." See Gen 33:11; Judg 13:15-16; 19:7; 2 Sam 3:25, 27 in the LXX. This fits the context well because it agrees with Jesus' attempt to persuade his opponents to respond morally. For further discussion and details, see D. L. Bock, *Luke* (BECNT), 2:1352-53.

**8 tn** Or "one small part of a letter" (L&N 33.37).

**9 tn** Grk "to fall"; that is, "to drop out of the text." Jesus' point may be that the law is going to reach its goal without fail, in that the era of the promised kingdom comes.

**10 sn** The examples of marriage and divorce show that the ethical standards of the new era are still faithful to promises made in the presence of God. To contribute to the breakup of a marriage, which involved a vow before God, is to commit adultery. This works whether one gets a divorce or marries a person who is divorced, thus finalizing the breakup of the marriage. Jesus' point concerns the need for fidelity and ethical integrity in the new era.

**11 sn** Purple describes a fine, expensive dye used on luxurious clothing, and by metonymy, refers to clothing colored with that dye. It pictures someone of great wealth.

**12 tn** Or "celebrated with ostentation" (L&N 88.255), that is, with showing off. Here was the original conspicuous consumer.

**13 tn** The passive verb ἐβέβλητο (*ebebēlēto*) does not indicate how Lazarus got there. Cf. BDAG 163 s.v. βάλλω 1.b, "he lay before the door"; Josephus, Ant. 9.10.2 (9.209).

**14 sn** This is the one time in all the gospels that a figure in a parable is mentioned by name. It will become important later in the account.

covered with sores.<sup>15</sup> **16:21** who longed to eat<sup>16</sup> what fell from the rich man's table. In addition, the dogs<sup>17</sup> came and licked<sup>18</sup> his sores.

**16:22** "Now<sup>19</sup> the poor man died and was carried by the angels to Abraham's side.<sup>20</sup> The<sup>21</sup> rich man also died and was buried.<sup>22</sup> **16:23** And in hell,<sup>23</sup> as he was in torment,<sup>24</sup> he looked up<sup>25</sup> and saw Abraham far off with Lazarus at his side.<sup>26</sup> **16:24** So<sup>27</sup> he called out,<sup>28</sup> 'Father Abraham, have mercy on me, and send Lazarus<sup>29</sup> to dip the tip of his finger<sup>30</sup> in water and cool my tongue, because I am in anguish<sup>31</sup> in this fire.'<sup>32</sup> **16:25** But Abraham said, 'Child,<sup>33</sup> remember that in your lifetime you received your good things and Lazarus likewise bad things, but now he is comforted here and you are in anguish.'<sup>34</sup>

**15 tn** Or "was covered with ulcers." The words "whose body" are implied in the context (L&N 23.180).

**16 tn** Grk "to eat his fill," but this phrase has been simplified as "to eat" for stylistic reasons.

**17 tn** The term κύνες (*kunes*) refers to "wild" dogs (either "street" dogs or watchdogs), not house pets (L&N 4.34).

**18 sn** When the dogs came and licked his sores it meant that he was unclean. See the negative image of Rev 22:15 that draws on this picture.

**19 tn** Grk "Now it happened that the." The introductory phrase ἐγένετο (*egeneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**20 tn** Grk "to Abraham's bosom." The phrase "carried by the angels to Abraham's bosom" describes being gathered to the fathers and is a way to refer to heaven (Gen 15:15; 47:30; Deut 31:16).

**21 tn** Grk "And the." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**22 sn** The shorter description suggests a different fate, which is confirmed in the following verses.

**23 sn** The Greek term Hades stands for the Hebrew concept of Sheol. It is what is called hell today. This is where the dead were gathered (Ps 16:10; 86:13). In the NT Hades has an additional negative force of awaiting judgment (Rev 20:13).

**24 sn** Hades is a place of torment, especially as one knows that he is separated from God.

**25 tn** Grk "he lifted up his eyes" (an idiom).

**26 tn** Grk "in his bosom," the same phrase used in 16:22. This idiom refers to heaven and/or participation in the eschatological banquet. An appropriate modern equivalent is "at Abraham's side."

**27 tn** Here καί (*kai*) has been translated as "so" to indicate the implied result of previous actions in the narrative.

**28 tn** Grk "calling out he said"; this is redundant in contemporary English style and has been simplified to "he called out."

**29 tn** The rich man had not helped Lazarus before, when he lay outside his gate (v. 2), but he knew him well enough to know his name. This is why the use of the name Lazarus in the parable is significant. (The rich man's name, on the other hand, is not mentioned, because it is not significant for the point of the story.)

**30 tn** The dipping of the tip of his finger in water is evocative of thirst. The thirsty are in need of God's presence (Ps 42:1-2; Isa 5:13). The imagery suggests the rich man is now separated from the presence of God.

**31 tn** Or "in terrible pain" (L&N 24.92).

**32 sn** Fire in this context is OT imagery; see Isa 66:24.

**33 tn** The Greek term here is τέκνον (*teknon*), which could be understood as a term of endearment.

**34 tn** Or "in terrible pain" (L&N 24.92). Here is the reversal Jesus mentioned in Luke 6:20-26.

**16:26** Besides all this,<sup>1</sup> a great chasm<sup>2</sup> has been fixed between us,<sup>3</sup> so that those who want to cross over from here to you cannot do so, and no one can cross from there to us.' **16:27** So<sup>4</sup> the rich man<sup>5</sup> said, 'Then I beg you, father – send Lazarus<sup>6</sup> to my father's house **16:28** (for I have five brothers) to warn<sup>7</sup> them so that they don't come<sup>8</sup> into this place of torment.' **16:29** But Abraham said,<sup>9</sup> 'They have Moses and the prophets; they must respond to<sup>10</sup> them.' **16:30** Then<sup>11</sup> the rich man<sup>12</sup> said, 'No, father Abraham, but if someone from the dead<sup>13</sup> goes to them, they will repent.' **16:31** He<sup>14</sup> replied to him, 'If they do not respond to<sup>15</sup> Moses and the prophets, they will not be convinced even if some one rises from the dead.'"<sup>16</sup>

### Sin, Forgiveness, Faith, and Service

**17:1** Jesus<sup>17</sup> said to his disciples, "Stumbling blocks are sure to come, but woe<sup>18</sup> to the one through whom they come! **17:2** It would be better for him to have a millstone<sup>19</sup> tied around his

**1 tn** Grk "And in all these things." There is no way Lazarus could carry out this request even if divine justice were not involved.

**2 sn** The great chasm between heaven and hell is impassable forever. The rich man's former status meant nothing now.

**3 tn** Grk "between us and you."

**4 tn** Here δέ (de) has been translated as "so" to indicate the rich man's response to Abraham's words.

**5 tn** Grk "he"; the referent (the rich man, v. 19) has been specified in the translation for clarity.

**6 tn** Grk "Then I beg you, father, that you send him"; the referent (Lazarus) has been specified in the translation for clarity.

**7 sn** To warn them. The warning would consist of a call to act differently than their dead brother had, or else meet his current terrible fate.

**8 tn** Grk "lest they also come."

**9 tn** Grk "says." This is one of the few times Luke uses the historical present.

**10 tn** Or "obey"; Grk "hear." This recalls the many OT texts calling for a righteous heart to respond to people in need (Deut 14:28-29; Isa 3:14-15; Amos 2:6-8; Mic 2:1-2; Zech 7:9-10).

**11 tn** Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

**12 tn** Grk "he"; the referent (the rich man, v. 19) has been specified in the translation for clarity.

**13 sn** If someone from the dead goes to them. The irony and joy of the story is that what is denied the rich man's brothers, a word of warning from beyond the grave, is given to the reader of the Gospel in this exchange.

**14 tn** Here δέ (de) has not been translated.

**15 tn** Or "obey"; Grk "hear." See the note on the phrase "respond to" in v. 29.

**16 sn** The concluding statement of the parable, they will not be convinced even if someone rises from the dead, provides a hint that even Jesus' resurrection will not help some to respond. The message of God should be good enough. Scripture is the sign to be heeded.

**17 tn** Grk "He"; the referent (Jesus) has been specified in the translation for clarity. Here δέ (de) has not been translated.

**18 sn** See Luke 6:24-26.

**19 tn** This term refers to the heavy upper stone of a grinding mill (L&N 7.70; BDAG 660 s.v. μυλιτός).

**sn** The punishment of drowning with a heavy weight attached is extremely gruesome and reflects Jesus' views concerning those who cause others who believe in him to sin.

neck and be thrown into the sea<sup>20</sup> than for him to cause one of these little ones to sin.<sup>21</sup> **17:3** Watch<sup>22</sup> yourselves! If<sup>23</sup> your brother<sup>24</sup> sins, rebuke him. If<sup>25</sup> he repents, forgive him. **17:4** Even if he sins against you seven times in a day, and seven times returns to you saying, 'I repent,' you must forgive<sup>26</sup> him."

**17:5** The<sup>27</sup> apostles said to the Lord, "Increase our faith!"<sup>28</sup> **17:6** So<sup>29</sup> the Lord replied,<sup>30</sup> "If<sup>31</sup> you had faith the size of<sup>32</sup> a mustard seed, you could say to this black mulberry<sup>33</sup> tree, 'Be pulled out by the roots and planted in the sea,'<sup>34</sup> and it would obey<sup>35</sup> you.

**20 tn** Grk "if a millstone were tied...and he were thrown." The conditional construction in Greek has been translated by English infinitives: "to have... and be thrown."

**21 tn** Or "to stumble." This verb, σκανδάλιση (skandalē), has the same root as the noun σκανδάλον (skandalon) in 17:1, translated "stumbling blocks"; this wordplay is difficult to reproduce in English. It is possible that the primary cause of offense here would be leading disciples ("little ones") astray in a similar fashion.

**22 tn** It is difficult to know if this looks back or forward or both. The warning suggests it looks back. For this verb, see Luke 8:18; 12:1, 15; 20:46; 21:8, 34. The present imperative reflects an ongoing spirit of watchfulness.

**23 tn** Both the "if" clause in this verse and the "if" clause in v. 4 are third class conditions in Greek.

**24 tn** Here the term "brother" means "fellow believer" or "fellow Christian" (cf. BDAG 18 s.v. ἀδελφός 2.a, contra BDAG 19 s.v. 2.c), but with a familial connotation. It refers equally to men, women, or children. However, because of the familial connotations, "brother" has been retained in the translation here in preference to the more generic "fellow believer" ("fellow Christian" would be anachronistic in this context).

**25 tn** Grk "And if." Here καί (kai) has not been translated because of differences between Greek and English style.

**26 sn** You must forgive him. Forgiveness is to be readily given and not withheld. In a community that is to have restored relationships, grudges are not beneficial.

**27 tn** Grk "And the." Here καί (kai) has not been translated because of differences between Greek and English style.

**28 sn** The request of the apostles, "Increase our faith," is not a request for a gift of faith, but a request to increase the depth of their faith.

**29 tn** Here δέ (de) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

**30 tn** Grk "said."

**31 tn** This is a mixed condition, with ἀν (an) in the apodosis.

**32 tn** Grk "faith as," "faith like."

**33 sn** A black mulberry tree is a deciduous fruit tree that grows about 20 ft (6 m) tall and has black juicy berries. This tree has an extensive root system, so to pull it up would be a major operation.

**34 tn** The passives here (ἐκριζώθητι and φυτεύθητι, ekrizōthēti and phuteuthēti) are probably a circumlocution for God performing the action (the so-called divine passive, see ExSyn 437-38). The issue is not the amount of faith (which in the example is only very tiny), but its presence, which can accomplish impossible things. To cause a tree to be uprooted and planted in the sea is impossible. The expression is a rhetorical idiom. It is like saying a camel can go through the eye of a needle (Luke 18:25).

**35 tn** The verb is aorist, though it looks at a future event, another rhetorical touch to communicate certainty of the effect of faith.

**17:7** "Would any one of you say<sup>4</sup> to your slave<sup>2</sup> who comes in from the field after plowing or shepherding sheep, 'Come at once and sit down for a meal'?<sup>3</sup> **17:8** Won't<sup>4</sup> the master<sup>5</sup> instead say to him, 'Get my dinner ready, and make yourself ready<sup>6</sup> to serve me while<sup>7</sup> I eat and drink. Then<sup>8</sup> you may eat and drink'? **17:9** He won't thank the slave because he did what he was told,<sup>9</sup> will he?<sup>10</sup> **17:10** So you too, when you have done everything you were commanded to do, should say, 'We are slaves undeserving of special praise,'<sup>11</sup> we have only done what was our duty."<sup>12</sup>

### The Grateful Leper

**17:11** Now on<sup>13</sup> the way to Jerusalem,<sup>14</sup> Jesus<sup>15</sup> was passing along<sup>16</sup> between Samaria and Galilee. **17:12** As<sup>17</sup> he was entering<sup>18</sup> a village, ten men with leprosy<sup>19</sup> met him. They<sup>20</sup> stood at

**1 tn** Grk "Who among you, having a slave... would say to him."

**2 tn** See the note on the word "slave" in 7:2.

**3 tn** Grk "and recline at table," as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away. See BDAG 70 s.v. ἀνατίπτω 1.

**4 tn** The question includes a Greek particle, οὐχί (ouchi), that expects a positive reply. The slave is expected to prepare a meal before eating himself.

**5 tn** Grk "he"; the referent has been specified in the translation for clarity.

**6 tn** Grk "gird yourself" (with an apron or towel, in preparation for service).

**7 tn** BDAG 423 s.v. ἔως 2.b, "to denote contemporaneousness as long as, while... w. subjunctive..." Lk 17:8."

**8 tn** Grk "after these things."

**9 tn** Grk "did what was commanded."

**10 tn** The Greek construction anticipates a negative reply which is indicated in the translation by the 'tag' at the end, "will he?" Thanks are not required.

**11 tn** Some translations describe the slaves as "worthless" (NRSV) or "unworthy" (NASB, NIV) but that is not Jesus' point. These disciples have not done anything deserving special commendation or praise (L&N 33.361), but only what would normally be expected of a slave in such a situation (thus the translation "we have only done what was our duty").

**12 tn** Or "we have only done what we were supposed to do."

**13 tn** Grk "Now it happened that on." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**14 sn** This is another travel note about Jesus going to Jerusalem in Luke 9:51-19:48, the so-called "Jerusalem journey" section of Luke's Gospel. It is not a straight line journey, because to travel along the Galilean and Samaritan border is to go east or west, not south to Jerusalem.

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**15 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**16 tn** Or "was traveling about."

**17 tn** Here καί (kai) has not been translated because of differences between Greek and English style.

**18 tn** The participle εἰσερχομένου (eiserchomenou) is taken temporally.

**19 sn** The ten men with leprosy would have been unable to approach Jesus (Lev 13:45-46; Num 5:2-3). The ancient term for leprosy covered a wider array of conditions than what is called leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).

**20 tn** Grk "leprosy, who." Because of the length and com-

a distance, 17:13 raised their voices and said, "Jesus, Master, have mercy<sup>21</sup> on us." **17:14** When<sup>22</sup> he saw them he said, "Go<sup>23</sup> and show yourselves to the priests."<sup>24</sup> And<sup>25</sup> as they went along, they were cleansed. **17:15** Then one of them, when he saw he was healed, turned back, praising<sup>26</sup> God with a loud voice. **17:16** He<sup>27</sup> fell with his face to the ground<sup>28</sup> at Jesus' feet and thanked him.<sup>29</sup> (Now<sup>30</sup> he was a Samaritan.)<sup>31</sup> **17:17** Then<sup>32</sup> Jesus said,<sup>33</sup> "Were<sup>34</sup> not ten cleansed? Where are the other<sup>35</sup> nine? **17:18** Was no one found to turn back and give praise to God except this foreigner?"<sup>36</sup> **17:19** Then<sup>37</sup> he said to the man,<sup>38</sup> "Get up and go your way. Your faith has made you well."<sup>39</sup>

plexity of the Greek sentence, the relative pronoun was replaced with a personal pronoun and a new sentence started at this point in the translation.

**21 sn** "Have mercy on us" is a request to heal them (Luke 18:38-39; 16:24; Matt 9:27; 15:22; 17:15; 20:31-32; Mark 10:47-49).

**22 tn** Καί (kai) has not been translated because of differences between Greek and English style.

**23 tn** The participle πορευθέντες (poreuthentes) is a good example of an adverbial participle of attendant circumstance. As such, it picks up the force of an imperative from the verb to which it is related (ExSyn 640-45).

**24 sn** These are the instructions of what to do with a healing (Lev 13:19; 14:1-11; Luke 5:14).

**25 tn** Grk "And it happened that as." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**26 tn** Grk "glorifying God."

**27 tn** Here καί (kai) has not been translated because of differences between Greek and English style.

**28 tn** Grk "he fell on his face" (an idiom for complete prostration).

**29 sn** And thanked him. This action recognized God's healing work through Jesus.

**30 tn** Here καί (kai) has been translated as "now" to indicate the introduction of a parenthetical comment.

**31 sn** This is a parenthetical note by the author. The comment that the man was a Samaritan means that to most Jews of Jesus' day he would have been despised as a half-breed and a heretic. The note adds a touch of irony to the account (v. 18).

**32 tn** Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.

**33 tn** Grk "Jesus answering said"; this is redundant in contemporary English and has been simplified in the translation.

**34 tn** The Greek construction used here (οὐχί, ouchi) expects a positive reply.

**35 tn** The word "other" is implied in the context.

**36 sn** Jesus' point in calling the man a foreigner is that none of the other nine, who were presumably Israelites, responded with gratitude. Only the "outsiders" were listening and responding.

**37 tn** Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

**38 tn** Grk "to him"; the referent has been specified in the translation for clarity.

**39 tn** Or "has delivered you"; Grk "has saved you." The remark about faith suggests the benefit of trusting in Jesus' ability to deliver. Apparently the Samaritan benefited from the healing in a way the other nine did not.

### The Coming of the Kingdom

**17:20** Now at one point<sup>1</sup> the Pharisees<sup>2</sup> asked Jesus<sup>3</sup> when the kingdom of God<sup>4</sup> was coming, so he answered, “The kingdom of God is not coming with signs<sup>5</sup> to be observed, **17:21** nor will they say, ‘Look, here it is!’ or ‘There!’ For indeed, the kingdom of God is<sup>6</sup> in your midst.”<sup>7</sup>

### The Coming of the Son of Man

**17:22** Then<sup>8</sup> he said to the disciples, “The days are coming when you will desire to see one of the days<sup>9</sup> of the Son of Man, and you will not see it. **17:23** Then people<sup>10</sup> will say to you, ‘Look, there he is!<sup>11</sup>’ or ‘Look, here he is!’ Do not go out or chase after them.<sup>12</sup> **17:24** For just like the lightning flashes<sup>13</sup> and lights up the sky from one side to the other, so will the Son of Man be in his day.<sup>14</sup> **17:25** But first he

<sup>1</sup> tn The words “at one point” are supplied to indicate that the following incident is not necessarily in chronological sequence with the preceding event.

<sup>2</sup> sn See the note on *Pharisees* in 5:17.

<sup>3</sup> tn Grk “having been asked by the Pharisees.” The passive construction has been translated as an active one in keeping with contemporary English style, and the direct object, Jesus, has been supplied from the context.

<sup>4</sup> sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>5</sup> tn Or “is not coming in a way that it can be closely watched” (L&N 24.48). Although there are differing interpretations of what this means, it probably refers to the cosmic signs often associated with the kingdom’s coming in the Jewish view (1 En. 91, 93; 2 Bar. 53-74). See D. L. Bock, *Luke* (BECNT), 2:1412-14, also H. Riesenfeld, *TDNT* 8:150.

<sup>6</sup> tn This is a present tense in the Greek text. In contrast to waiting and looking for the kingdom, it is now available.

<sup>7</sup> tn This is a far better translation than “in you.” Jesus would never tell the hostile Pharisees that the kingdom was inside them. The reference is to Jesus present in their midst. He brings the kingdom. Another possible translation would be “in your grasp.” For further discussion and options, see D. L. Bock, *Luke* (BECNT), 2:1414-19.

<sup>8</sup> tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>9</sup> sn This is a reference to the *days* of the full manifestation of Jesus’ power in a fully established kingdom. The reference to “days” instead of “day” is unusual, appearing only here and in v. 26, but it may be motivated merely by parallelism with the “days” of Noah there and the “days of Lot” in v. 28.

<sup>10</sup> tn Grk “And they will say.” The plural in Greek is indefinite, referring to people in general. Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>11</sup> tn The words “he is” here and in the following clause are understood and have been supplied from the context.

<sup>12</sup> sn Do not go out or chase after them. There will be no need to search for the Son of Man at his coming, though many will falsely claim its arrival.

<sup>13</sup> sn The Son of Man’s coming in power will be sudden and obvious like *lightning*. No one will need to point it out.

<sup>14</sup> tc Some very important mss (J<sup>75</sup> B D it sa) lack the words ἐν τῇ ἡμέρᾳ αὐτοῦ (en tē hēméra autoū, “in his day”), but the words are included in Ι A L W Θ Ψ f<sup>1-13</sup> M lat sy bo. On the one hand, the shorter reading is impressive because it has some of the best Alexandrian and Western witnesses in support; on the other hand, the expression ἐν τῇ ἡμέρᾳ αὐτοῦ is unusual (found nowhere else in the NT), and may be considered the harder reading. A decision is difficult, but it is probably best to retain the words. NA<sup>27</sup> rightly has the words in brackets, expressing doubt as to their authenticity.

must<sup>15</sup> suffer many things and be rejected by this generation. **17:26** Just<sup>16</sup> as it was<sup>17</sup> in the days of Noah,<sup>18</sup> so too it will be in the days of the Son of Man. **17:27** People<sup>19</sup> were eating,<sup>20</sup> they were drinking, they were marrying, they were being given in marriage – right up to the day Noah entered the ark. Then<sup>21</sup> the flood came and destroyed them all.<sup>22</sup> **17:28** Likewise, just as it was<sup>23</sup> in the days of Lot, people<sup>24</sup> were eating, drinking, buying, selling, planting, building; **17:29** but on the day Lot went out from Sodom, fire and sulfur rained down from heaven and destroyed them all.<sup>25</sup> **17:30** It will be the same on the day the Son of Man is revealed. **17:31** On that day, anyone who is on the roof<sup>26</sup> with his goods in the house, must not come down<sup>27</sup> to take them away, and likewise the person in the field must not turn back. **17:32** Remember Lot’s wife!<sup>28</sup> **17:33** Whoever tries to keep<sup>29</sup> his life will lose it, but whoever loses his life<sup>30</sup> will preserve it. **17:34** I tell you, in that night there will be two

<sup>15</sup> tn The Son of Man’s suffering and rejection by this generation is another “it is necessary” type of event in God’s plan (Luke 4:43; 24:7, 26, 44) and the fifth passion prediction in Luke’s account (9:22, 44; 12:50; 13:32-33; for the last, see 18:32-33).

<sup>16</sup> tn Here καὶ (kai) has not been translated because of differences between Greek and English style.

<sup>17</sup> tn Or “as it happened.”

<sup>18</sup> sn Like the days of Noah, the time of the flood in Gen 6:5-8:22, the judgment will come as a surprise as people live their day to day lives.

<sup>19</sup> tn Grk “They.” The plural in Greek is indefinite, referring to people in general.

<sup>20</sup> tn These verbs (“eating... drinking... marrying... being given in marriage”) are all progressive imperfects, describing action in progress at that time.

<sup>21</sup> tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>22</sup> sn Like that flood came and destroyed them all, the coming judgment associated with the Son of Man will condemn many.

<sup>23</sup> tn Or “as it happened.”

<sup>24</sup> tn Grk “they.” The plural in Greek is indefinite, referring to people in general.

<sup>25</sup> sn And destroyed them all. The coming of the Son of Man will be like the judgment on Sodom, one of the most immoral places of the OT (Gen 19:16-17; Deut 32:32-33; Isa 1:10).

<sup>26</sup> sn Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.

<sup>27</sup> sn The swiftness and devastation of the judgment will require a swift escape. There is no time to come down from one’s roof and pick up anything from inside one’s home.

<sup>28</sup> sn An allusion to Gen 19:26. The warning about Lot’s wife is not to look back and long to be where one used to be. The world is being judged, and the person who delays or turns back will be destroyed.

<sup>29</sup> tn Or “tries to preserve”; Grk “seeks to gain.”

<sup>30</sup> sn If there is no willingness to suffer the world’s rejection at this point, then one will not respond to Jesus (which is trying to *keep his life*) and then will be subject to this judgment (which is losing it).

<sup>31</sup> sn Whoever loses his life. Suffering and persecution caused by the world, even to death, cannot stop God from saving (Luke 12:4-6).

people in one bed; one will be taken and the other left.<sup>1</sup> **17:35** There will be two women grinding grain together;<sup>2</sup> one will be taken and the other left.”<sup>3</sup>

**17:37** Then<sup>4</sup> the disciples<sup>5</sup> said<sup>6</sup> to him, “Where,<sup>7</sup> Lord?” He replied to them, “Where the dead body<sup>8</sup> is, there the vultures<sup>9</sup> will gather.”<sup>10</sup>

### Prayer and the Parable of the Persistent Widow

**18:1** Then<sup>11</sup> Jesus<sup>12</sup> told them a parable to show them they should always<sup>13</sup> pray and not lose heart.<sup>14</sup> **18:2** He said,<sup>15</sup> “In a certain city<sup>16</sup> there was a judge<sup>17</sup> who neither feared God nor

**1 sn** There is debate among commentators and scholars over the phrase *one will be taken and the other left* about whether one is taken for judgment or for salvation. If the imagery is patterned after the rescue of Noah from the flood and Lot from Sodom, as some suggest, the ones taken are the saved (as Noah and Lot were) and those left behind are judged. The imagery, however, is not directly tied to the identification of the two groups. Its primary purpose in context is to picture the sudden, surprising separation of the righteous and the judged (i.e., condemned) at the return of the Son of Man.

**2 tn** Grk “at the same place.” According to L&N 46.16, this refers to a hand mill normally operated by two women.

**3 tc** Several mss (D f<sup>13</sup> [579] 700 al lat sy) add (with several variations among these witnesses) **17:36** “There will be two in the field; one will be taken and the other left.” It is not well enough attested to be original. Further, it is an assimilation to the parallel in Matt 24:40, which marks the addition as secondary. The present translation follows NA<sup>27</sup> in omitting the verse number, a procedure also followed by a number of other modern translations.

**4 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**5 tn** Grk “they”; the referent (the disciples, v. 22) has been specified in the translation for clarity.

**6 tn** Grk “answering, they said to him.” This is redundant in contemporary English and has been simplified in the translation.

**7 sn** The question “Where, Lord?” means, “Where will the judgment take place?”

**8 tn** Or “corpse.”

**9 tn** The same Greek term can refer to “eagles” or “vultures” (L&N 4.42; BDAG 22 s.v. ἄετός), but in this context it must mean vultures, because the gruesome image is one of dead bodies being consumed by scavengers.

**10 tn** Grk “will be gathered.” The passive construction has been translated as an active one in English.

**11 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**12 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**13 tn** Or “should pray at all times” (L&N 67.88).

**14 sn** This is one of the few parables that comes with an explanation at the start: ...they should always pray and not lose heart. It is part of Luke’s goal in encouraging Theophilus (1:4).

**15 tn** Grk “lose heart, saying.” This is a continuation of the previous sentence in the Greek text, but a new sentence was started here in the translation by supplying the pronominal subject “He.”

**16 tn** Or “town.”

**17 sn** The judge here is apparently portrayed as a civil judge who often handled financial cases.

respected people.<sup>18</sup> **18:3** There was also a widow<sup>19</sup> in that city<sup>20</sup> who kept coming<sup>21</sup> to him and saying, ‘Give me justice against my adversary.’ **18:4** For<sup>22</sup> a while he refused, but later on<sup>23</sup> he said to himself, ‘Though I neither fear God nor have regard for people,’<sup>24</sup> **18:5** yet because this widow keeps on bothering me, I will give her justice, or in the end she will wear me out<sup>25</sup> by her unending pleas.’<sup>26</sup> **18:6** And the Lord said, “Listen to what the unrighteous judge says!”<sup>27</sup> **18:7** Won’t<sup>28</sup> God give justice to his chosen ones, who cry out<sup>29</sup> to him day and night?<sup>30</sup> Will he delay<sup>31</sup> long to help them? **18:8** I tell you, he will give them justice speedily.<sup>32</sup> Nevertheless, when the Son of Man comes, will he find faith<sup>33</sup> on earth?”

### The Parable of the Pharisee and Tax Collector

**18:9** Jesus<sup>34</sup> also told this parable to some who were confident that they were righteous and looked down<sup>35</sup> on everyone else. **18:10** “Two men went up<sup>36</sup> to the temple to pray, one a Pharisee<sup>37</sup> and the other a tax collector.<sup>38</sup>

**18 tn** Grk “man,” but the singular ἄνθρωπος (*anthrōpos*) is used as a generic in comparison to God.

**19 sn** This widow was not necessarily old, since many people lived only into their thirties in the 1st century.

**20 tn** Or “town.”

**21 tn** This is an iterative imperfect; the widow did this on numerous occasions.

**22 tn** Grk “And for.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

**23 tn** Grk “after these things.”

**24 tn** Grk “man,” but the singular ἄνθρωπος (*anthrōpos*) is used as a generic in comparison to God.

**25 tn** The term ὑποβρύχω (hypōbrýchō) in this context means “to wear someone out by continual annoying” (L&N 25.245).

**26 tn** Grk “by her continual coming,” but the point of annoyance to the judge is her constant pleas for justice (v. 3).

**27 sn** Listen to what the unrighteous judge says! The point of the parable is that the judge’s lack of compassion was overcome by the widow’s persistence.

**28 tn** Here δέ (*de*) has not been translated.

**29 sn** The prayers have to do with the righteous who cry out to him to receive justice. The context assumes the righteous are persecuted.

**30 tn** The emphatic particles in this sentence indicate that God will indeed give justice to the righteous.

**31 sn** The issue of delay has produced a whole host of views for this verse. (1) Does this assume provision to endure in the meantime? Or (2) does it mean God restricts the level of persecution until he comes? Either view is possible.

**32 tn** Some argue this should be translated “suddenly.” When vindication comes it will be quick. But the more natural meaning is “soon.” God will not forget his elect and will respond to them. It may be that this verse has a prophetic perspective. In light of the eternity that comes, vindication is soon.

**33 sn** Will he find faith on earth? The Son of Man is looking for those who continue to believe in him, despite the wait.

**34 tn** Grk “He”; the referent has been specified in the translation for clarity.

**35 tn** Grk “and despised.” This is a second parable with an explanatory introduction.

**36 sn** The temple is on a hill in Jerusalem, so one would go up to enter its precincts.

**37 sn** See the note on Pharisees in 5:17.

**38 sn** See the note on tax collectors in 3:12.

**18:11** The Pharisee stood and prayed about himself like this:<sup>1</sup> ‘God, I thank<sup>2</sup> you that I am not like other people:<sup>3</sup> extortionists,<sup>4</sup> unrighteous people,<sup>5</sup> adulterers – or even like this tax collector.<sup>6</sup> **18:12** I fast twice<sup>7</sup> a week; I give a tenth<sup>8</sup> of everything I get.’ **18:13** The tax collector, however, stood<sup>9</sup> far off and would not even look up<sup>10</sup> to heaven, but beat his breast and said, ‘God, be merciful<sup>11</sup> to me, sinner that I am!’<sup>12</sup> **18:14** I tell you that this man went down to his home justified<sup>13</sup> rather than the Pharisee.<sup>14</sup> For everyone who exalts<sup>15</sup> himself will be humbled, but he who humbles himself will be exalted.’

<sup>1 tn</sup> Or “stood by himself and prayed like this.” The prepositional phrase πρὸς ἑαυτόν (*pros eauton*, “to/about himself”) could go with either the aorist participle σταθεῖς (*statheis*, “stood”) or with the imperfect verb προσύγχετο (*prosuecheto*, “he prayed”). If taken with the participle, then the meaning would seem at first glance to be: “stood ‘by himself’,” or “stood ‘alone’.” Now it is true that πρὸς can mean “by” or “with” when used with intransitive verbs such as ἴστημι (*histemi*, “I stand”; cf. BDAG 874 s.v. πρὸς 2.a), but πρὸς ἑαυτὸν together never means “by himself” or “alone” in biblical Greek. On the other hand, if πρὸς ἑαυτόν is taken with the verb, then two different nuances emerge, both of which highlight in different ways the principal point Jesus seems to be making about the arrogance of this religious leader: (1) “prayed to himself,” but not necessarily silently, or (2) “prayed about himself,” with the connotation that he prayed out loud, for all to hear. Since his prayer is really a review of his moral résumé, directed both at advertising his own righteousness and exposing the perversion of the tax collector, whom he actually mentions in his prayer, the latter option seems preferable. If this is the case, then the Pharisee’s mention of God is really nothing more than a formality.

<sup>2 sn</sup> The Pharisee’s prayer started out as a thanksgiving psalm to God, but the praise ended up not being about God.

<sup>3 tn</sup> Here the plural Greek term ἀνθρώπων (*anthropōn*) is used as a generic and can refer to both men and women (NASB, NRSV, “people”; NLT, “everyone else”; NAB, “the rest of humanity”).

<sup>4 tn</sup> Or “swindlers” (BDAG 134 s.v. ὄρπταις 2); see also Isa 10:2; Josephus, *J. W.* 6.3.4 [6.203].

<sup>5 sn</sup> A general category for “sinners” (1 Cor 6:9; Lev 19:3).

<sup>6 sn</sup> Note what the Pharisee assumes about the righteousness of this tax collector by grouping him with extortionists, unrighteous people, and adulterers.

<sup>7 sn</sup> The law only required fasting on the Day of Atonement. Such voluntary fasting as this practiced twice a week by the Pharisee normally took place on Monday and Thursday.

<sup>8 tn</sup> Or “I tithe.”

<sup>9 tn</sup> Grk “standing”; the Greek participle has been translated as a finite verb.

<sup>10 tn</sup> Grk “even lift up his eyes” (an idiom).

<sup>11 tn</sup> The prayer is a humble call for forgiveness. The term for mercy (ἱλασκομαι, *hilaskomai*) is associated with the concept of a request for atonement (BDAG 473-74 s.v. 1; Ps 51:1, 3; 25:11; 34:6, 18).

<sup>12 tn</sup> Grk “the sinner.” The tax collector views himself not just as any sinner but as the worst of all sinners. See ExSyn 222-23.

<sup>13 sn</sup> The prayer that was heard and honored was the one given with humility; in a surprising reversal it was the tax collector who went down to his home justified.

<sup>14 tn</sup> Grk “the other”; the referent (the Pharisee, v. 10) has been specified in the translation for clarity.

<sup>15 sn</sup> Everyone who exalts himself. See Luke 14:11. Jesus often called for humility and condemned those who sought honor.

### Jesus and Little Children

**18:15** Now people<sup>16</sup> were even bringing their babies<sup>17</sup> to him for him to touch.<sup>18</sup> But when the disciples saw it, they began to scold those who brought them.<sup>19</sup> **18:16** But Jesus called for the children,<sup>20</sup> saying, “Let the little children come to me and do not try to stop them, for the kingdom of God<sup>21</sup> belongs to such as these.” **18:17** I tell you the truth,<sup>22</sup> whoever does not receive<sup>24</sup> the kingdom of God like a child<sup>25</sup> will never<sup>26</sup> enter it.”

### The Wealthy Ruler

**18:18** Now<sup>27</sup> a certain ruler<sup>28</sup> asked him, “Good teacher, what must I do to inherit eternal life?”<sup>29</sup> **18:19** Jesus<sup>30</sup> said to him, “Why do you call me good?”<sup>31</sup> No one is good except God alone. **18:20** You know the commandments: **Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your**

<sup>16 tn</sup> Grk “they.”

<sup>17 tn</sup> The term βρέφος (*brephos*) here can refer to babies or to toddlers (2:12, 16; Acts 7:19; 2 Tim 3:15; 1 Pet 2:2).

<sup>18 tn</sup> Grk “so that he would touch them.” Here the touch is connected with (or conveys) a blessing (cf. Mark 10:16; also BDAG 126 s.v. ἅπτω 2.c).

<sup>19 tn</sup> Grk “the disciples began to scold them.” In the translation the referent has been specified as “those who brought them,” since otherwise the statement could be understood to mean that the disciples began scolding the children rather than their parents who brought them.

<sup>20 tn</sup> Grk “summoned them”; the referent (the children) has been specified in the translation for clarity.

<sup>21 sn</sup> The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>22 sn</sup> The kingdom of God belongs to such as these. Children are a picture of those whose simple trust illustrates what faith is all about. The remark illustrates how everyone is important to God, even those whom others regard as insignificant.

<sup>23 tn</sup> Grk “Truly (ἀμήν, *amēn*), I say to you.”

<sup>24 sn</sup> On receive see John 1:12.

<sup>25 sn</sup> The point of the comparison receive the kingdom of God like a child has more to do with a child’s trusting spirit and willingness to be dependent and receive from others than any inherent humility the child might possess.

<sup>26 tn</sup> The negation in Greek used here (οὐ μή, *ou mē*) is very strong.

<sup>27 tn</sup> Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>28 sn</sup> Only Luke states this man is a ruler (cf. the parallels in Matt 19:16-22 and Mark 10:17-22, where the questioner is described only as “someone”). He is probably a civic leader of some kind, a leader in the society.

<sup>29 sn</sup> The rich man wanted to know what he must do to inherit eternal life, but Jesus had just finished teaching that eternal life was not earned but simply received (18:17). See the similar question about inheriting eternal life in Luke 10:25.

<sup>30 tn</sup> Grk “And Jesus.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>31 sn</sup> Jesus’ response, Why do you call me good?, was designed to cause the ruler to stop and think for a moment about who Jesus really was. The following statement No one is good except God alone seems to point the man in the direction of Jesus’ essential nature and the demands which logically follow on the man for having said it.

*father and mother.*”<sup>1</sup> **18:21** The man<sup>2</sup> replied, “I have wholeheartedly obeyed<sup>3</sup> all these laws<sup>4</sup> since my youth.”<sup>5</sup> **18:22** When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have<sup>6</sup> and give the money<sup>7</sup> to the poor,<sup>8</sup> and you will have treasure<sup>9</sup> in heaven. Then<sup>10</sup> come, follow me.” **18:23** But when the man<sup>11</sup> heard this he became very sad,<sup>12</sup> for he was extremely wealthy. **18:24** When Jesus noticed this,<sup>13</sup> he said, “How hard<sup>14</sup> it is for the rich to enter the kingdom of God!”<sup>15</sup> **18:25** In fact, it is easier for a camel to go through the eye of a needle<sup>16</sup> than for a rich per-

<sup>1</sup> **sn** A quotation from Exod 20:12-16 and Deut 5:16-20. Jesus cited the parts of the ten commandments that relate to how others should be treated.

<sup>2</sup> **tn** Grk “And he”; the referent (the ruler mentioned in v. 18) has been specified in the translation for clarity. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>3</sup> **tn** Grk “kept.” The implication of this verb is that the man has obeyed the commandments without fail throughout his life, so the adverb “wholeheartedly” has been added to the translation to bring out this nuance.

<sup>4</sup> **tn** Grk “these things.” The referent of the pronoun (the laws mentioned by Jesus) has been specified in the translation for clarity.

<sup>5</sup> **sn** While the rich man was probably being sincere when he insisted *I have wholeheartedly obeyed all these laws*, he had confined his righteousness to external obedience. The rich man’s response to Jesus’ command to give away all he had revealed that internally he loved money more than God.

<sup>6</sup> **sn** Since my youth. Judaism regarded the age of thirteen as the age when a man would have become responsible to live by God’s commands.

<sup>7</sup> **tn** See Luke 14:33.

<sup>8</sup> **tn** The words “the money” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>9</sup> **tn** See Luke 1:50-53; 6:20-23; 14:12-14.

<sup>10</sup> **tn** Or “left our homes,” “left our possessions”; Grk “left our own things.” The word ἴδιος (*idios*) can refer to one’s home (including the people and possessions in it) or to one’s property or possessions. Both options are mentioned in BDAG 467 s.v. 4.b. See also I. H. Marshall, *Luke* (NIGTC), 688; D. L. Boca, *Luke* (BECNT), 2:1488.

<sup>11</sup> **tn** Grk “he”; the referent (the man) has been specified in the translation for clarity.

<sup>12</sup> **tn** Or “very distressed” (L&N 25.277).

<sup>13</sup> **tc** ‡ The phrase περίλυπον γενόμενον (*perilupon genomenon*, “[When Jesus saw him] becoming sad”) is found in the majority of mss (A [D] W Θ Ψ 078 <sup>f13</sup> 33<sup>vid</sup> Μ latt sy), and it is not unknown in Lukan style to repeat a word or phrase in adjacent passages (TCGNT 143). However, the phrase is lacking in some significant mss (N B L <sup>f1</sup> 579 1241 2542 co). The shorter reading is nevertheless difficult to explain if it is not original: It is possible that these witnesses omitted this phrase out of perceived redundancy from the preceding verse, although intentional omissions, especially by several and varied witnesses, are generally unlikely. NA<sup>27</sup> places the words in brackets, indicating doubts as to their authenticity.

<sup>14</sup> **tn** Grk “him.”

<sup>15</sup> **sn** For the rich it is hard for wealth not to be the point of focus, as the contrast in vv. 28-30 will show, and for rich people to trust God. Wealth was not an automatic sign of blessing as far as Jesus was concerned.

<sup>16</sup> **sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>17</sup> **sn** The eye of a needle refers to a sewing needle, one of the smallest items one might deal with on a regular basis, in contrast to the biggest animal of the region. (The gate in Jerusalem known as “The Needle’s Eye” was built during the

son to enter the kingdom of God.” **18:26** Those who heard this said, “Then<sup>17</sup> who can be saved?”<sup>18</sup> **18:27** He replied, “What is impossible<sup>19</sup> for mere humans<sup>20</sup> is possible for God.” **18:28** And Peter said, “Look, we have left everything we own<sup>21</sup> to follow you!”<sup>22</sup> **18:29** Then<sup>23</sup> Jesus<sup>24</sup> said to them, “I tell you the truth,<sup>25</sup> there is no one who has left home or wife or brothers<sup>26</sup> or parents or children for the sake of God’s kingdom **18:30** who will not receive many times more<sup>27</sup> in this age<sup>28</sup> – and in the age to come, eternal life.”<sup>29</sup>

### Another Prediction of Jesus’ Passion

**18:31** Then<sup>30</sup> Jesus<sup>31</sup> took the twelve aside and said to them, “Look, we are going up to Jerusalem,<sup>32</sup> and everything that is written about the Son of Man by the prophets will be

middle ages and was not in existence in Jesus’ day.) Jesus is saying rhetorically that this is impossible, unless God (v. 27) intervenes.

<sup>17</sup> **tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of thought.

<sup>18</sup> **sn** The assumption is that the rich are blessed, so if they risk exclusion, who is left to be saved?

<sup>19</sup> **sn** The term *impossible* is in the emphatic position in the Greek text. God makes the impossible possible.

<sup>20</sup> **tn** The plural Greek term ἀνθρώποις (*anthrōpois*) is used here in a generic sense, referring to both men and women (cf. NASB 1995 update, “people”). Because of the contrast here between mere mortals and God (“impossible for men...possible for God”) the phrase “mere humans” has been used in the translation.

<sup>21</sup> **tn** Or “left our homes,” “left our possessions”; Grk “left our own things.” The word ἴδιος (*idios*) can refer to one’s home (including the people and possessions in it) or to one’s property or possessions. Both options are mentioned in BDAG 467 s.v. 4.b. See also I. H. Marshall, *Luke* (NIGTC), 688; D. L. Boca, *Luke* (BECNT), 2:1488.

<sup>22</sup> **tn** Grk “We have left everything we own and followed you.” Koine Greek often used paratactic structure when hypotactic was implied.

<sup>23</sup> **tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>24</sup> **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>25</sup> **tn** Grk “Truly (ἀμήν), I say to you.”

<sup>26</sup> **tn** The term “brothers” could be understood as generic here, referring to either male or female siblings. However, it is noteworthy that in the parallel passages in both Matt 19:29 and Mark 10:29, “sisters” are explicitly mentioned in the Greek text.

<sup>27</sup> **sn** Jesus reassures his disciples with a promise that (1) much benefit in this life (*many times more*) and (2) eternal life in the age to come will be given.

<sup>28</sup> **tn** Grk “this time” (*kairos*, *kairos*), but for stylistic reasons this has been translated “this age” here.

<sup>29</sup> **sn** Note that Luke (see also Matt 19:29; Mark 10:30; Luke 10:25) portrays *eternal life* as something one receives in the age to come, unlike John, who emphasizes the possibility of receiving eternal life in the present (John 5:24).

<sup>30</sup> **tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>31</sup> **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>32</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

accomplished.<sup>1</sup> **18:32** For he will be handed over<sup>2</sup> to the Gentiles; he will be mocked,<sup>3</sup> mistreated,<sup>4</sup> and spat on.<sup>5</sup> **18:33** They will flog him severely<sup>6</sup> and kill him. Yet<sup>7</sup> on the third day he will rise again.” **18:34** But<sup>8</sup> the twelve<sup>9</sup> understood none of these things. This<sup>10</sup> saying was hidden from them, and they did not grasp<sup>11</sup> what Jesus meant.<sup>12</sup>

### *Healing a Blind Man*

**18:35** As<sup>13</sup> Jesus<sup>14</sup> approached<sup>15</sup> Jericho,<sup>16</sup> a blind man was sitting by the road begging. **18:36** When he heard a crowd going by, he asked what was going on. **18:37** They<sup>17</sup> told him, “Jesus the Nazarene is passing by.” **18:38** So<sup>18</sup> he called

out,<sup>19</sup> “Jesus, Son of David,<sup>20</sup> have mercy<sup>21</sup> on me!” **18:39** And those who were in front<sup>22</sup> scolded<sup>23</sup> him to get him to be quiet, but he shouted<sup>24</sup> even more, “Son of David, have mercy on me!” **18:40** So<sup>25</sup> Jesus stopped and ordered the beggar<sup>26</sup> to be brought to him. When the man<sup>27</sup> came near, Jesus<sup>28</sup> asked him, **18:41** “What do you want me to do for you?” He replied,<sup>29</sup> “Lord, let me see again.”<sup>30</sup> **18:42** Jesus<sup>31</sup> said to him, “Receive<sup>32</sup> your sight; your faith has healed you.”<sup>33</sup> **18:43** And immediately he regained<sup>34</sup> his sight and followed Jesus,<sup>35</sup> praising<sup>36</sup> God. When<sup>37</sup> all the people saw it, they too<sup>38</sup> gave praise to God.

<sup>1</sup> tn Or “fulfilled.” Jesus goes to Jerusalem by divine plan as the scripture records (Luke 2:39; 12:50; 22:37; Acts 13:29). See Luke 9:22, 44.

<sup>2</sup> sn The passive voice verb *be handed over* does not indicate by whom, but other passages note the Jewish leadership and betrayal (9:22, 44).

<sup>3</sup> sn See Luke 22:63; 23:11, 36.

<sup>4</sup> tn Or “and insulted.” L&N 33.390 and 88.130 note ὑβρίζω (*hubrizō*) can mean either “insult” or “mistreat with insolence.”

<sup>5</sup> sn And spat on. Later Luke does not note this detail in the passion narrative in chaps. 22-23, but see Mark 14:65; 15:19; Matt 26:67; 27:30 where Jesus’ prediction is fulfilled.

<sup>6</sup> tn Traditionally, “scourge” (the term means to beat severely with a whip. L&N 19.9). BDAG 620 s.v. μαστυγόν 1. states, “Of the beating (Lat. *verberatio*) given those condemned to death...J 19:1; cf. Mt 20:19; Mk 10:34; Lk 18:33.” Here the term has been translated “flog...severely” to distinguish it from the term φραγελλώ (*phragelloō*) used in Matt 27:26; Mark 15:15.

<sup>7</sup> tn Here καὶ (*kai*) has been translated as “yet” to indicate the contrast present in this context.

<sup>8</sup> tn Here καὶ (*kai*) has been translated as “but” to indicate the contrast.

<sup>9</sup> tn Grk “they”; the referent (the twelve, v. 31) has been specified in the context for clarity.

<sup>10</sup> tn Grk “And this.” Here καὶ (*kai*) has not been translated.

<sup>11</sup> sn This failure of the Twelve to *grasp what Jesus meant* probably does not mean that they did not understand linguistically what Jesus said, but that they could not comprehend how this could happen to him, if he was really God’s agent. The saying being *hidden* probably refers to God’s sovereign timing.

<sup>12</sup> tn Grk “the things having been said.” The active agent, Jesus, has been specified for clarity, and “said” has been translated as “meant” to indicate that comprehension of the significance is really in view here.

<sup>13</sup> tn Grk “Now it happened that as.” The introductory phrase εὗρετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>14</sup> tn Grk “he”; the referent (Jesus) has been supplied in the translation for clarity.

<sup>15</sup> tn The phrase is “he drew near to” (19:29; 24:28). It is also possible the term merely means “is in the vicinity of.” Also possible is a reversal in the timing of the healing and Zacchaeus events for literary reasons as the blind man “sees” where the rich man with everything did not.

<sup>16</sup> map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

<sup>17</sup> tn Here δέ (*de*) has not been translated. “They” could refer to bystanders or people in the crowd.

<sup>18</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the blind man learning that Jesus was nearby.

<sup>19</sup> tn Grk “called out, saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

<sup>20</sup> sn Jesus was more than a Nazarene to this blind person, who saw quite well that Jesus was Son of David. He understood what Luke 7:22-23 affirms. There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, Ant. 8.2.5 [8.42-49]).

<sup>21</sup> sn Have mercy on me is a request for healing (cf. 17:13). It is not owed the man. He simply asks for God’s kind grace.

<sup>22</sup> sn That is, those who were at the *front* of the procession.

<sup>23</sup> tn Or “rebuked.” The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar.

<sup>24</sup> sn Public opinion would not sway the blind man from getting Jesus’ attention. The term *shouted* is strong as it can be used of animal cries.

<sup>25</sup> tn Here δέ (*de*) has been translated as “so” to indicate the implied result of the beggar’s cries.

<sup>26</sup> tn Grk “ordered him”; the referent (the blind beggar, v. 35) has been specified in the translation for clarity.

<sup>27</sup> tn Grk “he”; the referent (the beggar) has been specified in the translation for clarity.

<sup>28</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>29</sup> tn Grk “said.”

<sup>30</sup> tn Grk “Lord, that I may see [again].” The phrase can be rendered as an imperative of request, “Please, give me sight.” Since the man is not noted as having been blind from birth (as the man in John 9 was) it is likely the request is to receive back the sight he once had.

<sup>31</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>32</sup> tn Or “Regain” (see the note on the phrase “let me see again” in the previous verse).

<sup>33</sup> tn Grk “has saved you,” but in a nonsoteriological sense; the man has been delivered from his disability.

<sup>34</sup> tn Or “received” (see the note on the phrase “let me see again” in v. 41).

<sup>35</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>36</sup> sn The presence of God’s work leads again to joy, with both the beggar and the people *praising God* (1:64; 2:20; 25:26; 7:16; 13:13; 17:15; 19:37).

<sup>37</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>38</sup> tn The word “too” has been supplied for stylistic reasons.

## Jesus and Zacchaeus

**19:1** Jesus<sup>1</sup> entered Jericho<sup>2</sup> and was passing through it. **19:2** Now<sup>3</sup> a man named Zacchaeus was there; he was a chief tax collector<sup>4</sup> and was rich. **19:3** He<sup>5</sup> was trying to get a look at Jesus,<sup>6</sup> but being a short man he could not see over the crowd.<sup>7</sup> **19:4** So<sup>8</sup> he ran on ahead and climbed up into a sycamore tree<sup>9</sup> to see him, because Jesus<sup>10</sup> was going to pass that way. **19:5** And when Jesus came to that place, he looked up<sup>11</sup> and said to him, “Zacchaeus, come down quickly,<sup>12</sup> because I must<sup>13</sup> stay at your house today.”<sup>14</sup> **19:6** So he came down quickly<sup>15</sup> and welcomed Jesus<sup>16</sup> joyfully.<sup>17</sup> **19:7** And when the people<sup>18</sup> saw it, they all complained.<sup>19</sup> “He has gone in to be the

**1 tn** Grk “And entering, he passed through”; the referent (Jesus) has been specified in the translation for clarity. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**2 map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

**3 tn** Grk “And behold.” Here καὶ (*kai*) has been translated as “now” to indicate the introduction of a new character. The Greek word ἵσθι (*isou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**4 sn** This is the one place in the NT the office of *chief tax collector* is noted. He would organize the other tax collectors and collect healthy commissions (see also the note on the word *tax collector* in 3:12).

**5 tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**6 tn** Grk “He was trying to see who Jesus was.”

**7 tn** Grk “and he was not able to because of the crowd, for he was short in stature.”

**8 tn** Here καὶ (*kai*) has been translated as “so” to indicate the implied result of Zacchaeus not being able to see over the crowd.

**9 tn** A sycamore tree would have large branches near the ground like an oak tree and would be fairly easy to climb. These trees reach a height of some 50 ft (about 15 m).

**10 tn** Grk “that one”; the referent (Jesus) has been specified in the translation for clarity.

**11 tc** Most mss (A [D] W [*Ψ*] f<sup>13</sup> 33<sup>vid</sup> Μ latt) read “Jesus looking up, saw him and said.” The words “saw him and” are not in Ι B L T Θ f<sup>1</sup> 579 1241 2542 pc co. Both the testimony for the omission and the natural tendency toward scribal expansion argue for the shorter reading here.

**12 tn** Grk “hastening, come down.” σπεύσας (*speusas*) has been translated as a participle of manner.

**13 sn** *I must stay.* Jesus revealed the necessity of his associating with people like Zacchaeus (5:31-32). This act of fellowship indicated acceptance.

**14 sn** On *today* here and in v. 9, see the note on *today* in 2:11.

**15 tn** Grk “hastening, he came down.” σπεύσας (*speusas*) has been translated as a participle of manner.

**16 tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

**17 tn** The participle χαίρων (*chairōn*) has been taken as indicating manner.

**sn** Zacchaeus responded *joyfully*. Luke likes to mention joy as a response to what God was doing (1:14; 2:10; 10:20; 13:17; 15:5, 32; 19:37; 24:41, 52).

**18 tn** Grk “they”; the referent is unspecified but is probably the crowd in general, who would have no great love for a man like Zacchaeus who had enriched himself many times over at their expense.

**19 tn** This term is used only twice in the NT, both times in Luke (here and 15:2) and has negative connotations both

guest of a man who is a sinner.”<sup>20</sup> **19:8** But Zacchaeus stopped and said to the Lord, “Look, Lord, half of my possessions I now give<sup>21</sup> to the poor, and if<sup>22</sup> I have cheated anyone of anything, I am paying back four times as much!” **19:9** Then<sup>23</sup> Jesus said to him, “Today salvation<sup>24</sup> has come to this household,<sup>25</sup> because he too is a son of Abraham!<sup>26</sup> **19:10** For the Son of Man came<sup>27</sup> to seek and to save the lost.”

## The Parable of the Ten Minas

**19:11** While the people were listening to these things, Jesus<sup>28</sup> proceeded to tell a parable, because he was near to Jerusalem,<sup>29</sup> and because they thought<sup>30</sup> that the kingdom of God<sup>31</sup> was going to<sup>32</sup> appear immediately. **19:12** Therefore he said, “A nobleman<sup>33</sup> went to a distant country to receive<sup>34</sup> for himself a kingdom and then return.<sup>35</sup> **19:13** And he summoned ten of his

times (BDAG 227 s.v. διαγογγύζω). The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

**20 sn** Being the guest of a man who is a sinner was a common complaint about Jesus: Luke 5:31-32; 7:37-50; 15:1-2.

**21 sn** Zacchaeus was a penitent man who resolved on the spot to act differently in the face of Jesus’ acceptance of him. In resolving to give half his possessions to the poor, Zacchaeus was not defending himself against the crowd’s charges and claiming to be righteous. Rather as a result of this meeting with Jesus, he was a changed individual. So Jesus could speak of salvation coming that day (v. 9) and of the lost being saved (v. 10).

**22 tn** This is a first class condition in the Greek text. It virtually confesses fraud.

**23 tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative

**24 sn** This is one of the few uses of the specific term *salvation* in Luke (1:69, 71, 77), though the concept runs throughout the Gospel.

**25 sn** The *household* is not a reference to the building, but to the people who lived within it (L&N 10.8).

**26 sn** Zacchaeus was personally affirmed by Jesus as a descendant (son) of Abraham and a member of God’s family.

**27 sn** The Son of Man came to seek and to save the lost is Jesus’ mission succinctly defined. See Luke 15:1-32.

**28 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**29 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**30 tn** The present active infinitive δοκεῖν (*dokein*) has been translated as causal.

**31 sn** Luke means here the appearance of the full *kingdom of God* in power with the Son of Man as judge as Luke 17:22-37 describes.

**32 tn** Or perhaps, “the kingdom of God must appear immediately (see L&N 71.36).

**33 tn** Grk “a man of noble birth” or “a man of noble status” (L&N 87.27).

**34 sn** Note that the receiving of the *kingdom* takes place in the far country. This suggests that those in the far country recognize and acknowledge the king when his own citizens did not want him as king (v. 14; cf. John 1:11-12).

**35 sn** The background to this story about the *nobleman* who went...to receive for himself a kingdom had some parallels in the area’s recent history: Archelaus was appointed ethnarch of Judea, Samaria, and Idumea in 4 b.c., but the people did not like him. Herod the Great also made a similar journey to Rome where he was crowned King of Judea in 40 b.c., although he was not able to claim his kingdom until 37 b.c.

slaves,<sup>1</sup> gave them ten minas,<sup>2</sup> and said to them, ‘Do business with these until I come back.’ **19:14** But his citizens<sup>3</sup> hated<sup>4</sup> him and sent a delegation after him, saying, ‘We do not want this man<sup>5</sup> to be king<sup>6</sup> over us!’ **19:15** When<sup>7</sup> he returned after receiving the kingdom, he summoned<sup>8</sup> these slaves to whom he had given the money. He wanted<sup>9</sup> to know how much they had earned<sup>10</sup> by trading. **19:16** So<sup>11</sup> the first one came before him and said, ‘Sir,<sup>12</sup> your mina<sup>13</sup> has made ten minas more.’ **19:17** And the king<sup>14</sup> said to him, ‘Well done, good slave! Because you have been faithful<sup>15</sup> in a very small matter, you will have authority<sup>16</sup> over ten cities.’ **19:18** Then<sup>17</sup> the second one came and said, ‘Sir, your mina has made five minas.’ **19:19** So<sup>18</sup> the king<sup>19</sup> said to him, ‘And you are to be over five cities.’ **19:20** Then another<sup>20</sup> slave<sup>21</sup> came and said, ‘Sir, here is<sup>22</sup> your mina that I put away for

safekeeping<sup>23</sup> in a piece of cloth.<sup>24</sup> **19:21** For I was afraid of you, because you are a severe<sup>25</sup> man. You withdraw<sup>26</sup> what you did not deposit<sup>27</sup> and reap what you did not sow.’ **19:22** The king<sup>28</sup> said to him, ‘I will judge you by your own words,<sup>29</sup> you wicked slave!<sup>30</sup> So you knew, did you, that I was a severe<sup>31</sup> man, withdrawing what I didn’t deposit and reaping what I didn’t sow?’ **19:23** Why then didn’t you put<sup>32</sup> my money in the bank,<sup>33</sup> so that when I returned I could have collected it with interest?’ **19:24** And he said to his attendants,<sup>34</sup> ‘Take the mina from him, and give it to the one who has ten.’<sup>35</sup> **19:25** But<sup>36</sup> they said to him, ‘Sir, he has ten minas already!’<sup>37</sup> **19:26** ‘I tell you that everyone who has will be given more,’<sup>38</sup> but from the one who does not have, even what he has will be taken away.<sup>39</sup> **19:27** But as for these ene-

<sup>1</sup> tn See the note on the word “slave” in 7:2.

<sup>2</sup> sn That is, one for each. A *mina* was a Greek monetary unit worth one hundred denarii or about four months’ wages for an average worker based on a six-day work week.

<sup>3</sup> tn Or “subjects.” Technically these people were not his subjects yet, but would be upon his return. They were citizens of his country who opposed his appointment as their king; later the newly-appointed king will refer to them as his “enemies” (v. 27).

<sup>4</sup> tn The imperfect is intense in this context, suggesting an ongoing attitude.

<sup>5</sup> tn Grk “this one” (somewhat derogatory in this context).

<sup>6</sup> tn Or “to rule.”

<sup>7</sup> tn Grk “And it happened that when.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>8</sup> tn Grk “he said for these slaves to be called to him.” The passive construction has been translated as an active one and simplified to “he summoned.”

<sup>9</sup> tn Grk “in order that he might know” (a continuation of the preceding sentence). Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “he” as subject and the verb “wanted” to convey the idea of purpose.

<sup>10</sup> sn The Greek verb *earned* refers to profit from engaging in commerce and trade (L&N 57.195). This is an examination of stewardship.

<sup>11</sup> tn Here δέ (*de*) has been translated as “so” to indicate the implied result of the royal summons.

<sup>12</sup> tn Or “Lord”; or “Master.” (and so throughout this paragraph).

<sup>13</sup> tn See the note on the word “minas” in v. 13.

<sup>14</sup> tn Grk “he”; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.

<sup>15</sup> tn See Luke 16:10.

<sup>16</sup> sn The faithful slave received expanded responsibility (authority over ten cities) as a result of his faithfulness; this in turn is an exhortation to faithfulness for the reader.

<sup>17</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>18</sup> tn Here δέ (*de*) has been translated as “so” to indicate the implied result of the second slave’s report.

<sup>19</sup> tn Grk “he”; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.

<sup>20</sup> sn Though ten were given minas, the story stops to focus on the one who did nothing with the opportunity given to him. Here is the parable’s warning about the one who does not trust the master. This figure is called “another,” marking him out as different than the first two.

<sup>21</sup> tn The word “slave” is not in the Greek text, but has been supplied for stylistic reasons.

<sup>22</sup> tn Grk “behold.”

<sup>23</sup> tn Or “that I stored away.” L&N 85.53 defines ἀπόκειμαι (*apokeimai*) here as “to put something away for safekeeping – ‘to store, to put away in a safe place.’”

<sup>24</sup> tn The piece of cloth, called a σουδάριον (*soudarion*), could have been a towel, napkin, handkerchief, or face cloth (L&N 6.159).

<sup>25</sup> tn Or “exacting,” “harsh,” “hard.”

<sup>26</sup> tn Grk “man, taking out.” The Greek word can refer to withdrawing money from a bank (L&N 57.218), and in this context of financial accountability that is the most probable meaning. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “you” as subject and translating the participle αἴρεις (*aireis*) as a finite verb.

<sup>27</sup> tn The Greek verb τίθημι (*tithemi*) can be used of depositing money with a banker to earn interest (L&N 57.217). In effect the slave charges that the master takes what he has not earned.

<sup>28</sup> tn Grk “He”; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.

<sup>29</sup> tn Grk “out of your own mouth” (an idiom).

<sup>30</sup> tn Note the contrast between this slave, described as “wicked,” and the slave in v. 17, described as “good.”

<sup>31</sup> tn Or “exacting,” “harsh,” “hard.”

<sup>32</sup> tn That is, “If you really feared me why did you not do a minimum to get what I asked for?”

<sup>33</sup> tn Grk “on the table”; the idiom refers to a place where money is kept or managed, or credit is established, thus “bank” (L&N 57.215).

<sup>34</sup> tn Grk “to those standing by,” but in this context involving an audience before the king to give an accounting, these would not be casual bystanders but courtiers or attendants.

<sup>35</sup> tn Grk “the ten minas.”

<sup>36</sup> tn Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context. Those watching the evaluation are shocked, as the one with the most gets even more. The word “already” is supplied at the end of the statement to indicate this surprise and shock.

<sup>37</sup> tc A few mss (D W 69 pc and a few versional witnesses) omit this verse either to harmonize it with Matt 25:28-29 or to keep the king’s speech seamless.

<sup>38</sup> tn Grk “to everyone who has, he will be given more.”

<sup>39</sup> sn Everyone who has will be given more. Again, faithfulness yields great reward (see Luke 8:18; also Matt 13:12; Mark 4:25).

<sup>40</sup> sn The one who has nothing has even what he seems to have taken away from him, ending up with no reward at all (see also Luke 8:18). The exact force of this is left ambiguous, but there is no comfort here for those who are pictured by the third slave as being totally unmoved by the master. Though not an outright enemy, there is no relationship to the master either. Three groups are represented in the parable: the faithful of various sorts (v. 16, 18); the unfaithful who associate with Jesus but do not trust him (v. 21); and the enemies (v. 27).

mies of mine who did not want me to be their king,<sup>1</sup> bring them here and slaughter<sup>2</sup> them<sup>3</sup> in front of me!"<sup>4</sup>

### The Triumphal Entry

**19:28** After Jesus<sup>4</sup> had said this, he continued on ahead,<sup>5</sup> going up to Jerusalem.<sup>6</sup> **19:29** Now<sup>7</sup> when he approached Bethphage<sup>8</sup> and Bethany, at the place called the Mount of Olives,<sup>9</sup> he sent two of the disciples, **19:30** telling them,<sup>10</sup> "Go to the village ahead of you.<sup>11</sup> When<sup>12</sup> you enter it, you will find a colt tied there that has never been ridden.<sup>13</sup> Untie it and bring it here. **19:31** If anyone asks you, 'Why are you untying it?' just say, 'The Lord needs<sup>14</sup> it.'" **19:32** So those who were sent ahead found<sup>15</sup> it exactly<sup>16</sup> as he had told them. **19:33** As<sup>17</sup> they were untying the colt, its owners asked them,<sup>18</sup> "Why are you untying that

<sup>1</sup> tn Grk "to rule over them."

<sup>2</sup> tn This term, when used of people rather than animals, has some connotations of violence and mercilessness (L&N 20.72).

<sup>3</sup> sn Slaughter them. To reject the king is to face certain judgment from him.

<sup>4</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>5</sup> tn This could mean "before [his disciples]," but that is slightly more awkward, requiring an elided element (the disciples) to be supplied.

<sup>6</sup> tn This is yet another travel note on the journey to Jerusalem. See also Luke 18:31; 19:11. Jesus does not actually enter Jerusalem until 19:45.

<sup>7</sup> tn For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>8</sup> tn Grk "And it happened that when." The introductory phrase ἐγένετο (*egemeno*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has been translated as "now" to indicate the transition to a new topic.

<sup>9</sup> tn The exact location of the village of Bethphage is not known. Most locate it on the southeast side of the Mount of Olives and northwest of Bethany, about 1.5 miles (3 km) east of Jerusalem.

<sup>10</sup> tn Grk "at the mountain called 'of Olives.'" This form of reference is awkward in contemporary English, so the more familiar "Mount of Olives" has been used in the translation.

<sup>11</sup> sn "Mountain" in English generally denotes a higher elevation than it often does in reference to places in Palestine. The Mount of Olives is really a ridge running north to south about 1.8 mi (3 km) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 100 ft (30 m) higher than Jerusalem. It was named for the large number of olive trees which grew on it.

<sup>12</sup> tn Grk "saying."

<sup>13</sup> tn Grk "the village lying before [you]" (BDAG 530 s.v. κατέναντι 2.a).

<sup>14</sup> tn Grk "in which entering." This is a continuation of the previous sentence in Greek, but because of the length and complexity of the construction a new sentence was started here in the translation.

<sup>15</sup> tn Grk "a colt tied there on which no one of men has ever sat."

<sup>16</sup> tn The custom called *angaria* allowed the impressment of animals for service to a significant figure.

<sup>17</sup> tn Grk "sent ahead and went and found."

<sup>18</sup> tn Exactly as he had told them. Nothing in Luke 19:23 catches Jesus by surprise. Often he directs the action.

<sup>19</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>20</sup> tn Grk "said to them."

colt?" **19:34** They replied, "The Lord needs it." **19:35** Then<sup>21</sup> they brought it to Jesus, threw their cloaks<sup>20</sup> on the colt,<sup>21</sup> and had Jesus get on<sup>22</sup> it. **19:36** As<sup>23</sup> he rode along, they<sup>24</sup> spread their cloaks on the road. **19:37** As he approached the road leading down from<sup>25</sup> the Mount of Olives,<sup>26</sup> the whole crowd of his<sup>27</sup> disciples began to rejoice<sup>28</sup> and praise<sup>29</sup> God with a loud voice for all the mighty works<sup>30</sup> they had seen.<sup>31</sup> **19:38** "*Blessed is the king<sup>32</sup> who comes in the name of the Lord!<sup>33</sup> Peace in heaven and glory in the highest!*" **19:39** But<sup>34</sup> some of the Pharisees<sup>35</sup> in the crowd said to him, "Teacher, rebuke your disciples."<sup>36</sup> **19:40** He answered,<sup>37</sup> "I tell you, if they<sup>38</sup> keep silent, the very stones<sup>39</sup> will cry out!"

<sup>19</sup> tn Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>20</sup> tn Grk "garments," but this refers in context to their outer cloaks. The action is like 2 Kgs 9:13.

<sup>21</sup> tn See Zech 9:9.

<sup>22</sup> tn Although ἐπεβίβασαν (*epebibasan*) is frequently translated "set [Jesus] on it" or "put [Jesus] on it," when used of a riding animal the verb can mean "to cause to mount" (L&N 15.98); thus here "had Jesus get on it." The degree of assistance is not specified.

<sup>23</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>24</sup> tn The disciples initiated this action (since in 19:35 and 37 they are the subject) but the other gospels indicate the crowds also became involved. Thus it is difficult to specify the referent here as "the disciples" or "people."

<sup>25</sup> tn Grk "the descent of"; this could refer to either the slope of the hillside itself or the path leading down from it (the second option has been adopted for the translation, see L&N 15.109).

<sup>26</sup> tn See the note on the name *Mount of Olives* in v. 29.

<sup>27</sup> tn Grk "the"; the Greek article has been translated here as a possessive pronoun (*ExSyn* 215).

<sup>28</sup> tn Here the participle χαίροντες (*chairontes*) has been translated as a finite verb in English; it could also be translated adverbially as a participle of manner: "began to praise God joyfully."

<sup>29</sup> tn See 2:13, 20; Acts 2:47; 3:8-9.

<sup>30</sup> tn Or "works of power," "miracles." Jesus' ministry of miracles is what has drawn attention. See Luke 7:22.

<sup>31</sup> tn Grk "they had seen, saying." The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

<sup>32</sup> tn Luke adds the title *king* to the citation from Ps 118:26 to make clear who was meant (see Luke 18:38). The psalm was used in looking for the deliverance of the end, thus leading to the Pharisees' reaction.

<sup>33</sup> tn A quotation from Ps 118:26.

<sup>34</sup> tn Here καὶ (*kai*) has been translated as "but" to indicate the contrast present in this context. Not all present are willing to join in the acclamation.

<sup>35</sup> tn See the note on Pharisees in 5:17.

<sup>36</sup> tn Teacher, rebuke your disciples. The Pharisees were complaining that the claims were too great.

<sup>37</sup> tn Grk "and answering, he said." This has been simplified in the translation to "He answered." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>38</sup> tn Grk "these."

<sup>39</sup> tn This statement amounts to a rebuke. The idiom of creation speaking means that even creation knows what is taking place, yet the Pharisees miss it. On this idiom, see Gen 4:10 and Hab 2:11.

### *Jesus Weeps for Jerusalem under Judgment*

**19:41** Now<sup>4</sup> when Jesus<sup>2</sup> approached<sup>3</sup> and saw the city, he wept over it, **19:42** saying, “If you had only known on this day,<sup>4</sup> even you, the things that make for peace!<sup>5</sup> But now they are hidden<sup>6</sup> from your eyes. **19:43** For the days will come upon you when your enemies will build<sup>7</sup> an embankment<sup>8</sup> against you and surround you and close in on you from every side. **19:44** They will demolish you<sup>9</sup> – you and your children within your walls<sup>10</sup> – and they will not leave within you one stone<sup>11</sup> on top of another,<sup>12</sup> because you did not recognize the time of your visitation from God.”<sup>13</sup>

### *Cleansing the Temple*

**19:45** Then<sup>14</sup> Jesus<sup>15</sup> entered the temple courts<sup>16</sup> and began to drive out those who were selling things there,<sup>17</sup> **19:46** saying to them, “It is

<sup>1</sup> tn Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>2</sup> tn Grk “he.”

<sup>3</sup> sn When Jesus approached and saw the city. This is the last travel note in Luke’s account (the so-called Jerusalem journey), as Jesus approached and saw the city before entering it.

<sup>4</sup> sn On this day. They had missed the time of Messiah’s coming; see v. 44.

<sup>5</sup> tn Grk “the things toward peace.” This expression seems to mean “the things that would ‘lead to,’ ‘bring about,’ or ‘make for’ peace.”

<sup>6</sup> sn But now they are hidden from your eyes. This becomes an oracle of doom in the classic OT sense; see Luke 13:31-35; 11:49-51; Jer 9:2; 13:7; 14:7. They are now blind and under judgment (Jer 15:5; Ps 122:6).

<sup>7</sup> sn Jesus now predicted the events that would be fulfilled in the fall of Jerusalem in A.D. 70. The details of the siege have led some to see Luke writing this after Jerusalem’s fall, but the language of the verse is like God’s exilic judgment for covenant unfaithfulness (Hab 2:8; Jer 6:6, 14; 8:13-22; 9:1; Ezek 4:2; 26:8; Isa 29:1-4). Specific details are lacking and the procedures described (*build an embankment against you*) were standard Roman military tactics.

<sup>8</sup> sn An embankment refers to either wooden barricades or earthworks, or a combination of the two.

<sup>9</sup> tn Grk “They will raze you to the ground.”

<sup>10</sup> sn The singular pronoun you refers to the city of Jerusalem personified.

<sup>11</sup> tn Grk “your children within you.” The phrase “[your] walls” has been supplied in the translation to clarify that the city of Jerusalem, metaphorically pictured as an individual, is spoken of here.

<sup>12</sup> sn (Not) one stone on top of another is an idiom for total destruction.

<sup>13</sup> tn Grk “leave stone on stone.”

<sup>14</sup> tn Grk “the time of your visitation.” To clarify what this refers to, the words “from God” are supplied at the end of the verse, although they do not occur in the Greek text.

<sup>15</sup> sn You did not recognize the time of your visitation refers to the time God came to visit them. They had missed the Messiah; see Luke 1:68-79.

<sup>16</sup> tn Grk has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>17</sup> tn Grk “he.”

<sup>18</sup> tn Grk “the temple” (also in v. 47).

<sup>19</sup> sn The merchants (those who were selling things there) would have been located in the Court of the Gentiles.

<sup>20</sup> tn Matthew (21:12-27), Mark (11:15-19) and Luke (here, 19:45-46) record this incident of the temple cleansing at the end of Jesus’ ministry. John (2:13-16) records a cleansing of the temple at the beginning of Jesus’ ministry. See the note

written, ‘*My house will be a house of prayer*,’<sup>18</sup> but you have turned it into a den<sup>19</sup> of robbers!”<sup>20</sup>

**19:47** Jesus<sup>21</sup> was teaching daily in the temple courts. The chief priests and the experts in the law<sup>22</sup> and the prominent leaders among the people were seeking to assassinate<sup>23</sup> him, **19:48** but<sup>24</sup> they could not find a way to do it,<sup>25</sup> for all the people hung on his words.<sup>26</sup>

### *The Authority of Jesus*

**20:1** Now one<sup>27</sup> day, as Jesus<sup>28</sup> was teaching the people in the temple courts<sup>29</sup> and proclaiming<sup>30</sup> the gospel, the chief priests and the experts in the law<sup>31</sup> with the elders came up<sup>32</sup> **20:2** and said to him,<sup>33</sup> “Tell us: By what authority<sup>34</sup> are you doing these things?<sup>35</sup> Or who is it who gave you this authority?” **20:3** He answered them,<sup>36</sup> “I will also ask you a question, and you tell me:

on the word temple courts in John 2:14 for a discussion of the relationship of these accounts to one another.

<sup>18</sup> sn A quotation from Isa 56:7.

<sup>19</sup> tn Or “a hideout” (see L&N 1.57).

<sup>20</sup> sn A quotation from Jer 7:11. The meaning of Jesus’ statement about making the temple courts a den of robbers probably operates here at two levels. Not only were the religious leaders robbing the people financially, but because of this they had also robbed them spiritually by stealing from them the opportunity to come to know God genuinely. It is possible that these merchants had recently been moved to this location for convenience.

<sup>21</sup> tn Grk “And he”; the referent (Jesus) has been specified in the translation for clarity. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>22</sup> tn Grk “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>23</sup> tn Grk “to destroy.”

<sup>24</sup> sn The action at the temple was the last straw. In their view, if Jesus could cause trouble in the holy place, then he must be stopped, so the leaders were seeking to assassinate him.

<sup>25</sup> tn Here καὶ (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>26</sup> tn Grk “they did not find the thing that they might do.”

<sup>27</sup> sn All the people hung on his words is an idiom for intent, eager listening. Jesus’ popularity and support made it unwise for the leadership to seize him.

<sup>28</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>29</sup> tn Grk “the temple.”

<sup>30</sup> tn Or “preaching.”

<sup>31</sup> tn Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>32</sup> sn The chief priests and the experts in the law with the elders came up. The description is similar to Luke 19:47. The leaders are really watching Jesus at this point.

<sup>33</sup> tn Grk “and said, saying to him.” This is redundant in English and has been simplified in the translation.

<sup>34</sup> tn On this phrase, see BDAG 844 s.v. ποιός 2.a.y.

<sup>35</sup> sn The leadership is looking back to acts like the temple cleansing (19:45-48). How could a Galilean preacher do these things?

<sup>36</sup> tn Grk “answering, he said to them.” This is redundant in English and has been simplified in the translation.

**20:4** John's baptism<sup>1</sup> – was it from heaven or from people?<sup>2</sup> **20:5** So<sup>3</sup> they discussed it with one another, saying, ‘If we say, ‘From heaven,’ he will say, ‘Why did you not believe him?’ **20:6** But if we say, ‘From people,’ all the people will stone us, because they are convinced that John was a prophet.’ **20:7** So<sup>4</sup> they replied that they did not know<sup>5</sup> where it came from. **20:8** Then<sup>6</sup> Jesus said to them, ‘Neither will I tell you<sup>7</sup> by whose authority<sup>8</sup> I do these things.’

### The Parable of the Tenants

**20:9** Then<sup>9</sup> he began to tell the people this parable: “A man<sup>10</sup> planted a vineyard,<sup>11</sup> leased it to tenant farmers,<sup>12</sup> and went on a journey for a

<sup>1</sup> sn John, like Jesus, was not a part of the official rabbinic order. So the question “John’s baptism – was it from heaven or from men?” draws an analogy between John the Baptist and Jesus. See Luke 3:1-20; 7:24-27. The phrase John’s baptism refers to the baptism practiced by John.

<sup>2</sup> tn The plural Greek term ἄνθρωπον (*anthrōpōn*) is used here (and in v. 6) in a generic sense, referring to both men and women (cf. NAB, NRSV, “of human origin”; TEV, “from human beings”; NLT, “merely human”).

<sup>3</sup> tn The question is whether John’s ministry was of divine or human origin.

<sup>4</sup> tn Here δέ (*de*) has been translated as “so” to indicate the implied result of Jesus’ question.

<sup>5</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the dilemma Jesus’ opponents faced.

<sup>6</sup> sn Very few questions could have so completely revealed the wicked intentions of the religious leaders. Jesus’ question revealed the motivation of the religious leaders and exposed them for what they really were – hypocrites. They indicted themselves when they cited only two options and chose neither of them. The point of Luke 20:1-8 is that no matter what Jesus said in response to their question they were not going to believe it and would in the end use it against him.

<sup>7</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>8</sup> tn Neither will I tell you. Though Jesus gave no answer, the analogy he used to their own question makes his view clear. His authority came from heaven.

<sup>9</sup> tn On this phrase, see BDAG 844 s.v. ποτὸς 2.a.y. This is exactly the same phrase as in v. 2.

<sup>10</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative. The parable Jesus tells here actually addresses the question put to him by the leaders.

<sup>11</sup> tc ¶ There are several variants here, most of which involve variations in word order that do not affect translation. However, the presence or absence of τις (*tis*) after ἄνθρωπος (*anthrōpos*), which would be translated “a certain man,” does affect translation. The witnesses that have τις include A W Θ <sup>f13</sup> 1241 2542 al sy. Those that lack it include B C D L Ψ <sup>f13</sup> 33 M it. Externally, the evidence is significantly stronger for the omission. Internally, however, there is some pause. A feature unique to Luke-Acts in the NT is to use the construction ἄνθρωπος τις (cf. 10:30; 12:16; 14:2, 16; 15:11; 16:1; 19:12; Acts 9:33). However, scribes who were familiar with this idiom may have inserted it here. In light of the overwhelming external support for the omission of τις, the shorter reading is preferred. NA<sup>27</sup> places τις in brackets, indicating some doubts as to its authenticity.

<sup>12</sup> tn The vineyard is a figure for Israel in the OT (Isa 5:1-7). The nation and its leaders are the tenants, so the vineyard here may well refer to the promise that resides within the nation. The imagery is like that in Rom 11:11-24.

<sup>13</sup> tn The leasing of land to tenant farmers was common in this period.

long time. **20:10** When harvest time came, he sent a slave<sup>13</sup> to the tenants so that they would give<sup>14</sup> him his portion of the crop.<sup>15</sup> However, the tenants beat his slave<sup>16</sup> and sent him away empty-handed. **20:11** So<sup>17</sup> he sent another slave. They beat this one too, treated him outrageously, and sent him away empty-handed.<sup>18</sup> **20:12** So<sup>19</sup> he sent still a third. They even wounded this one, and threw him out. **20:13** Then<sup>20</sup> the owner of the vineyard said, ‘What should I do? I will send my one dear son;<sup>21</sup> perhaps they will respect him.’ **20:14** But when the tenants saw him, they said to one another, ‘This is the heir; let’s kill him so the inheritance will be ours!’ **20:15** So<sup>22</sup> they threw him out of the vineyard and killed<sup>23</sup> him. What then will the owner of the vineyard do to them? **20:16** He will come and destroy<sup>24</sup> those tenants and give the vineyard to others.<sup>25</sup> When the people<sup>26</sup> heard this, they said, “May this never happen!”<sup>27</sup> **20:17** But Jesus<sup>28</sup> looked

<sup>13</sup> sn This slave (along with the next two) represent the prophets God sent to the nation, who were mistreated and rejected.

<sup>14</sup> tc Instead of the future indicative δώσουσιν (*dōsousin*, “they will give”), most witnesses (C D W Θ Ψ <sup>f1</sup> M) have the aorist subjunctive δώσων (*dōsin*, “they might give”). The aorist subjunctive is expected following ἵνα (*hina*, “so that”), so it is almost surely a motivated reading. Further, early and excellent witnesses, as well as a few others (N A B <sup>f13</sup> 33 579 1241 2542 al), have δώσουσιν. It is thus more likely that the future indicative is authentic. For a discussion of this construction, see BDF §3369.2.

<sup>15</sup> tn Grk “from the fruit of the vineyard.”

<sup>16</sup> tn Grk “him”; the referent (the slave sent by the owner) has been specified in the translation for clarity.

<sup>17</sup> tn The image of the tenants beating up the owner’s slave pictures the nation’s rejection of the prophets and their message.

<sup>18</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the tenants’ mistreatment of the first slave.

<sup>19</sup> tn The slaves being sent empty-handed suggests that the vineyard was not producing any fruit – and thus neither was the nation of Israel.

<sup>20</sup> tn Here δέ (*de*) has been translated as “so” to indicate the implied result of the tenants’ mistreatment of the first two slaves.

<sup>21</sup> tn Grk “my beloved son.” See comment at Luke 3:22.

<sup>22</sup> sn The owner’s decision to send his one dear son represents God sending Jesus.

<sup>23</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the tenants’ decision to kill the son.

<sup>24</sup> tn Throwing the heir out of the vineyard pictures Jesus’ death outside of Jerusalem.

<sup>25</sup> sn The statement that the owner will come and destroy those tenants is a promise of judgment; see Luke 13:34-35; 19:41-44.

<sup>26</sup> sn The warning that the owner would give the vineyard to others suggests that the care of the promise and the nation’s hope would be passed to others. This eventually looks to Gentile inclusion; see Eph 2:11-22.

<sup>27</sup> tn Grk “they”; the referent (the people addressed in v. 9) has been specified in the translation for clarity.

<sup>28</sup> tn May this never happen! Jesus’ audience got the point and did not want to consider a story where the nation would suffer judgment.

<sup>29</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

straight at them and said, “Then what is the meaning of that which is written: ‘**The stone the builders rejected has become the cornerstone**’?<sup>1</sup> **20:18** Everyone who falls on this stone will be broken to pieces,<sup>2</sup> and the one on whom it falls will be crushed.<sup>3</sup> **20:19** Then<sup>4</sup> the experts in the law<sup>5</sup> and the chief priests wanted to arrest<sup>6</sup> him that very hour, because they realized he had told this parable against them. But<sup>7</sup> they were afraid of the people.

### Paying Taxes to Caesar

**20:20** Then<sup>8</sup> they watched him carefully and sent spies who pretended to be sincere.<sup>9</sup> They wanted to take advantage of what he might say<sup>10</sup> so that they could deliver him up to the authority and jurisdiction<sup>11</sup> of the governor. **20:21** Thus<sup>12</sup> they asked him, “Teacher, we know that you speak and teach correctly,<sup>13</sup> and show no partiality, but teach the way of God in accordance with the truth.<sup>14</sup> **20:22** Is it right<sup>15</sup> for us to pay the

tribute tax<sup>16</sup> to Caesar<sup>17</sup> or not?” **20:23** But Jesus<sup>18</sup> perceived their deceit<sup>19</sup> and said to them, **20:24** “Show me a denarius.<sup>20</sup> Whose image<sup>21</sup> and inscription are on it?”<sup>22</sup> They said, “Caesar’s.” **20:25** So<sup>23</sup> he said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”<sup>24</sup> **20:26** Thus<sup>25</sup> they were unable in the presence of the people to trap<sup>26</sup> him with his own words.<sup>27</sup> And stunned<sup>28</sup> by his answer, they fell silent.

### Marriage and the Resurrection

**20:27** Now some Sadducees<sup>29</sup> (who contend that there is no resurrection)<sup>30</sup> came to him. **20:28** They asked him,<sup>31</sup> “Teacher, Moses wrote for us that *if a man’s brother dies leaving a wife but*

<sup>1</sup> tn Or “capstone,” “keystone.” Although these meanings are lexically possible, the imagery in Eph 2:20-22 and 1 Cor 3:11 indicates that the term κεφαλὴ γυνίας (*kephale gynias*) refers to a cornerstone, not a capstone.

<sup>2</sup> tn The stone the builders rejected has become the cornerstone. The use of Ps 118:22-23 and the “stone imagery” as a reference to Christ and his suffering and exaltation is common in the NT (see also Matt 21:42; Mark 12:10; Acts 4:11; 1 Pet 2:6-8; cf. also Eph 2:20). The irony in the use of Ps 118:22-23 here is that in the OT, Israel was the one rejected (or perhaps her king) by the Gentiles, but in the NT it is Jesus who is rejected by Israel.

<sup>3</sup> tn On this term, see BDAG 972 s.v. συνθάσω.

<sup>3</sup> tn Grk “on whomever it falls, it will crush him.”

<sup>5</sup> tn This proverb basically means that the stone crushes, without regard to whether it falls on someone or someone falls on it. On the stone as a messianic image, see Isa 28:16 and Dan 2:44-45.

<sup>4</sup> tn Here κοί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>5</sup> tn Or “The scribes” See the note on the phrase “experts in the law” in 5:21.

<sup>6</sup> tn Grk “tried to lay hands on him.”

<sup>7</sup> tn Here κοί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>8</sup> tn Here κοί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>9</sup> tn Grk “righteous,” but in this context the point is their false sincerity.

<sup>10</sup> tn Grk “so that they might catch him in some word.”

<sup>11</sup> tn This word is often translated “authority” in other contexts, but here, in combination with ἀρχή (*archē*), it refers to the domain or sphere of the governor’s rule (L&N 37.36).

<sup>12</sup> tn Here κοί (*kai*) has been translated as “thus” to indicate the implied result of the plans by the spies.

<sup>13</sup> tn Or “precisely”; Grk “rightly.” Jesus teaches exactly, the straight and narrow.

<sup>14</sup> tn Teach the way of God in accordance with the truth. Very few comments are as deceitful as this one; they did not really believe this at all. The question was specifically designed to trap Jesus.

<sup>15</sup> tn Or “lawful,” that is, in accordance with God’s divine law. On the syntax of ἔξεστιν (*exestin*) with an infinitive and accusative, see BDF §409.3.

<sup>16</sup> tn This was a “poll tax.” L&N 57.182 states this was “a payment made by the people of one nation to another, with the implication that this is a symbol of submission and dependence – tribute tax.”

<sup>17</sup> tn Or “to the emperor” (“Caesar” is a title for the Roman emperor).

<sup>18</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>19</sup> tn Or “craftiness.” The term always has negative connotations in the NT (1 Cor 3:19; 2 Cor 4:2; 11:3; Eph 4:14).

<sup>20</sup> tn Here the specific name of the coin was retained in the translation, because not all coins in circulation in Palestine at the time carried the image of Caesar. In other places δηνάριον (*dénarion*) has been translated simply as “silver coin” with an explanatory note.

<sup>21</sup> tn A denarius was a silver coin worth approximately one day’s wage for a laborer. The fact that the leaders had such a coin showed that they already operated in the economic world of Rome. The denarius would have had a picture of Tiberius Caesar, the Roman emperor, on it.

<sup>22</sup> tn Or “whose likeness.”

<sup>23</sup> tn In this passage Jesus points to the image (Grk εἰκὼν, *eikōn*) of Caesar on the coin. This same Greek word is used in Gen 1:26 (LXX) to state that humanity is made in the “image” of God. Jesus is making a subtle yet powerful contrast: Caesar’s image is on the denarius, so he can lay claim to money through taxation, but God’s image is on humanity, so he can lay claim to each individual life.

<sup>24</sup> tn Grk “whose likeness and inscription does it have?”

<sup>25</sup> tn Here δέ (*de*) has been translated as “so” to indicate that Jesus’ pronouncement results from the opponents’ answer to his question.

<sup>26</sup> tn Jesus’ answer to give to Caesar the things that are Caesar’s and to God the things that are God’s was a both/and, not the questioners’ either/or. So he slipped out of their trap.

<sup>27</sup> tn Here καί (*kai*) has been translated as “thus” to indicate the implied result of Jesus’ unexpected answer.

<sup>28</sup> tn On this term, see BDAG 374 s.v. ἐπιλαμβάνομαι 3.

<sup>27</sup> tn Grk “to trap him in a saying.”

<sup>28</sup> tn Or “amazed.”

<sup>29</sup> tn The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, *J. W.* 2.8.2 [2.119], 2.8.14 [2.164-166]; *Ant.* 13.5.9 [13.171-173], 13.10.6 [13.293-298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; *Life* 2 [10-11]). They also did not believe in resurrection or in angels, an important detail in v. 36. See also Matt 3:7, 16:1-2, 22:23-34; Mark 12:18-27; Acts 4:1, 5:17, 23:6-8.

<sup>30</sup> tn This remark is best regarded as a parenthetical note by the author.

<sup>31</sup> tn Grk “asked him, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

**no children, that man<sup>1</sup> must marry<sup>2</sup> the widow and father children<sup>3</sup> for his brother.**<sup>4</sup> 20:29 Now there were seven brothers. The first one married a woman<sup>5</sup> and died without children. 20:30 The second<sup>6</sup> 20:31 and then the third married her, and in this same way all seven died, leaving no children. 20:32 Finally the woman died too. 20:33 In the resurrection, therefore, whose wife will the woman be?<sup>7</sup> For all seven had married her.”<sup>8</sup>

20:34 So<sup>9</sup> Jesus said to them, “The people of this age<sup>10</sup> marry and are given in marriage. 20:35 But those who are regarded as worthy to share in<sup>11</sup> that age and in the resurrection from the dead neither marry nor are given in marriage.<sup>12</sup> 20:36 In fact, they can no longer die, because they are equal to angels<sup>13</sup> and are sons of God, since they are<sup>14</sup> sons<sup>15</sup> of the resurrection. 20:37 But even Moses revealed that the dead are

**1 tn** Grk “his brother,” but this would be redundant in English with the same phrase “his brother” at the end of the verse, so most modern translations render this phrase “the man” (so NIV, NRSV).

**2 tn** The use of ἵνα (*hina*) with imperative force is unusual (BDF §470.1).

**3 tn** Grk “and raise up seed,” an idiom for procreating children (L&N 23.59).

**4 sn** A quotation from Deut 25:5. Because the OT quotation does not include “a wife” as the object of the verb, it has been left as normal type. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, *m. Yevamot*; Josephus, Ant. 4.8.23 [4.254-256]). The levirate law is described in Deut 25:5-10. The brother of a man who died without a son had an obligation to marry his brother’s widow. This served several purposes: It provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.

**5 tn** Grk “took a wife” (an idiom for marrying a woman).

**6 tc** Most mss (A W Θ Ψ <sup>f<sup>1</sup></sup><sup>13</sup> 33 Μ lat) have the words, “took the wife and this one died childless” after “the second.” But this looks like a clarifying addition, assimilating the text to Mark 12:21. In light of the early and diverse witnesses that lack the expression (N B D L 0266 892 1241 co), the shorter reading should be considered authentic.

**7 sn** The point is a dilemma. In a world arguing a person should have one wife, whose wife will she be in the afterlife? The question was designed to show that (in the opinion of the Sadducees) resurrection leads to a major problem.

**8 tn** Grk “For the seven had her as wife.”

**9 tn** Here καὶ (*kai*) has been translated as “so” to indicate that Jesus’ response is a result of their framing of the question.

**10 tn** Grk “sons of this age” (an idiom, see L&N 11.16). The following clause which refers to being “given in marriage” suggests both men and women are included in this phrase.

**11 tn** Grk “to attain to.”

**12 sn** Life in the age to come is different than life here (they neither marry nor are given in marriage). This means Jesus’ questioners had made a false assumption that life was the same both now and in the age to come.

**13 sn** Angels do not die, nor do they eat according to Jewish tradition (1 En. 15:6; 51:4; Wis 5:5; 2 Bar. 51:10; 1QH 3.21-23).

**14 tn** Grk “sons of God, being.” The participle ὄντες (*ontes*) has been translated as a causal adverbial participle here.

**15 tn** Or “people.” The noun υἱός (*huios*) followed by the genitive of class or kind (“sons of...”) denotes a person of a class or kind, specified by the following genitive construction. This Semitic idiom is frequent in the NT (L&N 9.4).

raised<sup>16</sup> in the passage about the bush,<sup>17</sup> where he calls the Lord *the God of Abraham and the God of Isaac and the God of Jacob.*<sup>18</sup> 20:38 Now he is not God of the dead, but of the living,<sup>19</sup> for all live before him.”<sup>20</sup> 20:39 Then<sup>21</sup> some of the experts in the law<sup>22</sup> answered, “Teacher, you have spoken well!”<sup>23</sup> 20:40 For they did not dare any longer to ask<sup>24</sup> him anything.

*The Messiah: David’s Son and Lord*

20:41 But<sup>25</sup> he said to them, “How is it that they say that the Christ<sup>26</sup> is David’s son?<sup>27</sup> 20:42 For David himself says in the book of Psalms,

‘**The Lord said to my<sup>28</sup> lord,**  
“**Sit at my right hand,**  
**20:43 until I make your enemies a footstool**  
**for your feet.”**<sup>29</sup>

20:44 If David then calls him ‘Lord,’ how can he be his son?”<sup>30</sup>

**16 tn** Grk “But that the dead are raised even Moses revealed.”

**17 sn** See Exod 3:6. Jesus used a common form of rabbinic citation here to refer to the passage in question.

**18 sn** A quotation from Exod 3:6.

**19 sn** He is not God of the dead but of the living. Jesus’ point was that if God could identify himself as God of the three old patriarchs, then they must still be alive when God spoke to Moses; and so they must be raised.

**20 tn** On this syntax, see BDF §192. The point is that all live “to” God or “before” God.

**21 tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**22 tn** Or “some of the scribes.” See the note on the phrase “experts in the law” in 5:21.

**23 sn** Teacher, you have spoken well! The scribes, being Pharisees, were happy for the defense of resurrection and angels, which they (unlike the Sadducees) believed in.

**24 sn** The attempt to show Jesus as ignorant had left the experts silenced. At this point they did not dare any longer to ask him anything.

**25 sn** If the religious leaders will not dare to question Jesus any longer, then he will question them.

**26 tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**27 sn** See the note on *Christ* in 2:11.

**28 sn** It was a common belief in Judaism that Messiah would be David’s son in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David’s Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man.

**29 sn** The Lord said to my Lord. With David being the speaker, this indicates his respect for his descendant (referred to as *my Lord*). Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord’s anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God. In Jerusalem, the king’s palace was located to the right of the temple to indicate this kind of relationship. Jesus was pressing the language here to get his opponents to reflect on how great Messiah is.

**30 sn** A quotation from Ps 110:1.

**30 tn** Grk “David thus calls him ‘Lord.’ So how is he his son?” The conditional nuance, implicit in Greek, has been made explicit in the translation (cf. Matt 22:45).

### *Jesus Warns the Disciples against Pride*

**20:45** As<sup>1</sup> all the people were listening, Jesus<sup>2</sup> said to his disciples, **20:46** “Beware<sup>3</sup> of the experts in the law.<sup>4</sup> They<sup>5</sup> like walking around in long robes, and they love elaborate greetings<sup>6</sup> in the marketplaces and the best seats<sup>7</sup> in the synagogues<sup>8</sup> and the places of honor at banquets. **20:47** They<sup>9</sup> devour<sup>10</sup> widows’ property,<sup>11</sup> and as a show make long prayers. They will receive a more severe punishment.”

### *The Widow’s Offering*

**21:1** Jesus<sup>12</sup> looked up<sup>13</sup> and saw the rich putting their gifts into the offering box.<sup>14</sup> **21:2** He also saw a poor widow put in two small copper coins.<sup>15</sup> **21:3** He<sup>16</sup> said, “I tell you the truth,<sup>17</sup> this poor widow has put in more than all of them.<sup>18</sup>

<sup>1</sup> tn Here δέ (de) has not been translated.

<sup>2</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>3</sup> tn Or “Be on guard against.” This is a present imperative and indicates that pride is something to constantly be on the watch against.

<sup>4</sup> tn Or “of the scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>5</sup> tn Grk “who,” continuing the sentence begun by the prior phrase.

<sup>6</sup> sn There is later Jewish material in the Talmud that spells out such greetings in detail. See D. L. Bock, *Luke* (BECNT), 2:1642; H. Windisch, *TDNT* 1:498.

<sup>7</sup> tn See Luke 14:1-14.

<sup>8</sup> tn See the note on synagogues in 4:15.

<sup>9</sup> tn Grk “who,” continuing the sentence begun in v. 46.

<sup>10</sup> sn How they were able to devour widows’ houses is debated. Did they seek too much for contributions, or take too high a commission for their work, or take homes after debts failed to be paid? There is too little said here to be sure.

<sup>11</sup> tn Grk “houses,” “households”; however, the term can have the force of “property” or “possessions” as well (O. Michel, *TDNT* 5:131; BDAG 695 s.v. οἴκια 1.a).

<sup>12</sup> tn Grk “He”; the referent has been specified in the translation for clarity. Here δέ (de) has not been translated.

<sup>13</sup> tn Grk “looking up, he saw.” The participle ἀναβλέψας (*anabepsas*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>14</sup> tn On the term γαζοφυλάκιον (*gazophulakion*), often translated “treasury,” see BDAG 186 s.v., which states, “For Mk 12:41, 43; Lk 21:1 the mng. *contribution box* or *receptacle* is attractive. Acc. to Mishnah, Shekalim 6, 5 there were in the temple 13 such receptacles in the form of trumpets. But even in these passages the general sense of ‘treasury’ is prob., for the contributions would go [into] the treasury via the receptacles.” Based upon the extra-biblical evidence (see sn following), however, the translation opts to refer to the actual receptacles and not the treasury itself.

<sup>15</sup> tn The offering box probably refers to the receptacles in the temple forecourt by the Court of Women used to collect free-will offerings. These are mentioned by Josephus, *J. W.* 5.5.2 (5.200), 6.5.2 (6.282); *Ant.* 19.6.1 (19.294); and in 1 Macc 14:49 and 2 Macc 3:6, 24, 28, 40 (see also Mark 12:41; John 8:20).

<sup>16</sup> tn Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>17</sup> tn Grk “Truly, I say to you.”

<sup>18</sup> sn Has put in more than all of them. With God, giving is

**21:4** For they all offered their gifts out of their wealth.<sup>19</sup> But she, out of her poverty, put in everything she had to live on.”<sup>20</sup>

### *The Signs of the End of the Age*

**21:5** Now<sup>21</sup> while some were speaking about the temple, how it was adorned<sup>22</sup> with beautiful stones and offerings,<sup>23</sup> Jesus<sup>24</sup> said, **21:6** “As for these things that you are gazing at, the days will come when not one stone will be left on another.<sup>25</sup> All will be torn down!”<sup>26</sup> **21:7** So<sup>27</sup> they asked him,<sup>28</sup> “Teacher, when will these things<sup>29</sup> happen? And what will be the sign that<sup>30</sup> these things are about to take place?” **21:8** He<sup>31</sup> said, “Watch out<sup>32</sup> that you are not misled. For many will come in my name, saying, ‘I am he,’<sup>33</sup> and, ‘The time is near.’ Do not follow them! **21:9** And when you hear of wars and rebellions,<sup>34</sup> do not be afraid.<sup>35</sup> For these things must happen first, but the end will not come at once.”<sup>36</sup>

### *Persecution of Disciples*

**21:10** Then he said to them, “Nation will rise up in arms<sup>37</sup> against nation, and kingdom against kingdom. **21:11** There will be great earthquakes, and famines<sup>38</sup> and plagues in various places, and weighed evaluatively, not counted. The widow was praised because she gave sincerely and at some considerable cost to herself.

<sup>19</sup> tn Grk “out of what abounded to them.”

<sup>20</sup> tn Or “put in her entire livelihood.”

<sup>21</sup> tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

<sup>22</sup> sn The Jerusalem temple was widely admired around the world. See Josephus, *Ant.* 15.11 (15.380-425); *J. W.* 5.5 (5.184-227) and Tacitus, *History* 5.8, who called it “immensely opulent.” Josephus compared it to a beautiful snowcapped mountain.

<sup>23</sup> tn For the translation of ὀνάθημα (*anathēma*) as “offering” see L&N 53.18.

<sup>24</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>25</sup> sn With the statement *days will come when not one stone will be left on another* Jesus predicted the total destruction of the temple, something that did occur in A.D. 70.

<sup>26</sup> tn Grk “the days will come when not one stone will be left on another that will not be thrown down.”

<sup>27</sup> tn Here δέ (de) has been translated as “so” to indicate the implied result of Jesus’ comments about the temple’s future destruction.

<sup>28</sup> tn Grk “asked him, saying.” The participle λέγοντες (*legontes*) is redundant in English and has not been translated.

<sup>29</sup> sn Both references to *these things* are plural, so more than the temple’s destruction is in view. The question may presuppose that such a catastrophe signals the end.

<sup>30</sup> tn Grk “when.”

<sup>31</sup> tn Here δέ (de) has not been translated.

<sup>32</sup> tn Or “Be on guard.”

<sup>33</sup> tn That is, “I am the Messiah.”

<sup>34</sup> tn Social and political chaos also precedes the end. This term refers to revolutions (L&N 39.34).

<sup>35</sup> tn This is not the usual term for fear, but refers to a deep sense of terror and emotional distress (Luke 24:37; BDAG 895 s.v. πτωτός).

<sup>36</sup> tn The end will not come at once. This remark about timing not only indicates that there will be events before the end, but that some time will also pass before it comes.

<sup>37</sup> tn For the translation “rise up in arms” see L&N 55.2.

<sup>38</sup> sn See Isa 5:13-14; 13:6-16; Hag 2:6-7; Zech 14:4.

there will be terrifying sights<sup>4</sup> and great signs<sup>2</sup> from heaven. 21:12 But before all this,<sup>3</sup> they will seize<sup>4</sup> you and persecute you, handing you over to the synagogues<sup>5</sup> and prisons. You<sup>6</sup> will be brought before kings and governors because of my name. 21:13 This will be a time for you to serve as witnesses.<sup>7</sup> 21:14 Therefore be resolved<sup>8</sup> not to rehearse<sup>9</sup> ahead of time how to make your defense. 21:15 For I will give you the words<sup>10</sup> along with the wisdom<sup>11</sup> that none of your adversaries will be able to withstand or contradict. 21:16 You will be betrayed even by parents,<sup>12</sup> brothers, relatives,<sup>13</sup> and friends, and they will have some of you put to death. 21:17 You will be hated by everyone because of my name.<sup>14</sup> 21:18 Yet<sup>15</sup> not a hair of your head will perish.<sup>16</sup> 21:19 By your endurance<sup>17</sup> you will gain<sup>18</sup> your lives.<sup>19</sup>

<sup>1</sup> tn This term, φόβητρον (*phobētron*), occurs only here in the NT. It could refer to an object, event, or condition that causes fear, but in the context it is linked with great signs from heaven, so the translation “sights” was preferred.

<sup>2</sup> sn See Jer 4:13-22; 14:12; 21:6-7.

<sup>3</sup> sn But before all this. Another note of timing is present, this one especially important in understanding the sequence in the discourse. Before the things noted in vv. 8-11 are the events of vv. 12-19.

<sup>4</sup> tn Grk “will lay their hands on you.”

<sup>5</sup> sn Some of the persecution is of Jewish origin (*the synagogues*). Some fulfillment of this can be seen in Acts. See the note on *synagogues* in 4:15.

<sup>6</sup> tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>7</sup> tn Grk “This will turn out to you for [a] testimony.”

<sup>8</sup> tn Grk “determine in your hearts.”

<sup>9</sup> tn This term could refer to rehearsing a speech or a dance. On its syntax, see BDF §392.2.

<sup>10</sup> tn Grk “a mouth.” It is a metonymy and refers to the reply the Lord will give to them.

<sup>11</sup> tn Grk “and wisdom.”

<sup>12</sup> sn To confess Christ might well mean rejection by one’s own family, even by parents.

<sup>13</sup> tn Grk “and brothers and relatives,” but καὶ (*kai*) has not been translated twice here since English normally uses a co-ordinating conjunction only between the last two elements in a series of three or more.

<sup>14</sup> sn See Luke 6:22, 27; 1 Cor 1:25-31.

<sup>15</sup> tn Here καὶ (*kai*) has been translated as “yet” to indicate the contrast present in this context.

<sup>16</sup> sn Given v. 16, the expression *not a hair of your head will perish* must be taken figuratively and refer to living ultimately in the presence of God.

<sup>17</sup> sn By your endurance is a call to remain faithful, because trusting in Jesus is the means to life.

<sup>18</sup> tc Some important Greek witnesses plus the majority of MSS (N D L W Ψ <sup>f1</sup> <sup>21</sup> Μ) read the aorist imperative κτήσαθε (ktēsasthe) here, though some MSS (A B Θ <sup>f13</sup> 33 pc lat sa) read the future indicative κτήσεσθε (ktēsessthe). A decision is difficult because the evidence is so evenly balanced, but the aorist imperative is the harder reading and better explains the rise of the other. J. A. Fitzmyer assesses the translation options this way: “In English one has to use something similar [i.e., a future indicative], even if one follows the [aorist imperative]” (Luke [AB], 2:1341); in the same vein, although this translation follows the aorist imperative, because of English requirements it has been translated as though it were a future indicative.

<sup>19</sup> tn Grk “your souls,” but ψυχή (*psuchē*) is frequently used of one’s physical life. In light of v. 16 that does not seem to be the case here. The entire phrase could be taken as an idiom meaning “you will save yourselves” (L&N 21.20), or (as in v.

### The Desolation of Jerusalem

**21:20** “But when you see Jerusalem<sup>20</sup> surrounded<sup>21</sup> by armies, then know that its<sup>22</sup> desolation<sup>23</sup> has come near. 21:21 Then those who are in Judea must flee<sup>24</sup> to the mountains. Those<sup>25</sup> who are inside the city must depart. Those<sup>26</sup> who are out in the country must not enter it, 21:22 because these are days of vengeance,<sup>27</sup> to fulfill<sup>28</sup> all that is written. 21:23 Woe to those who are pregnant and to those who are nursing their babies in those days! For there will be great distress<sup>29</sup> on the earth and wrath against this people. 21:24 They<sup>30</sup> will fall by the edge<sup>31</sup> of the sword and be led away as captives<sup>32</sup> among all nations. Jerusalem<sup>33</sup> will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.<sup>34</sup>

### The Arrival of the Son of Man

**21:25** “And there will be signs in the sun and moon and stars,<sup>35</sup> and on the earth nations will

18) this could refer to living ultimately in the presence of God.

<sup>20</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>21</sup> sn See Luke 19:41-44. This passage refers to the events associated with the fall of Jerusalem, when the city is surrounded by armies.

<sup>22</sup> tn Grk “her,” referring to the city of Jerusalem (the name “Jerusalem” in Greek is a feminine noun).

<sup>23</sup> sn The phrase *its desolation* is a reference to the fall of the city, which is the only antecedent present in Luke’s account. The parallels to this in Matt 24:15 and Mark 13:14 refer to the temple’s desolation, though Matthew’s allusion is clearer. They focus on the parallel events of the end, not on the short term realization in A.D. 70. The entire passage has a prophetic “two events in one” typology, where the near term destruction (A.D. 70) is like the end. So the evangelists could choose to focus on the near time realization (Luke) or on its long term fulfillment, which mirrors it (Matthew, Mark).

<sup>24</sup> sn Fleeing to the mountains is a key OT image: Gen 19:17; Judg 6:2; Isa 15:5; Jer 16:16; Zech 14:5.

<sup>25</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>26</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>27</sup> tn Or “of punishment.” This is a time of judgment.

<sup>28</sup> tn The passive construction with the infinitive πλησθῆναι (*plēsthēnai*) has been translated as an active construction for simplicity, in keeping with contemporary English style.

<sup>29</sup> sn Great distress means that this is a period of great judgment.

<sup>30</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>31</sup> tn Grk “by the mouth of the sword” (an idiom for the edge of a sword).

<sup>32</sup> sn Here is the predicted judgment against the nation until the time of Gentile rule has passed: Its people will be led away as captives.

<sup>33</sup> tn Grk “And Jerusalem.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>34</sup> sn Until the times of the Gentiles are fulfilled implies a time when Israel again has a central role in God’s plan.

<sup>35</sup> sn Signs in the sun and moon and stars are cosmic signs that turn our attention to the end and the Son of Man’s return for the righteous. OT imagery is present: See Isa 13:9-10; 24:18-20; 34:4; Ezek 32:7-8; Joel 2:1, 30-31; 3:15.

be in distress,<sup>1</sup> anxious<sup>2</sup> over the roaring of the sea and the surging waves. **21:26** People will be fainting from fear<sup>3</sup> and from the expectation of what is coming on the world, for the powers of the heavens will be shaken.<sup>4</sup> **21:27** Then<sup>5</sup> they will see the Son of Man arriving in a cloud<sup>6</sup> with power and great glory. **21:28** But when these things<sup>7</sup> begin to happen, stand up and raise your heads, because your redemption<sup>8</sup> is drawing near."

### The Parable of the Fig Tree

**21:29** Then<sup>9</sup> he told them a parable: "Look at the fig tree and all the other trees.<sup>10</sup> **21:30** When they sprout leaves, you see<sup>11</sup> for yourselves and know that summer is now near. **21:31** So also you, when you see these things happening, know<sup>12</sup> that the kingdom of God<sup>13</sup> is near. **21:32** I tell you the truth,<sup>14</sup> this generation<sup>15</sup> will not pass

away until all these things take place. **21:33** Heaven and earth will pass away, but my words will never pass away.<sup>16</sup>

### Be Ready!

**21:34** "But be on your guard<sup>17</sup> so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day close down upon you suddenly like a trap.<sup>18</sup> **21:35** For<sup>19</sup> it will overtake<sup>20</sup> all who live on the face of the whole earth.<sup>21</sup> **21:36** But stay alert at all times,<sup>22</sup> praying that you may have strength to escape all these things that must<sup>23</sup> happen, and to stand before the Son of Man."

**21:37** So<sup>24</sup> every day Jesus<sup>25</sup> was teaching in the temple courts,<sup>26</sup> but at night he went and stayed<sup>27</sup> on the Mount of Olives.<sup>28</sup> **21:38** And all the people<sup>29</sup> came to him early in the morning to listen to him in the temple courts.<sup>30</sup>

### Judas' Decision to Betray Jesus

**22:1** Now the Feast of Unleavened Bread,<sup>31</sup> which is called the Passover, was approaching.

**16 sn** The words that Jesus predicts here will never pass away. They are more stable and lasting than creation itself. For this kind of image, see Isa 40:8; 55:10-11.

**17 tn** Grk "watch out for yourselves."

**18 sn** Disciples are to watch out. If they are too absorbed into everyday life, they will stop watching and living faithfully.

**19 sn** Or like a thief, see Luke 12:39-40. The metaphor of a trap is a vivid one. Most modern English translations traditionally place the words "like a trap" at the end of v. 34, completing the metaphor. In the Greek text (and in the NRSV and REB) the words "like a trap" are placed at the beginning of v. 35. This does not affect the meaning.

**19 tn** There is debate in the textual tradition about the position of γέρα (gar) and whether v. 35 looks back to v. 34 or is independent. The textual evidence does slightly favor placing γέρα after the verb and thus linking it back to v. 34. The other reading looks like Isa 24:17. However, the construction is harsh and the translation prefers for stylistic reasons to start a new English sentence here.

**20 tn** Or "come upon."

**21 sn** This judgment involves everyone: all who live on the face of the whole earth. No one will escape this evaluation.

**22 sn** The call to be alert at all times is a call to remain faithful in looking for the Lord's return.

**23 tn** For the translation of μέλλω (mellō) as "must," see L&N 71.36.

**24 tn** Here δέ (de) has been translated as "so" since vv. 37-38 serve as something of a summary or transition from the discourse preceding to the passion narrative that follows.

**25 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**26 tn** Grk "in the temple."

**27 tn** Grk "and spent the night," but this is redundant because of the previous use of the word "night."

**28 tn** Grk "at the mountain called 'of Olives.'"

**29 sn** See the note on the phrase Mount of Olives in 19:29.

**29 sn** Jesus' teaching was still quite popular with all the people at this point despite the leaders' opposition.

**30 tc** Some mss (those of f<sup>13</sup>) place John 7:53-8:11 here after v. 38, no doubt because it was felt that this was a better setting for the pericope.

**tn** Grk "in the temple."

**31 sn** The Feast of Unleavened Bread was a week long celebration that followed the day of Passover, so one name was used for both feasts (Exod 12:1-20; 23:15; 34:18; Deut 16:1-8).

**1 tn** Grk "distress of nations."

**2 tn** Or "in consternation" (L&N 32.9).

**3 tn** According to L&N 23.184 this could be mainly a psychological experience rather than actual loss of consciousness. It could also refer to complete discouragement because of fear, leading people to give up hope (L&N 25.293).

**4 sn** An allusion to Isa 34:4. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take the powers as a reference to bodies in the heavens (like stars and planets, "the heavenly bodies," NIV) this is not as likely.

**5 tn** Grk "And then" (καὶ τότε, kai tote). Here καὶ has not been translated because of differences between Greek and English style.

**6 sn** An allusion to Dan 7:13. Here is Jesus returning with full judging authority.

**7 sn** These things are all the events of vv. 8-27. Disciples represent the righteous here. The events surrounding the fall of the nation are a down payment on a fuller judgment to come on all humanity. The presence of one guarantees the other.

**8 sn** With Jesus' return comes the manifestation of judgment and final salvation (redemption).

**9 tn** Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

**10 tn** Grk "all the trees."

**11 tn** Grk "seeing for yourselves, you know." The participle βλέποντες (blepontes) has been translated as a finite verb due to requirements of contemporary English style.

**12 tn** The verb γινώσκετε (ginōskete, "know") can be parsed as either present indicative or present imperative. In this context the imperative fits better, since the movement is from analogy (trees and seasons) to the future (the signs of the coming of the kingdom) and since the emphasis is on preparation for this event.

**13 sn** The Kingdom of God refers here to the kingdom in all its power. See Luke 17:20-37.

**14 tn** Grk "Truly (ἀμήν, amēn), I say to you."

**15 sn** This is one of the hardest verses in the gospels to interpret. Various views exist for what generation means. (1) Some take it as meaning "race" and thus as an assurance that the Jewish race (nation) will not pass away. But it is very questionable that the Greek term γενεά (genea) can have this meaning. Two other options are possible. (2) Generation might mean "this type of generation" and refer to the generation of wicked humanity. Then the point is that humanity will not perish, because God will redeem it. Or (3) generation may refer to "the generation that sees the signs of the end" (vv. 25-26), who will also see the end itself. In other words, once the movement to the return of Christ starts, all the events connected with it happen very quickly, in rapid succession.

**22:2** The<sup>1</sup> chief priests and the experts in the law<sup>2</sup> were trying to find some way<sup>3</sup> to execute<sup>4</sup> Jesus,<sup>5</sup> for they were afraid of the people.<sup>6</sup>

**22:3** Then<sup>7</sup> Satan<sup>8</sup> entered Judas, the one called Iscariot, who was one of the twelve.<sup>9</sup> **22:4** He went away and discussed with the chief priests and officers of the temple guard<sup>10</sup> how he might<sup>11</sup> betray Jesus,<sup>12</sup> handing him over to them.<sup>13</sup> **22:5** They<sup>14</sup> were delighted<sup>15</sup> and arranged to give him money.<sup>16</sup> **22:6** So<sup>17</sup> Judas<sup>18</sup> agreed and began looking for an opportunity to betray Jesus<sup>19</sup> when no crowd was present.<sup>20</sup>

### The Passover

**22:7** Then the day for the feast<sup>21</sup> of Unleavened Bread came, on which the Passover lamb

**1 tn** Grk "And the." Here καί (*kai*) has not been translated because of differences between Greek and English style.

**2 tn** Or "and the scribes." See the note on the phrase "experts in the law" in 5:21.

**3 tn** Grk "were seeking how."

**4 tn** The Greek verb here means "to get rid of by execution" (BDAG 64 s.v. ἀντιτέω 2; cf. also L&N 20.71, which states, "to get rid of someone by execution, often with legal or quasi-legal procedures").

**5 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**6 sn** The suggestion here is that Jesus was too popular to openly arrest him. The verb *were trying* is imperfect. It suggests, in this context, that they were always considering the opportunities.

**7 tn** Here δέ (*de*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**8 sn** The cross is portrayed as part of the cosmic battle between Satan and God; see Luke 4:1-13; 11:14-23.

**9 tn** Grk "Iscariot; being of the number of the twelve."

**10 tn** The full title στρατηγός τοῦ λεποῦ (*strategos tou hierenou*; "officer of the temple" or "captain of the temple guard") is sometimes shortened to στρατηγός as here (L&N 37.91).

**11 tn** Luke uses this frequent indirect question to make his point (BDF §267.2).

**12 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**13 tn** Grk "how he might hand him over to them," in the sense of "betray him."

**14 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**15 sn** The leaders were *delighted* when Judas contacted them about betraying Jesus, because it gave them the opportunity they had been looking for, and they could later claim that Jesus had been betrayed by one of his own disciples.

**16 sn** Matt 26:15 states the amount of money they gave Judas was thirty pieces of silver (see also Matt 27:3-4; Zech 11:12-13).

**17 tn** Here καί (*kai*) has been translated as "so" to indicate the implied result of the arrangement worked out in the preceding verse.

**18 tn** Grk "he"; the referent (Judas) has been specified in the translation for clarity.

**19 tn** Grk "betray him to them"; the referent of the first pronoun (Jesus) has been specified in the translation for clarity.

**20 tn** Grk "apart from the crowd."

**sn** The leaders wanted to do this quietly, when no crowd was present, so no public uproar would result (cf. v. 21:38; 22:2).

**21 tn** The words "for the feast" are not in the Greek text, but have been supplied for clarity.

had to be sacrificed.<sup>22</sup> **22:8** Jesus<sup>23</sup> sent Peter and John, saying, "Go and prepare the Passover<sup>24</sup> for us to eat."<sup>25</sup> **22:9** They<sup>26</sup> said to him, "Where do you want us to prepare<sup>27</sup> it?" **22:10** He said to them, "Listen,<sup>28</sup> when you have entered the city, a man carrying a jar of water<sup>29</sup> will meet you.<sup>30</sup> Follow him into the house that he enters, **22:11** and tell the owner of the house,<sup>31</sup> 'The Teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?"'<sup>32</sup> **22:12** Then he will show you a large furnished room upstairs. Make preparations there." **22:13** So<sup>33</sup> they went and found things<sup>33</sup> just as he had told them,<sup>34</sup> and they prepared the Passover.

### The Lord's Supper

**22:14** Now<sup>35</sup> when the hour came, Jesus<sup>36</sup> took his place at the table<sup>37</sup> and the apostles

**22 sn** Generally the feast of Unleavened Bread would refer to Nisan 15 (Friday), but the following reference to the sacrifice of the Passover lamb indicates that Nisan 14 (Thursday) was what Luke had in mind (Nisan = March 27 to April 25). The celebration of the Feast of Unleavened Bread lasted eight days, beginning with the Passover meal. The celebrations were so close together that at times the names of both were used interchangeably.

**23 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**24 sn** This required getting a suitable lamb and finding lodgings in Jerusalem where the meal could be eaten. The population of the city swelled during the feast, so lodging could be difficult to find. The Passover was celebrated each year in commemoration of the Israelites' deliverance from Egypt; thus it was a feast celebrating redemption (see Exod 12). The Passover lamb was roasted and eaten after sunset in a family group of at least ten people (*m. Pesahim* 7.13). People ate the meal while reclining (see the note on *table* in 22:14). It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel's bitter affliction at the hands of the Egyptians. Four cups of wine mixed with water were also used for the meal. For a further description of the meal and the significance of the wine cups, see E. Ferguson, *Backgrounds of Early Christianity*, 523-24.

**25 tn** Grk "for us, so that we may eat."

**26 tn** Here δέ (*de*) has not been translated.

**27 tn** In the Greek text this is a deliberative subjunctive.

**28 tn** Grk "behold."

**29 sn** Since women usually carried these jars, it would have been no problem for Peter and John to recognize the *man* Jesus was referring to.

**30 sn** Jesus is portrayed throughout Luke 22-23 as very aware of what will happen, almost directing events. Here this is indicated by his prediction that *a man carrying a jar of water will meet you*.

**31 tn** Grk "to the master of the household," referring to one who owns and manages the household, including family, servants, and slaves (L&N 57.14).

**32 tn** Here δέ (*de*) has been translated as "so" to indicate the implied result of Jesus' instructions.

**33 tn** The word "things" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

**34 sn** The author's note that the disciples found things *just as he had told them* shows that Jesus' word could be trusted.

**35 tn** Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

**36 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**37 tn** Grk "reclined at table," as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low

joined<sup>1</sup> him. **22:15** And he said to them, “I have earnestly desired<sup>2</sup> to eat this Passover with you before I suffer. **22:16** For I tell you, I will not eat it again<sup>3</sup> until it is fulfilled<sup>4</sup> in the kingdom of God.”<sup>5</sup> **22:17** Then<sup>6</sup> he took a cup,<sup>7</sup> and after giving thanks he said, “Take this and divide it among yourselves. **22:18** For I tell you that from now on I will not drink of the fruit<sup>8</sup> of the vine until the kingdom of God comes.”<sup>9</sup> **22:19** Then<sup>10</sup> he took bread, and after giving thanks he broke it and gave it to them, saying, “This is my body<sup>11</sup> which is given for you.<sup>12</sup> Do this in remembrance of me.” **22:20** And in the same way he took<sup>13</sup> the cup after they had eaten,<sup>14</sup> saying, “This cup that is poured out for you is the new covenant<sup>15</sup> in my blood.

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table and the feet farthest away.

<sup>1</sup> tn Grk “the apostles with him.”

<sup>2</sup> tn This phrase parallels a Hebrew infinitive absolute and serves to underline Jesus’ enthusiasm for holding this meal (BDF §198.6).

<sup>3</sup> tn Although the word “again” is not in the Greek text, it is supplied to indicate that Jesus did indeed partake of this Passover meal, as statements in v. 18 suggest (“from now on”). For more complete discussion see D. L. Bock, *Luke* (BECNT), 2:1720.

<sup>4</sup> sn Jesus looked to a celebration in the kingdom to come when the Passover is fulfilled. This reference could well suggest that some type of commemorative sacrifice and meal will be celebrated then, as the antecedent is the Passover sacrifice. The reference is not to the Lord’s supper as some argue, but the Passover.

<sup>5</sup> sn The kingdom of God here refers to the kingdom in all its power. See Luke 17:20-37.

<sup>6</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>7</sup> sn Then he took a cup. Only Luke mentions two cups at this meal; the other synoptic gospels (Matt, Mark) mention only one. This is the first of the two. It probably refers to the first cup in the traditional Passover meal, which today has four cups (although it is debated whether the fourth cup was used in the 1st century).

<sup>8</sup> tn Grk “the produce” (“the produce of the vine” is a figurative expression for wine).

<sup>9</sup> sn Until the kingdom of God comes is a reference to the kingdom in all its power. See Luke 17:20-37. Jesus awaits celebration with the arrival of full kingdom blessing.

<sup>10</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>11</sup> tc Some important Western mss (D it) lack the words from this point to the end of v. 20. However, the authenticity of these verses is very likely. The inclusion of the second cup is the harder reading, since it differs from Matt 26:26-29 and Mark 14:22-25, and it has much better ms support. It is thus easier to explain the shorter reading as a scribal accident or misunderstanding. Further discussion of this complicated problem (the most difficult in Luke) can be found in TCGNT 148-50.

<sup>12</sup> sn The language of the phrase given for you alludes to Christ’s death in our place. It is a powerful substitutionary image of what he did for us.

<sup>13</sup> tn The words “he took” are not in the Greek text at this point, but are an understood repetition from v. 19.

<sup>14</sup> tn The phrase “after they had eaten” translates the temporal infinitive construction μετὰ τὸ δειπνήσαι (*meta to deipnesai*), where the verb δειπνέω (*deipneō*) means “to eat a meal” or “to have a meal.”

<sup>15</sup> sn Jesus’ death established the forgiveness promised in the new covenant of Jer 31:31. Jesus is reinterpreting the symbolism of the Passover meal, indicating the presence of a new era.

## A Final Discourse

**22:21** “But look, the hand of the one who betrays<sup>16</sup> me is with me on the table.<sup>17</sup> **22:22** For the Son of Man is to go just as it has been determined,<sup>18</sup> but woe to that man by whom he is betrayed!” **22:23** So<sup>19</sup> they began to question one another as to which of them it could possibly be who would do this.

**22:24** A dispute also started<sup>20</sup> among them over which of them was to be regarded as the greatest.<sup>21</sup> **22:25** So<sup>22</sup> Jesus<sup>23</sup> said to them, “The kings of the Gentiles lord it over them, and those in authority over them are called ‘benefactors.’<sup>24</sup> **22:26** Not so with you;<sup>25</sup> instead the one who is greatest among you must become like the youngest, and the leader<sup>26</sup> like the one who serves.<sup>27</sup> **22:27** For who is greater, the one who is seated at the table,<sup>28</sup> or the one who serves? Is it not<sup>29</sup> the one who is seated at the table? But I am among you as one<sup>30</sup> who serves.

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<sup>16</sup> sn The one who betrays me. Jesus knows about Judas and what he has done.

<sup>17</sup> sn The point of Jesus’ comment here is not to identify the specific individual per se, but to indicate that it is one who was close to him – somebody whom no one would suspect. His comment serves to heighten the treachery of Judas’ betrayal.

<sup>18</sup> sn Jesus’ death has been determined as a part of God’s plan (Acts 2:22-24).

<sup>19</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate the implied result of Jesus’ comments: The disciples begin wondering who would betray him.

<sup>20</sup> tn Or “happened.”

<sup>21</sup> tn Though the term μείζων (*meizōn*) here is comparative in form, it is superlative in sense (BDF §244).

<sup>22</sup> tn Here δέ (*de*) has been translated as “so” to indicate the implied result of the dispute among the apostles.

<sup>23</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>24</sup> sn The title ‘benefactor,’ highlighting grace and meaning something like “helper of the people,” was even given to tyrants (2 Macc 4:2; 3 Macc 3:19; Josephus, J. W. 3.9.8 [3.459]).

<sup>25</sup> tn Grk “But you are not thus.”

<sup>26</sup> tn Or “the ruler.”

<sup>27</sup> sn And the leader like the one who serves. Leadership was not to be a matter of privilege and special status, but of service. All social status is leveled out by these remarks. Jesus himself is the prime example of the servant-leader.

<sup>28</sup> tn Grk “who reclines at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

<sup>29</sup> tn The interrogative particle used here in the Greek text (οὐχί, *ouchi*) expects a positive reply.

<sup>30</sup> sn Jesus’ example of humble service, as one who serves, shows that the standard for a disciple is different from that of the world. For an example see John 13:1-17.

**22:28** “You are the ones who have remained<sup>1</sup> with me in my trials. **22:29** Thus<sup>2</sup> I grant<sup>3</sup> to you a kingdom,<sup>4</sup> just as my Father granted to me, **22:30** that you may eat and drink at my table in my kingdom, and you will sit<sup>5</sup> on thrones judging<sup>6</sup> the twelve tribes of Israel.

**22:31** “Simon,<sup>7</sup> Simon, pay attention!<sup>8</sup> Satan has demanded to have you all,<sup>9</sup> to sift you like wheat,<sup>10</sup> **22:32** but I have prayed for you, Simon,<sup>11</sup> that your faith may not fail.<sup>12</sup> When<sup>13</sup> you have turned back,<sup>14</sup> strengthen<sup>15</sup> your brothers.” **22:33** But Peter<sup>16</sup> said to him, “Lord, I am ready to go with you both to prison and to death!”<sup>17</sup> **22:34** Jesus replied,<sup>18</sup> “I tell you, Peter,

**1 tn** Or “continued” (L&N 34.3). Jesus acknowledges the disciples’ faithfulness.

**2 tn** Here καὶ (*kai*) has been translated as “thus” to indicate the implied result of the disciples’ perseverance with Jesus.

**3 sn** With the statement “I grant to you a kingdom” Jesus gave the disciples authority over the kingdom, as God had given him such authority. The present tense looks at authority given presently, though the major manifestation of its presence is yet to come as the next verse shows.

**4 tn** Or “I give you the right to rule” (cf. CEV). For this translation of διατίθεμαι βασιλειῶν (*diatithemai basileian*) see L&N 37.105.

**5 tn** This verb is future indicative, and thus not subordinate to “grant” (διατίθεμαι, *diatithemai*) as part of the result clause beginning with ἵνα ξέθητε (*hina esthete*) at the beginning of v. 30. It is better understood as a predictive future.

**6 sn** The statement *you will sit on thrones judging the twelve tribes of Israel* looks at the future authority the Twelve will have when Jesus returns. They will share in Israel’s judgment.

**7 tc** The majority of mss (B A D W Θ Ψ <sup>f<sup>1-13</sup></sup> M as well as several versional witnesses) begin this verse with an introductory comment, “and the Lord said,” indicating a change in the subject of discussion. But this is apparently a reading motivated by the need for clarity. Some of the best witnesses, along with a few others (P<sup>75</sup> B L T 1241 2542<sup>c</sup> sy<sup>e</sup> co), do not contain these words. The abrupt shift is the more difficult reading and thus more likely to be original.

**8 tn** Grk “behold” (for “pay attention” see L&N 91.13).

**9 sn** This pronoun is plural in the Greek text, so it refers to all the disciples of which Peter is the representative.

**10 sn** Satan has demanded permission to put them to the test. The idiom “sift (someone) like wheat” is similar to the English idiom “to pick (someone) apart.” The pronoun *you* is implied.

**11 sn** Here and in the remainder of the verse the second person pronouns are singular, so only Peter is in view. The name “Simon” has been supplied as a form of direct address to make this clear in English.

**12 sn** That your faith may not fail. Note that Peter’s denials are pictured here as lapses, not as a total absence of faith.

**13 tn** Grk “And when.” Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**14 tn** Or “turned around.”

**15 sn** Strengthen your brothers refers to Peter helping to strengthen their faith. Jesus quite graciously restores Peter “in advance,” even with the knowledge of his approaching denials.

**16 tn** Grk “he”; the referent (Peter) has been specified in the translation for clarity.

**17 sn** The confidence Peter has in private (Lord, I am ready...) will wilt under the pressure of the public eye.

**18 tn** Grk “he said”; the referent (Jesus) has been specified in the translation for clarity.

the rooster will not crow<sup>19</sup> today until you have denied<sup>20</sup> three times that you know me.”

**22:35** Then<sup>21</sup> Jesus<sup>22</sup> said to them, “When I sent you out with no money bag,<sup>23</sup> or traveler’s bag,<sup>24</sup> or sandals, you didn’t lack<sup>25</sup> anything, did you?” They replied,<sup>26</sup> “Nothing.” **22:36** He said to them, “But now, the one who<sup>27</sup> has a money bag must take it, and likewise a traveler’s bag<sup>28</sup> too. And the one who has no sword must sell his cloak and buy one. **22:37** For I tell you that this scripture must be<sup>29</sup> fulfilled in me, ‘*And he was counted with the transgressors.*<sup>30</sup>’ For what is written about me is being fulfilled.”<sup>31</sup> **22:38** So<sup>32</sup> they said, “Look, Lord, here are two swords.”<sup>33</sup> Then he told them, “It is enough.”<sup>34</sup>

### On the Mount of Olives

**22:39** Then<sup>35</sup> Jesus<sup>36</sup> went out and made his way,<sup>37</sup> as he customarily did, to the Mount of Olives,<sup>38</sup> and the disciples followed him. **22:40** When he came to the place,<sup>39</sup> he said to them,

**19 sn** That is, Peter’s denials will happen before the sun rises.

**20 sn** Once again, Jesus is quite aware that Peter will deny him. Peter, however, is too nonchalant about the possibility of stumbling.

**21 tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**22 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**23 tn** Traditionally, “purse” (likewise in v. 36).

**24 tn** Or possibly “beggar’s bag” (L&N 6.145).

**25 sn** This refers back to 9:3 and 10:3-4. The Greek construction anticipates a negative reply which is indicated in the translation by the ‘tag’ at the end, “did you?” Nothing was lacking.

**26 tn** Grk “said.”

**27 tn** The syntax of this verse is disputed, resulting in various translations. The major options are either (1) that reflected in the translation or (2) that those who have a money bag and traveler’s bag should get a sword, just as those who do not have these items should sell their cloak to buy a sword. The point of all the options is that things have changed and one now needs full provisions. Opposition will come. But “sword” is a figure for preparing to fight. See Luke 22:50-51.

**28 tn** Or possibly “beggar’s bag” (L&N 6.145).

**29 sn** This scripture must be fulfilled in me. The statement again reflects the divine necessity of God’s plan. See 4:43-44.

**30 tn** Or “with the lawless.”

**sn** This is a quotation from Isa 53:12. It highlights a theme of Luke 22:23. Though completely innocent, Jesus dies as if he were a criminal.

**31 tn** Grk “is having its fulfillment.”

**32 tn** Here δέ (*de*) has been translated as “so” to indicate the implied result of Jesus’ comments about obtaining swords.

**33 sn** Here are two swords. The disciples mistakenly took Jesus to mean that they should prepare for armed resistance, something he will have to correct in 22:50-51.

**34 sn** It is enough. The disciples’ misunderstanding caused Jesus to terminate the discussion.

**35 tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**36 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**37 tn** Grk “went.”

**38 sn** See the note on the Mount of Olives in Luke 19:29.

**39 sn** Luke does not mention Gethsemane by name, but calls it simply *the place*.

"Pray that you will not fall into temptation."<sup>1</sup> **22:41** He went away from them about a stone's throw, knelt down, and prayed, **22:42** "Father, if you are willing, take<sup>2</sup> this cup<sup>3</sup> away from me. Yet not my will but yours<sup>4</sup> be done." **[22:43** Then an angel from heaven appeared to him and strengthened him. **22:44** And in his anguish<sup>5</sup> he prayed more earnestly, and his sweat was like drops of blood falling to the ground.]<sup>6</sup> **22:45** When<sup>7</sup> he got up from prayer, he came to the disciples and found them sleeping, exhausted<sup>8</sup> from grief. **22:46** So<sup>9</sup> he said to them, "Why are you sleeping? Get up and pray that you will not fall into temptation!"<sup>10</sup>

### Betrayal and Arrest

**22:47** While he was still speaking, suddenly a crowd appeared,<sup>11</sup> and the man named Judas, one of the twelve, was leading them. He walked up<sup>12</sup> to Jesus to kiss him.<sup>13</sup> **22:48** But Jesus said to him, "Judas, would you betray the Son of Man with a kiss?"<sup>14</sup> **22:49** When<sup>15</sup> those who were around him saw what was about to happen, they said, "Lord, should<sup>16</sup> we use our swords?"<sup>17</sup> **22:50** Then<sup>18</sup> one of them<sup>19</sup> struck the high priest's slave,<sup>20</sup> cutting off his right ear. **22:51** But Jesus said,<sup>21</sup> "Enough of this!" And he touched the man's<sup>22</sup> ear and healed<sup>23</sup> him. **22:52** Then<sup>24</sup> Jesus said to the chief priests, the officers of the temple guard,<sup>25</sup> and the elders who had come out to get him, "Have you come out with swords and clubs like you would against an outlaw?"<sup>26</sup> **22:53** Day after day when I was with you

<sup>1</sup> **sn** Jesus' instructions to pray not to *fall into temptation* is an allusion to Luke 22:28-38, especially 22:31. The temptation is Satan's challenge to them to defect, like what happened to Judas and what will happen to Peter.

<sup>2</sup> **tn** Luke's term παρένεγκε is not as exact as the one in Matt 26:39. Luke's means "take away" (BDAG 772 s.v. παρένεγκε 2.c) while Matthew's means "take away without touching," suggesting an alteration (if possible) in God's plan. For further discussion see D. L. Bock, *Luke* (BECNT), 2:1759-60.

<sup>3</sup> **sn** This cup alludes to the wrath of God that Jesus would experience (in the form of suffering and death) for us. See Ps 11:6; 75:8-9; Isa 51:17, 19, 22 for this figure.

<sup>4</sup> **sn** With the statement "Not my will but yours be done" Jesus submitted fully to God's will.

<sup>5</sup> **tn** Grk "And being in anguish."

<sup>6</sup> **tc** Several important Greek mss (𝔓75 N<sup>1</sup> A B N T W 579 1071\*) along with diverse and widespread versional witnesses lack **22:43-44**. In addition, the verses are placed after Matt 26:39 by f<sup>13</sup>. Floating texts typically suggest both spuriousness and early scribal impulses to regard the verses as *historically* authentic. These verses are included in N<sup>1</sup>\*. D L Θ Ψ 0171 f<sup>1</sup> M lat Ju Ir Hipp Eus. However, a number of mss mark the text with an asterisk or obelisk, indicating the scribe's assessment of the verses as inauthentic. At the same time, these verses generally fit Luke's style. Arguments can be given on both sides about whether scribes would tend to include or omit such comments about Jesus' humanity and an angel's help. But even if the verses are not *literally* authentic, they are probably *historically* authentic. This is due to the fact that this text was well known in several different locales from a very early period. Since there are no synoptic parallels to this account and since there is no obvious reason for adding these words here, it is very likely that such verses recount a part of the actual suffering of our Lord. Nevertheless, because of the serious doubts as to these verses' authenticity, they have been put in brackets. For an important discussion of this problem, see B. D. Ehrman and M. A. Plunkett, "The Angel and the Agony: The Textual Problem of Luke 22:43-44," *CQ* 45 (1983): 401-16.

<sup>7</sup> **tn** Angelic aid is noted elsewhere in the gospels: Matt 4:11 = Mark 1:13.

<sup>8</sup> **tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>9</sup> **tn** Grk "from grief." The word "exhausted" is not in the Greek text, but is implied; the disciples have fallen asleep from mental and emotional exhaustion resulting from their distress (see L&N 25.273; cf. TEV, NIV, NLT).

<sup>10</sup> **tn** Here καὶ (*kai*) has been translated as "so" to indicate the implied result of Jesus finding them asleep.

<sup>11</sup> **sn** Jesus calls the disciples again to prayerful watchfulness with the words "Get up and pray" (see 22:40). The time is full of danger (22:53).

<sup>11</sup> **tn** Grk "While he was still speaking, behold, a crowd, and the one called Judas...was leading them." The abrupt appearance of the crowd on the scene is indicated in the translation by "suddenly" and "appeared."

<sup>12</sup> **tn** Grk "drew near."

<sup>13</sup> **tc** Many mss (D Θ f<sup>13</sup> 700 pm as well as several versional mss) add here, "for this is the sign he gave to them: Whoever I kiss is [the one]." This addition is almost certainly not original, since most of the important mss lack it. It may be a copyist's attempt to clarify the text, or the accidental inclusion of a marginal gloss.

<sup>14</sup> **sn** Jesus' comment about betraying the Son of Man with a kiss shows the hypocrisy and blindness of an attempt to cover up sin. On "misused kisses" in the Bible, see Gen 27:26-27; 2 Sam 15:5; Prov 7:13; 27:6; and 2 Sam 20:9.

<sup>15</sup> **tn** Here δέ (*de*) has not been translated.

<sup>16</sup> **tn** The direct question using "if" in Greek is not unusual (BDF §440.3).

<sup>17</sup> **sn** "Should we use our swords?" The disciples' effort to defend Jesus recalls Luke 22:35-38. One individual did not wait for the answer.

<sup>18</sup> **tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>19</sup> **sn** One of them. The unnamed disciple is Peter according to John 18:10 (cf. also Matt 26:51; Mark 14:47).

<sup>20</sup> **tn** See the note on the word "slave" in 7:2.

<sup>21</sup> **tn** Grk "But answering, Jesus said." This is redundant in contemporary English and has been simplified in the translation.

<sup>22</sup> **tn** Grk "his"; the referent (the slave of the high priest mentioned in the previous verse) has been specified in the translation for clarity.

<sup>23</sup> **sn** When Jesus healed the man's ear he showed grace even to those who hated him, following his own teaching (Luke 6:27-36).

<sup>24</sup> **tn** Here δέ (*de*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>25</sup> **tn** This title, literally "official of the temple" (στρατηγὸς τοῦ ἱεροῦ, *strategos tou hierou*), referred to the commander of the Jewish soldiers who guarded and maintained order in the Jerusalem temple. Here, since the term is plural, it has been translated "officers of the temple guard" rather than "commanders of the temple guard," since the idea of a number of commanders might be confusing to the modern English reader.

<sup>26</sup> **tn** Or "a revolutionary." This term can refer to one who stirs up rebellion: BDAG 594 s.v. ληστής 2 has "revolutionary, insurrectionist, guerrilla" citing evidence from Josephus (*J. W.* 2.13.2-3 [2.253-254]). However, this usage generally post-dates Jesus' time. It does refer to a figure of violence. Luke uses the same term for the highwaymen who attack the traveler in the parable of the good Samaritan (10:30).

in the temple courts,<sup>1</sup> you did not arrest me.<sup>2</sup> But this is your hour,<sup>3</sup> and that of the power<sup>4</sup> of darkness!"

### *Jesus' Condemnation and Peter's Denials*

**22:54** Then<sup>5</sup> they arrested<sup>6</sup> Jesus,<sup>7</sup> led him away, and brought him into the high priest's house.<sup>8</sup> But Peter was following at a distance. **22:55** When they had made a fire in the middle of the courtyard and sat down together, Peter sat down among them. **22:56** Then a slave girl,<sup>9</sup> seeing him as he sat in the firelight, stared at him and said, "This man was with him too!" **22:57** But Peter<sup>10</sup> denied it: "Woman,<sup>11</sup> I don't know<sup>12</sup> him!" **22:58** Then<sup>13</sup> a little later someone else<sup>14</sup> saw him and said, "You are one of them too." But Peter said, "Man,<sup>15</sup> I am not!" **22:59** And after about an hour still another insisted,<sup>16</sup> "Certainly this man was with him, because he too is a Galilean."<sup>17</sup> **22:60** But Peter said, "Man, I don't know what you're talking about!" At that moment,<sup>18</sup> while he was still speaking, a rooster crowed.<sup>19</sup> **22:61** Then<sup>20</sup> the Lord turned and

**1 tn** Grk "in the temple."

**2 tn** Grk "lay hands on me."

**3 tn** Or "your time."

**4 tn** Or "authority," "domain."

**5 tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**6 tn** Or "seized" (L&N 37.109).

**7 tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

**8 sn** Putting all the gospel accounts together, there is a brief encounter with Annas (*brought him into the high priest's house*, here and John 18:13, where Annas is named); the meeting led by Caiaphas (Matt 26:57-68 = Mark 14:53-65; and then a Sanhedrin meeting (Matt 27:1; Mark 15:1; Luke 22:66-71). These latter two meetings might be connected and apparently went into the morning.

**9 tn** The Greek term here is παιδίσκη (*paidiske*), referring to a slave girl or slave woman.

**10 tn** Grk "he denied it, saying." The referent (Peter) has been specified in the translation for clarity. The participle λέγουν (*legon*) is redundant and has not been translated.

**11 sn** Woman was a polite form of address (see BDAG 208-9 s.v. *yuvn̄i*), similar to "Madam" or "Ma'am" used in English in different regions.

**12 sn** The expression "I do not know him" had an idiomatic use in Jewish ban formulas in the synagogue and could mean, "I have nothing to do with him."

**13 tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**14 sn** In Mark 14:69, the same slave girl made the charge. So apparently Peter was being identified by a variety of people.

**15 tn** Here and in v. 60 "Man" is used as a neutral form of address to a stranger.

**16 tn** Grk "insisted, saying." The participle λέγουν (*legon*) is redundant in English and has not been translated here.

**17 sn** According to Mark 14:70 it was Peter's accent that gave him away as a Galilean.

**18 tn** Grk "And immediately." Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**19 tn** A real rooster crowing is probably in view here (rather than the Roman trumpet call known as *gallicinium*), in part due to the fact that Mark 14:72 mentions the rooster crowing twice. See the discussion at Matt 26:74.

**20 tn** Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

looked straight at Peter, and Peter remembered the word of the Lord,<sup>21</sup> how he had said to him, "Before a rooster crows today, you will deny me three times." **22:62** And he went outside and wept bitterly.<sup>22</sup>

**22:63** Now<sup>23</sup> the men who were holding Jesus<sup>24</sup> under guard began to mock him and beat him. **22:64** They<sup>25</sup> blindfolded him and asked him repeatedly,<sup>26</sup> "Prophesy! Who hit you?"<sup>27</sup> **22:65** They also said many other things against him, reviling<sup>28</sup> him.

**22:66** When day came, the council of the elders of the people gathered together, both the chief priests and the experts in the law.<sup>29</sup> Then<sup>30</sup> they led Jesus<sup>31</sup> away to their council<sup>32</sup> **22:67** and said, "If<sup>33</sup> you are the Christ,<sup>34</sup> tell us." But he said to them, "If<sup>35</sup> I tell you, you will not<sup>36</sup> believe, **22:68** and if<sup>37</sup> I ask you, you will not<sup>38</sup> answer. **22:69** But from now on<sup>39</sup> the Son of Man

**21 tn** "The word of the Lord" is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kuriou*; here and in Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*; Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said. Because of its technical nature the expression has been retained in the translation in preference to a smoother rendering like "remembered what the Lord had said" (cf. TEV, NLT).

**22 sn** When Peter *went out and wept bitterly* it shows he really did not want to fail here and was deeply grieved that he had.

**23 tn** Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

**24 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**25 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**26 tn** The verb ἐπέμπων (*epēmpon*) has been translated as an iterative imperfect. The participle λέγοντες (*legontes*) is redundant in English and has not been translated here.

**27 tn** Grk "Who is the one who hit you?"

**28 tn** Or "insulting." Luke uses a strong word here; it means "to revile, to defame, to blaspheme" (L&N 33.400).

**29 tn** Or "and the scribes." See the note on the phrase "experts in the law" in 5:21.

**30 tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

**31 tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

**32 sn** Their council is probably a reference to the Jewish Sanhedrin, the council of seventy leaders.

**33 tn** This is a first class condition in the Greek text.

**34 tn** Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

**35 tn** See the note on *Christ* in 2:11.

**36 tn** This is a third class condition in the Greek text. Jesus had this experience already in 20:1-8.

**37 tn** This is also a third class condition in the Greek text.

**38 tn** The negation in the Greek text is the strongest possible (οὐ μή, *ou mē*).

**39 tn** From now on. Jesus' authority was taken up from this moment on. Ironically he is now the ultimate judge, who is himself being judged.

*will be seated at the right hand<sup>4</sup> of the power<sup>2</sup> of God.*" 22:70 So<sup>3</sup> they all said, "Are you the Son of God,<sup>4</sup> then?" He answered<sup>5</sup> them, "You say<sup>6</sup> that I am." 22:71 Then<sup>7</sup> they said, "Why do we need further testimony? We have heard it ourselves<sup>8</sup> from his own lips!"<sup>9</sup>

### *Jesus Brought Before Pilate*

23:1 Then<sup>10</sup> the whole group of them rose up and brought Jesus<sup>11</sup> before Pilate.<sup>12</sup> 23:2 They<sup>13</sup> began to accuse<sup>14</sup> him, saying, "We found this man subverting<sup>15</sup> our nation, forbidding<sup>16</sup> us to pay the tribute tax<sup>17</sup> to Caesar<sup>18</sup> and claiming

<sup>1</sup> sn Seated at the right hand is an allusion to Ps 110:1 ("Sit at my right hand...") and is a claim that Jesus shares authority with God in heaven. Those present may have thought they were his judges, but, in fact, the reverse was true.

<sup>2</sup> sn The expression the right hand of the power of God is a circumlocution for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.

<sup>3</sup> tn Here καὶ (*kai*) has been translated as "so" to indicate the implied result of Jesus' pronouncement.

<sup>4</sup> sn The members of the council understood the force of the claim and asked Jesus about another title, Son of God.

<sup>5</sup> tn Grk "He said to them."

<sup>6</sup> sn Jesus' reply, "You say that I am," was not a denial, but a way of giving a qualified positive response: "You have said it, but I do not quite mean what you think."

<sup>7</sup> tn Here δέ (*de*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>8</sup> sn We have heard it ourselves. The Sanhedrin regarded the answer as convicting Jesus. They saw it as blasphemous to claim such intimacy and shared authority with God, a claim so serious and convicting that no further testimony was needed.

<sup>9</sup> tn Grk "from his own mouth" (an idiom).

<sup>10</sup> tn Here καὶ (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>11</sup> tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>12</sup> sn Pilate was the Roman prefect (procurator) in charge of collecting taxes and keeping the peace. His immediate superior was the Roman governor (proconsul) of Syria, although the exact nature of this administrative relationship is unknown. Pilate's relations with the Jews had been rocky (v. 12). Here he is particularly sensitive to them.

<sup>13</sup> tn Here δέ (*de*) has not been translated.

<sup>14</sup> sn They began to accuse him. There were three charges: (1) disturbing Jewish peace; (2) fomenting rebellion through advocating not paying taxes (a lie – 20:20-26); and (3) claiming to be a political threat to Rome, by claiming to be a king, an allusion to Jesus' messianic claims. The second and third charges were a direct challenge to Roman authority. Pilate would be forced to do something about them.

<sup>15</sup> tn On the use of the term διαστρέψω (*diastrephō*) here, see L&N 31.71 and 88.264.

<sup>16</sup> sn Subverting our nation was a summary charge, as Jesus "subverted" the nation by making false claims of a political nature, as the next two detailed charges show.

<sup>17</sup> tn Grk "and forbidding." Here καὶ (*kai*) has not been translated to suggest to the English reader that this and the following charge are specifics, while the previous charge was a summary one. See the note on the word "misleading" earlier in this verse.

<sup>18</sup> tn This was a "poll tax." L&N 57.182 states this was "a payment made by the people of one nation to another, with the implication that this is a symbol of submission and dependence – 'tribute tax.'"

<sup>19</sup> tn Or "to the emperor" ("Caesar" is a title for the Roman emperor).

that he himself is Christ,<sup>19</sup> a king." 23:3 So<sup>20</sup> Pilate asked Jesus,<sup>21</sup> "Are you the king<sup>22</sup> of the Jews?" He replied, "You say so."<sup>23</sup> 23:4 Then<sup>24</sup> Pilate said to the chief priests and the crowds, "I find no basis for an accusation<sup>25</sup> against this man." 23:5 But they persisted<sup>26</sup> in saying, "He incites<sup>27</sup> the people by teaching throughout all Judea. It started in Galilee and ended up here!"<sup>28</sup>

### *Jesus Brought Before Herod*

23:6 Now when Pilate heard this, he asked whether the man was a Galilean. 23:7 When<sup>29</sup> he learned that he was from Herod's jurisdiction,<sup>30</sup> he sent him over to Herod,<sup>31</sup> who also happened to be in Jerusalem<sup>32</sup> at that time. 23:8 When<sup>33</sup> Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him and was hoping to see him perform<sup>34</sup> some miraculous sign.<sup>35</sup> 23:9 So<sup>36</sup> Herod<sup>37</sup>

<sup>19</sup> tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

<sup>20</sup> sn See the note on *Christ* in 2:11.

<sup>21</sup> tn Here καὶ (*kai*) has been translated as "so" to indicate the implied result of the charges brought in the previous verse.

<sup>22</sup> tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>23</sup> sn "Are you the king of the Jews?" Pilate was interested only in the third charge, because of its political implications of sedition against Rome.

<sup>24</sup> sn The reply "You say so" is somewhat enigmatic, like Jesus' earlier reply to the Jewish leadership in 22:70.

<sup>25</sup> tn Here δέ (*de*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>26</sup> tn Grk "find no cause."

<sup>27</sup> sn Pilate's statement "I find no reason for an accusation" is the first of several remarks in Luke 23 that Jesus is innocent or of efforts to release him (vv. 13, 14, 15, 16, 20, 22).

<sup>28</sup> tn Or "were adamant." For "persisted in saying," see L&N 68.71.

<sup>29</sup> sn He incites the people. The Jewish leadership claimed that Jesus was a political threat and had to be stopped. By reiterating this charge of stirring up rebellion, they pressured Pilate to act, or be accused of overlooking political threats to Rome.

<sup>30</sup> tn Grk "beginning from Galilee until here."

<sup>31</sup> tn Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>32</sup> sn Learning that Jesus was from Galilee and therefore part of Herod's jurisdiction, Pilate decided to rid himself of the problem by sending him to Herod.

<sup>33</sup> sn Herod was Herod Antipas, son of Herod the Great. See the note on *Herod* in 3:1.

<sup>34</sup> sn Herod would probably have come to Jerusalem for the feast, although his father was only half Jewish (Josephus, Ant. 14.15.2 [14.403]). Josephus does mention Herod's presence in Jerusalem during a feast (Ant. 18.5.3 [18.122]).

<sup>35</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>36</sup> tn Here δέ (*de*) has not been translated.

<sup>37</sup> tn Grk "to see some sign performed by him." Here the passive construction has been translated as an active one in keeping with contemporary English style.

<sup>38</sup> sn Herod, hoping to see him perform some miraculous sign, seems to have treated Jesus as a curiosity (cf. 9:7-9).

<sup>39</sup> tn Here δέ (*de*) has been translated as "so" to indicate the implied result of the previous statements in the narrative about Herod's desire to see Jesus.

<sup>40</sup> tn Grk "he"; the referent (Herod) has been specified in the translation for clarity.

questioned him at considerable length; Jesus<sup>4</sup> gave him no answer. **23:10** The chief priests and the experts in the law<sup>2</sup> were there, vehemently accusing him.<sup>3</sup> **23:11** Even Herod with his soldiers treated him with contempt and mocked him. Then,<sup>4</sup> dressing him in elegant clothes,<sup>5</sup> Herod<sup>6</sup> sent him back to Pilate. **23:12** That very day Herod and Pilate became friends with each other,<sup>7</sup> for prior to this they had been enemies.<sup>8</sup>

### *Jesus Brought Before the Crowd*

**23:13** Then<sup>9</sup> Pilate called together the chief priests, the<sup>10</sup> rulers, and the people, **23:14** and said to them, “You brought me this man as one who was misleading<sup>11</sup> the people. When I examined him before you, I<sup>12</sup> did not find this man guilty<sup>13</sup> of anything you accused him of doing. **23:15** Neither did Herod, for he sent him back to us. Look, he has done nothing<sup>14</sup> deserving death.<sup>15 **23:16** I will therefore have him flogged<sup>16</sup> and release him.”<sup>17</sup></sup>

<sup>1</sup> tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>2</sup> tn Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

<sup>3</sup> sn Luke portrays the Jewish leadership as driving events toward the cross by vehemently accusing Jesus.

<sup>4</sup> tn This is a continuation of the previous Greek sentence, but because of its length and complexity, a new sentence was started here in the translation by supplying “then” to indicate the sequence of events.

<sup>5</sup> sn This mockery involved putting elegant royal clothes on Jesus, either white or purple (the colors of royalty). This was no doubt a mockery of Jesus’ claim to be a king.

<sup>6</sup> tn Grk “he”; the referent (Herod) has been specified in the translation for clarity.

<sup>7</sup> sn Herod and Pilate became friends with each other. It may be that Pilate’s change of heart was related to the death of his superior, Sejanus, who had a reputation for being anti-Jewish. To please his superior, Pilate may have ruled the Jews with insensitivity. Concerning Sejanus, see Philo, *Embassy* 24 (160-61) and *Flaccus* 1 (1).

<sup>8</sup> tn Grk “at enmity with each other.”

<sup>9</sup> tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>10</sup> tn Grk “and the,” but καὶ (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>11</sup> tn This term also appears in v. 2.

<sup>12</sup> tn Grk “behold, I” A transitional use of οἶδού (*idou*) has not been translated here.

<sup>13</sup> tn Grk “nothing did I find in this man by way of cause.” The reference to “nothing” is emphatic.

<sup>14</sup> sn With the statement “he has done nothing,” Pilate makes another claim that Jesus is innocent of any crime worthy of death.

<sup>15</sup> tn Grk “nothing deserving death has been done by him.” The passive construction has been translated as an active one in keeping with contemporary English style.

<sup>16</sup> tn Or “scourged” (BDAG 749 s.v. πατέσθω 2.b.y.). This refers to a whipping Pilate ordered in an attempt to convince Jesus not to disturb the peace. It has been translated “flogged” to distinguish it from the more severe *verberatio*.

<sup>17</sup> tc Many of the best mss, as well as some others (D<sup>75</sup> A B K L T 070 1241 pc sa), lack **23:17** (“Now he was obligated to release one individual for them at the feast.”) This verse appears to be a parenthetical note explaining the custom of releasing someone on amnesty at the feast. It appears in two different locations with variations in wording, which makes it look like a scribal addition. It is included in N (D following v. 19) W Θ Ψ <sup>f123</sup> M lat. The verse appears to be an explana-

**23:18** But they all shouted out together,<sup>18</sup> “Take this man<sup>19</sup> away! Release Barabbas for us!” **23:19** (This<sup>20</sup> was a man who had been thrown into prison for an insurrection<sup>21</sup> started in the city, and for murder.)<sup>22</sup> **23:20** Pilate addressed them once again because he wanted<sup>23</sup> to release Jesus. **23:21** But they kept on shouting,<sup>24</sup> “Crucify, crucify<sup>25</sup> him!” **23:22** A third time he said to them, “Why? What wrong has he done? I have found him guilty<sup>26</sup> of no crime deserving death.<sup>27</sup> I will therefore flog<sup>28</sup> him and release him.” **23:23** But they were insistent,<sup>29</sup> demanding with loud shouts that he be crucified. And their shouts prevailed. **23:24** So<sup>30</sup> Pilate<sup>31</sup> decided<sup>32</sup> that their demand should be granted. **23:25** He released the man they asked for, who had been thrown in prison for insurrection and murder. But he handed Jesus over<sup>33</sup> to their will.<sup>34</sup>

tory gloss based on Matt 27:15 and Mark 15:6, not original in Luke. The present translation follows NA<sup>27</sup> in omitting the verse number, a procedure also followed by a number of other modern translations.

<sup>18</sup> tn Grk “together, saying.” The participle λέγοντες (*legontes*) is redundant and has not been translated here.

<sup>19</sup> tn Grk “this one.” The reference to Jesus as “this man” is pejorative in this context.

<sup>20</sup> tn Grk “who” (a continuation of the previous sentence).

<sup>21</sup> sn Ironically, what Jesus was alleged to have done, started an *insurrection*, this man really did.

<sup>22</sup> sn This is a parenthetical note by the author.

<sup>23</sup> sn The account pictures a battle of wills – the people versus Pilate. Pilate is consistently portrayed in Luke’s account as wanting to release Jesus because he believed him to be innocent.

<sup>24</sup> tn Grk “shouting, saying.” The participle λέγοντες (*legontes*) is redundant and has not been translated here.

<sup>25</sup> tn This double present imperative is emphatic.

<sup>26</sup> tn Grk “no cause of death I found in him.”

<sup>27</sup> sn The refrain of innocence comes once again. Pilate tried to bring some sense of justice, believing Jesus had committed no *crime deserving death*.

<sup>28</sup> tn Or “scourge” (BDAG 749 s.v. πατέσθω 2.b.y.). See the note on “flogged” in v. 16.

<sup>29</sup> tn Though a different Greek term is used here (BDAG 373 s.v. ἐπίκριψαι), this remark is like 23:5.

<sup>30</sup> tn Here καὶ (kai) has been translated as “so” to indicate the implied result of the crowd’s cries prevailing.

<sup>31</sup> sn Finally Pilate gave in. He decided crucifying one Galilean teacher was better than facing a riot. Justice lost out in the process, because he did not follow his own verdict.

<sup>32</sup> tn Although some translations render ἐπέκρινεν (*epekrinen*) here as “passed sentence” or “gave his verdict,” the point in context is not that Pilate sentenced Jesus to death here, but that finally, although convinced of Jesus’ innocence, he gave in to the crowd’s incessant demand to crucify an innocent man.

<sup>33</sup> tn Or “delivered up.”

<sup>34</sup> sn He handed Jesus over to their will. Here is where Luke places the major blame for Jesus’ death. It lies with the Jewish nation, especially the leadership, though in Acts 4:24-27 he will bring in the opposition of Herod, Pilate, and all people.

*The Crucifixion*

**23:26** As<sup>1</sup> they led him away, they seized Simon of Cyrene,<sup>2</sup> who was coming in from the country.<sup>3</sup> They placed the cross on his back and made him carry it behind Jesus.<sup>4</sup> **23:27** A great number of the people followed him, among them women<sup>5</sup> who were mourning<sup>6</sup> and wailing for him. **23:28** But Jesus turned to them and said, “Daughters of Jerusalem,<sup>7</sup> do not weep for me, but weep for yourselves<sup>8</sup> and for your children. **23:29** For this is certain:<sup>9</sup> The days are coming when they will say, ‘Blessed are the barren, the wombs that never bore children, and the breasts that never nursed!’<sup>10</sup> **23:30** Then they will begin to say to the mountains,<sup>11</sup> ‘Fall on us!’ and to the hills, ‘Cover us!’<sup>12</sup> **23:31** For if such things are done<sup>13</sup> when the wood is green, what will happen when it is dry?<sup>14</sup>

<sup>1</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>2</sup> sn Jesus was beaten severely with a whip before this (the prelude to crucifixion, known to the Romans as *verberratio*, mentioned in Matt 27:26; Mark 15:15; John 19:1), so he would have been weak from trauma and loss of blood. Apparently he was unable to bear the cross himself, so Simon was conscripted to help. Cyrene was located in North Africa where Tripoli is today. Nothing more is known about this Simon. Mark 15:21 names him as father of two people apparently known to Mark's audience.

<sup>3</sup> tn Or perhaps, “was coming in from his field” outside the city (BDAG 15–16 s.v. ἀπός 1).

<sup>4</sup> tn Grk “they placed the cross on him to carry behind Jesus.”

<sup>5</sup> sn The background of these women is disputed. Are they “official” mourners of Jesus’ death, appointed by custom to mourn death? If so, the mourning here would be more *pro forma*. However, the text seems to treat the mourning as sincere, so their tears and lamenting would have been genuine.

<sup>6</sup> tn Or “who were beating their breasts,” implying a ritualized form of mourning employed in Jewish funerals. See the note on the term “women” earlier in this verse.

<sup>7</sup> sn The title *Daughters of Jerusalem* portrays these women mourning as representatives of the nation.

**map** For the location of Jerusalem see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>8</sup> sn Do not weep for me, but weep for yourselves. Judgment now comes on the nation (see Luke 19:41–44) for this judgment of Jesus. Ironically, they mourn the wrong person – they should be mourning for themselves.

<sup>9</sup> tn Grk “For behold.”

<sup>10</sup> tn Grk “Blessed are the barren, and the wombs that have not borne, and the breasts that have not nursed!”

<sup>11</sup> sn Normally barrenness is a sign of judgment, because birth would be seen as a sign of blessing. The reversal of imagery indicates that something was badly wrong.

<sup>12</sup> tn An allusion to Hos 10:8 (cf. Rev 6:16).

<sup>13</sup> tn Grk “if they do such things.” The plural subject here is indefinite, so the active voice has been translated as a passive (see ExSyn 402).

<sup>14</sup> sn The figure of the green wood and the dry has been variously understood. Most likely the picture compares the judgment on Jesus as the green (living) wood to the worse judgment that will surely come for the dry (dead) wood of the nation.

**23:32** Two other criminals<sup>15</sup> were also led away to be executed with him. **23:33** So<sup>16</sup> when they came to the place that is called “The Skull,”<sup>17</sup> they crucified<sup>18</sup> him there, along with the criminals, one on his right and one on his left. **23:34** [But Jesus said, “Father, forgive them, for they don’t know what they are doing.”]<sup>19</sup> Then<sup>20</sup> they threw dice<sup>21</sup> to divide his clothes.<sup>22</sup> **23:35** The people also stood there watching, but the rulers ridiculed<sup>23</sup> him, saying, “He saved others. Let him save<sup>24</sup> himself if<sup>25</sup> he is the Christ<sup>26</sup> of God, his chosen one!” **23:36** The soldiers also mocked him, coming up and offering him sour wine,<sup>27</sup> **23:37** and saying, “If<sup>28</sup> you are the king of the Jews, save yourself!”

<sup>15</sup> tc The text reads either “two other criminals” or “others, two criminals.” The first reading (found in <sup>f</sup>75 <sup>N</sup> B) could be read as describing Jesus as a criminal, while the second (found in A C D L W <sup>Θ</sup> Ψ 070 0250 <sup>f</sup>1.<sup>13</sup> 33 <sup>M</sup>) looks like an attempt to prevent this identification. The first reading, more difficult to explain from the other, is likely original.

<sup>16</sup> sn Jesus is numbered among the *criminals* (see Isa 53:12 and Luke 22:37).

<sup>17</sup> tn Here καὶ (*kai*) has been translated as “so” to indicate the conclusion of the preceding material.

<sup>18</sup> sn The place that is called ‘The Skull’ (known as Golgotha in Aramaic, cf. John 19:17) is north and just outside of Jerusalem. The hill on which it is located protruded much like a skull, giving the place its name. The Latin word for Greek κρανίον (*kranion*) is *calvaria*, from which the English word “Calvary” derives (cf. Luke 23:33 in the KJV).

<sup>19</sup> tn See the note on *crucify* in 23:21.

<sup>20</sup> tc Many important MSS (<sup>f</sup>75 <sup>N</sup> <sup>1</sup> B D\* <sup>Θ</sup> Θ 070 579 1241 pc sy<sup>6</sup> sa) lack v. 34a. It is included in <sup>N</sup>\*.<sup>2</sup> (A) C D<sup>2</sup> L <sup>Ψ</sup> 0250 <sup>f</sup>1.<sup>13</sup> 33 <sup>M</sup> lat sy<sup>c,p,r</sup>. It also fits a major Lukan theme of forgiving the enemies (6:27–36), and it has a parallel in Stephen’s response in Acts 7:60. The lack of parallels in the other Gospels argues also for inclusion here. On the other hand, the fact of the parallel in Acts 7:60 may well have prompted early scribes to insert the saying in Luke’s Gospel alone. Further, there is the great difficulty of explaining why early and diverse witnesses lack the saying. A decision is difficult, but even those who regard the verse as inauthentic literarily often consider it to be authentic historically. For this reason it has been placed in single brackets in the translation.

<sup>21</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>22</sup> tn Grk “cast lots” (probably by using marked pebbles or broken pieces of pottery). A modern equivalent “threw dice” was chosen here because of its association with gambling.

<sup>23</sup> sn An allusion to Ps 22:18, which identifies Jesus as the suffering innocent one.

<sup>24</sup> tn A figurative extension of the literal meaning “to turn one’s nose up at someone”; here “ridicule, sneer at, show contempt for” (L&N 33.409).

<sup>25</sup> tn The irony in the statement *Let him save himself* is that salvation did come, but later, not while on the cross.

<sup>26</sup> tn This is a first class condition in the Greek text.

<sup>27</sup> tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>28</sup> sn See the note on *Christ* in 2:11.

<sup>29</sup> tn Sour wine was cheap wine, called in Latin *posca*, and referred to a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and the soldiers who had performed the crucifixion, who had some on hand, now used it to taunt Jesus further.

<sup>30</sup> tn This is also a first class condition in the Greek text.

**23:38** There was also an inscription<sup>1</sup> over him, “This is the king of the Jews.”

**23:39** One of the criminals who was hanging there railed at him, saying, “Aren’t<sup>2</sup> you the Christ?<sup>3</sup> Save yourself and us!” **23:40** But the other rebuked him, saying,<sup>4</sup> “Don’t<sup>5</sup> you fear God, since you are under the same sentence of condemnation?<sup>6</sup> **23:41** And we rightly so, for we are getting what we deserve for what we did, but this man has done nothing<sup>7</sup> wrong.” **23:42** Then<sup>8</sup> he said, “Jesus, remember me<sup>9</sup> when you come in<sup>10</sup> your kingdom.” **23:43** And Jesus<sup>11</sup> said to him, “I tell you the truth,<sup>12</sup> today<sup>13</sup> you will be with me in paradise.”<sup>14</sup>

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**1 sn** Mention of the *inscription* is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners’ point of view.

**2 tc** Most mss (A C<sup>3</sup> W Θ Ψ <sup>f<sup>1-13</sup></sup> 33 Μ lat) read εἰ σὺ εἶ (ei su ei, “If you are”) here, while ωὐχὶ σὺ εἶ (ouchi su ei, “Are you not”) is found in overall better and earlier witnesses (P<sup>75</sup> Κ B C\* L 070 1241 pc it). The “if” clause reading creates a parallel with the earlier taunts (v. 35, 37), and thus is most likely a motivated reading.

**3 sn** The question in Greek expects a positive reply and is also phrased with irony.

**3 tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 2:11.

**4 tn** Grk “But answering, the other rebuking him, said.” This is somewhat redundant and has been simplified in the translation.

**5 tn** The particle used here (οὐδέ, *oude*), which expects a positive reply, makes this a rebuke – “You should fear God and not speak!”

**6 tn** The words “of condemnation” are not in the Greek text, but are implied.

**7 sn** This man has done nothing wrong is yet another declaration that Jesus was innocent of any crime.

**8 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**9 sn** Jesus, remember me is a statement of faith from the cross, as Jesus saves another even while he himself is dying. This man’s faith had shown itself when he rebuked the other thief. He hoped to be with Jesus sometime in the future in the kingdom.

**10 tc** The alternate readings of some mss make the reference to Jesus’ coming clearer. “Into your kingdom” – with εἰς τὴν βασιλείαν (*eis ten basileian*), read by P<sup>75</sup> B L – is a reference to his entering into God’s presence at the right hand. “In your kingdom” – with ἐν τῇ βασιλείᾳ (*en te basileia*), read by Κ A C\*<sup>2</sup> W Θ Ψ 070 <sup>f<sup>1-13</sup></sup> 33 Μ lat sy – looks at his return. It could be argued that the reading with εἰς is more in keeping with Luke’s theology elsewhere, but the contrast with Jesus’ reply, “Today,” slightly favors the reading “in your kingdom.” Codex Bezae (D), in place of this short interchange between the criminal and Jesus, reads “Then he turned to the Lord and said to him, ‘Remember me in the day of your coming.’ Then the Lord said in reply to [him], ‘Take courage; today you will be with me in paradise.’” This reading emphasizes the future aspect of the coming of Christ; it has virtually no support in any other mss.

**11 tn** Grk “he.”

**12 tn** Grk “Truly (ἀμήν, *amēn*), I say to you.”

**13 sn** Jesus gives more than the criminal asked for, because the blessing will come today, not in the future. He will be among the righteous. See the note on *today* in 2:11.

**14 sn** In the NT, *paradise* is mentioned three times. Here it refers to the abode of the righteous dead. In Rev 2:7 it refers to the restoration of Edenic paradise predicted in Isa 51:3 and Ezek 36:35. In 2 Cor 12:4 it probably refers to the “third heaven” (2 Cor 12:2) as the place where God dwells.

**23:44** It was now<sup>15</sup> about noon,<sup>16</sup> and darkness came over the whole land until three in the afternoon,<sup>17</sup> **23:45** because the sun’s light failed.<sup>18</sup> The temple curtain<sup>19</sup> was torn in two.

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**15 tn** Grk “And it was.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

**16 tn** Grk “the sixth hour.”

**17 tn** Grk “until the ninth hour.”

**18 tc** The wording “the sun’s light failed” is a translation of τοῦ ήλιου ἐκλιπόντος / ἐκλείποντος (*tou hēliou eklipontos*, *ekleipontos*), a reading found in the earliest and best witnesses (among them P<sup>75</sup> Κ B C\*<sup>vid</sup> L 070 579 2542 pc) as well as several ancient versions. The majority of mss (A C<sup>3</sup> [D] W Θ Ψ <sup>f<sup>1-13</sup></sup> Μ lat sy) have the flatter, less dramatic term, “the sun was darkened” (*ἐσκοτίσθη, eskotisthe*), a reading that avoids the problem of implying an eclipse (see **sn** below). This alternative thus looks secondary because it is a more common word and less likely to be misunderstood as referring to a solar eclipse. That it appears in later witnesses rather than the earliest ones adds confirmatory testimony to its inauthentic character.

**19 tn** This imagery has parallels to the Day of the Lord: Joel 2:10; Amos 8:9; Zeph 1:15. Some students of the NT see in Luke’s statement *the sun’s light failed* (*eklipontos*) an obvious blunder in his otherwise meticulous historical accuracy. The reason for claiming such an error on the author’s part is due to an understanding of the verb as indicating a solar eclipse when such would be an astronomical impossibility during a full moon. There are generally two ways to resolve this difficulty: (a) adopt a different reading (“the sun was darkened”) that smooths over the problem (discussed in the **tc** problem above), or (b) understand the verb *eklipontos* in a general way (such as “the sun’s light failed”) rather than as a technical term, “the sun was eclipsed.” The problem with the first solution is that it is too convenient, for the Christian scribes who, over the centuries, copied Luke’s Gospel would have thought the same thing. That is, they too would have sensed a problem in the wording and felt that some earlier scribe had incorrectly written down what Luke penned. The fact that the reading “was darkened” shows up in the later and generally inferior witnesses does not bolster one’s confidence that this is the right solution. But second solution, if taken to its logical conclusion, proves too much for it would nullify the argument against the first solution: If the term did not refer to an eclipse, then why would scribes feel compelled to change it to a more general term? The solution to the problem is that *ekleipo* did in fact sometimes refer to an eclipse, but it did not always do so. (BDAG 306 s.v. ἐκλείπω notes that the verb is used in Hellenistic Greek “Of the sun cease to shine.”) In MM it is argued that “it seems more than doubtful that in Lk 23<sup>45</sup> any reference is intended to an eclipse. To find such a reference is to involve the Evangelist in a needless blunder, as an eclipse is impossible at full moon, and to run counter to his general usage of the verb = ‘fail’...” [p. 195]. They enlist Luke 16:9; 22:32; and Heb 1:12 for the general meaning “fail,” and further cite several contemporaneous examples from papyri of this meaning [195-96]) Thus, the very fact that the verb can refer to an eclipse would be a sufficient basis for later scribes altering the text out of pious motives; conversely, the very fact that the verb does not always refer to an eclipse and, in fact, does not normally do so, is enough of a basis to exonerate Luke of wholly uncharacteristic carelessness.

**19 tn** The referent of this term, καταπέτασμα (*katapetasma*), is not entirely clear. It could refer to the curtain separating the holy of holies from the holy place (Josephus, J. W. 5.5.5 [5.219]), or it could refer to one at the entrance of the temple court (Josephus, J. W. 5.5.4 [5.212]). Many argue that the inner curtain is meant because another term, κόλυμψα (*kolympha*), is also used for the outer curtain. Others see a reference to the outer curtain as more likely because of the public nature of this sign. Either way, the symbolism means that access to God has been opened up. It also pictures a judgment that includes the sacrifices.

**23:46** Then Jesus, calling out with a loud voice, said, “Father, *into your hands I commit my spirit!*<sup>1</sup> And after he said this he breathed his last.

**23:47** Now when the centurion<sup>2</sup> saw what had happened, he praised God and said, “Certainly this man was innocent!”<sup>3</sup> **23:48** And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.<sup>4</sup> **23:49** And all those who knew Jesus<sup>5</sup> stood at a distance, and the women who had followed him from Galilee saw<sup>6</sup> these things.

### Jesus' Burial

**23:50** Now<sup>7</sup> there was a man named Joseph who was a member of the council,<sup>8</sup> a good and righteous man. **23:51** (He<sup>9</sup> had not consented<sup>10</sup> to

their plan and action.) He<sup>11</sup> was from the Judean town<sup>12</sup> of Arimathea, and was looking forward to<sup>13</sup> the kingdom of God.<sup>14</sup> **23:52** He went to Pilate and asked for the body<sup>15</sup> of Jesus. **23:53** Then<sup>16</sup> he took it down, wrapped it in a linen cloth,<sup>17</sup> and placed it<sup>18</sup> in a tomb cut out of the rock,<sup>19</sup> where no one had yet been buried.<sup>20</sup> **23:54** It was the day of preparation<sup>21</sup> and the Sabbath was beginning.<sup>22</sup> **23:55** The<sup>23</sup> women who had accompanied Jesus<sup>24</sup> from Galilee followed, and they saw the tomb and how his body was laid in it. **23:56** Then<sup>25</sup> they returned and prepared aromatic spices<sup>26</sup> and perfumes.<sup>27</sup>

<sup>1</sup> sn A quotation from Ps 31:5. It is a psalm of trust. The righteous, innocent sufferer trusts in God. Luke does not have the cry of pain from Ps 22:1 (cf. Matt 27:46; Mark 15:34), but notes Jesus' trust instead.

<sup>2</sup> sn See the note on the word *centurion* in 7:2.

<sup>3</sup> tn Or “righteous.” It is hard to know whether “innocent” or “righteous” is intended, as the Greek term used can mean either, and both make good sense in this context. Luke has been emphasizing Jesus as innocent, so that is slightly more likely here. Of course, one idea entails the other.

sn Here is a fourth figure who said that Jesus was innocent in this chapter (Pilate, Herod, a criminal, and now a centurion).

<sup>4</sup> sn Some apparently regretted what had taken place. Beating their breasts was a sign of lamentation.

<sup>5</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>6</sup> tn Technically the participle ὄρθωσαι (*horōsai*) modifies only γυναῖκες (*gunaikēs*) since both are feminine plural nominative, although many modern translations refer this as well to the group of those who knew Jesus mentioned in the first part of the verse. These events had a wide array of witnesses.

<sup>7</sup> tn Grk “And behold.” Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic. The Greek word ιδού (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>8</sup> tn Grk “a counsellor” (as a member of the Sanhedrin, see L&N 11.85). This indicates that some individuals among the leaders did respond to Jesus.

<sup>9</sup> tn Grk “This one.” Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

<sup>10</sup> tc Several mss (N C D L Δ Ψ 070 <sup>f1.13</sup> [579] 892 1424 2542 al) read the present participle συγκατατίθέμενος (*sunkatatithemenos*) instead of the perfect participle συγκατατέθειμενος (*sunkatatethimenos*). The present participle could be taken to mean that Joseph had decided that the execution was now a mistake. The perfect means that he did not agree with it from the start. The perfect participle, however, has better support externally (𝔓75 A B W Θ 33 37), and is thus the preferred reading.

sn The parenthetical note at the beginning of v. 51 indicates that Joseph of Arimathea *had not consented* to the action of the Sanhedrin in condemning Jesus to death. Since Mark 14:64 indicates that all the council members condemned Jesus as deserving death, it is likely that Joseph was not present at the trial.

<sup>11</sup> tn Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

<sup>12</sup> tn Or “Judean city”; Grk “from Arimathea, a city of the Jews.” Here the expression “of the Jews” (ἰουδαίου, *Ioudaiōn*) is used in an adjectival sense to specify a location (cf. BDAG 478 s.v. *iouδaios* 2.c) and so has been translated “Judean.”

<sup>13</sup> tn Or “waiting for.”

<sup>14</sup> sn Though some dispute that Joseph of Arimathea was a disciple of Jesus, this remark that he was *looking forward to the kingdom of God*, the affirmation of his character at the end of v. 50, and his actions regarding Jesus’ burial all suggest otherwise.

<sup>15</sup> tn Joseph went to Pilate and asked for the body because he sought to give Jesus an honorable burial. This was indeed a bold move on the part of Joseph of Arimathea, for it clearly and openly identified him with a man who had just been condemned and executed, namely, Jesus. His faith is exemplary, especially for someone who was a member of the council that handed Jesus over for crucifixion (cf. Mark 15:43).

<sup>16</sup> tn Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>17</sup> tn The term σινδόν (sindōn) can refer to a linen cloth used either for clothing or for burial.

<sup>18</sup> tn In the Greek text this pronoun (ἀυτόν, *auton*) is masculine, while the previous one (αὐτό, *auto*) is neuter, referring to the body.

<sup>19</sup> tn That is, cut or carved into an outcropping of natural rock, resulting in a cave-like structure (see L&N 19.26).

<sup>20</sup> tc Codex Bezae (D), with some support from 070, one Itala ms, and the Sahidic version, adds the words, “And after he [Jesus] was laid [in the tomb], he [Joseph of Arimathea] put a stone over the tomb which scarcely twenty men could roll.” Although this addition is certainly not part of the original text of Luke, it does show how interested the early scribes were in the details of the burial and may even reflect a very primitive tradition. Matt 27:60 and Mark 15:46 record the positioning of a large stone at the door of the tomb.

<sup>21</sup> tn Or “laid to rest.”

<sup>22</sup> tn The day of preparation was the day before the Sabbath when everything had to be prepared for it, as no work could be done on the Sabbath.

<sup>23</sup> tn Normally, “dawning,” but as the Jewish Sabbath begins at 6 p.m., “beginning” is more appropriate.

<sup>24</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>25</sup> tn Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>26</sup> tn On this term see BDAG 140-41 s.v. ἄρωμα. The Jews did not practice embalming, so these preparations were used to cover the stench of decay and slow decomposition. The women planned to return and anoint the body. But that would have to wait until after the Sabbath.

<sup>27</sup> tn Or “ointments.” This was another type of perfumed oil.

On the Sabbath they rested according to the commandment.<sup>1</sup>

### The Resurrection

**24:1** Now on the first day<sup>2</sup> of the week, at early dawn, the women<sup>3</sup> went to the tomb, taking the aromatic spices<sup>4</sup> they had prepared. **24:2** They<sup>5</sup> found that the stone had been rolled away from the tomb,<sup>6</sup> **24:3** but when they went in, they did not find the body of the Lord Jesus.<sup>7</sup> **24:4** While<sup>8</sup> they were perplexed<sup>9</sup> about this, suddenly<sup>10</sup> two men stood beside them in dazzling<sup>11</sup> attire. **24:5** The<sup>12</sup> women<sup>13</sup> were terribly frightened<sup>14</sup> and bowed<sup>15</sup> their faces to the ground, but the men said to them, “Why do you look for the

living<sup>16</sup> among the dead? **24:6** He is not here, but has been raised!<sup>17</sup> Remember how he told you, while he was still in Galilee,<sup>18</sup> **24:7** that<sup>19</sup> the Son of Man must be delivered<sup>20</sup> into the hands of sinful men,<sup>21</sup> and be crucified,<sup>22</sup> and on the third day rise again.”<sup>23</sup> **24:8** Then<sup>24</sup> the women remembered his words,<sup>25</sup> **24:9** and when they returned from the tomb they told all these things to the eleven<sup>26</sup> and to all the rest. **24:10** Now it was Mary Magdalene,<sup>27</sup> Joanna,<sup>28</sup> Mary the mother of James, and the other women with them who told these things to the apostles. **24:11** But these words seemed like pure nonsense<sup>29</sup> to them, and

**1 sn** According to the commandment. These women are portrayed as pious, faithful to the law in observing the Sabbath.

**2 sn** The first day of the week is the day after the Sabbath.

**3 sn** Grk “they”; the referent (the women mentioned in 23:55) has been specified in the translation for clarity.

**4 tn** On this term see BDAG 140–41 s.v. ἄρωμα. See also the note on “aromatic spices” in 23:56.

**5 tn** Here δέ (de) has not been translated.

**6 tn** Luke tells the story of the empty tomb with little drama. He simply notes that when they arrived the stone had been rolled away in a position where the tomb could be entered. This large stone was often placed in a channel so that it could be easily moved by rolling it aside. The other possibility is that it was merely placed over the opening in a position from which it had now been moved.

**7 tn** The translation follows the much better attested longer reading here, “body of the Lord Jesus” (found in  $\{\text{P}\}^{75}$  **N** A B C L W Θ  $f^{1.13}$  33 565 700  $\mathfrak{M}$ ), rather than simply “the body” (found in D it) or “the body of Jesus” (found in 579 1241 pc). Further, although this is the only time that “Lord Jesus” occurs in Luke, it seems to be Luke’s normal designation for the Lord after his resurrection (note the many references to Christ in this manner in Acts, e.g., 1:21; 4:33; 7:59; 8:16; 11:17; 15:11; 16:31; 19:5; 20:21; 28:31). Although such a longer reading as this would normally be suspect, in this case some scribes, accustomed to Luke’s more abbreviated style, did not take the resurrection into account.

**8 tn** What they found was not what they expected – an empty tomb.

**9 tn** Grk “And it happened that while.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

**10 tn** Or “bewildered.” The term refers to a high state of confusion and anxiety.

**11 tn** Grk “behold.”

**12 tn** The brilliantly shining clothing (dazzling attire) points to the fact that these are angels (see 24:23).

**13 tn** Here δέ (de) has not been translated.

**14 tn** Or “They were extremely afraid.”

**15 tn** Bowed their faces to the ground. Such respect for angels is common: Dan 7:28; 10:9, 15.

**16 sn** By referring to Jesus as the *living*, the angels make it clear that he is alive. There should be no surprise.

**17 tc** The phrase “He is not here, but has been raised” is omitted by a few mss (D it), but it has wide ms support and differs slightly from the similar statement in Matt 28:6 and Mark 16:6. Although NA<sup>27</sup> places the phrase at the beginning of v. 6, as do most modern English translations, it is omitted from the RSV and placed at the end of v. 5 in the NRSV.

**18 tn** The verb here is passive (*ἐγέρθη*, *ēgerthe*). This “divine passive” (see ExSyn 437–38) points to the fact that Jesus was raised by God, and such activity by God is a consistent Lukan theological emphasis: Luke 20:37; 24:34; Acts 3:15; 4:10; 5:30; 10:40; 13:30, 37. A passive construction is also used to refer to Jesus’ exaltation: Luke 24:51; Acts 1:11, 22.

**19 tn** While he was still in Galilee looks back to the beginning of Jesus’ ministry. So the point is that this was announced long ago, and should come as no surprise.

**20 tn** See Luke 9:22, 44; 13:33.

**21 tn** Because in the historical context the individuals who were primarily responsible for the death of Jesus (the Jewish leadership in Jerusalem in Luke’s view [see Luke 9:22]) would have been men, the translation “sinful men” for ὄντως πονητῶν (*anthrōpōn hamartolōn*) is retained here.

**22 sn** See the note on *crucify* in 23:21.

**23 tn** Here the infinitive ἀναστῆναι (*anastēnai*) is active rather than passive.

**24 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**25 sn** On his words see Luke 9:22.

**26 sn** Judas is now absent and “the twelve” have now become “the eleven.” Other disciples are also gathered with the remaining eleven.

**27 tn** Mary Magdalene is always noted first in the appearance lists in the gospels. It is unusual that the first appearance would involve women as in this culture their role as witnesses would not be well accepted. It is a sign of the veracity of the account, because if an ancient were to create such a story he would never have it start with women.

**28 sn** On Joanna see Luke 8:1–3.

**29 sn** The term *pure nonsense* can describe idle talk or a tale. The point is important, since the disciples reacted with disbelief that a resurrection was possible. Sometimes it is thought the ancients were gullible enough to believe anything. But these disciples needed convincing about the resurrection.

they did not believe them. **24:12** But Peter got up and ran to the tomb.<sup>1</sup> He bent down<sup>2</sup> and saw only the strips of linen cloth;<sup>3</sup> then he went home,<sup>4</sup> wondering<sup>5</sup> what had happened.<sup>6</sup>

### *Jesus Walks the Road to Emmaus*

**24:13** Now<sup>7</sup> that very day two of them<sup>8</sup> were on their way to a village called Emmaus, about seven miles<sup>9</sup> from Jerusalem.<sup>10</sup> **24:14** They<sup>11</sup> were talking to each other about all the things that had happened. **24:15** While<sup>12</sup> they were talking and debating<sup>13</sup> these things,<sup>14</sup> Jesus himself approached and began to accompany them **24:16** (but their eyes were kept<sup>15</sup> from recognizing<sup>16</sup> him).<sup>17</sup> **24:17** Then<sup>18</sup> he said to them,

<sup>1 sn</sup> While the others dismissed the report of the women, Peter got up and ran to the tomb, for he had learned to believe in what the Lord had said.

<sup>2 sn</sup> In most instances the entrance to such tombs was less than 3 ft (1 m) high, so that an adult would have to bend down and practically crawl inside.

<sup>3 tn</sup> In the NT this term is used only for strips of cloth used to wrap a body for burial (LN 6.154; BDAG 693 s.v. ὁθόνιον).

<sup>4 tn</sup> Or “went away, wondering to himself.” The prepositional phrase πρὸς ἔσωτόν (*pros heauton*) can be understood with the preceding verb ἀπῆλθεν (*apēlthen*) or with the following participle θαυμάζων (*thaumazōn*), but it more likely belongs with the former (cf. John 20:10, where the phrase can only refer to the verb).

<sup>5 sn</sup> Peter’s *wondering* was not a lack of faith, but struggling in an attempt to understand what could have happened.

<sup>6 tc</sup> Some Western mss (D it) lack **24:12**. The verse has been called a Western noninterpolation, meaning that it reflects a shorter authentic reading in D and other Western witnesses. Many regard all such shorter readings as original (the verse is omitted in the RSV), but the ms evidence for omission is far too slight for the verse to be rejected as secondary. It is included in <sup>17</sup> and the rest of the ms tradition.

<sup>7 tn</sup> Grk “And behold.” Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic. The Greek word ἴδού (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>8 tn</sup> These are disciples as they know about the empty tomb and do not know what to make of it all.

<sup>9 tn</sup> Grk “sixty stades” or about 11 kilometers. A stade (στάδιον, *stadiion*) was a unit of distance about 607 feet (187 meters) long.

<sup>10 map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>11 tn</sup> Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>12 tn</sup> Grk “And it happened that while.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>13 tn</sup> This term suggests emotional dialogue and can thus be translated “debated.”

<sup>14 tn</sup> The phrase “these things” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>15 tn</sup> The two disciples will not be allowed to recognize Jesus until v. 31.

<sup>16 tn</sup> This is an epexegetical (i.e., explanatory) infinitive in Greek.

<sup>17 tn</sup> Sn This parenthetical remark by the author is necessary so the reader will understand the account.

<sup>18 tn</sup> Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

“What are these matters<sup>19</sup> you are discussing so intently<sup>20</sup> as you walk along?” And they stood still, looking sad. **24:18** Then one of them, named Cleopas, answered him,<sup>21</sup> “Are you the only visitor to Jerusalem who doesn’t know<sup>22</sup> the things that have happened there<sup>23</sup> in these days?” **24:19** He<sup>24</sup> said to them, “What things?” “The things concerning Jesus the Nazarene,” they replied, “a man<sup>25</sup> who, with his powerful deeds and words, proved to be a prophet<sup>26</sup> before God and all the people; **24:20** and how our chief priests and rulers handed him over<sup>27</sup> to be condemned to death, and crucified<sup>28</sup> him. **24:21** But we had hoped<sup>29</sup> that he was the one who was going to redeem<sup>30</sup> Israel. Not only this, but it is now the third day since these things happened. **24:22** Furthermore, some women of our group amazed us.<sup>31</sup> They<sup>32</sup> were at the tomb early this morning, **24:23** and when they did not find his body, they came back and said they had seen a vision of angels,<sup>33</sup> who said he was alive. **24:24** Then<sup>34</sup> some of those who were with us went to

<sup>19 tn</sup> Grk “words,” but the term λόγος (*logos*) can refer to “matters” rather than only “words” (BDAG 600 s.v. 1.a.c.).

<sup>20 tn</sup> “Discussing so intently” translates the reciprocal idea conveyed by πρὸς ἄλληλους (*pros allēlous*). The term ἀντιβάλλω (*antiballō*), used only here in the NT, has the nuance of “arguing” or “debating” a point (the English idiom “to exchange words” also comes close).

<sup>21 tn</sup> Grk “answering him, said.” This is redundant in English and has been simplified in the translation.

<sup>22 sn</sup> There is irony and almost a sense of mocking disbelief as the question “Are you the only visitor to Jerusalem who doesn’t know the things that have happened there in these days?” comes to Jesus, but, of course, the readers know what the travelers do not.

<sup>23 tn</sup> Grk “in it” (referring to the city of Jerusalem).

<sup>24 tn</sup> Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>25 tn</sup> This translates the Greek term ἀνήρ (*anēr*).

<sup>26 sn</sup> The role of Jesus as prophet is a function Luke frequently mentions: 4:25-27; 9:35; 13:31-35.

<sup>27 tn</sup> Handed him over is another summary of the passion like Luke 9:22.

<sup>28 tn</sup> See the note on crucify in 23:21.

<sup>29 tn</sup> The imperfect verb looks back to the view that they held during Jesus’ past ministry.

<sup>30 sn</sup> Their messianic hope concerning Jesus is expressed by the phrase *who was going to redeem Israel*.

<sup>31 tn</sup> The account in 24:1-12 is repeated here, and it is clear that the other disciples were not convinced by the women, but could not explain the events either.

<sup>32 tn</sup> In the Greek text this is a continuation of the previous sentence, but because of the length and complexity of the construction a new sentence was started here in the translation.

<sup>33 tn</sup> The men in dazzling attire mentioned in v. 4 are identified as angels here.

<sup>34 tn</sup> Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

the tomb, and found it just as the women had said, but they did not see him.”<sup>1</sup> **24:25** So<sup>2</sup> he said to them, “You<sup>3</sup> foolish people<sup>4</sup> – how slow of heart<sup>5</sup> to believe<sup>6</sup> all that the prophets have spoken! **24:26** Wasn’t<sup>7</sup> it necessary<sup>8</sup> for the Christ<sup>9</sup> to suffer these things and enter into his glory?” **24:27** Then<sup>10</sup> beginning with Moses and all the prophets,<sup>11</sup> he interpreted to them the things written about<sup>12</sup> himself in all the scriptures.

**24:28** So they approached the village where they were going. He acted as though he wanted to go farther,<sup>13</sup> **24:29** but they urged him,<sup>14</sup> “Stay with us, because it is getting toward evening and the day is almost done.” So<sup>15</sup> he went in to stay with them.

**24:30** When<sup>16</sup> he had taken his place at the table<sup>17</sup> with them, he took the bread, blessed and

broke it,<sup>18</sup> and gave it to them. **24:31** At this point<sup>19</sup> their eyes were opened and they recognized<sup>20</sup> him.<sup>21</sup> Then<sup>22</sup> he vanished out of their sight. **24:32** They<sup>23</sup> said to each other, “Didn’t<sup>24</sup> our hearts<sup>25</sup> burn within us<sup>26</sup> while he was speaking with us on the road, while he was explaining<sup>27</sup> the scriptures to us?” **24:33** So<sup>28</sup> they got up that very hour and returned to Jerusalem.<sup>29</sup> They<sup>30</sup> found the eleven and those with them gathered together **24:34** and<sup>31</sup> saying, “The Lord has really risen, and has appeared to Simon!”<sup>32</sup> **24:35** Then they told what had happened on the road,<sup>33</sup> and how they recognized him<sup>34</sup> when he broke the bread.

<sup>1</sup> **tn** Here the pronoun σὺ τὸν (*auton*), referring to Jesus, is in an emphatic position. The one thing they lacked was solid evidence that he was alive.

<sup>2</sup> **tn** Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the disciples’ inability to believe in Jesus’ resurrection.

<sup>3</sup> **tn** Grk “O,” an interjection used both in address and emotion (BDAG 1101 s.v. 1).

<sup>4</sup> **tn** The word “people” is not in the Greek text, but is supplied to complete the interjection.

<sup>5</sup> **sn** The rebuke is for failure to believe the promise of scripture, a theme that will appear in vv. 43-47 as well.

<sup>6</sup> **tn** On the syntax of this infinitival construction, see BDAG 364-65 s.v. ἐπί 6.b.

<sup>7</sup> **tn** This Greek particle (οὐχί, *ouchi*) expects a positive reply.

<sup>8</sup> **sn** The statement Wasn’t it necessary is a reference to the design of God’s plan (see Luke 24:7). Suffering must precede glory (see Luke 17:25).

<sup>9</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>10</sup> **tn** See the note on *Christ* in 2:11.

<sup>11</sup> **tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>12</sup> **tn** The reference to Moses and all the prophets is a way to say the promise of Messiah runs throughout OT scripture from first to last.

<sup>13</sup> **tn** Or “regarding,” “concerning.” “Written” is implied by the mention of the scriptures in context; “said” could also be used here, referring to the original utterances, but by now these things had been committed to writing.

<sup>14</sup> **tn** He acted as though he wanted to go farther. This is written in a way that gives the impression Jesus knew they would ask him to stay.

<sup>15</sup> **tn** Grk “urged him, saying.” The participle λέγοντες (*legontes*, “saying”) has not been translated because it is redundant in contemporary English.

<sup>16</sup> **tn** Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the disciples’ request.

<sup>17</sup> **tn** Grk “had reclined at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

<sup>18</sup> **tn** The pronoun “it” is not in the Greek text here or in the following clause, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>19</sup> **tn** Here δέ (*de*) has been translated as “At this point” to indicate the implied sequence of events within the narrative. “Then,” which is normally used to indicate this, would be redundant with the following clause.

<sup>20</sup> **sn** They recognized him. Other than this cryptic remark, it is not told how the two disciples were now able to recognize Jesus.

<sup>21</sup> **tn** This pronoun is somewhat emphatic.

<sup>22</sup> **tn** This translates a καὶ (*kai*, “and”) that has clear sequential force.

<sup>23</sup> **tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>24</sup> **tn** This question uses a Greek particle (οὐχί, *ouchi*) that expects a positive reply.

<sup>25</sup> **tn** This is a collective singular use of the term καρδία (*kardia*), so each of their hearts were burning, a reference itself to the intense emotion of their response.

<sup>26</sup> **tc** ¶ Most MSS have the phrase ἐν ἡμῖν (en *hemin*, “within us”) after οὐχί τὴν καρδίαν ημῶν καιούμενην ἦν (*ouchi he kardia hemon kaiomenē en*, “Didn’t our hearts burn?”). The phrase “within us” is lacking in some early MSS (P<sup>75</sup> B D c e sy<sup>10</sup>). These early witnesses could have overlooked the words, since there are several occurrences of ημῖν in the context. But it seems likely that other scribes wanted to clarify the abrupt expression “Didn’t our hearts burn,” even as the translation has done here. NA<sup>27</sup> includes the words in brackets, indicating doubts as to their authenticity.

<sup>27</sup> **tn** Even though it is most likely not original (see **tc** note above), the phrase *within us* has been included in the translation for clarity.

<sup>28</sup> **tn** Grk “opening” (cf. Acts 17:3).

<sup>29</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>30</sup> **tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>31</sup> **tn** Here the word “and” has been supplied to make it clear that the disciples who had been to Emmaus found the eleven plus the others gathered and saying this.

<sup>32</sup> **sn** The Lord...has appeared to Simon. Jesus had made another appearance besides the one on the road. The excitement was rising. Simon refers to Simon Peter.

<sup>33</sup> **sn** Now with the recounting of what had happened on the road two sets of witnesses corroborate the women’s report.

<sup>34</sup> **tn** Grk “how he was made known to them”; or “how he was recognized by them.” Here the passive construction has been converted to an active one in the translation in keeping with contemporary English style.

*Jesus Makes a Final Appearance*

**24:36** While they were saying these things, Jesus<sup>1</sup> himself stood among them and said to them, “Peace be with you.”<sup>2</sup> **24:37** But they were startled and terrified, thinking<sup>3</sup> they saw a ghost.<sup>4</sup> **24:38** Then<sup>5</sup> he said to them, “Why are you frightened,<sup>6</sup> and why do doubts<sup>7</sup> arise in your hearts? **24:39** Look at my hands and my feet; it’s me!<sup>8</sup> Touch me and see; a ghost<sup>9</sup> does not have flesh and bones like you see I have.” **24:40** When he had said this, he showed them his hands and his feet.<sup>10</sup> **24:41** And while they still could not believe it<sup>11</sup> (because of their joy) and were amazed,<sup>12</sup> he said to them, “Do you have anything here to eat?”<sup>13</sup> **24:42** So<sup>14</sup> they gave him a piece of broiled fish, **24:43** and he took it and ate it in front of them.

*Jesus’ Final Commission*

**24:44** Then<sup>15</sup> he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me<sup>16</sup> in the law of Moses and the prophets and the psalms<sup>17</sup> must be fulfilled.” **24:45** Then he opened their minds so they could understand the scriptures,<sup>18</sup> **24:46** and said to them, “Thus it stands written that the Christ<sup>19</sup> would suffer<sup>20</sup> and would rise from the dead on the third day, **24:47** and repentance<sup>21</sup> for the forgiveness of sins would be proclaimed<sup>22</sup> in his name to all nations,<sup>23</sup> beginning from Jerusalem.<sup>24</sup> **24:48** You are witnesses<sup>25</sup> of these things. **24:49** And look, I am sending you<sup>26</sup> what my Father promised.<sup>27</sup> But stay in the city<sup>28</sup> until you have been clothed with power<sup>29</sup> from on high.”

**1 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**2 tc** The words “and said to them, ‘Peace be with you’” are lacking in some Western mss (D it). But the clause is otherwise well attested, being found in <sup>1</sup>P<sup>75</sup> and the rest of the ms tradition, and should be considered an original part of Luke.

**3 sn** The disciples were still not comfortable at this point thinking that this could be Jesus raised from the dead. Instead they thought *they saw a spirit*.

**4 tc** This is not a reference to “a phantom” as read by the Western ms D. For πνεῦμα (*pneuma*) having the force of “ghost,” or “an independent noncorporeal being, in contrast to a being that can be perceived by the physical senses,” see BDAG 833-34 s.v. πνεῦμα 4.

**5 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**6 tn** Or “disturbed,” “troubled.”

**7 tn** The expression here is an idiom; see BDAG 58 s.v. ἀναβαῖνω 2. Here καρδία (*kardia*) is a collective singular; the expression has been translated as plural in English.

**sn** Jesus calls the disciples to faith with a gentle rebuke about *doubts* and a gracious invitation to see for themselves the evidence of his resurrection.

**8 tn** Grk “that it is I myself.”

**9 tn** See **tc** note on “ghost” in v. 37.

**10 tn** Some Western mss (D it) lack **24:40**. However, it is present in all other mss, including <sup>1</sup>P<sup>75</sup>, and should thus be regarded as an original part of Luke’s Gospel.

**11 sn** They still could not believe it. Is this a continued statement of unbelief? Or is it a rhetorical expression of their amazement? They are being moved to faith, so a rhetorical force is more likely here.

**12 sn** Amazement is the common response to unusual activity: 1:63; 2:18; 4:22; 7:9; 8:25; 9:43; 11:14; 20:26.

**13 sn** Do you have anything here to eat? Eating would remove the idea that a phantom was present. Angelic spirits refused a meal in Jdt 13:16 and Tob 12:19, but accepted it in Gen 18:8; 19:3 and Tob 6:6.

**14 tn** Here δέ (*de*) has been translated as “so” to indicate the implied result of Jesus’ request for food.

**15 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**16 sn** Everything written about me. The divine plan, events, and scripture itself are seen here as being one.

**17 sn** For a similar threefold division of the OT scriptures, see the prologue to Sirach, lines 8-10, and from Qumran, the epilogue to 4QMMT, line 10.

**18 sn** Luke does not mention specific texts here, but it is likely that many of the *scriptures* he mentioned elsewhere in Luke-Acts would have been among those he had in mind.

**19 tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**20 tn** Three Greek infinitives are the key to this summary: (1) to suffer, (2) to rise, and (3) to be preached. The Christ (Messiah) would be slain, would be raised, and a message about repentance would go out into all the world as a result. All of this was recorded in the scripture. The remark shows the continuity between Jesus’ ministry, the scripture, and what disciples would be doing as they declared the Lord risen.

**21 sn** This *repentance* has its roots in declarations of the Old Testament. It is the Hebrew concept of a turning of direction.

**22 tn** Or “preached,” “announced.”

**23 sn** To all nations. The same Greek term (τὰ ἔθνη, *ta ethnē*) may be translated “the Gentiles” or “the nations.” The hope of God in Christ was for all the nations from the beginning.

**24 sn** Beginning from Jerusalem. See Acts 2, which is where it all starts.

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**25 sn** You are witnesses. This becomes a key concept of testimony in Acts. See Acts 1:8.

**26 tn** Grk “sending on you.”

**27 tn** Grk “the promise of my Father,” with τοῦ πατρός (*tou patros*) translated as a subjective genitive. This is a reference to the Holy Spirit and looks back to how one could see Messiah had come with the promise of old (Luke 3:15-18). The promise is rooted in Jer 31:31 and Ezek 36:26.

**28 sn** The city refers to Jerusalem.

**29 sn** Until you have been clothed with power refers to the coming of the Holy Spirit at Pentecost. What the Spirit supplies is enablement. See Luke 12:11-12; 21:12-15. The difference the Spirit makes can be seen in Peter (compare Luke 22:54-62 with Acts 2:14-41).

*Jesus' Departure*

**24:50** Then<sup>1</sup> Jesus<sup>2</sup> led them out as far as Bethany,<sup>3</sup> and lifting up his hands, he blessed them. **24:51** Now<sup>4</sup> during the blessing<sup>5</sup> he departed<sup>6</sup> and was taken up into heaven.<sup>7</sup> **24:52** So<sup>8</sup> they worshiped<sup>9</sup> him and returned to Jerusalem with great joy,<sup>10</sup> **24:53** and were continually in the temple courts<sup>11</sup> blessing<sup>12</sup> God.<sup>13</sup>

**1 tn** Here δέ (*de*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**2 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**3 sn** Bethany was village on the Mount of Olives about 2 mi (3 km) from Jerusalem; see John 11:1, 18.

**4 tn** Grk “And it happened that while.” The introductory phrase ἐγένετο (*egeneto*, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

**5 tn** Grk “while he blessed them.”

**6 tn** Grk “he departed from them.”

**7 tc** The reference to the ascension (“and was taken up into heaven”) is lacking in Ι\* D it sy<sup>a</sup>, but it is found in Π<sup>75</sup> and the rest of the ms tradition. The authenticity of the statement here seems to be presupposed in Acts 1:2, for otherwise it is difficult to account for Luke’s reference to the ascension there. For a helpful discussion, see TCGNT 162–63.

**8 tn** For the translation of ἀνεφέρετο (*anephereto*) as “was taken up” see BDAG 75 s.v. ἀναφέρω 1.

**9 tn** There is great debate whether this event equals Acts 1:9–11 so that Luke has telescoped something here that he describes in more detail later. The text can be read in this way because the temporal marker in v. 50 is vague.

**10 tn** Here καὶ (*kai*) has been translated as “so” to indicate the result of Jesus’ ascension and the concluding summary of Luke’s Gospel.

**11 tn** The reference to worship is lacking in the Western ms D, its last major omission in this Gospel.

**12 tn** Joy is another key theme for Luke: 1:14; 2:10; 8:13; 10:17; 15:7, 10; 24:41.

**13 tn** Grk “in the temple.”

**14 tn** Luke’s gospel story proper ends where it began, *in the temple courts* (Luke 1:4–22). The conclusion is open-ended, because the story continues in Acts with what happened from Jerusalem onwards, once the promise of the Father (v. 49) came.

**15 tn** The Western text (D it) has αἰνοῦντες (*ainoutes*, “praising”) here, while the Alexandrian mss (Π<sup>75</sup> Ι\* B C\* L) have εὐλογοῦντες (*eulogountes*, “blessing”). Most mss, especially the later Byzantine mss, evidently combine these two readings with αἰνοῦντες καὶ εὐλογοῦντες (A C<sup>2</sup> W Θ Ψ f<sup>1,13</sup> 33 Μ lat). It is more difficult to decide between the two earlier readings. Internal arguments can go either way, but what seems decisive in this instance are the superior witnesses for εὐλογοῦντες.

**16 tn** The majority of Greek mss, some of which are important witnesses (A B C<sup>2</sup> Θ Ψ f<sup>1,13</sup> Μ lat), add “Amen” to note the Gospel’s end. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ὅμην in every NT book except Acts, James, and 3 John (and even in these books, ὅμην is found in some witnesses). It is thus a predictable variant. Further, since significant witnesses lack the word (Π<sup>75</sup> Ι\* C\* D L W 1 33 pc it co ), it is evidently not original.