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# Κατα Λουκαν + THE GOSPEL ACCORDING TO LUKE

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## INTRODUCTION

The Gospel according to Luke sets forth the word and works of Jesus as the divine-human Saviour, whose compassion and tenderness extended to all who were needy. The universal mission of Jesus is emphasised (a) by tracing his genealogy back to Adam (3:38, contrast Mt 1:1–2); (b) by including references that commend members of a despised race, the Samaritans (10:30–37, 17:11–19); (c) by indicating that women have a new place of importance among the followers of Jesus (7:36–50, 8:3, 10:38–42); and (d) by promising the Gentiles would have an opportunity to accept the gospel (2:32, 3:6, 24:27, compare #15:4).

In addition to presenting the story of Jesus' work in Galilee and his last week at Jerusalem, Luke includes more episodes of Jesus' final journey to Jerusalem than do any of the other Evangelists. This section (9:51–18:14) also preserves many of Jesus' most beloved parables – such as the Good Samaritan (10:25–37), the Prodigal Son (15:11–32), the Unjust Judge (18:1–8) and the Pharisee and the Tax Collector (18:9–14).

It is obvious from a number of features that the Evangelist envisages a Gentile rather than a Jewish reading public; thus, he makes comparatively few quotations from the Old Testament, which would have been a strange and almost unknown book to most non-Jews. For the same reason, Luke seldom appeals to the argument from prophecy. Furthermore, instead of using the Jewish word 'rabbi', Luke is the only New Testament author who employs the classical Greek equivalent, a word meaning 'master' (5:5, 8:24, 45, 9:33, 49, 17:13).

The major divisions are: Chs 1–2, the births of John and Jesus; the boy Jesus in the Temple; 3:1–22, activity of John the Baptist and baptism of Jesus; 3:23–28, the genealogy of Jesus; 4:1–13, the temptation of Jesus; 4:14–9:50, Jesus' Galilean ministry; 9:51–19:27, the journey to Jerusalem; 19:28–23:56, the last week, concluding with Jesus' crucifixion and burial; and Ch. 24, the Resurrection and commissioning of the disciples.

Although the Gospel is anonymous and the evidence pertaining to its author is inconclusive, many considerations support the early Christian tradition that the author was the physician Luke, a Gentile convert and friend of the apostle Paul (Co 4:14, compare 2T 4:11). The Gospel appears to have been written, perhaps at Antioch, during the last third of the 1<sup>st</sup> Century, though the precise date is unknown. Luke, who was not an eyewitness of the life of Jesus, tells us that he used great care in collecting information for his book (1:1–4). He dedicated the book, along with the Acts of the Apostles (1:1), to a certain Theophilus, who was probably a Roman of high rank.

Finally, mention must be made of the high quality of Luke's literary style; of all four Evangelists, he is pre-eminently a person of broad culture, capable of adapting his Greek diction to different occasions, writing sometimes formal, classical prose, sometimes a racy narrative style in the vernacular of his own day, and sometimes a Semitic 'Bible Greek' in which the Septuagint was written. As a gifted literary artist, he produced what has justly been described as "the most beautiful book in the world."

## Κατα Λουκαν 1

## LUKE 1

<sup>1</sup> Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, <sup>2</sup> καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, <sup>3</sup> ἔδοξε καμοὶ παρηκολουθηκóτι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, <sup>4</sup> ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ

<sup>1</sup> As many have undertaken to draw up accounts of the events that have been fulfilled among us, <sup>2</sup> as they were handed down to us by those who, from the outset, were eyewitnesses and servants of the word, <sup>3</sup> I too decided, after carefully going over the whole story from the beginning, to write an ordered account for you, most excellent Theophilus, <sup>4</sup> so that you may know the truth of the teaching you have received.

<sup>5</sup> In the days of King Herod of Judaea, there lived a priest called Zechariah who belonged to the Abijah order of the priesthood, and he had a wife, and her name was Elizabeth,

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### LUKE 1

- <sup>1</sup> This prologue (vv. 1–4) uses a classical vocabulary and construction; it is similar to the formal prefaces of contemporary Greek historians.
- <sup>2</sup> 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 (*‘handed down’*) points to accounts faithfully passed on to the early church.
- <sup>3</sup> An alternative translation of *‘from the beginning’* is *‘for a long time’*.
- <sup>4</sup> An alternative reading for *‘that you have received’* is *‘that has come to your knowledge’*, in which case Theophilus would not be a Christian to be confirmed in the faith but some distinguished official asking for information.
- <sup>5</sup> From here until Ch. 3, Luke employs the Semitic Greek of the Septuagint; biblical allusions and reminiscences are frequent, and the whole has an archaic colouring. Luke re-creates the atmosphere of the circles of the ‘Poor’ (see # Zp 2:3); it was in this atmosphere that his characters lived, from here that he derived his information. Luke presents the stories in a series of carefully constructed little dramatic episodes, each with its own entries on stage and exits: the stories of John the Baptist and those of Jesus are presented in parallel in order to compare and contrast the two figures, their missions and their importance. Herod the Great reigned 37–34 BC; the date intended here is approximately 7–6 BC. There were 24 priestly *‘orders’*, of which Abijah’s was the 8<sup>th</sup> (1Ch 24:10).

ὄνομα αὐτῆς Ἐλισάβετ. <sup>6</sup> ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. <sup>7</sup> καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στειῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

<sup>8</sup> Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, <sup>10</sup> καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος·

<sup>11</sup> ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. <sup>12</sup> καὶ ἐταράχθη

who was a descendant of Aaron. <sup>6</sup> Both of them were righteous in the sight of God and impeccably carried out all the commandments and observances of the Lord. <sup>7</sup> But they had no children, because Elizabeth was barren and they were both advanced in years.

<sup>8</sup> Now it happened that it was the turn of his section to serve, and he was exercising his priestly office before God <sup>9</sup> when it fell to him by lot, as the priestly custom was, to enter the Lord's sanctuary and burn incense there. <sup>10</sup> And, at the hour of incense, the whole crowd was outside praying.

<sup>11</sup> Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. <sup>12</sup> And Zechariah, at

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<sup>6</sup> The description of Zechariah and Elizabeth 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>7</sup> Both Zechariah and Elizabeth are regarded by Luke as righteous; thus, he is probably drawing implicit comparisons to the age and barrenness of such famous OT personalities as Abraham and Sarah (see, e.g., Gn 18:9–15), the mother of Samson (Jg 13:2–5), and Hannah, the mother of Samuel (1S 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.

<sup>8</sup> Each 'section' was responsible for a week's service twice each year (see 1Ch 24:19, 2Ch 23:8).

<sup>9</sup> It was the priest's duty to keep the brazier burning that stood on the altar of incense in front of the Holy of Holies; he would also supply it with fresh incense, once before the morning sacrifice and again after the evening sacrifice (see Ex 30:6–8).

<sup>10</sup> While 'assembly' is sometimes used here to translate πλῆθος ('crowd'), 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>11</sup> The NJB has 'the angel' in place of 'an angel', here following the NRSV & NETB; linguistically, 'angel of the Lord' (ἄγγελος κυρίου) is the same in both testaments.

<sup>12</sup> Luke is fond of mentioning religious fear and awe: 1:29–30, 65, 2:9–10, 4:36, 5:8–10, 26, 7:16, 8:25, 33–37, 56, 9:34, 43, 24:37, Ac 2:43, 3:10, 5:5, 11, 10:4, 19:17.

Ζαχαρίας ιδών, καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν. <sup>13</sup> εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. <sup>14</sup> καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. <sup>15</sup> ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίνη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, <sup>16</sup> καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. <sup>17</sup> καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

<sup>18</sup> Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. <sup>19</sup> καὶ ἀποκρι-

the sight, was disturbed and he was overwhelmed with fear. <sup>13</sup> But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth is to bear you a son and you shall name him John. <sup>14</sup> He will be your joy and delight and many will rejoice because of his birth, <sup>15</sup> for he will be great in the sight of the Lord; he must never drink wine or strong drink; even from his mother’s womb, he will be filled with the Holy Spirit, <sup>16</sup> and he will bring back many of the people of Israel to the Lord their God. <sup>17</sup> And, with the spirit and power of Elijah, he will go before him to turn the hearts of fathers to their children and the disobedient to the good sense of the righteous, to make ready for the Lord a people prepared for him.”

<sup>18</sup> And Zechariah said to the angel, “How will I know that this is so? For, I am an old man and my wife is getting on in years.” <sup>19</sup> And the angel replied, “I am Gabriel, who

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<sup>13</sup> The name ‘John’ (Ἰωάννην) means ‘Yahweh is gracious’. 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 hope they had abandoned because of their old age.

<sup>14</sup> Joy is the keynote of Chs 1–2: 1:28, 46, 58, 2:10 (cf. also 10:17, 20ff, 13:17, 15:7, 32, 19:6, 37, 24:41, 52 & #Ac 2:46).

<sup>15</sup> Several OT texts lie behind the ban on ‘strong drink’, especially the law of the nazirite (see #Nb 6:1). The expression ‘Holy Spirit’ does not here (and elsewhere in Lk) mean the fullness of sanctifying grace, but the prophetic gift of inspiration (cf. 1:41, 67, Ac 2:4, 4:8, 31, 7:55, 9:17, 13:9).

<sup>16</sup> The literal translation of ‘people’ is ‘sons’, but clearly this is a generic reference to people of both genders.

<sup>17</sup> Mt 3:23 gave rise to the expectation that Elijah would return before the messianic era and pave the way for it; John the Baptist will be the ‘Elijah who is to come’ (see 9:30, Mt 17:10–13).

<sup>18</sup> Zechariah asks for a sign (cf. Gn 15:8, Jg 6:17, Is 7:11, 38:7), but he remains sceptical.

<sup>19</sup> The literal translation of ‘who stands in God’s presence’ is ‘the one who is standing before God’ (cf. Dn 8:16, 9:21).

θεὸς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα.<sup>20</sup> καὶ ἰδοὺ ἔσσισιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.<sup>21</sup> Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.<sup>22</sup> Ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.

<sup>23</sup> καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.<sup>24</sup> Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα<sup>25</sup> ὅτι Οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.

stands in God's presence, and I have been sent to speak to you and bring you this good news.<sup>20</sup> But behold: because you did not believe my words, which will be fulfilled at their appointed time, you will be silenced and have no power of speech until the day these things occur." <sup>21</sup> And, meanwhile, the people were waiting for Zechariah and they began to wonder why he stayed in the Sanctuary so long. <sup>22</sup> When he did come out, he could not speak to them, and they realised that he had seen a vision in the Sanctuary. But he could only make signs to them and remained unable to speak.

<sup>23</sup> Now, when his time of service came to an end, he returned to his home. <sup>24</sup> Some time later, his wife Elizabeth conceived and, for five months, she remained in seclusion, saying, <sup>25</sup> "This is what the Lord has done this for me, now that it has pleased him to take away the humiliation I suffered among my people."

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<sup>20</sup> Actually, Zechariah was deaf and mute, as vv. 61–63 indicate, since others had to use gestures to communicate with him.

<sup>21</sup> The imperfect verb ἐθαύμαζον ('began to wonder') has been translated as an ingressive imperfect.

<sup>22</sup> The 'signs' were to give the customary blessing.

<sup>23</sup> The introductory phrase ἐγένετο ('it happened that'), common in Lk (69 times) and Ac (54 times), is redundant in contemporary English and has not here been translated.

<sup>24</sup> The text does not state why Elizabeth withdrew into seclusion, nor is the reason entirely clear.

<sup>25</sup> Barrenness was considered a humiliation (Gn 30:23, 1S 1:5–8), and even a punishment (2S 6:23, Ho 9:11).



<sup>26</sup> Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρεθ <sup>27</sup> πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαβίδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. <sup>28</sup> καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. <sup>29</sup> ἡ δὲ ἐπὶ τῷ λόγῳ διετράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. <sup>30</sup> καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. <sup>31</sup> καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσ-

<sup>26</sup> In the sixth month, the angel Gabriel was sent by God to a town in Galilee called Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the House of David; and the virgin's name was Mary. <sup>28</sup> And he went in and said to her, "Rejoice, you who enjoy God's favour! The Lord is with you." <sup>29</sup> But she was deeply disturbed by these words and asked herself what this greeting could mean, <sup>30</sup> but the angel said to her, "Mary, do not be afraid, for you have found favour with God. <sup>31</sup> And behold: you are to conceive in your womb and bear a son, and you must name him Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High, and the Lord God

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<sup>26</sup> The 'sixth month'; is that of John's conception. The presentation of the annunciation is inspired by several OT passages, notably the angelic promise of a child to Samson's mother (Jg 13:2-7); the dignity of the child is described by means of allusions to OT promises, especially those made to the line of David (2S 7:1ff).

<sup>27</sup> The Greek word order here favours connecting Davidic descent to Joseph, not Mary, in this remark.

<sup>28</sup> The word 'rejoice' (not simply 'hail') is an invitation to the joy of the Messiah, an echo of the greetings to the Daughter of Zion, and similarly motivated by the coming of God to his people (cf. Is 12:6, Jl 2:21-27, Zp 3:14-15, Zc 2:14, 9:9). The literal translation of 'who enjoy God's favour' is 'you who have been and remain filled with the divine favour'. Some mss add 'of all women, you are most blessed' (Εὐλογημένη σὺ ἐν γυναιξίν), under the influence of v. 42.

<sup>29</sup> In place of 'but', most mss have ἰδοῦσα ('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 and, on balance, should probably be considered authentic.

<sup>30</sup> The expression 'found favour' is a Semitism, common in the OT (Gn 6:8, 18:3, 43:14, 2S 15:25): God has chosen to act on this person's behalf.

<sup>31</sup> The Greek form of the name Ἰησοῦν, which was translated into Latin as 'Jesus', is the same as the Hebrew יְהוֹשֻׁעַ (Joshua), which means 'Yahweh saves'; it was a fairly common name among Jews in 1<sup>st</sup> Century Palestine, as references to a number of people by this name in the LXX and Josephus indicate.

<sup>32</sup> The expression 'Most High' is a way to refer to God without naming him. Such avoiding of direct reference to God was common in 1<sup>st</sup> century Judaism out of reverence for the divine name.

εται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. <sup>34</sup> εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; <sup>35</sup> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ. <sup>36</sup> καὶ ἰδὼν Ἐλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· <sup>37</sup> ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα. <sup>38</sup> εἶπεν δὲ Μαριάμ, Ἴδὼν ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

will give him the throne of his ancestor David; <sup>33</sup> he will reign over the House of Jacob forever and of his kingdom there will be no end.” <sup>34</sup> Then Mary said to the angel, “But how can this come about, since I have no knowledge of man?” <sup>35</sup> And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will cover you with its shadow. And therefore the child to be born will be holy and will be called Son of God. <sup>36</sup> And I tell you this too: your relative Elizabeth also, in her old age, has conceived a son, and she whom people called barren is now in her sixth month, <sup>37</sup> for nothing will be impossible with God.” <sup>38</sup> Then Mary said, “You see before you the Lord’s servant; let it happen to me according to your word.” And the angel left her.

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<sup>33</sup> The angel’s words reflect several OT passages referring to the Messiah (e.g. Dn 2:44).

<sup>34</sup> The Virgin Mary is only ‘*betrothed*’ (v. 27) and does not have conjugal relations (a Semitic sense of ‘*knowledge*’); the seeming opposition between this and the promise of vv. 31–33 calls forth the explanation of v. 35. Nothing in the text suggests a vow of virginity.

<sup>35</sup> The expression ‘*cover you with its shadow*’ is used of the bright cloud that is a sign of God’s presence (see # Ex 13:22, #Ex 19:16, #Ex 24:16) or of the wings that symbolise God’s protective (Ps 17:8, 57:1, 140:7) and creative presence (Gn 1:2, cf. 9:34ff). In the conception of Jesus, the power of the Holy Spirit is the only cause.

<sup>36</sup> Some translations render the word συγγενὴς (‘*relative*’) as ‘*cousin*’ (so NJB) but the term is not necessarily this specific; here, we follow the NRSV & NETB.

<sup>37</sup> In Greek, the phrase πᾶν ῥῆμα (‘*nothing*’) has an emphatic position, giving it emphasis as the lesson in the entire discussion; the remark is a call for faith.

<sup>38</sup> Traditionally, ‘*servant*’ (δούλη) is translated as ‘*handmaid*’; though the word is normally translated ‘*woman servant*’, it does not bear the connotation of a free woman serving another. The remark ‘*according to your word*’ is a sign of Mary’s total submission to God’s will: a response that makes her exemplary.

<sup>39</sup> Ἀναστᾱσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, <sup>40</sup> καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ. <sup>41</sup> καὶ ἐγένετο ὡς ἤκουσεν τὸν ἄσπασμόν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, <sup>42</sup> καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. <sup>43</sup> καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; <sup>44</sup> ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. <sup>45</sup> καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελειώσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

<sup>46</sup> Καὶ εἶπεν Μαριάμ,

<sup>39</sup> In those days, Mary set out and went as quickly as she could into the hill country, to a town in Judah. <sup>40</sup> And she went into the house of Zechariah and greeted Elizabeth. <sup>41</sup> Now it happened that as soon as Elizabeth heard Mary's greeting, the child leaped in her womb and Elizabeth was filled with the Holy Spirit. <sup>42</sup> And she exclaimed with a loud cry, "Of all women, you are the most blessed, and blessed is the fruit of your womb. <sup>43</sup> And why has it happened that I should be honoured with a visit from the mother of my Lord? <sup>44</sup> Look, the moment your greeting reached my ears, the child in my womb leaped for joy. <sup>45</sup> Yes, blessed is she who believed that the promise made her by the Lord would be fulfilled."

<sup>46</sup> And Mary said:

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<sup>39</sup> The 'town' is commonly identified with Ain Karim, about 6½ Km west of the Old City of Jerusalem.

<sup>40</sup> The NJB omits the opening conjunction (καὶ) and the NRSV translates it as 'where'.

<sup>41</sup> When 'the child leaped', John gave his first testimony about Jesus: a fulfilment of 1:15; the passage makes clear that Elizabeth spoke her commentary with prophetic enablement, 'filled with the Holy Spirit'.

<sup>42</sup> The commendation 'of all women, you are most blessed' means that Mary has a unique privilege to be the mother of the promised one of God.

<sup>43</sup> 'My Lord' is the divine title of the risen Jesus (#Ac 2:36, #Ph 2:11), which Lk gives him already in his earthly life more often than Mt & Mk (7:13, 10:1, 39, 41, 11:39).

<sup>44</sup> On the statement 'the child in my womb leaped for joy' see both v. 14 and v. 47; this notes a fulfilment of God's promised word.

<sup>45</sup> An alternative reading of this verse is, "And blessed are you who have believed, because what has been promised to you by the Lord will be fulfilled."

<sup>46</sup> In place of 'Mary', a limited number of mss have 'Elizabeth'. 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' (*Magnificat anima mea Dominum*) at the start of the hymn.



47 Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  
 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ  
 Θεῷ τῷ σωτῆρί μου,  
 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς  
 δούλης αὐτοῦ.  
 ἰδὸν γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν  
 με πᾶσαι αἱ γενεαί·  
 49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός,  
 καὶ ἅγιον τὸ ὄνομα αὐτοῦ,  
 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς  
 τοῖς φοβουμένοις αὐτόν.  
 51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,  
 διεσκόρπισεν ὑπερηφάνους  
 διανοίᾳ καρδίας αὐτῶν·  
 52 καθεῖλεν δυνάστας ἀπὸ θρόνων  
 καὶ ὕψωσεν ταπεινούς,  
 53 πεινῶντας ἐνέπλησεν ἀγαθῶν  
 καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

47 My soul magnifies the Lord  
 and my spirit has begun to rejoice  
 in God my Saviour,  
 48 for he has looked upon the humiliation of  
 his servant.  
 Yes, from now onwards all generations will call  
 me blessed,  
 49 for the Mighty One has done great things for me,  
 and holy is his name,  
 50 and his mercy extends generation to generation,  
 to those who fear him.  
 51 He has used the power of his arm;  
 he has routed the arrogant  
 in the thoughts of their hearts.  
 52 He has pulled down the mighty from their thrones  
 and raised high the lowly.  
 53 He has filled the hungry with good things,  
 and sent the rich away empty.

47 An alternative translation for 'has begun to rejoice' (following NETB) is 'rejoices' (as NJB & NRSV); 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.

48 'From now onwards' is a favourite phrase of Luke's, showing how God's acts change things from this point on (5:10, 12:52, 22:18, 69, Ac 18:6).

49 In place of 'the Mighty One' (here following the NRSV), the NJB has 'the Almighty' and NETB has 'he who is mighty'.

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

51 The verbs here switch to aorist tense through v. 55: this is how God will act in general for his people as they look to his ultimate deliverance.

52 The contrast between 'the mighty' and 'the lowly' is fundamental for Luke: God cares for those that the powerful ignore (4:18–19).

53 Another fundamental contrast of Luke's is between 'the hungry' and 'the rich' (6:20–26).

<sup>54</sup> ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,  
μνησθῆναι ἐλέους,  
<sup>55</sup> καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,  
τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς  
τὸν αἰῶνα.

<sup>54</sup> He has come to the help of Israel his servant,  
in remembrance of his mercy,  
<sup>55</sup> according to the promise he made to our ancestors,  
of his mercy to Abraham and to his descendants  
forever.

<sup>56</sup> Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ  
ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

<sup>56</sup> And Mary remained with her for about three months and  
then returned to her home.

<sup>57</sup> Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,  
καὶ ἐγέννησεν υἱόν. <sup>58</sup> καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ  
συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ  
μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

<sup>57</sup> Now, the time came for Elizabeth to have her child, and she  
gave birth to a son; <sup>58</sup> and when her neighbours and relations  
heard that the Lord had lavished on her his faithful love, they  
rejoiced with her.

<sup>59</sup> Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν  
τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ  
πατρὸς αὐτοῦ Ζαχαρίαν. <sup>60</sup> καὶ ἀποκριθεῖσα ἡ μήτηρ  
αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. <sup>61</sup> καὶ

<sup>59</sup> Now it happened that on the eighth day they came to  
circumcise the child; they were going to call him Zechariah  
after his father, <sup>60</sup> but his mother spoke up. "No," she said,  
"he is to be called John." <sup>61</sup> And they said to her, "But no

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<sup>54</sup> For the 2<sup>nd</sup> line, here following the NRSV, the NJB reads, "*mindful of his faithful love*."

<sup>55</sup> Literally translated, this verse opens, '*as he spoke*'; however, since this is a reference to the covenant to Abraham, ἐλάλησεν can be translated in context: God keeps his word.

<sup>56</sup> It would be likely that Mary stayed with Elizabeth until John's birth and circumcision, but Luke's habit is to round off one episode before passing to the next (cf. 1:64, 67, 3:19–20, 8:37–38).

<sup>57</sup> The literal translation of '*the time came*' is '*the time was fulfilled*'.

<sup>58</sup> The verb συνέχαιρον ('*they rejoiced*') is an imperfect and could be translated as an ingressive force: '*they began to rejoice*'.

<sup>59</sup> A child was normally named at the circumcision (Lv 12:3, Gn 17:12).

<sup>60</sup> By insisting on the name specified by the angel, Elizabeth (v. 60) and Zechariah (v. 63) have learned to obey God (see 1:13).

<sup>61</sup> Literally translated, this verse ends, "There is no one from your relatives who is called by this name."

εἶπαν πρὸς αὐτὴν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. <sup>62</sup> ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. <sup>63</sup> καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. <sup>64</sup> ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. <sup>65</sup> καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, <sup>66</sup> καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

<sup>67</sup> Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων,

<sup>68</sup> Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ,

one in your family has that name,” <sup>62</sup> and they made signs to his father to find out what name he wanted to give him.

<sup>63</sup> And the father asked for a writing tablet and wrote on it, “His name is John.” And all of them were astonished.

<sup>64</sup> And, at that instant, his mouth was opened and his tongue freed, and he began to speak praising God. <sup>65</sup> All their neighbours were filled with fear and the whole affair was talked about throughout the entire hill country of Judaea. <sup>66</sup> All those who heard of it treasured it in their hearts. “What then will this child turn out to be?” they wondered. And indeed, the hand of the Lord was with him.

<sup>67</sup> Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy:

<sup>68</sup> Blessed be the Lord, the God of Israel,

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<sup>62</sup> Perhaps Zechariah is deaf as well as dumb; the same Greek word can be used for either condition.

<sup>63</sup> The ‘writing tablet’ requested by Zechariah would have been a wax tablet.

<sup>64</sup> The mention of both ‘mouth’ and ‘tongue’ here is a figure called zeugma and emphasises 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.

<sup>65</sup> ‘Fear’ indicates recognition of the limits of human understanding and power before God (2:9, 7:16, Ac 2:43, 46–47, 5:5, 11, 19:17).

<sup>66</sup> The phrase ‘the hand of the Lord was with him’ means that God protected him (cf. Jr 26:24, Ac 11:21).

<sup>67</sup> The word ‘prophecy’ is used in the full sense of the term, because Zechariah not only utters a hymn of thanksgiving (vv. 68–75) but also foresees the future (vv. 76–79).

<sup>68</sup> Like the *Magnificat*, this canticle (the *Benedictus*, named after the 1<sup>st</sup> word in the Latin translation, *Benedictus Dominus Deus Israël*) is a poem that Luke has drawn from elsewhere to put on Zechariah’s lips, adding vv. 76–77 to adapt it to the context; he has added it after the prose account (v. 64) rather than in the course of it.

ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν  
 τῷ λαῷ αὐτοῦ,  
 69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν  
 ἐν οἴκῳ Δαβὶδ παιδὸς αὐτοῦ,  
 70 καθὼς ἐλάλησεν διὰ στόματος  
 τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,  
 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν  
 καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·  
 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν  
 καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,  
 73 ὅρκον ὃν ᾤμοσεν πρὸς Ἀβραὰμ  
 τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν  
 74 ἀφόβως ἐκ χειρὸς ἐχθρῶν  
 ῥυσθέντας λατρεύειν αὐτῷ  
 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ  
 ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

for he has looked favourably on his people,  
 he has set them free,  
 69 and he has established for us a saving power  
 in the House of his servant David,  
 70 just as he proclaimed, by the mouth  
 of his holy prophets from ancient times,  
 71 that he would save us from our enemies  
 and from the hands of all those who hate us,  
 72 and show faithful love to our ancestors,  
 and so keep in mind his holy covenant.  
 73 This was the oath he swore  
 to our father Abraham, that he would grant us,  
 74 free from fear, to be delivered  
 from the hands of our enemies,  
 75 to serve him in holiness and uprightness  
 in his presence, all our days.

69 The literal translation of 'saving power' is 'a horn of salvation' (see #Ps 75:4).

70 Alternative readings for 'ancient times' are 'eternity' and 'long ago'.

71 The theme of being saved 'from our enemies' is like the release Jesus preaches in 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.

72 The promises of God can be summarised as being found in the one promise to Abraham (Gn 12:1–3).

73 The 'oath' is linked back grammatically by apposition to 'covenant' in v. 72, specifying which covenant is meant.

74 Many important early *mss* lack 'our', while most supply it; although the addition is most likely not authentic, the word has been included in the translation due to English stylistic requirements.

75 The phrase 'to serve him in holiness and uprightness' well summarises 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.

76 Καὶ σὺ δέ, παιδίον,  
 προφήτης ὑψίστου κληθήσῃ,  
 προπορεύσῃ γὰρ ἐνώπιον κυρίου  
 ἐτοιμάσαι ὁδοὺς αὐτοῦ,  
 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ  
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,  
 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,  
 ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολή  
 ἐξ ὕψους,  
 79 ἐπιφᾶναι τοῖς ἐν σκότει  
 καὶ σκιᾷ θανάτου καθημένοις,  
 τοῦ κατενθῆναι τοὺς πόδας ἡμῶν  
 εἰς ὁδὸν εἰρήνης.

80 Τὸ δὲ παιδίον ἡῤῥξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ  
 ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς  
 τὸν Ἰσραήλ.

76 And you, little child,  
 you shall be called Prophet of the Most High,  
 for you will go before the Lord  
 to prepare a way for him,  
 77 to give his people knowledge of salvation  
 through the forgiveness of their sins,  
 78 because of the faithful love of our God  
 in which the rising Sun has come out from on high  
 to visit us,  
 79 To give light to those who live in darkness  
 and the shadow dark as death,  
 and to guide our feet into  
 the way of peace.

80 Meanwhile, the child grew up and his spirit grew strong.  
 And he lived in the desert until the day he appeared openly to  
 Israel.

76 'The Lord' here (as in 1:16–17) is God, not the Messiah. Most *mss*, especially the later ones, have *προ προσώπων κυρίου* ('before the face of the Lord'), but the translation follows the reading *ἐνώπιον κυρίου* ('before the Lord'), which has earlier and better *ms* support and is thus more likely to be authentic.

77 Luke depicts the function of the Precursor with the help of texts applied to him by tradition; he makes his message accord with that of the apostles in Acts (see Ac 2:38, 5:31, 10:43, 13:38, 26:18).

78 The literal translation of 'faithful love' is 'bowels of mercy'. A more literal translation of 'rising Sun' is 'star that heralds the day' (cf. Nb 24:17, Is 60:1, Mt 3:20).

79 See Is 9:1–2, 42:7, 49:9–10.

80 The 1<sup>st</sup> sentence is a kind of refrain (2:40, 52, cf. 1:66). This verse covers a period of approximately 30 years.



## Κατα Λουκαν 2

## LUKE 2

<sup>1</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. <sup>2</sup> αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. <sup>3</sup> καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. <sup>4</sup> Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαβὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ, <sup>5</sup> ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὓση ἐγκύω. <sup>6</sup> ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ

<sup>1</sup> Now it happened at this time Caesar Augustus issued a decree that a census should be made of the whole inhabited world. <sup>2</sup> This registration – the first – took place while Quirinius was governor of Syria, <sup>3</sup> and everyone went to be registered, each to his own town. <sup>4</sup> So, Joseph set out from the town of Nazareth in Galilee for Judaea, to David's town called Bethlehem, because he was descended from the house and family of David, <sup>5</sup> in order to be registered together with Mary, his betrothed, and who was expecting a child. <sup>6</sup> Now it happened that, while they were there, the time

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### LUKE 2

- <sup>1</sup> 'Caesar Augustus' (i.e. Octavian) was Roman emperor from 27 BC to AD 14; he was known for his administrative prowess.
- <sup>2</sup> The census was the first of a series. The translation sometimes given, "*This census preceded that which was held when Quirinius was governor of Syria*" is difficult to justify grammatically. The historical circumstances are little known: most scholars put the census of Quirinius in AD 6, but the only authority for this is Josephus, who is doubtfully reliable in this matter (see #Ac 5:37). The most probable explanation is that the census, which was made with a view to taxation, began in Palestine even before Herod's death, as early as 8–6 BC, as part of a general census of the empire, and that Quirinius concluded it in AD 6, as Josephus says. Jesus was certainly born before Herod's death (4 BC), possibly in 8–6 BC; the 'Christian Era', established by Dionysius Exiguus (6<sup>th</sup> Century), is based on a false calculation.
- <sup>3</sup> An alternative reading for 'own town' is 'hometown'.
- <sup>4</sup> The journey from Nazareth to Bethlehem was a journey of about 150 Km; Bethlehem was a small village located about 12 Km south-southwest of Jerusalem.
- <sup>5</sup> The term ἐμνηστευμένη/ ('betrothed') may suggest that the marriage is not yet consummated, not necessarily that they are not currently married.
- <sup>6</sup> The words 'her child' are not in the Greek text, but have been supplied to clarify what was being delivered; the wording here is similar to that of 1:57.

ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, <sup>7</sup> καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. <sup>9</sup> καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. <sup>10</sup> καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ, <sup>11</sup> ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν Χριστὸς κύριος ἐν πόλει Δαβὶδ· <sup>12</sup> καὶ τοῦτο ὑμῖν

came for her to deliver her child, <sup>7</sup> and she gave birth to a son, her first-born. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the living-space.

<sup>8</sup> And in the countryside close by, there were shepherds out in the fields keeping guard over their sheep during the watches of the night. <sup>9</sup> Then an angel of the Lord stood over them and the glory of the Lord shone around them; and they were absolutely terrified, <sup>10</sup> but the angel said to them, “Do not be afraid. Look, I bring you news of great joy, a joy to be shared by the whole people. <sup>11</sup> This day, in the town of David, a Saviour has been born for you, who is Christ the Lord.

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<sup>7</sup> In biblical Greek, the term ‘first-born’ does not necessarily imply younger brothers but emphasises the dignity and rights of the child. Rather than ‘inn’ (πανδοχεῖον, 10:34), the Greek word καταλύμα (‘living-space’) can mean a room (22:11ff, 1S 1:18, 9:22), where Joseph’s family lived. If Joseph’s home was at Bethlehem, this would explain why he returned there with his pregnant young wife for the census.

<sup>8</sup> Some argue that ‘shepherds’ were among the culturally despised, but the evidence for this view of shepherds is late, coming from 5<sup>th</sup> Century Jewish materials. December 25 as the celebrated date of Jesus’ birth arose around the time of Constantine (circa AD 306–337), though it is mentioned in material from Hippolytus (AD 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 ‘out in the fields keeping guard over their sheep during the watches of the 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.

<sup>9</sup> The literal translation of ‘they were absolutely terrified’ is ‘they feared a great fear’ (a Semitic idiom that intensifies the main idea, in this case their fear).

<sup>10</sup> A more literal translation of ‘I bring you news of great joy’ is ‘I evangelise to you great joy’.

<sup>11</sup> Jesus is the awaited Messiah (or ‘Christ’) but he will be ‘Lord’ (κύριος), a title that the OT meticulously reserved for God: a new era is about to begin (see #1:43).

τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. <sup>13</sup> καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων,

<sup>14</sup> Δόξα ἐν ὑψίστοις θεῷ  
καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.

<sup>15</sup> Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. <sup>16</sup> καὶ ἦλθον σπεύσαντες καὶ ἀνεῦρον τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. <sup>17</sup> ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. <sup>18</sup> καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς

<sup>12</sup> And here is a sign for you: you will find a baby wrapped in swaddling clothes and lying in a manger.” <sup>13</sup> And, all at once with the angel, there was a great throng of the hosts of heaven, praising God with the words:

<sup>14</sup> Glory to God in the highest heaven,  
and on earth peace for those he favours.

<sup>15</sup> Now it happened that, when the angels had left them and gone into heaven, the shepherds said to one another, “Let us go to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” <sup>16</sup> So they went with haste and found Mary and Joseph, and the baby lying in a manger. <sup>17</sup> When they saw this, they made known what they had been told about this child, <sup>18</sup> and everyone who heard it was astonished at what the shepherds said to them. <sup>19</sup> As for Mary,

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<sup>12</sup> The ‘sign’ functions for the shepherds like Elizabeth’s conception served for Mary in 1:36.

<sup>13</sup> The literal translation of ‘great throng of hosts’ is ‘multitude of the armies’.

<sup>14</sup> The traditional translation of the 2<sup>nd</sup> line – ‘peace to men of good will’, based on the Vg (*et in terra pax hominibus bonæ voluntatis*), among other versions, does not render the usual sense of the Greek; another version, also less probable, is ‘peace on earth and God’s favour towards men’.

<sup>15</sup> The introductory phrase ἐγένετο (‘it happened that’) is common in Lk (69 times) & Ac (54 times),

<sup>16</sup> A more earthy translation of ‘manger’ is ‘feeding trough’.

<sup>17</sup> The 1<sup>st</sup> occurrence of 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> An alternative translation of ‘were astonished’ is ‘marvelled’; this 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.

<sup>19</sup> The term συμβάλλουσα (‘treasured’) suggests more than remembering; Mary is trying to put things together here (Josephus, *Ant.* 2.5.3).

αὐτούς· <sup>19</sup> ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. <sup>20</sup> καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

<sup>21</sup> Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

<sup>22</sup> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, <sup>23</sup> καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, <sup>24</sup> καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζευγὸς τρυγόνων ἢ δύο

she treasured all these things and pondered them in her heart. <sup>20</sup> And the shepherds went back, glorifying and praising God for all they had heard and seen, just as they had been told.

<sup>21</sup> And, when the eighth day had come, it was time to circumcise the child; and they gave him the name Jesus, the name the angel had given him before he was conceived in the womb.

<sup>22</sup> Now, when the day came for them to be purified in accordance with the Law of Moses, they brought him to Jerusalem to present him to the Lord – <sup>23</sup> observing what is written in the Law of the Lord: Every first-born male must be designated as holy to the Lord – <sup>24</sup> and also to offer in sacrifice, in accordance with what is prescribed in the Law of the Lord,

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<sup>20</sup> The theme of people ‘praising God’ is a favourite of Luke (1:64, 2:28, 38, 5:25–26, 7:16, 13:13, 17:15, 18, 18:43, 19:37, 23:47, 24:53, cf. #Ac 2:47). The closing remark ‘just as they had been told’ notes a major theme of Lk 1–2 as he sought to reassure Theophilus: God does what he says he will do.

<sup>21</sup> 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>22</sup> Only the mother needed to be ‘purified’; the child, however, had to be redeemed. Luke is careful to note that Jesus’ parents, like the Baptist’s, observed all that the Law required. The presentation of the child in the Sanctuary was not prescribed but was possible (Nb 18:15), and must have seemed fitting to religious people (cf. 1S 1:24–28). Luke centres his story on the first cultic act of Jesus, in the holy city to which he attaches great importance as the location of the Easter event and the starting-point of the Christian mission (see #38, #Ac 1:4).

<sup>23</sup> The Law here quoted is from Ex 13:2, 12–14. In place of ‘designated as holy’, here following the NRSV, the NJB has ‘consecrated’.

<sup>24</sup> This was the offering prescribed for the poor (Lv 5:7, 12:8).

νοσσοὺς περιστερῶν. <sup>25</sup> Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ’ αὐτόν. <sup>26</sup> καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν κυρίου. <sup>27</sup> καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ <sup>28</sup> καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν,

<sup>29</sup>     Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,  
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·  
<sup>30</sup>     ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου  
<sup>31</sup>     ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,  
<sup>32</sup>     φῶς εἰς ἀποκάλυψιν ἐθνῶν  
καὶ δόξαν λαοῦ σου Ἰσραήλ.

a pair of turtledoves or two young pigeons. <sup>25</sup> Now, in Jerusalem, there was a man whose name was Simeon. He was an upright and devout man; he looked forward to the restoration of Israel, and the Holy Spirit rested on him. <sup>26</sup> It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord. <sup>27</sup> So, prompted by the Spirit, he came into the Temple; and when the parents brought in the child Jesus to do for him what was customary according to the Law, <sup>28</sup> he took him into his arms and blessed God; and he said:

<sup>29</sup>     Now, Master, you are letting your servant go in peace,  
as you promised.  
<sup>30</sup>     For, my eyes have seen the salvation  
<sup>31</sup>     that you have made ready in the sight of all peoples.  
<sup>32</sup>     A light of revelation for the gentiles  
and glory for your people Israel.

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<sup>25</sup> Here *Καὶ* ('and') has been translated as 'now' to indicate the transition to a new topic; the Greek word *ἰδοὺ* ('behold') at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis.

<sup>26</sup> The 'Christ of the Lord' is the one whom the Lord anoints (see #Ex 30:22), i.e. consecrates for a saving mission; the king of Israel, God's chosen prince, is thus consecrated and thus, pre-eminently, the Messiah who is to establish the Kingdom of God.

<sup>27</sup> Here, the opening *καὶ* ('and') has been translated as 'so' to indicate the consequential nature of the action.

<sup>28</sup> In place of the opening 'he', here following the *mss* & *NJB*, the *NRSV* & *NETB* have 'Simeon'.

<sup>29</sup> Unlike the *Magnificat* and *Benedictus*, this canticle (the *Nunc Dimittis*, named after the opening phrase in Latin – 'now, dismiss') seems to have been written by Luke himself, using especially texts from Isaiah.

<sup>30</sup> To see Jesus, the Messiah, is to see God's 'salvation'.

<sup>31</sup> 'All peoples' is a reference to both Israel and the Gentiles, as the following verse makes clear: another key Lucan theme (24:47, Ac 10:34–43).

<sup>32</sup> Jesus is a special cause for praise and honour ('glory') for the nation.



<sup>33</sup> καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. <sup>34</sup> καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον <sup>35</sup> καὶ σου δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

<sup>36</sup> Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, <sup>37</sup> καὶ αὕτη χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεύσας καὶ δεήσασιν λατρεύουσα νύκτα καὶ ἡμέραν. <sup>38</sup> καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

<sup>33</sup> And the child's father and mother were wondering at the things that were being said about him, <sup>34</sup> And Simeon blessed them and said to Mary his mother, "Look, this child is destined for the falling and for the rising of many in Israel, and destined to be a sign that will be opposed – <sup>35</sup> so that the secret thoughts of many will be laid bare, and a sword will pierce your own soul too."

<sup>36</sup> There was also a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was well on in years. Her days of girlhood over, she had been married for seven years <sup>37</sup> before becoming a widow. She was now eighty-four years old and never left the Temple, serving God night and day with fasting and prayer. <sup>38</sup> She came up just at that moment and began to praise God; and she spoke of the child to all who looked forward to the deliverance of Jerusalem.

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<sup>33</sup> In place of 'the child's father' (ὁ πατήρ αὐτοῦ – literally, 'his father'), most *mss* read 'Joseph', but 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 for this.

<sup>34</sup> Jesus' mission of light to the gentile world will bring hostility and persecution from his own people (see #Mt 2:1).

<sup>35</sup> As the true Daughter of Zion, Mary will herself bear the sorrowful destiny of her race. With her son, she will be at the centre of this contradiction, where 'secret thoughts' will be 'laid bare', for or against Jesus. The symbol of the 'sword' may be inspired by Ezk 14:17, or alternatively Zc 12:10. In Hancock's transcription, the opening clause [καὶ ... ῥομφαία] is included in brackets.

<sup>36</sup> The name 'Anna' is the traditional transliteration of Ἄννα; perhaps a more literal version is 'Hanna', reflecting the Semitic origin of the name.

<sup>37</sup> The chronology of the 'eighty-four years' is unclear, since the final phrase *could* mean she was widowed until the age of eighty-four; 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

<sup>38</sup> The Messianic deliverance of the chosen people (1:68, 24:21), primarily affected their capital city (cf. Is 40:2, 52:9, and see #2S 5:9). A few *mss* have 'Israel' (Ἰσραὴλ) in place of 'Jerusalem' (Ἱερουσαλήμ), but there is insufficient support to consider this reading authentic,

<sup>39</sup> Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἐαυτῶν Ναζαρέθ. <sup>40</sup> Τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις Θεοῦ ἦν ἐπ’ αὐτό.

<sup>41</sup> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. <sup>42</sup> καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς <sup>43</sup> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. <sup>44</sup> νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς, <sup>45</sup> καὶ μὴ εὕρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν.

<sup>39</sup> When they had finished everything the Law of the Lord required, they went back to Galilee, to their town of Nazareth.

<sup>40</sup> And, as the child grew and became strong, he was filled with wisdom; and God’s favour was with him.

<sup>41</sup> Now, every year, his parents used to go to Jerusalem for the feast of the Passover. <sup>42</sup> And, when he was twelve years old, they went up for the feast as usual. <sup>43</sup> And when the days of the feast were over and they started to return, the boy Jesus stayed behind in Jerusalem without his parents knowing it.

<sup>44</sup> They assumed he was somewhere in the party, and it was only after a day’s journey that they went to look for him among their relations and acquaintances. <sup>45</sup> When they failed to find him, they went back to Jerusalem looking for him everywhere.

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<sup>39</sup> Alternative readings for ‘finished’ (as NRSV) are ‘performed’ (NETB), ‘completed’ or simply ‘done’ (as NJB).

<sup>40</sup> Most *mss* read πνεύματι (‘in spirit’) after ‘became strong’, but this looks like an assimilation to 1:80; the better witnesses lack the word.

<sup>41</sup> Here, the opening Καὶ (‘and’) has been translated as ‘now’ to indicate the transition to a new topic.

<sup>42</sup> According to the Mishnah, the age of ‘twelve years’ is one year before a boy becomes responsible for his religious commitments. After ‘went up’, most *mss*, especially later ones add εἰς Ἱεροσόλημα (‘to Jerusalem’), but the *ms* support for the omission is much stronger; further, the longer reading clarifies what they went up to and thus looks like a motivated reading.

<sup>43</sup> In place of ‘his parents’ (γονεῖς αὐτοῦ), most *mss*, especially later ones, read Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ (‘Joseph and his mother’), a reading evidently intended to insulate the doctrine of the virgin conception of Jesus, but the better (and earlier) *mss* have the shorter reading used here. Such motivated readings as this adjustment lack credibility, especially since the better witnesses affirm the virgin conception of Christ in 1:34–35.

<sup>44</sup> An ancient journey like this would have involved a caravan of people who travelled together as a group for protection and fellowship.

<sup>45</sup> The return to Jerusalem would have taken a 2<sup>nd</sup> day, since they were already one day’s journey away.

<sup>46</sup> καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· <sup>47</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. <sup>48</sup> καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. <sup>49</sup> καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; <sup>50</sup> καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

<sup>51</sup> καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. <sup>52</sup> Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

<sup>46</sup> And it happened that, three days later, they found him in the Temple, sitting among the teachers, listening to them, and asking them questions; <sup>47</sup> and all those who heard him were astounded at his understanding and his answers. <sup>48</sup> They were overcome when they saw him, and his mother said to him, “My child, why have you treated us like this? Look, your father and I have been, searching for you in great anxiety.” <sup>49</sup> But he replied, “Why were you searching for me? Did you not know that I must be in my Father’s house?” <sup>50</sup> But they did not understand the remark he said to them.

<sup>51</sup> Then he went down with them and came to Nazareth, and lived under their authority. And his mother stored up all these things in her heart. <sup>52</sup> And Jesus increased in wisdom, and in stature, and in favour with God and with people.

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<sup>46</sup> For Luke, the ‘finding’ of Jesus after three days in the house of his Father may be intended as prefiguring the events of Easter.

<sup>47</sup> There was wonder that Jesus at such a young age could engage in such a discussion; the fact that this story is told of a pre-teen hints that Jesus was someone special.

<sup>48</sup> The NRSV has ‘his parents’ in place of the opening ‘they’, here following the *mss* & *NJB*.

<sup>49</sup> An alternative translation for the end of this verse is ‘be busy with my Father’s affairs’; in either case, Jesus affirms, in Joseph’s presence (v. 48), that God is his Father (cf. 10:22, 22:29, Jn 20:17), and claims a relationship with him that surpasses human family ties (see Jn 2:4). This is the first manifestation of his consciousness of being ‘the Son’ (see #Mt 4:3).

<sup>50</sup> 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).

<sup>51</sup> On the phrase ‘stored up all these things in her heart’ compare v. 19.

<sup>52</sup> The NRSV has ‘in years’ in place of ‘in stature’, here following the *NJB* & *NETB*.

## Κατα Λουκαν 3

## LUKE 3

<sup>1</sup> Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχούντος, <sup>2</sup> ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. <sup>3</sup> καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, <sup>4</sup> ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου,

<sup>1</sup> In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judaea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the territories of Ituraea and Trachonitis, Lysanias tetrarch of Abilene, <sup>2</sup> and while the High-Priesthood was held by Annas and Caiaphas, the word of God came to John the son of Zechariah, in the desert. <sup>3</sup> He went through the whole area around the Jordan proclaiming a baptism of repentance for the forgiveness of sins, <sup>4</sup> as it is written in the book of the sayings of Isaiah the prophet:

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### LUKE 3

- <sup>1</sup> Here, as in 1:5 and 2:1–3, Luke dates his narrative by secular events: ‘*Tiberius*’ succeeded Augustus (2:1) on 19<sup>th</sup> August AD 14; the 15<sup>th</sup> year, therefore, is from AD 19<sup>th</sup> August 28 to 18<sup>th</sup> August 29. Alternatively, if the Syrian method of calculating the year of a reign is being followed, the 15<sup>th</sup> year is from AD September/October 27 to September/October 28; at that time, Jesus was at least 33 years old, possibly 35 or 36 (the indication of v. 23 is approximate, and perhaps it means only that Jesus was old enough to exercise a public ministry). ‘*Pontius Pilate*’ was procurator of Judaea (including Idumaea & Samaria) AD 26–36. The ‘*Herod*’ referred to is Herod Antipas, son of Herod the Great and Malthace; he was tetrarch of Galilee & Peraea from 4 BC to AD 39; ‘*Philip*’ was son of Herod the Great & Cleopatra, and tetrarch from 4 BC to AD 34. ‘*Lysanias*’ is known from two inscriptions; ‘*Abilene*’ was in Anti-Lebanon.
- <sup>2</sup> The High Priest in office was Joseph, called ‘*Caiaphas*’; he held this position AD 18–36, and played a leading part in the plot against Jesus (see Mt 26:3, Jn 11:49, 18:14); his father-in-law, ‘*Annas*’, who had been High Priest AD 6(?)–15, is associated with him and even named first (see Jn 18:13, 24 & Ac 4:6), as if his influence was such that he was High Priest in all but name.
- <sup>3</sup> 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 (vv. 10–14).
- <sup>4</sup> The syntactic position of the phrase ‘*in the desert*’ is unclear in both Lk and the LXX; the MT favours taking it with ‘*prepare a way*’, while the LXX takes it with ‘*a voice ... that cries*’.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
Ἐτοιμάσατε τὴν ὁδὸν κυρίου,  
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

<sup>5</sup> πᾶσα φάραγξ πληρωθήσεται  
καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,  
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν  
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·  
<sup>6</sup> καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

<sup>7</sup> Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι  
ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν  
φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; <sup>8</sup> ποιήσατε οὖν  
καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν  
ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν  
ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα

A voice of one that cries in the desert:  
Prepare a way for the Lord,  
make his paths straight!

<sup>5</sup> Let every valley be filled in,  
every mountain and hill be levelled,  
winding ways be straightened,  
and rough roads made smooth,  
<sup>6</sup> And all humanity will see the salvation of God.

<sup>7</sup> He said, therefore, to the crowds who came out to be  
baptised by him, “Brood of vipers, who warned you to flee  
from the retribution that is coming? <sup>8</sup> Produce fruit in keeping  
with repentance, and do not begin to say to yourselves, “We  
have Abraham as our father,” because, I tell you, God can  
raise up children for Abraham from these stones. <sup>9</sup> Yes, even

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<sup>5</sup> The language expresses the idea of moral and spiritual renewal, but the coming of God’s salvation also meant judgement (v. 7, Am 5:18–20).

<sup>6</sup> Mt & Mk end the quotation from Is 40 at the end of the 3<sup>rd</sup> line; Lk continues it to include the promise of universal salvation.

<sup>7</sup> Both the NRSV & NETB have ‘John said’ in place of ‘he said’, here following the *mss* & *NJB*. It is interesting to trace references to ‘the crowd(s)’ in Luke; it is sometimes noted favourably, other times less so. The singular appears 25 times in Lk while the plural occurs 16 times; Mt 3:7 singles out the Sadducees and Pharisees here.

<sup>8</sup> 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 fulfilment 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 realisation of God’s sovereign purposes. The point of the latter statement is that ancestry or association with a tradition tied to the great founder of the Jewish nation is not an automatic source of salvation.

<sup>9</sup> The imagery of the ‘axe already being 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



τῷ Ἀβραάμ. <sup>9</sup> ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

<sup>10</sup> Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν; <sup>11</sup> ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. <sup>12</sup> ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν; <sup>13</sup> ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. <sup>14</sup> ἐπηρώτων δὲ αὐτόν καὶ στρατευόμενοι λέγοντες, Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς, Μηδένα διασεῖσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

now the axe is already being laid to the root of the trees, so that any tree failing to produce good fruit will be cut down and thrown on the fire."

<sup>10</sup> And, then all the people asked him, "What must we do, then?" <sup>11</sup> In reply, he said to them, "Anyone who has two tunics must share with the one who has none, and anyone who has something to eat must do the same." <sup>12</sup> There were tax collectors, too, who came for baptism, and these said to him, "Master, what must we do?" <sup>13</sup> He said to them, "Collect no more than the amount prescribed for you." <sup>14</sup> Some soldiers asked him in their turn, "What about us? What should we do?" He said to them, "Take money from no one with violence or by false accusation! Be content with your wages!"

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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 (Ho 10:1–2, Jr 2:21–22) and the image of an axe is used to indicate God's judgment (Ps 74:5–6, Jr 46:22).

<sup>10</sup> Vv. 10–14, which are in Lk alone, stress the positive human element in John's message.

<sup>11</sup> An alternative translation for 'tunics' (χιτῶνας) is 'shirts' (long garments worn under the cloak next to the skin); the name for this garment presents some difficulty in translation: most modern readers may not understand what a 'tunic' was; 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, as is the 'coat' of the NRSV.

<sup>12</sup> The 'tax collectors' would bid to collect taxes for the Roman government and then add a surcharge, which they kept; since they 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.

<sup>13</sup> In the Greek text, Μηδὲν πλέον ('no more') is in an emphatic position.

<sup>14</sup> The term διασεῖσητε here refers to 'shaking someone'; in this context it refers to taking financial advantage of someone through violence, so it refers essentially to robbery. The term translated 'accusation' (συκοφαντήσητε) 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.

<sup>15</sup> Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, <sup>16</sup> ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· <sup>17</sup> οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. <sup>18</sup> Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·

<sup>19</sup> ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, <sup>20</sup> προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

<sup>15</sup> A feeling of expectation had grown among the people, who were beginning to question in their hearts whether John might be the Christ, <sup>16</sup> so John answered them all by saying, "I baptise you with water, but someone is coming who is more powerful than me, and I am not fit to undo the strap of his sandals; he will baptise you with the Holy Spirit and fire. <sup>17</sup> His winnowing-fork is in his hand, to clear his threshing-floor and to gather the wheat into his barn; but the chaff he will burn in a fire that will never go out." <sup>18</sup> And he proclaimed the good news to the people with many other exhortations too.

<sup>19</sup> But Herod the tetrarch, who had been censured by John for his relations with the wife of his brother, Herodias, and for all the other crimes Herod had committed, <sup>20</sup> then added to all these a further crime by shutting John up in prison.

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<sup>15</sup> The people were filled with 'expectation' because they were hoping God would send someone to deliver them.

<sup>16</sup> After 'water', a few *mss* add 'for repentance'; although 2 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 Mt 3:11.

<sup>17</sup> 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.

<sup>18</sup> The 'good news' refers to the message of forgiveness (v. 3) and the advent of a new relationship between individuals and God.

<sup>19</sup> Several *mss* add 'Phillip' after 'brother', specifying whose wife Herodias was; the addition, however, is an assimilation to Mt 14:3 and is lacking in the better witnesses.

<sup>20</sup> Luke finishes with John's mission before passing to that of Jesus (see #1:56); he makes no more than a brief allusion to John's death.

<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανὸν <sup>22</sup> καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

<sup>23</sup> Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἡλὶ <sup>24</sup> τοῦ Ματθαῖ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ <sup>25</sup> τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ <sup>26</sup> τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῖν τοῦ Ἰωσήχ τοῦ Ἰωδὰ <sup>27</sup> τοῦ Ἰωανὰν τοῦ Ρησὰ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηρι <sup>28</sup> τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἡρ <sup>29</sup> τοῦ Ἰησοῦ

<sup>21</sup> Now it happened that, when all the people had been baptised and while Jesus, after he had himself been baptised, was at prayer, the heavens were opened <sup>22</sup> and the Holy Spirit descended on him in a physical form, like a dove. And a voice came from heaven, “You are my Son; today I have fathered you.”

<sup>23</sup> When he began, Jesus was about thirty years old, being the son (as was thought) of Joseph son of Heli, <sup>24</sup> son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, <sup>25</sup> son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, <sup>26</sup> son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, <sup>27</sup> son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri, <sup>28</sup> son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er, <sup>29</sup> son of

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<sup>21</sup> Jesus ‘at prayer’ is a favourite theme of Lk (see 5:16, 6:12, 9:18, 28–29, 11:1, 22:41).

<sup>22</sup> The ‘voice’ here quotes from Ps 2:7; the variation, “You are my Son, the beloved; my favour rests on you,” is probably a harmonisation with the text of Mt & Mk.

<sup>23</sup> The mistake of Dionysius Exiguus in calculating the ‘Christian Era’ results from taking the ‘thirty year’ of this verse as an exact figure: the 15<sup>th</sup> year of Tiberius (v. 1) was 782 after the foundation of Rome; Dionysius subtracted 29 full years from this, thus arriving at 753 for the beginning of our era; actually, it should have been 750 or even 746. In place of ‘Heli’ (Ἡλὶ), Mt 1:15–16 has ‘Jacob’ (Ἰακώβ) as Joseph’s father.

<sup>24</sup> Mt 1:15 has ‘Matthan’ in place of ‘Matthat’, ‘Eleazar’ in place of ‘Levi’, ‘Eliud’ in place of ‘Melchi’ and ‘Achim’ in place of ‘Jannai’.

<sup>25</sup> The differences between the genealogies of Lk & Mt are great indeed in this verse.

<sup>26</sup> None of the names mentioned in this verse are given in Matthew’s genealogy of Jesus.

<sup>27</sup> On ‘Zerubbabel’ (Ζοροβαβέλ), see Ezr 2:2. For ‘Shealtiel’, the Greek text reads Σαλαθιήλ (‘Salathiel’), but most modern English translations use the OT form of the name. 1Ch 3:17 (& Mt 1:12) identifies Jeconiah, not ‘Neri’ (Νηρι) as the father of Shealtiel.

<sup>28</sup> Mt 1:10 has the names ‘Josiah’, ‘Amos’, ‘Manasseh’ & ‘Hezekiah’ here.

<sup>29</sup> The names here are completely different from those listed in Mt 1:8–9.

τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ Ματθαῦ τοῦ Λεὺ  
<sup>30</sup> τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ  
τοῦ Ἐλιακίμ <sup>31</sup> τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθαῦ  
τοῦ Ναθαμ τοῦ Δαυίδ <sup>32</sup> τοῦ Ἰεσσαὶ τοῦ Ἰωβήδ τοῦ  
Βόος τοῦ Σαλὰ τοῦ Ναασσών <sup>33</sup> τοῦ Ἀμιναδάβ τοῦ  
Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρώμ τοῦ Φάρες τοῦ Ἰούδα  
<sup>34</sup> τοῦ Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραάμ τοῦ Θάρα  
τοῦ Ναχωρ <sup>35</sup> τοῦ Σερούχ τοῦ Ραγαὺ τοῦ Φάλεκ  
τοῦ Ἑβερ τοῦ Σαλὰ <sup>36</sup> τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ  
Σὴμ τοῦ Νῶε τοῦ Λάμεχ <sup>37</sup> τοῦ Μαθουσαλὰ τοῦ  
Ἐνῶχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνὰμ <sup>38</sup> τοῦ  
Ἐνῶς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ Θεοῦ.

Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi,  
<sup>30</sup> son of Simeon, son of Judah, son of Joseph, son of Jonam,  
son of Eliakim, <sup>31</sup> son of Melea, son of Menna, son of Mattatha,  
son of Nathan, son of David, <sup>32</sup> son of Jesse, son of Obed, son  
of Boaz, son of Sala, son of Nahshon, <sup>33</sup> son of Amminadab,  
son of Admin, son of Arni, son of Hezron, son of Perez, son of  
Judah, <sup>34</sup> son of Jacob, son of Isaac, son of Abraham, son of  
Terah, son of Nahor, <sup>35</sup> son of Serug, son of Reu, son of Peleg,  
son of Eber, son of Shelah, <sup>36</sup> son of Cainan, son of Arphaxad,  
son of Shem, son of Noah, son of Lamech, <sup>37</sup> son of Methu-  
selah, son of Enoch, son of Jared, son of Mahalaleel, son of  
Cainan, <sup>38</sup> son of Enos, son of Seth, son of Adam, son of God.

<sup>30</sup> The NJB uses the more 'Greek' spelling of 'Symeon'.

<sup>31</sup> The use of 'Nathan' here as the son of David (his 3<sup>rd</sup>) is different than Matthew, where Solomon is named. It is not clear what caused the difference: some argue Nathan stresses a prophetic connection; others note the absence of a reference to Jeconiah later, so that here there is a difference to show the cancelling out of this line. The mention of 'David' begins a series of agreements with Matthew's line; the OT background is 1Ch 2:1–15 and Rt 4:18–22.

<sup>32</sup> The reading Σαλὰ ('Sala') is found in the best witnesses; almost all the rest have Σαλμών ('Salmon'), an assimilation to Mt 1:4–5 and 1Ch 2:11 (LXX). In view of the tradition that Luke was a Syrian of Antioch, it is significant that the form Σαλὰ embodies a Syriac tradition.

<sup>33</sup> Some mss open this verse with 'Amminadab son of Aram' (and lack 'son of Arni'); others vary widely.

<sup>34</sup> The list now picks up names from Gn 11:10–26, 5:1–32 and 1Ch 1:1–26, especially 1:24–26.

<sup>35</sup> By tracing the ancestry of Jesus further back than Abraham, to Adam, Lk gives his genealogy a more universal character than that of Mt.

<sup>36</sup> It is possible that the name Καϊνὰμ ('Cainan') should be omitted, since two key mss lack it, but the omission may be a motivated reading: the name is not found in the editions of the Hebrew OT, though it is in the LXX (Gn 11:12 & 10:24).

<sup>37</sup> In place of 'Mahalaleel', here following the Greek (Μαλελεήλ), some English translation use the OT version of the name, 'Mahalalel'.

<sup>38</sup> The reference to the 'son of God' here is not to a divine being, but to one directly formed by the hand of God.

## Κατα Λουκαν 4

<sup>1</sup> Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ <sup>2</sup> ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεῖσων αὐτῶν ἐπείνασεν. <sup>3</sup> Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. <sup>4</sup> καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

<sup>5</sup> Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ

## LUKE 4

<sup>1</sup> Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert <sup>2</sup> where, for forty days, he was put to the test by the devil. During those days, he ate nothing at all and, when they were over, he was famished. <sup>3</sup> Then the devil said to him, "If you are the Son of God, command this stone to turn into a loaf of bread." <sup>4</sup> But Jesus answered him, "It is written: A human being does not live on bread alone."

<sup>5</sup> Then, leading him up to a height, the devil showed him in a moment of time all the kingdoms of the world <sup>6</sup> and he said to him, "I will give you all this authority and all the splendour that goes with it, for it has been handed over to me, for me to

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### LUKE 4

- <sup>1</sup> Luke's interest in the 'Holy Spirit' is evident not only in his first two chapters (1:15, 35, 41, 67, 80, 2:25–27) but also from the remainder of the Gospel in which, on several occasions, he adds a mention of the Spirit to the other Synoptic passages (here, vv. 14 & 18, 10:21, 11:13); in Acts also, Luke very frequently speaks of the Spirit.
- <sup>2</sup> Luke combines Mark's data (40 days of being put to the test) with Matthew's (3 temptations at the end of 40 days' fast); he changes Matthew's order so as to end with Jerusalem (see #2:38). On the nature of this being put to the test, see #Mt 4:1.
- <sup>3</sup> The NJB omits 'of bread', here following the NRSV.
- <sup>4</sup> In place of 'it is written', here following the NRSV, the NJB has 'scripture says'. Jesus here quotes from Dt 8:3.
- <sup>5</sup> Here, the opening Καὶ ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.
- <sup>6</sup> By bringing into the world sin and its consequence, death (see #Ws 2:24, #Rm 5:12), Satan has made the human race his prisoner (#Mt 8:29, #Ga 4:3, #Col 2:8); he has extended over the world, of which he has become the 'Prince' (#Jn 12:31) a dominion that Jesus came to overturn by his 'redemption' (Mt 20:28, Rm 3:24, 6:15, Col 1:13–14, #2:15; see also #Jn 3:35, Ep 2:1–6, 6:12, 1Jn 2:14, Rv 13:1–8, 19:19–21).



ὃ ἂν θέλω δίδωμι αὐτήν· <sup>7</sup> σὺ οὖν ἂν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. <sup>8</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Γέγραπται, Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

<sup>9</sup> Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· <sup>10</sup> γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε, <sup>11</sup> καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. <sup>12</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. <sup>13</sup> Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.

<sup>14</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξηλθεν καθ’

give it to anyone I choose. <sup>7</sup> Bow down and worship me, then, and it shall be yours.” <sup>8</sup> But Jesus answered him, “It is written: You must bow down and worship the Lord your God; him only you must serve.”

<sup>9</sup> Then he took him to Jerusalem and set him on the highest point of the Temple. “If you are the Son of God,” he said to him, “throw yourself down from here, <sup>10</sup> for it is written: He has given his angels orders about you, to guard you; and again: <sup>11</sup> they will carry you in their arms so that you will not dash your foot against a stone.” <sup>12</sup> But Jesus answered him, “It is said: You must not put the Lord your God to the test.” <sup>13</sup> Having exhausted every way of putting him to the test, the devil left him, until the opportune moment.

<sup>14</sup> Then Jesus, with the power of the Spirit filling him, returned to Galilee; and his reputation spread throughout all the

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<sup>7</sup> The verb προσκυνήσῃς (*‘bow down and worship’*) can allude not only to the act of worship but the position of the worshiper.

<sup>8</sup> Jesus here quotes from Dt 6:13; the word *‘only’* is an interpretive expansion not found in either the *MT* or *LXX*.

<sup>9</sup> The reference to *‘the highest point of the Temple’* probably refers to the one point on the its southeast corner where the site looms directly over a cliff some 135 m high; however, some have suggested the reference could be to the Temple’s high gate.

<sup>10</sup> Satan here quotes from Ps 91:11–12.

<sup>11</sup> The devil’s quotation was not so much an incorrect citation as a use in a wrong context (a misapplication of the passage).

<sup>12</sup> Jesus here quotes from Dt 6:16.

<sup>13</sup> The *NRSV* opens this verse, here following the *NJB*, with, *“When the devil had finished every test.”*

<sup>14</sup> Jesus spreading *‘reputation’* is one of Luke’s recurring motifs (see 4:37, 5:15, 7:17, Ac 2:41, 6:7).

ὅλης τῆς περιχώρου περὶ αὐτοῦ. <sup>15</sup> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

<sup>16</sup> Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. <sup>17</sup> καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,

<sup>18</sup> Πνεῦμα κυρίου ἐπ' ἐμέ,  
οὗ εἵνεκεν ἔχρισέν με  
εὐαγγελίσασθαι πτωχοῖς,  
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν  
καὶ τυφλοῖς ἀνάβλεψιν,  
ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,  
<sup>19</sup> κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

<sup>20</sup> καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. <sup>21</sup> ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι

surrounding countryside. <sup>15</sup> And he began to teach in their synagogues and everyone glorified him.

<sup>16</sup> Then he came to Nazareth, where he had been brought up, and he went into the synagogue on the Sabbath day as was his custom. And he stood up to read, <sup>17</sup> and the scroll of the prophet Isaiah was given to him; and, unrolling the scroll, he found the place where it is written:

<sup>18</sup> The spirit of the Lord is on me,  
for he has anointed me  
to bring the good news to the poor;  
he has sent me to proclaim liberty to captives,  
sight to the blind,  
to let the oppressed go free,  
<sup>19</sup> To proclaim the year of the Lord's favour.

<sup>20</sup> And then, rolling up the scroll, he gave it back to the assistant and sat down; and the eyes of all in the synagogue were fixed on him. <sup>21</sup> Then he began to speak to them, "This

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<sup>15</sup> Another of Luke's favourite themes is the people admiring and praising Jesus (4:22, 8:25, 9:43, 11:27, 13:17, 19:48).

<sup>16</sup> In place of 'Nazareth', the Greek text uses the form Ναζαρά ('Nazara').

<sup>17</sup> The director of a synagogue could authorise any adult Jew to read and expound the scripture in public.

<sup>18</sup> Jesus here quotes from Is 61:1–2; at the end of the 3<sup>rd</sup> line, some *mss*, following the LXX (ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ), add 'to heal the broken-hearted'.

<sup>19</sup> 'The year of the Lord's favour' (literally, 'the acceptable year of the Lord') is a description of the year of Jubilee (Lv 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>20</sup> The literal translation of 'rolling' (πτύξας) is 'closing', but a scroll of this period would have to be rolled up.

<sup>21</sup> The literal translation of 'while you are listening' is 'in your hearing'.

Σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

<sup>22</sup> Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

<sup>23</sup> καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. <sup>24</sup> εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

<sup>25</sup> ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, <sup>26</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς

scripture is being fulfilled today, even while you are listening.” <sup>22</sup> And he won the approval of all, and they were astonished by the gracious words that came from his lips. And they said, “This is Joseph’s son, surely?”

<sup>23</sup> But he replied, “No doubt you will quote me the saying, “Physician, heal yourself,” and tell me, “We have heard all that happened in Capernaum; do the same here in your own country.”” <sup>24</sup> And he went on, “In truth I tell you, no prophet is ever accepted in the prophet’s own country.

<sup>25</sup> “There were many widows in Israel, I can assure you, in the time of Elijah, when heaven remained shut for three years and six months, and a great famine raged throughout the land, <sup>26</sup> but Elijah was not sent to any one of these: he was sent to a widow at Zarephath, a town in Sidon. <sup>27</sup> And, in the time of

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<sup>22</sup> The form of the question at the end of the verse 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>23</sup> Jesus here speaks of the miracles in ‘Capernaum’, of which Luke does not speak until after the visit to Nazareth (4:33). The popular reaction became increasingly hostile as the magnitude of Jesus’ message sank home.

<sup>24</sup> Jesus argues that he will get no respect in his own hometown. There is a wordplay here on the word ‘accepted’ (δεκτός): Jesus has declared the ‘acceptable’ year of the Lord in v. 19, but he is not ‘accepted’ by the people of his own hometown.

<sup>25</sup> By discussing Elijah and Elisha, Jesus 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.

<sup>26</sup> Jesus here recounts the stories in 1K 17:9 and (in v. 27) 2K 5:14; foreigners sometimes knew God’s help when Israel did not.

<sup>27</sup> The word ‘leprosy’ can refer to several diseases. The reference to ‘Naaman the Syrian’ (see 2K 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.

γυναῖκα χήραν. <sup>27</sup> καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος.

<sup>28</sup> καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, <sup>29</sup> καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν. <sup>30</sup> αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

<sup>31</sup> Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν. <sup>32</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

<sup>33</sup> καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ, <sup>34</sup>

the prophet Elisha, there were many suffering from leprosy in Israel, but none of these was cleansed – except Naaman the Syrian.”

<sup>28</sup> When they heard this, everyone in the synagogue was filled with rage. <sup>29</sup> They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill on which their town was built, so that they might throw him off the cliff, <sup>30</sup> but he passed straight through their midst and went on his way.

<sup>31</sup> Then he went down to Capernaum, a town in Galilee, and was teaching them on the Sabbath. <sup>32</sup> And his teaching made a deep impression on them because his word carried authority.

<sup>33</sup> Now, in the synagogue, there was a man possessed by the spirit of an unclean devil, and he shouted at the top of his

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<sup>28</sup> The literal translation of ‘everyone’ (following the NJB) is ‘all’ (as NRSV).

<sup>29</sup> The attempt to ‘throw him off 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 (Dt 13:5); such a sentence meant being thrown into a pit and then stoned.

<sup>30</sup> It is not known that Jesus ever visited Nazareth again.

<sup>31</sup> ‘Capernaum’ was a town on the northwest shore of the Sea of Galilee, 204 m below sea level; it was a major trade and economic centre in the North Galilean region, and it became the hub of operations for Jesus’ Galilean ministry.

<sup>32</sup> Jesus’ teaching impressed the hearers with the directness of its claim; 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>33</sup> Demons were thought of in Jesus’ day as non-material existences of a personal sort, hostile to human welfare and rebellious against God; the Gospels reflect widespread dread of demons and a general sense of helplessness before demonic activity. Jesus is portrayed here and elsewhere (compare 11:20–22) as one who can deliver from demonic oppression and from Satan himself, evil’s supreme embodiment .

Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. <sup>35</sup> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἀπ’ αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ μηδὲν βλάψαν αὐτόν. <sup>36</sup> καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσία καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; <sup>37</sup> καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

<sup>38</sup> Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη

voice, <sup>34</sup> “Ha! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.” <sup>35</sup> But Jesus rebuked him, saying, “Be quiet! Come out of him!” And the devil, throwing the man into their midst, went out of him without hurting him at all. <sup>36</sup> Astonishment seized them and they were all saying to one another, “What is it in his words? He gives orders to unclean spirits with authority and power and they come out.” <sup>37</sup> And a report about him travelled all through the surrounding countryside.

<sup>38</sup> Leaving the synagogue, he went to Simon’s house. Now, Simon’s mother-in-law was in the grip of a high fever and they

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<sup>34</sup> The literal translation of ‘*what do you want with us*’ is ‘*what to us and to you*’, an idiom meaning, ‘*we have nothing to do with one another*’, or ‘*why bother us*’; the phrase (τί ἡμῖν καὶ σοί) is Semitic in origin, though it made its way into colloquial Greek. 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’ (Jg 11:12, 2Ch 35:21, 1K 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’ (2K 3:13, Ho 14:8). Option **1** implies hostility, while option **2** merely implies disengagement. The NRSV & NETB have ‘*leave me alone*’: hostility between Jesus and the demons is certainly to be understood in this context, hence that translation. For a very similar expression, see 8:28 and (in a different context) Jn 2:4.

<sup>35</sup> The departure of the evil spirit from the man ‘*without hurting him*’ shows Jesus’ total deliverance and protection of this individual.

<sup>36</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 emphasised, but his ministry; Jesus combined word and deed into a powerful testimony in Capernaum.

<sup>37</sup> Given 4:31, the phrase ‘*the surrounding countryside*’ is a reference to Galilee.

<sup>38</sup> It is clear from the context that they were concerned about her physical condition.



πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. <sup>39</sup> καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

<sup>40</sup> Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. <sup>41</sup> ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

<sup>42</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. <sup>43</sup> ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. <sup>44</sup> καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

asked him to do something for her. <sup>39</sup> Standing over her, he rebuked the fever and it left her; and she immediately got up and began to serve them.

<sup>40</sup> As the sun was setting, all those who had friends suffering from diseases of one kind or another brought them to him and, laying his hands on each of them, he cured them. <sup>41</sup> Demons, too, came out of many people, shouting, "You are the Son of God." But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

<sup>42</sup> When daylight came, he left the house and made his way to a lonely place. The crowds went to look for him and, when they had caught up with him, they wanted to prevent him from leaving them, <sup>43</sup> but he answered, "I must proclaim the good news of the Kingdom of God to the other towns, too, because that is what I was sent to do." <sup>44</sup> And he continued his proclamation in the synagogues of Judaea.

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<sup>39</sup> The language here almost treats the illness as a personal force (see #33), but this is not the case: this healing shows Jesus' power over sickness and should not be construed as an exorcism (see #41).

<sup>40</sup> Jesus gives attention to individuals, illustrating vv. 18–19.

<sup>41</sup> Note how Luke distinguishes healing from exorcism here, implying that the two are not identical.

<sup>42</sup> The literal translation of 'when daylight came' is 'when it became day'.

<sup>43</sup> The kingdom of the rule of God through the Messiah, is the topic of Jesus' preaching.

<sup>44</sup> In place of 'Judaea' (Ἰουδαίας), Mk reads 'Galilee'; Luke uses the name 'Judaea' in the wide sense: the land of Israel (as also in 7:17, 23:5, Ac 10:37, 28:21).

## Κατα Λουκαν 5

## LUKE 5

<sup>1</sup> Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ, <sup>2</sup> καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα. <sup>3</sup> Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.

<sup>4</sup> ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. <sup>5</sup> καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. <sup>6</sup> καὶ τοῦτο ποιήσαντες συνέκλεισαν πλήθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. <sup>7</sup> καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ

<sup>1</sup> Now it happened that while he was standing one day by the Lake of Gennesaret, the crowd was pressing in on him to listen to the word of God, <sup>2</sup> and he caught sight of two boats there at the shore of the lake. The fishermen had got out of them and were washing their nets. <sup>3</sup> He got into one of the boats – the one belonging to Simon – and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

<sup>4</sup> When he had finished speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.” <sup>5</sup> Simon answered, “Master, we have worked hard all night long and have caught nothing but, if you say so, I will let down the nets.” <sup>6</sup> And, when they had done this, they caught such a huge number of fish that their nets were beginning to tear, <sup>7</sup> so they signalled to their companions in the other boat to come and help

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### LUKE 5

<sup>1</sup> The ‘Lake of Gennesaret’ is another name for the Sea of Galilee (cf. Mt 4:18).

<sup>2</sup> The NJB, NRSV & NETB lack the opening conjunction (‘and’), here following the *mss* (καὶ).

<sup>3</sup> In Lk, Simon does not receive the name Peter until 6:14, but the reference to ‘Simon Peter’ in 5:8 is an anticipation, Johannine in character for, apart from this instance and that of Mt 16:16, the expression ‘Simon Peter’ occurs only in Jn – 17 times.

<sup>4</sup> The verb ‘let down’ is plural, so this is a command to all in the boat, not just Simon.

<sup>5</sup> The word ‘Master’ (Ἐπιστάτα) is a term of respect for a person of high status.

<sup>6</sup> In context, the imperfect verb ‘beginning to tear’ (literally ‘was tearing’) is best taken as an ingressive imperfect.

<sup>7</sup> An alternative reading for ‘signalled’ (as NJB & NRSV) is ‘motioned’ – that is, they signalled by making gestures.

ἦλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

<sup>8</sup> ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. <sup>9</sup> Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον, <sup>10</sup> ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. <sup>11</sup> καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

<sup>12</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. <sup>13</sup> καὶ ἐκτείνας τὴν χειρὰ ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα

them; when these came, they filled both boats to sinking point.

<sup>8</sup> But when Simon Peter saw this, he fell down at the knees of Jesus saying, "Go away from me, Lord, for I am a sinful man."

<sup>9</sup> For, he and all who were with him were completely awestruck at the catch of fish they had taken; <sup>10</sup> so also were James and John, sons of Zebedee, who were partners with Simon. But Jesus said to Simon, "Do not be afraid; from now on it is people you will be catching." <sup>11</sup> Then, when they had brought their boats back to land, they left everything and followed him.

<sup>12</sup> Now it happened that while Jesus was in one of the towns a man suddenly appeared, covered with leprosy. When he saw Jesus, he bowed with his face to the ground and implored him, saying, "Sir, if you are willing, you can cleanse me." <sup>13</sup> Then he stretched out his hand and touched him, saying, "I am willing.

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<sup>8</sup> Although the great catch is not described as a miracle, Peter sees in Jesus' guidance a more-than-human power, and he responds by personal self-judgment.

<sup>9</sup> In the Greek text, the term 'awestruck' (as NJB – the NRSV has 'amazed') is in an emphatic position.

<sup>10</sup> The 'partners' were the 'companions' of v. 7; Andrew is not mentioned because he is in Simon's boat (note the plural pronouns in vv. 5–7), which is in the centre of Luke's picture.

<sup>11</sup> 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.

<sup>12</sup> The term 'leprosy' (λέπρας) can refer to several diseases.

<sup>13</sup> Jesus' touch would have rendered him ceremonially unclean (Lv 14:46)

ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup> καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>15</sup> διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν. <sup>16</sup> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλὴμ· καὶ δυνάμεις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. <sup>18</sup> καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον αὐτοῦ. <sup>19</sup> καὶ μὴ εὐρόντες ποίᾳ εἰσενέγκωσιν

Be cleansed.” Immediately, the leprosy left him. <sup>14</sup> And he ordered him to tell no one, “But go and show yourself to the priest and make the offering for your cleansing, just as Moses prescribed, as evidence to them.”

<sup>15</sup> However, the news of him kept spreading more than ever, and large crowds would gather to hear him and to have their illnesses cured, <sup>16</sup> but he would frequently withdraw to some deserted place and pray.

<sup>17</sup> Now it happened that while he was teaching one day, some Pharisees and teachers of the Law, who had come from every village in Galilee, from Judaea and from Jerusalem, were sitting there. And the power of the Lord was with him so that he should heal. <sup>18</sup> And just then some men appeared, bringing on a stretcher a paralysed man whom they were trying to bring in and lay down in front of him. <sup>19</sup> But, as they could find no way of getting the man through the crowd, they went

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<sup>14</sup> 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.

<sup>15</sup> The news spread in spite of Jesus' instructions to the man to tell no one about the healing (v. 14).

<sup>16</sup> The adverb '*frequently*' has been added in the translation (following *NETB*) 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*'.

<sup>17</sup> '*Lord*' here refers to God (cf. Ac 2:22, 10:38).

<sup>18</sup> Traditionally, κλίνης ('*stretcher*') is translated as '*bed*', but this could be confusing to the modern reader who might envision a large piece of furniture. In various contexts, the Greek word may be translated '*bed*', '*couch*', '*cot*', '*stretcher*', or '*bier*' (in the case of a corpse).

<sup>19</sup> The Palestinian terrace of Mk 2:4 has become in Lk the roof of a Graeco-Roman house.

αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. <sup>20</sup> καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. <sup>21</sup> καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; <sup>22</sup> ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει; <sup>24</sup> ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας – εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινιδιόν σου πορεύου εἰς τὸν οἶκόν σου. <sup>25</sup> καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.

up onto the top of the house and lowered him and his stretcher down through the tiles into the middle of the gathering, in front of Jesus. <sup>20</sup> When he saw their faith, he said, “My friend, your sins are forgiven you.” <sup>21</sup> Then the scribes and the Pharisees began to think this over: “Who is this man who is speaking blasphemies? Who but God alone can forgive sins?” <sup>22</sup> But Jesus, perceiving their thoughts, made them this reply, “What are these questions you have in your hearts? <sup>23</sup> Which of these is easier: to say, “Your sins are forgiven you,” or to say, “Stand up and walk”? <sup>24</sup> But, so that you may know that the Son of Man has authority on earth to forgive sins,” – he said to the one who was paralysed – “I order you: stand up, and pick up your stretcher and go to your home.” <sup>25</sup> And immediately before their very eyes he stood up, picked up what he had been lying on and went to his home glorifying God.

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<sup>20</sup> The literal translation of ‘my friend’ (Ἄνθρωπε) is ‘man’, but the term used in this way was not derogatory in Jewish culture; used in address (as here) it means ‘friend’.

<sup>21</sup> ‘Speaking blasphemies’ meant to say something that dishonoured God: to claim divine prerogatives or claim to speak for God when one really does not would be such an act of offence; the remark raised directly the issue of the nature of Jesus’ ministry.

<sup>22</sup> Jesus often ‘perceived’ people’s thoughts in Lk; see 4:23, 6:8, 7:40, 9:47; such a note often precedes a rebuke.

<sup>23</sup> ‘Which of these is easier’ is a reflective kind of question: on one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralysed person to walk; on the other hand, it is harder, because for it to be true one must have the authority to forgive sin.

<sup>24</sup> The term ‘Son of Man’, which is a title in Greek, comes from a pictorial description in Dn 7:13.

<sup>25</sup> Note the man’s response, ‘glorifying God’; joy at God’s work is also a key theme in Lk: 2:20, 4:15, 5:26, 7:16, 13:13, 17:15, 18:43 & 23:47.



<sup>26</sup> καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.

<sup>27</sup> Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὴν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. <sup>28</sup> καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

<sup>29</sup> Καὶ ἐποίησεν δοχὴν μεγάλην Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. <sup>30</sup> καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; <sup>31</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρειαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ κακῶς ἔχοντες. <sup>32</sup> οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

<sup>26</sup> And they were all astonished, and they glorified God, and were filled with awe, saying, "We have seen strange things today."

<sup>27</sup> And when he went out after this, he noticed a tax collector, Levi by name, sitting at the tax office, and he said to him, "Follow me." <sup>28</sup> And, leaving everything, Levi got up and followed him.

<sup>29</sup> Then, in his honour, Levi held a great reception in his house, and sitting with them at table was a large gathering of tax collectors and others. <sup>30</sup> And the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" <sup>31</sup> But Jesus said to them in reply, "It is not those who are well who need the physician, but the sick do. <sup>32</sup> I have come to call not the righteous but sinners to repentance."

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<sup>26</sup> The term παράδοξα ('strange') is hard to translate exactly: it suggests both the unusual and the awe inspiring in this context; NETB has 'incredible' (with a footnote suggesting 'remarkable') – here, we follow the NJB & NRSV.

<sup>27</sup> It is possible that 'Levi' is a second name for Matthew, because people often used alternative names in 1<sup>st</sup> Century Jewish culture.

<sup>28</sup> On the phrase 'leaving everything', see #11.

<sup>29</sup> The literal translation of 'sitting' is 'reclining'; this term reflects the normal practice in 1<sup>st</sup> Century Jewish culture of eating a meal in a semi-reclining position, but since it is foreign to most modern readers, the translation 'sitting' has been substituted.

<sup>30</sup> The issue here is inappropriate associations, and the accusation comes not against Jesus but his disciples.

<sup>31</sup> Here, the opening καὶ ('and') has been translated as 'but' to indicate the contrast implied in the narrative.

<sup>32</sup> Though parallels exist to this saying (Mt 9:13, Mk 2:17), only Lk 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>33</sup> Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. <sup>34</sup> ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι; <sup>35</sup> ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

<sup>36</sup> Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

<sup>37</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς

<sup>33</sup> They then said to him, “John’s disciples are always fasting and saying prayers, and the disciples of the Pharisees, too, but yours go on eating and drinking.”

<sup>34</sup> Jesus said to them, “Surely, you cannot make the bridegroom’s attendants fast while the bridegroom is still with them? <sup>35</sup> But the time will come when the bridegroom is taken away from them; and then, in those days, they will fast.”

<sup>36</sup> He also told them a parable, “No one tears a piece from a new cloak to put it on an old cloak; otherwise, not only will the new one be torn, but the piece taken from the new will not match the old.

<sup>37</sup> “And nobody puts new wine in old wineskins; otherwise, the new wine will burst the skins and run to waste, and

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<sup>33</sup> Most mss ‘Why do John’s...’ here, turning the statement into a question; but such seems to be a motivated reading, assimilating the text to Mk 2:18 & Mt 9:14.

<sup>34</sup> The literal translation of ‘bridegroom’s attendants’ is ‘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.

<sup>35</sup> 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>36</sup> The term ‘parable’ (παραβολήν) in a Semitic context can cover anything from a long story to a brief wisdom saying; here it is the latter.

<sup>37</sup> ‘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. Thus, putting new (unfermented) wine in old wineskins, which had already been stretched, would result in the bursting of the wineskins.

ἐκχυθήσεται καὶ οἱ ἄσκοι ἀπολοῦνται· <sup>38</sup> ἀλλὰ οἶνον  
νέον εἰς ἀσκοὺς καινοὺς βλητέον. <sup>39</sup> καὶ οὐδεὶς πιὼν  
παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός  
ἐστίν. the skins will be destroyed. <sup>38</sup> But no: new wine must be  
put into fresh wineskins. <sup>39</sup> And nobody who has been  
drinking old wine wants new wine, but he says. “The old is  
good!””

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<sup>38</sup> At the end of this verse, most mss add καὶ ἀμφότεροι συντηροῦνται, assimilating the text to Mt 9:17; however, the earliest and best witnesses, as well as many others, lack the words.

<sup>39</sup> The ‘*new wine*’ Jesus provides is not appreciated by those who have drunk the ‘*old wine*’ of the Law; this last remark, which comes only in Lk, perhaps reflects the experience of Luke, the disciple of Paul, who knew the difficulties of the mission to the Jews (see #Ac 13:5). The Western textual tradition lacks this verse, which is unique to Luke, so the omission by these *mss* looks like assimilation to the other synoptic accounts.

## Κατα Λουκαν 6

## LUKE 6

<sup>1</sup> Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχνας ψάχοντες ταῖς χερσίν. <sup>2</sup> τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; <sup>3</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαβὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; <sup>4</sup> ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; <sup>5</sup> καὶ ἔλεγεν αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>6</sup> Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ

<sup>1</sup> It happened that, one Sabbath, he was walking through the grain fields and his disciples were picking ears of grain, rubbing them in their hands and eating them. <sup>2</sup> Some of the Pharisees said, "Why are you doing something that is against the law on the Sabbath day?" <sup>3</sup> And Jesus answered them, "So you have not read what David did when he and his companions were hungry – <sup>4</sup> how he went into the house of God and took the loaves of the offering and ate them and gave them to his companions, loaves that the priests alone are allowed to eat?" <sup>5</sup> And he said to them, "The Son of man is master of the Sabbath."

<sup>6</sup> Now, on another Sabbath, he went into the synagogue and began to teach, and a man was present and his right hand was

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### LUKE 6

<sup>1</sup> In place of 'one Sabbath' (ἐν σαββάτῳ), here following the earlier and better witnesses, most of the later *mss* have 'the second first Sabbath' (ἐν σαββάτῳ δευτεροπρώτῳ).

<sup>2</sup> The alleged violation expressed by the phrase 'that is against the law' is performing work on the Sabbath; that the disciples ate from such a field is no problem given Dt 23:25, but Sabbath activity is another matter in the leaders' view (Ex 20:8-11). The supposed violation involved reaping, threshing, winnowing, and preparing food, which 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>3</sup> Jesus here recounts the story of 1S 21:1-6.

<sup>4</sup> The 'loaves of the offering' refers to the bread of the Presence: 12 loaves prepared weekly for the Tabernacle and later, the Temple (Ex 25:30, 35:13, 39:36, Lev 24:5-9).

<sup>5</sup> At the end of this verse, one *ms* adds an interesting, but probably spurious dictum: "On the same day, seeing a man working on the Sabbath day, he said to him, "Friend, if you know what you are doing, you are blessed; but if you do not know, you are accursed as a breaker of the Law.""

<sup>6</sup> 'Withered' means the man's hand was shrunk and paralyzed.

χειρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· <sup>7</sup> παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὗρωσιν κατηγορεῖν αὐτοῦ. <sup>8</sup> αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ὑγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη. <sup>9</sup> εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; <sup>10</sup> καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ, Ἐκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χειρ αὐτοῦ. <sup>11</sup> αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

<sup>12</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ

withered. <sup>7</sup> The scribes and the Pharisees were watching him to see whether he would cure somebody on the Sabbath, hoping to find something to charge him with. <sup>8</sup> But, even though he knew what they were thinking; and he said to the man who had the withered hand, “Get up and stand out in the middle!” And he came forward and stood there. <sup>9</sup> Then Jesus said to them, “I put it to you: is it permitted on the Sabbath to do good, or to do evil; to save life or to destroy it?” <sup>10</sup> Then he looked round at all of them and said to the man, “Stretch out your hand.” He did so, and his hand was restored. <sup>11</sup> But they were filled with fury and began to discuss with one another the best way of dealing with Jesus.

<sup>12</sup> Now it happened during those days that he went out to the mountain to pray; and he spent the whole night in

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<sup>7</sup> The background for Pharisees’ idea 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).

<sup>8</sup> The statement that Jesus ‘knew what they were thinking’ adds a prophetic note to his response; see 5:22.

<sup>9</sup> With the use of the plural pronoun (‘I put it to 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 – see #7), the leaders were seeking to destroy, which surely is wrong. The implied critique recalls the Is 1:1–17, 58:6–14.

<sup>10</sup> 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’ ‘labour’: he simply spoke and it was so.

<sup>11</sup> The term ἀνοίας 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.

<sup>12</sup> 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 Ex 24:12 (LXX), since the genre of the Sermon on the Mount seems to be that of a new Moses giving a new law. This is the only time all night prayer is mentioned in the NT.



προσευχῇ τοῦ θεοῦ. <sup>13</sup> καὶ ὅτε ἐγένετο ἡμέρα, προσεφώ-  
νησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν  
δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, <sup>14</sup> Σίμωνα, ὃν  
καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,  
καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολο-  
μαῖον <sup>15</sup> καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου  
καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν <sup>16</sup> καὶ Ἰούδαν  
Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.

<sup>17</sup> Καὶ καταβὰς μετ’ αὐτῶν ἔστη ἐπὶ τόπον πεδινοῦ, καὶ  
ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ

prayer to God. <sup>13</sup> And, when day came, he summoned  
his disciples and picked out twelve of them; whom he  
also called ‘apostles’: <sup>14</sup> Simon whom he called Peter, and  
his brother Andrew; and James, and John, and Philip,  
and Bartholomew, <sup>15</sup> and Matthew, and Thomas, and  
James son of Alphaeus, and Simon who was called the  
Zealot, <sup>16</sup> and Judas son of James, and Judas Iscariot  
who became a traitor.

<sup>17</sup> He then came down with them and stopped at a piece of  
level ground where there was a large gathering of his

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<sup>13</sup> ‘Apostle’ (ἀποστόλους) means ‘someone sent’; the term, already known in the Jewish and Greek worlds, came in Christianity to mean missionaries ‘sent’ (see #Ac 22:21) as witnesses of Christ, his life, death and resurrection (Ac 1:8), primarily the Twelve (in Acts, the term is used only of them), but also of a wider circle of disciples (see #Rm 1:1), who are mentioned in the first place in the list of charisms (cf. 1Co 12:23, Ep 4:11). Possibly, the *name* of apostle was given to the missionaries only by the earliest community, though Jesus certainly sent his disciples on missions, first to the villages of Galilee (9:6) and, after his resurrection, to the whole world (24:47, Ac 1:8; see also #Jn 3:11, #4:34).

<sup>14</sup> In the various lists of the twelve, ‘Simon’ (Σίμωνα) – that is, ‘Peter’ (Πέτρον) – is always mentioned first (Mt 10:1–4, Mk 3:16–19, Ac 1:13) and the first four are always the same, though not in the same order after Peter. ‘Bartholomew’ (Βαρθολομαῖον, meaning ‘son of Tolmai’ in Aramaic) could be another name for Nathanael mentioned in Jn 1:45.

<sup>15</sup> The designation ‘Zealot’ (Ζηλωτὴν) means that this 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 organised 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”.

<sup>16</sup> The literal translation of ‘Judas son of James’ is ‘Judas of James’, which could mean ‘brother of James’ (see #Mt 10:2). There is some debate about what the name ‘Iscariot’ (Ἰσκαριώθ) 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 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).

<sup>17</sup> In this ‘Sermon on the Plain’, Luke gives a number of Jesus’ sayings found in the ‘Sermon on the Mount’ (Mt 5–7); he has fewer teachings than appear there and he gives others found elsewhere in Mt.

λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, <sup>18</sup> οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο. <sup>19</sup> καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ’ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντα.

<sup>20</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν,

Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>21</sup> μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

<sup>22</sup> Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν

disciples, with a great crowd of people from all parts of Judaea and Jerusalem and the coastal regions of Tyre and Sidon <sup>18</sup> who had come to hear him and to be cured of their diseases. People tormented by unclean spirits were also cured, <sup>19</sup> and everyone in the crowd was trying to touch him because power came out of him that cured them all.

<sup>20</sup> And then, lifting up his eyes to his disciples, he said to them:

“How blessed are you who are poor: the Kingdom of God is yours. <sup>21</sup> Blessed are you who are hungry now: you will be filled. Blessed are you who are weeping now: for you will laugh.

<sup>22</sup> “Blessed are you when people hate you, and when they drive you out, and abuse you, and denounce your name as a

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<sup>18</sup> ‘Unclean spirits’ refers to evil spirits; see 4:33.

<sup>19</sup> There was 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, Ac 10:38).

<sup>20</sup> Luke’s form of this sermon is shorter than Matthew’s because he has not filled out the discourse with additional sayings on allied subjects; and he has not included much material, notably about the Law, which would not interest non-Jewish readers. Also, Mt has 8 beatitudes but Lk has 4, and 4 maledictions: Mt intends them as a pattern of the new life that will bring heavenly rewards; in Lk, the blessings and the curses both speak of material conditions in this life to be reversed in the next (e.g. in 16:25). In Mt, Jesus uses the 3rd person; in Lk, he directly addresses his audience.

<sup>21</sup> ‘You who are hungry’ are people like the poor Jesus has already mentioned; the term has OT roots both in conjunction with the poor (Is 32:6–7, 58:6–7, 9–10, Ezk 18:7, 16) or by itself (Ps 37:16–19, 107:9). ‘You will laugh’ alludes to the joy that comes to God’s people in the salvation to come.

<sup>22</sup> The phrase ‘drive you out’ refers to social ostracism and exclusion from the Temple and synagogue.

τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἔνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· <sup>23</sup> χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

<sup>24</sup> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. <sup>25</sup> οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

<sup>26</sup> οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

<sup>27</sup> Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, <sup>28</sup> εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ

criminal, on account of the Son of Man. <sup>23</sup> Rejoice when that day comes and dance for joy; for surely, your reward will be great in heaven. For, this was the way their ancestors treated the prophets.

<sup>24</sup> “But alas for you who are rich: you are having your consolation now. <sup>25</sup> Alas for you who have plenty to eat now: you shall go hungry. Alas for you who are laughing now: you shall mourn and weep.

<sup>26</sup> “Alas for you when all the people speak well of you! For, this was the way their ancestors treated the false prophets.

<sup>27</sup> “But I say this to you who are listening: Love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, pray for those who treat you badly. <sup>29</sup> To anyone who

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<sup>23</sup> Mistreatment of ‘the prophets’ is something Luke often notes (11:47–51, Ac 7:51–52).

<sup>24</sup> Jesus promises condemnation 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.

<sup>25</sup> The occurrence of the wording ‘for you’ (ὕμῖν) in the 2<sup>nd</sup> sentence is lacking in several witnesses, though found in most.

<sup>26</sup> ‘All the people’ is a generic use of ἄνθρωποι, referring to both males and females.

<sup>27</sup> ‘Love your enemies’ is the 1<sup>st</sup> of 4 short exhortations that call for an unusual response to those who are persecuting disciples: disciples are to relate to hostility in a completely unprecedented manner.

<sup>28</sup> The substantive participle ἐπηρεαζόντων (‘those who treat ... badly’, following the NJB), sometimes translated ‘those who abuse’ (as NRSV), is rendered ‘those who mistreat’ by NETB.

<sup>29</sup> The phrase ‘strikes you on the cheek’ probably pictures public rejection, like the act that indicated expulsion from the synagogue. The command to ‘present 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.

τῶν ἐπηρεαζόντων ὑμᾶς. <sup>29</sup> τῷ τύπτοντί σε ἐπὶ τὴν  
σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός  
σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. <sup>30</sup> παντὶ  
αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ  
ἀπαίτει. <sup>31</sup> καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθ-  
ρωποι, ποιεῖτε αὐτοῖς ὁμοίως. <sup>32</sup> καὶ εἰ ἀγαπᾶτε τοὺς  
ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ  
ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. <sup>33</sup> καὶ  
ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν  
χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. <sup>34</sup> καὶ  
ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις  
ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα  
ἀπολάβωσιν τὰ ἴσα. <sup>35</sup> πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς  
ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανεῖζετε μηδὲν ἀπελπίζον-  
τες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ  
ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους  
καὶ πονηροὺς.

strikes you on one cheek, present the other cheek as well;  
and from anyone who takes your cloak from you, do not  
withhold even your tunic. <sup>30</sup> Give to everyone who begs  
from you, and do not ask for your property back from  
someone who takes it away. <sup>31</sup> Treat others in the same  
way that you would like people to treat you. <sup>32</sup> And, if  
you love those who love you, what credit can you expect?  
For, even sinners love those who love them. <sup>33</sup> And, if you  
do good to those who do good to you, what credit can you  
expect? For, even sinners do that much. <sup>34</sup> And if you lend  
to those from whom you hope to get money back, what  
credit can you expect? Even sinners lend to sinners to get  
back the same amount. <sup>35</sup> Instead, love your enemies and  
do good to them, and lend without any hope of return.  
You will have a great reward, and you will be children of  
the Most High, for he himself is kind to the ungrateful and  
the wicked.

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<sup>30</sup> Jesus advocates generosity and a desire to meet those in need; giving alms was viewed highly in the ancient world (Mt 6:1–4, Dt 15:7–11).

<sup>31</sup> Jesus' teaching as reflected in the this verse, 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.

<sup>32</sup> Here the term 'sinners' may refer to people who had no concern for observing the details of the Mosaic Law, often treated as social outcasts.

<sup>33</sup> After the opening 'and' (καὶ), three key mss have 'for' (γὰρ), 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. Hancock has the word in brackets, indicating doubts as to its authenticity.

<sup>34</sup> Literally translated, this verse – here following the *NJB* – ends 'to receive as much again'.

<sup>35</sup> The text 'without any hope of return' is difficult and the translation (here following the *NJB*) is conjectural; variations are 'driving no one to despair', 'despairing of no one' or 'not at all despairing'.

<sup>36</sup> Γίνεσθε οἰκτίρμονες καθὼς καὶ ὁ πατήρ ὑμῶν οἰκτίρων ἐστίν. <sup>37</sup> Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. <sup>38</sup> δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὃ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

<sup>39</sup> Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω ἐμπεσοῦνται; <sup>40</sup> οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, κατηρητισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. <sup>41</sup> Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; <sup>42</sup> πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν

<sup>36</sup> “Be compassionate just as your Father is compassionate.

<sup>37</sup> Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven. <sup>38</sup> Give, and there will be gifts for you: a full measure, pressed down, shaken together and overflowing, will be poured into your lap; because the standard you use will be the standard used for you.”

<sup>39</sup> He also told them a parable, “Can one blind person guide another blind person? Surely, both will fall into a pit? <sup>40</sup> A disciple is not superior to the teacher; but a fully trained disciple will be like the teacher. <sup>41</sup> Why do you observe the splinter in your brother’s eye and never notice the great log in your own eye? <sup>42</sup> Or how can you say to your brother, “Brother, let me take out that splinter in your eye,” when you cannot see the great

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<sup>36</sup> ‘Compassionate’ is a characteristic of God often noted in the OT: Ex 34:6, Dt 4:31, Jl 2:31, Jon 4:2, 2S 24:14; this remark also echoes the more common OT statements like Lv 19:2 or Dt 18:13: ‘you must be holy as I am holy’.

<sup>37</sup> 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>38</sup> Folds in the tunic were used as a pocket or as a bag for provisions.

<sup>39</sup> This verse is here addressed to the disciples, whereas in Mt it is addressed to the Pharisees; the same applies to vv. 43–45.

<sup>40</sup> An alternative reading for ‘superior to’ is ‘significantly different from’; the idea, as the next phrase shows, is that teachers build followers who go the same direction they do.

<sup>41</sup> In place of ‘brother’, here following the mss & NJB, the NRSV has ‘neighbour’.

<sup>42</sup> A more literal translation of ‘you will see clearly enough’ (as NJB) is ‘you will see how’.



τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε  
πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε  
διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ  
σου ἐκβαλεῖν.

<sup>43</sup> Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν,  
οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. <sup>44</sup> Ἐκ-  
αστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ  
γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου  
σταφυλὴν τρυγῶσιν. <sup>45</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ  
ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ  
ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ  
περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

<sup>46</sup> Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;  
<sup>47</sup> πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων  
καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοιος·

log in your own eye? You hypocrite! Take the log out  
of your own eye first, and then you will see clearly enough  
to take out the splinter in your brother's eye.

<sup>43</sup> “For, there is no sound tree that produces rotten fruit, nor  
again a rotten tree that produces sound fruit. <sup>44</sup> For, every tree  
can be told by its own fruit: people do not pick figs from  
thorns, nor do they gather grapes from a bramble bush.  
<sup>45</sup> Good people draw what is good from the good treasure  
store in their hearts; bad people draw what is bad from  
the store of evil treasure. For, the words of the mouth flow  
out of the abundance of the heart.

<sup>46</sup> “Why do you call me, “Lord, Lord” and not do what I  
tell you? <sup>47</sup> Everyone who comes to me and listens to my  
words and acts on them – I will show you what such a

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<sup>43</sup> The explanatory connective ‘for’ (γάρ) is often dropped from translations (as in the *NJB* & *NRSV*), 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>44</sup> The principle of the passage is that one produces what one is.

<sup>45</sup> Mention of the ‘heart’ shows that Jesus is not interested in what is done, but why; motives are more important than actions for him.

<sup>46</sup> The double use of the vocative (‘lord, Lord’) is normally used in situations of high emotion or emphasis; even an emphatic confession without action means little. 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 Mt 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.

<sup>47</sup> ‘Everyone who comes to me’ is a Johannine expression (see #Jn 6:35).

<sup>48</sup> ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτήν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. <sup>49</sup> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

person is like. <sup>48</sup> Such a person is like the man who, when he built a house, dug, and dug deeply, and laid the foundations on rock; when a flood arose, the river bore down on that house but could not shake it, because it had been so well built. <sup>49</sup> But someone who listens and does not put my words into practice is like the man who built a house on soil, with no foundations; immediately the river bore down on it, it collapsed; and what a ruin that house became!"

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<sup>48</sup> Most *mss*, especially later ones, read 'because he built it on the rock' rather than 'because it had been so well built'; the reading of the later *mss* seems to be a harmonisation to Mt 7:25, rendering it most likely secondary.

<sup>49</sup> The extra phrase at the end of this description ('and what a ruin that house became') portrays the great disappointment that the destruction of the house caused as it crashed and was swept away.

## Κατα Λουκαν 7

## LUKE 7

<sup>1</sup> Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. <sup>2</sup> Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. <sup>3</sup> ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. <sup>4</sup> οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ὃ παρέξη τοῦτο, <sup>5</sup> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτοῦ ὡκοδόμησεν ἡμῖν. <sup>6</sup> ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ, Κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν

<sup>1</sup> When he had come to the end of all his sayings in the hearing of the people, he went into Capernaum. <sup>2</sup> A centurion there had a servant, whom he valued highly, and who was sick and close to death. <sup>3</sup> Having heard about Jesus, he sent some Jewish elders to him, to ask him to come and heal his servant. <sup>4</sup> When they came to Jesus, they pleaded earnestly with him, saying, "He is worthy of having you do this for him, <sup>5</sup> because he is well disposed towards our people and he built our synagogue for us himself." <sup>6</sup> So Jesus went with them, and when he was not very far from the house, the centurion sent word to him by some friends to say to him, "Lord, do not put yourself to any trouble because I am not worthy to have you under my roof; <sup>7</sup> and that is

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### LUKE 7

- <sup>1</sup> 'Capernaum' was a town on the northwest shore of the Sea of Galilee, 204 m below sea level; it was a major trade and economic centre in the North Galilean region.
- <sup>2</sup> A 'centurion' was a non-commissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men.
- <sup>3</sup> The 'elders' were local worthies, not to be confused with the Jerusalem 'elders' who were members of the Sanhedrin; the parallel account in Mt 8:5–13 does not mention these emissaries.
- <sup>4</sup> The term 'worthy' comes first in the direct discourse and is emphatic.
- <sup>5</sup> Evidently, the centurion was a gentile in sympathy with Judaism, like Cornelius (Ac 10:1–2).
- <sup>6</sup> Note the humility in the centurion's statement 'I am not worthy' in light of what others think (as v. 4 notes); see 5:8 for a similar example of humility.
- <sup>7</sup> In place of 'let my boy be cured' (using the aorist *ιαθήτω*), most mss have 'and my boy will be cured' (using a future indicative, *ιαθήσεται*); this is most likely an assimilation to Mt 8:8, and thus, as a motivated reading, should be considered secondary.

στέγην μου εἰσέλθης· <sup>7</sup> διὸ οὐδὲ ἐμαντὸν ἡξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἶπε λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. <sup>8</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαντὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. <sup>9</sup> ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>10</sup> καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὑρον τὸν δούλον ὑγιαίνοντα.

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναϊν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. <sup>12</sup> ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδὼν ἐξεκομίζετο τεθνηκῶς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς

why I did not presume to come to you myself; let my boy be cured by your giving the word. <sup>8</sup> For I also am a man set under authority myself, and I have soldiers under me; and I say to one man, "Go," and he goes and to another, "Come," and he comes, and to my servant, "Do this," and the servant does it." <sup>9</sup> When Jesus heard these words, he was astonished at him and, turning round, said to the crowd that followed him, "I tell you, not even in Israel have I found faith as great as this." <sup>10</sup> And, when those who had been sent returned to the house, they found the servant in perfect health.

<sup>11</sup> And it happened that, soon afterwards, he went to a town called Nain, accompanied by his disciples and a great number of people. <sup>12</sup> Now, as he approached the gate of the town, there was a man who had died being carried out, the only son of his mother, and she was a widow. And a considerable number of

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<sup>8</sup> The soldier's illustrations highlight the view of authority he sees in the word of one who has authority: since the centurion was a commander of 100, he understood what it was both to command others and to be obeyed.

<sup>9</sup> Though Lk lacks the climactic utterance of Mt 8:13, his intent is the same: the faith of a Gentile is acceptable to Jesus (4:27, 5:32).

<sup>10</sup> Most *mss*, especially later ones, have '*the sick servant*' here instead of '*the servant*'; 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>11</sup> This episode (vv. 11–17) appears in Lk only; it leads up to the reply of Jesus to John's disciples (v. 22). In place of '*soon afterwards*', some *mss* have '*the next day*'.

<sup>12</sup> No burial was allowed within the walls of a Jewish city or town; in this case, the funeral procession was passing through the gate of the town. The large number of townspeople is evidence of the deep sympathy for the loss of her only son.

ἦν σὺν αὐτῇ. <sup>13</sup> καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. <sup>14</sup> καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. <sup>15</sup> καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. <sup>16</sup> ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφῆτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. <sup>17</sup> καὶ ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

<sup>18</sup> Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης <sup>19</sup> ἔπεμψεν πρὸς τὸν κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; <sup>20</sup> παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων,

the people of the town was with her. <sup>13</sup> When the Lord saw her, he had compassion for her and said to her, “Do not cry.” <sup>14</sup> Then he came forward and touched the bier, and the bearers stood still, and he said, “Young man, I say to you: Get up!” <sup>15</sup> And the dead man sat up and began to talk, and Jesus gave him back to his mother. <sup>16</sup> Everyone was filled with awe and glorified God, saying, “A great prophet has risen up among us” and, “God has looked favourably on his people.” <sup>17</sup> And this report of him spread throughout Judaea and all over the countryside.

<sup>18</sup> The disciples of John reported all these things to him and John, summoning two of his disciples, <sup>19</sup> sent them to the Lord to ask, “Are you the one who is to come, or are we to expect someone else?” <sup>20</sup> And when the men had come to him, they said, “John the Baptist has sent us to ask, “Are you the one who is to come or are we to expect someone else?”

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<sup>13</sup> ‘Lord’ (κύριος) is used frequently in Lk as a title for Jesus. The verb κλαῖε (‘cry’) denotes the loud wailing or lamenting typical of 1st century Jewish mourning.

<sup>14</sup> Although sometimes translated ‘coffin’, the ‘bier’ was actually a stretcher or wooden plank on which the corpse was transported to the place of burial.

<sup>15</sup> The phrase ‘gave him back to his mother’ recalls the story of Elijah’s raising a boy from the dead (1K 17:23): the crowd are doubtless comparing Jesus with Elijah in v. 16.

<sup>16</sup> The literal translation of ‘looked favourably on’ (here following the NRSV) is ‘visited’ (as NJB).

<sup>17</sup> See 4:14 for a similar ‘report’ about Jesus spreading.

<sup>18</sup> ‘John’ (the Baptist) was at this time in prison at Machaerus.

<sup>19</sup> In place of ‘to the Lord’ (πρὸς τὸν κύριον), here following some important witnesses, many *mss* read ‘to Jesus’ (πρὸς τὸν Ἰησοῦν).

<sup>20</sup> In place of ‘him’, here following the *mss* & NRSV, the NJB & NETB have ‘Jesus’.



Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; <sup>21</sup> ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. <sup>22</sup> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ὅτι εἶδετε καὶ ἤκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. <sup>23</sup> καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

<sup>24</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>25</sup> ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. <sup>26</sup> ἀλλὰ τί

<sup>21</sup> At that very time, he cured many people of diseases and afflictions and of evil spirits, and he had given the gift of sight to many who were blind. <sup>22</sup> And then he gave the messengers their answer, “Go back and tell John what you have seen and heard: the blind receive their sight, the lame walk, those suffering from leprosy are cured, and the deaf hear, the dead are raised to life, the good news is proclaimed to the poor; <sup>23</sup> and blessed is anyone who does not find me a cause of falling.”

<sup>24</sup> When John’s messengers had gone, he began to talk to the people about John, “What did you go out into the desert to see? A reed swaying in the breeze? <sup>25</sup> No! Then what did you go out to see? A man dressed in fine clothes? Look, those who go in magnificent clothes and live luxuriously are to be found at royal courts! <sup>26</sup> Then what did you go out to see? A prophet?

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<sup>21</sup> The literal translation of ‘at that very time’ (ἐν ἐκείνῃ τῇ ὥρᾳ) is ‘in that hour’.

<sup>22</sup> The activities Jesus lists all paraphrase various OT descriptions of the time of promised salvation: Is 35:5–6, 26:19, 29:18–19, 61:1; he is answering not by acknowledging a title, but by pointing to the nature of his works, thus indicating the nature of the time. This is an appeal to John to believe because of the evidence that God’s purposes were being realised.

<sup>23</sup> For the end of this verse, here following the NJB, the NRSV & NETB read, “who take no offence at me.”

<sup>24</sup> There is a debate as to whether one should read the phrase ‘a reed swaying in the breeze’ figuratively (‘to see someone who is easily blown over’) or literally (Greek: ‘to see the wilderness vegetation’); 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>25</sup> The reference to ‘fine clothes’ makes the point that John was not rich or powerful, in that he did not come from the wealthy classes.

<sup>26</sup> John the Baptist is ‘much more than a prophet’ because he introduces the one (Jesus) who brings the new era; the term for ‘much more’ (περισσότερον) is neuter, but may be understood as masculine in this context.

ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>27</sup> οὗτός ἐστιν περὶ οὗ γέγραπται,

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ  
προσώπου σου,  
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

<sup>28</sup> λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. <sup>29</sup> Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· <sup>30</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

<sup>31</sup> Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίτι εἰσὶν ὅμοιοι; <sup>32</sup> ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, ἂ

Yes, I tell you, and much more than a prophet: <sup>27</sup> he is the one of whom scripture says:

Look, I am going to send my messenger  
in front of you  
who will prepare your way before you.

<sup>28</sup> “I tell you, among all the children born to women, there is no one greater than John; yet the least in the Kingdom of God is greater than he.” <sup>29</sup> All the people who heard him, and the tax collectors too, acknowledged God’s saving justice by accepting baptism from John; <sup>30</sup> but, by not being baptized by him, the Pharisees and the lawyers thwarted God’s plan for them.

<sup>31</sup> “What comparison, then, can I find for the people of this generation? And what are they like? <sup>32</sup> They are like children sitting in the market place, and calling out to one another,

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<sup>27</sup> Jesus here quoted from Mt 3:1 (and cf. Mk 1:2).

<sup>28</sup> In place of ‘John’ (Ἰωάννου), here following the earliest and best mss, others have ‘John the Baptist’, ‘the prophet John the Baptist’, or ‘the prophet John’; it appears that προφήτης (‘prophet’) 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.

<sup>29</sup> Vv. 29–30 appear to form something of an aside by the author; Hancock includes the verse in brackets, indicating possible doubts as to their originality.

<sup>30</sup> The participle βαπτισθέντες has been translated as a causal adverbial participle; it could also be translated as means.

<sup>31</sup> The literal translation of ‘people’ is ‘men’, but this is a generic use of the word ἀνθρώπους.

<sup>32</sup> 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. The verb ἐθρηνήσαμεν (‘sang dirges’) refers to the loud wailing and lamenting used to mourn the dead in public in 1<sup>st</sup> Century Jewish culture.

λέγει,

Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε·  
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

<sup>33</sup> ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει· <sup>34</sup> ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἴδὸν ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. <sup>35</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

<sup>36</sup> Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. <sup>37</sup> καὶ ἰδὼν γυνή ἥτις ἦν ἐν τῇ πόλει ἀμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου <sup>38</sup> καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς

saying:

We played the flute for you, and you wouldn't dance;  
we sang dirges, and you wouldn't cry.

<sup>33</sup> “For, John the Baptist has come, not eating bread, and not drinking wine, and you say, “He has a demon.” <sup>34</sup> The Son of Man has come, eating and drinking, and you say, “Look at him, a glutton and a drunkard, a friend of tax collectors and sinners.” <sup>35</sup> Nevertheless, wisdom is justified by all her children.”

<sup>36</sup> One of the Pharisees asked him to eat with him and, when he arrived at the Pharisee's house and took his place at the table, <sup>37</sup> suddenly a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. <sup>38</sup> And she waited behind him at his feet, weeping, and her tears fell on

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<sup>33</sup> 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>34</sup> The literal translation of ‘look at him’ (Ἴδὸν ἄνθρωπος) is ‘behold, a man’.

<sup>35</sup> In place of ‘children’ (possibly ‘who follow her’), some mss, following the parallel in, Mt 11:19 have ‘actions’.

<sup>36</sup> This episode, unique to Lk, is not the same as the anointing of the Lord's head at Bethany (Mt 26:6–13), although versions of that incident may well have influenced some of the details of the narrative here. There is no reason to identify the sinful woman with Mary of Magdala (8:2), and still less with Mary, sister of Martha (10:39, Jn 11:1–2, 5, 12:2–3).

<sup>37</sup> An ‘alabaster jar’ was normally used for very precious substances like perfumes; it normally had a long neck that was sealed and had to be broken off so the contents could be used. ‘Ointment’ (μύρου) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of expensive ointment or perfumed oil; the same phrase occurs at the end of v. 38 and in v. 46.

<sup>38</sup> Jesus was reclining at the table and his feet were stretched out on the couch behind him; hence, the woman could easily approach and anoint his feet.

δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς  
θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει  
τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.

<sup>39</sup> ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ  
λέγων, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ  
ποταπὴ ἢ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς  
ἐστίν. <sup>40</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν,  
Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ, Διδάσκαλε, εἰπέ, φησὶν.  
<sup>41</sup> δύο χρεοφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὥφειλεν  
δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. <sup>42</sup> μὴ  
ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς  
οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; <sup>43</sup> ἀποκριθεὶς Σίμων  
εἶπεν, Ὑπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ  
εἶπεν αὐτῷ, Ὁρθῶς ἔκρινας.

<sup>44</sup> καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη,  
Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν

his feet, and she wiped them away with her hair; then she  
covered his feet with kisses and anointed them with the  
ointment.

<sup>39</sup> Now, when the Pharisee who had invited him saw this, he  
said to himself, “If this man were a prophet, he would know  
who this woman is and what sort of person it is who is  
touching him and what a bad name she has.” <sup>40</sup> Then Jesus  
took him up and said to him, “Simon, I have something to say  
to you.” He replied, “Say on, Master.” <sup>41</sup> “There was once a  
creditor who had two men in his debt; one owed him five  
hundred denarii, the other fifty. <sup>42</sup> They were unable to pay, so  
he let them both off. Which of them will love him more?”  
<sup>43</sup> Simon answered, “The one who was let off more, I  
suppose.” Jesus said, “You are right.”

<sup>44</sup> Then he turned to the woman and said to Simon, “You see  
this woman? I came into your house, and you poured no

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<sup>39</sup> The Pharisees believed in a form of exclusivist philosophy that would have prevented them from any kind of association with such a sinful woman.

<sup>40</sup> Here, the opening καὶ (‘and’) has been translated as ‘then’ to indicate the connection with the preceding statement recording the Pharisee’s thoughts.

<sup>41</sup> The ‘denarius’ was worth about a day’s wage for a labourer; the debts were significant: they represented 2 months’ and 20 months’ pay, based on a six day working week.

<sup>42</sup> The verb ἐχαρίσατο (‘let ... off’) 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>43</sup> An alternative reading for ‘let off’ is ‘forgiven’ (see #43).

<sup>44</sup> Here, the opening καὶ (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. <sup>45</sup> φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. <sup>46</sup> ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειψεν τοὺς πόδας μου. <sup>47</sup> οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. <sup>48</sup> εἶπεν δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι. <sup>49</sup> καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; <sup>50</sup> εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

water over my feet, but she has poured out her tears over my feet and wiped them away with her hair. <sup>45</sup> You gave me no kiss, but she has been covering my feet with kisses ever since I came in. <sup>46</sup> You did not anoint my head with oil, but she has anointed my feet with ointment. <sup>47</sup> For this reason I tell you that her sins, many as they are, have been forgiven her, because she has shown such great love. It is someone who is forgiven little who shows little love.” <sup>48</sup> Then he said to her, “Your sins are forgiven.” <sup>49</sup> But those who were with him at the table began to say to themselves, “Who is this man that even forgives sins?” <sup>50</sup> But he said to the woman, “Your faith has saved you; go in peace.”

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<sup>45</sup> In place of ‘I came in’, some mss have ‘she came in’.

<sup>46</sup> This event is not equivalent to the anointing of Jesus that takes place in the last week of his life (Mt 26:6–13, Mk 14:3–9, Jn 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.

<sup>47</sup> In the 1<sup>st</sup> part of this verse, love seems to be the cause of forgiveness, in the 2<sup>nd</sup> its effect; this paradox reflects the complex nature of the pericope. In vv. 37–38 & 44–46, the woman’s actions express a great love that earns her forgiveness, whence the conclusion (v. 47<sup>a</sup>); but in vv. 40 – 43, a parable has been inserted whose lesson is the opposite: greater forgiveness brings greater love, whence the conclusion (v. 47<sup>b</sup>).

<sup>48</sup> Jesus showed his authority to forgive sins, something that was quite controversial (see 5:17–26 and the following verse).

<sup>49</sup> Here, the opening καὶ (‘and’) has been translated as an adversative (contrastive).

<sup>50</sup> 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 the principal pronounced 5:31–32.



## Κατα Λουκαν 8

## LUKE 8

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναικές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, <sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

<sup>4</sup> Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς, <sup>5</sup> Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν

<sup>1</sup> Now it happened that, sometime after this, he made his way through towns and villages preaching and proclaiming the good news of the Kingdom of God. With him went the Twelve, <sup>2</sup> as well as certain women who had been cured of evil spirits and infirmities: Mary surnamed the Magdalene, from whom seven demons had gone out, <sup>3</sup> and Joanna the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their own resources.

<sup>4</sup> With a large crowd gathering and people from one town after another finding their way to him, he told this parable: <sup>5</sup> "A sower went out to sow his seed. And, as he sowed, some fell on the edge of the path and was trampled on; and the birds of the air ate it up. <sup>6</sup> And some seed fell on rock and, when it came up, withered away, because it had no moisture.

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### LUKE 8

<sup>1</sup> The word καθεξῆς ('sometime afterwards' – as NJB) is a general temporal term, and need not mean 'soon afterwards' (as NRSV).

<sup>2</sup> 'Mary Magdalene' apparently came from Magdala on the Sea of Galilee; there is no evidence to identify her with the woman in 7:36–50.

<sup>3</sup> In place of 'for them', many mss 'for him', but the text here also has good mss support; from an internal standpoint, the singular pronoun looks like an assimilation to texts like Mt 27:55 and Mk 15:41.

<sup>4</sup> The phrase 'one town after another' renders a distributive use of κατὰ with πόλιν, literally 'according to (each) town'.

<sup>5</sup> 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 autumn or early winter (October–December) in the rainy season, looking for sprouting in April/May and a June harvest. The use of 'seed' as a figure for God's giving life has OT roots: Is 55:10–11.

<sup>6</sup> The 'rock' in Palestine would be a limestone base lying right under the soil.

ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα. <sup>7</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφνεῖσαι αὐτὴν ἀκάνθαι ἀπέπνιξαν αὐτό. <sup>8</sup> καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

<sup>9</sup> Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. <sup>10</sup> ὁ δὲ εἶπεν, Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς,

ἵνα βλέποντες μὴ βλέπωσιν  
καὶ ἀκούοντες μὴ συνιῶσιν.

<sup>11</sup> Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. <sup>12</sup> οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. <sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται

<sup>7</sup> And some seed fell in the middle of thorns and the thorns grew with it and choked it. <sup>8</sup> And some seed fell into good soil and, when it grew, it produced its crop a hundredfold.” As he said this, he called out, “Anyone who has ears to hear had better listen!”

<sup>9</sup> Then his disciples asked him what this parable might mean, <sup>10</sup> and he said, “To you is granted to understand the secrets of the Kingdom of God; for the rest, it remains in parables, so that

they may look but not perceive,  
listen but not understand.

<sup>11</sup> “This, then, is what the parable means: the seed is the word of God. <sup>12</sup> Those on the path are people who have heard it, and then the devil comes and carries away the word from their hearts in case they should believe and be saved. <sup>13</sup> Those on the rock are people who, when they first hear it, welcome the

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<sup>7</sup> Palestinian weeds like these ‘thorns’ could grow up to six feet in height and have a major root system.

<sup>8</sup> The translation ‘had better listen’ (as NETB) captures the force of the 3PL imperative more effectively than the traditional ‘let him hear’, which sounds more like a permissive than an imperative to the modern English reader.

<sup>9</sup> Here, δὲ has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

<sup>10</sup> An alternative translation for ‘secrets’ is ‘mysteries’. Jesus here quotes from Is 6:9.

<sup>11</sup> The literal translation of ‘what the parable means’ is ‘what the parable is’ but, in this context, it is clearly giving an explanation of the parable.

<sup>12</sup> Interestingly, the synoptic parallels each use a different word for ‘the devil’ (ὁ διάβολος) here: Mt 13:19 has ‘the evil one’, while Mk 4:15 has ‘Satan’; this illustrates the fluidity of the gospel tradition in often using synonyms at the same point of the parallel tradition.

<sup>13</sup> 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.

τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. <sup>14</sup> τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. <sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

<sup>16</sup> Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. <sup>17</sup> οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. <sup>18</sup> βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

word with joy. But these have no root; they believe for a while and, in time of trial, they give up. <sup>14</sup> As for the part that fell into thorns, this is people who have heard, but as they go on their way they are choked by the worries and riches and pleasures of life and never produce any crops. <sup>15</sup> As for the part in rich soil, this is people with an honest and good heart who have heard the word and take it to themselves and yield a harvest through their perseverance.

<sup>16</sup> “No one lights a lamp to cover it with a bowl or to put it under a bed. No, it is put on a lamp-stand so that people may see the light when they come in. <sup>17</sup> For, nothing is hidden but it will be made clear, nothing secret but it will be made known and brought to light. <sup>18</sup> So, take care how you listen; anyone who has will be given more; anyone who has not will be deprived even of what he thinks he has.”

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<sup>14</sup> On warnings about the dangers of excessive material attachments, described here as the ‘worries and riches and pleasures of life’, see 12:12–21 & 16:19–31.

<sup>15</sup> The words ‘honest and good’ (following the NRSV & NETB – the NRSV has ‘noble and generous’), here spoken of the heart (cf. Mk 7:21–23), echo the classical Greek description of the true gentleman.

<sup>16</sup> Jesus is probably referring to an ancient oil burning ‘lamp’ or perhaps a candlestick; he is comparing revelation to light, particularly the revelation of his ministry; see 1:78–79.

<sup>17</sup> 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.

<sup>18</sup> 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.

<sup>19</sup> Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

<sup>20</sup> ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε. <sup>21</sup> ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

<sup>22</sup> Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

<sup>23</sup> πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνεον. <sup>24</sup> προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς

<sup>19</sup> Then his mother and his brothers came looking for him, but they could not get to him because of the crowd. <sup>20</sup> And he was told, “Your mother and brothers are standing outside and want to see you.” <sup>21</sup> But he said in answer, “My mother and my brothers are those who hear the word of God and put it into practice.”

<sup>22</sup> It happened that, one day, he got into a boat with his disciples and he said to them, “Let us cross over to the other side of the lake.” So they set out <sup>23</sup> and, while they were sailing, he fell asleep. When a squall of wind came down on the lake, the boat started filling up with water and they found themselves in danger. <sup>24</sup> So they went to wake him up, shouting, “Master! Master! We are perishing!” Then he woke

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<sup>19</sup> Luke has taken this passage out of its context in Mk 3:31–35 to serve as a conclusion to this small section on the parables; hence, he modifies v. 21 (cf. Mk 3:35) to match v. 15.

<sup>20</sup> 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.

<sup>21</sup> 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.

<sup>22</sup> A ‘boat’ that held all the disciples would be of significant size.

<sup>23</sup> The Sea of Galilee is located in a depression some 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.

<sup>24</sup> ‘Master’ and the titles for Jesus in the parallels express aspects of the disciples’ attitude toward Jesus (Mt 17:4, Mk 9:5, 11:21, 14:45, Lk 17:13, Jn 1:38); here, the double vocative shows great emotion.

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. <sup>25</sup> εἶπεν δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

<sup>26</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ἧτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. <sup>27</sup> ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.

<sup>28</sup> ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. <sup>29</sup> παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ

up and rebuked the wind and the raging waves; and they subsided and it was calm again. <sup>25</sup> He said to them, "Where is your faith?" They were awestruck and astounded, and said to one another, "Who can this be, who gives orders even to the winds and the waves and they obey him?"

<sup>26</sup> They came to land in the territory of the Gerasenes, which is opposite Galilee. <sup>27</sup> He was stepping ashore when a man from the city, who was possessed by devils, came towards him; for a long time, the man had been living with no clothes on, not in a house, but in the tombs.

<sup>28</sup> Catching sight of Jesus, he gave a shout, fell at his feet and cried out at the top of his voice, "What do you want with me, Jesus, son of the Most High God? I implore you, do not torture me." <sup>29</sup> For, Jesus had been telling the unclean spirit to come

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<sup>25</sup> Jesus' authority over creation raised a question for the disciples about who he was exactly; this verse shows that the disciples followed Jesus even though they did not know all about him yet.

<sup>26</sup> In place of 'Gerasenes', here following early Alexandrian witnesses (and the *NJB*, *NRSV* & *NETB*), Hancock's transcription has 'Gergesenes' (*Γεργεσηνῶν*) and other *mss* have 'Gadarenes'.

<sup>27</sup> Some *mss* transcribe the phrase 'for a long time' to immediately after 'possessed by demons'; here, we follow the *NJB* & *NRSV*.

<sup>28</sup> The literal translation of 'what do you want with me' is 'what to me and to you' (an idiom). The phrase, *Τί ἐμοὶ καὶ σοί*, is Semitic in origin, though it made its way into colloquial Greek. The equivalent Hebrew expression in the OT had two basic meanings: 1 When one person was unjustly bothering another, the injured party could say it, meaning, "What have I done to you that you should do this to me?" (Jg 11:12, 2Ch 35:21, 1K 17:18). 2 When someone was asked to get involved in a matter he felt was no business of his own, he could say the phrase to the one asking him, meaning, "That is your business, how am I involved?" (2K 3:13, Ho 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: hostility between Jesus and the demons is certainly to be understood in this context.

<sup>29</sup> In place of 'Jesus' (here following the *NJB*, *NRSV* & *NETB*), the *mss* have 'he'.



ἄνθρωπον. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. <sup>30</sup> ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς, Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. <sup>31</sup> καὶ παρεκάλουν αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

<sup>32</sup> Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. <sup>33</sup> ἔξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

<sup>34</sup> ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

out of the man. It had seized on him a great many times, and then they used to secure him with chains and fetters to restrain him, but he would always break the fastenings, and the devil would drive him out into the wilds. <sup>30</sup> Jesus asked him, "What is your name?" He said, "Legion," because many devils had gone into him. <sup>31</sup> And these begged him not to order them to depart into the Abyss.

<sup>32</sup> Now, there was a large herd of swine feeding there on the mountain, and the demons begged him to let them go into these. So he gave them permission. <sup>33</sup> So the demons came out of the man and went into the swine, and the herd charged down the steep bank into the lake and was drowned.

<sup>34</sup> When the swineherds heard what happened, they ran off and told their story in the city and in the country round about;

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<sup>30</sup> The name 'Legion' (Λεγιών) 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.

<sup>31</sup> Mark ends this verse with 'send them out of the district' (Mk 5:10); here, the demons beseech Jesus not to send them back to the depths of the earth (ἄβυσσον), their usual dwelling-place and ultimate home (Rv 9:1-2, 11, 11:7, 17:8, 20: 1-3.)

<sup>32</sup> Many have discussed why Jesus 'gave them permission', since the animals were destroyed (v. 33); 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.

<sup>33</sup> Here δὲ has been translated as 'so' to indicate a conclusion and transition in the narrative.

<sup>34</sup> The literal translation of 'told their story' is '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>35</sup> ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ’ οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. <sup>36</sup> ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. <sup>37</sup> καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γεργεσηνῶν ἀπελθεῖν ἀπ’ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.

<sup>38</sup> ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ’ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων, <sup>39</sup> Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

<sup>40</sup> Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. <sup>41</sup> καὶ

<sup>35</sup> and the people went out to see what had happened. When they came to Jesus, they found the man from whom the devils had gone out sitting at the feet of Jesus, wearing clothes and in his right mind; and they were afraid. <sup>36</sup> Those who had witnessed it told them how the man who had been possessed by demons came to be saved. <sup>37</sup> The entire population of the Gerasene territory was in great fear and asked Jesus to leave them. So he got into the boat and went back.

<sup>38</sup> The man from whom the devils had gone out asked to be allowed to remain with him, but he sent him away, saying, <sup>39</sup> “Go back home and report all that God has done for you.” So the man went off and proclaimed throughout the city all that Jesus had done for him.

<sup>40</sup> Now, when Jesus returned, he was welcomed by the crowd, for they were all there waiting for him. <sup>41</sup> And

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<sup>35</sup> The man was ‘sitting’ as a disciple sits (see 10:39, Ac 22:3); Luke alone adds this detail.

<sup>36</sup> An alternative reading for ‘saved’ is ‘delivered’; this should not be understood as an expression for full salvation: they were only discussing the healing.

<sup>37</sup> On the name ‘Gerasene’, see #26. 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. (Mk 5:16 hints that economic reasons motivated their request.)

<sup>38</sup> The literal translation of ‘remain’ is ‘be’ but, in this context, that would involve accompanying Jesus as he went on his way.

<sup>39</sup> Jesus instructs the man to ‘report all that 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: with few Jewish religious representatives present, there would be less danger of misunderstanding Jesus’ ministry as political.

<sup>40</sup> The opening clause is a temporal infinitival clause in contrast to Mark’s genitive absolute (Mk 5:21).

<sup>41</sup> ‘Jairus’ (Ἰαῖρος) is described as ἄρχων τῆς συναγωγῆς, the main elder at the synagogue who was in charge of organising the services.

ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαῖρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, <sup>42</sup> ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκει. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

<sup>43</sup> καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, <sup>44</sup> προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. <sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. <sup>46</sup> ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μου τις, ἐγὼ

suddenly, there came a man named Jairus, who was president of the synagogue. He fell at Jesus' feet and pleaded with him to come to his house, <sup>42</sup> because he had an only daughter, about twelve years old, who was dying. And the crowds were almost stifling Jesus as he went.

<sup>43</sup> Now, there was a woman who had been suffering from a haemorrhage for the past twelve years and, though she had spent all she had on physicians, no one had been able to cure her. <sup>44</sup> She came up behind him and touched the fringe of his cloak; and the haemorrhage stopped at that very moment. <sup>45</sup> Then Jesus asked, "Who was it that touched me?" When they all denied it, Peter said, "Master, it is the crowds round you, pushing." <sup>46</sup> But Jesus said, "Somebody touched me. I felt

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<sup>42</sup> The literal translation of 'were stifling him' is 'pressed in on him'; 'pressed' is a very emphatic term – the crowds were pressing in so hard that one could hardly breathe.

<sup>43</sup> The NJB, following some *mss*, lacks, "and, though she had spent all she had on physicians;" (cf. Mk 5:26). Uncertainty over its authenticity is due primarily to the fact that certain important witnesses do not have the phrase; this evidence alone renders its authenticity unlikely. It may have been intentionally added by later scribes in order to harmonise Luke's account with similar material in Mk 5:26; Hancock includes the words in brackets, indicating doubt as to their authenticity.

<sup>44</sup> The 'fringe of his cloak' translates *κρασπέδον*, the blue tassel on the garment that symbolised a Jewish man's obedience to the law (cf. Nb 15:37–41); the woman thus touched the very part of Jesus' clothing that indicated his ritual purity.

<sup>45</sup> After 'Peter', some later *mss* add 'and those who were with him'; the singular verb *εἶπεν* ('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; nevertheless, the longer reading looks like a clarifying note, harmonising this account with Mk 5:31.

<sup>46</sup> 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.

γὰρ ἔγνωσαν δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ. <sup>47</sup> ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι’ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. <sup>48</sup> ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

<sup>49</sup> Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυν-αγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν διδάσκαλον. <sup>50</sup> ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται. <sup>51</sup> ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. <sup>52</sup> ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. <sup>53</sup> καὶ κατεγέλων

the power had gone out from me.” <sup>47</sup> Seeing herself discovered, the woman came forward trembling and, falling down before his feet, explained in front of all the people why she had touched him and how she had been cured at that very moment. <sup>48</sup> “My daughter,” he said to her, “your faith has saved you; go in peace.”

<sup>49</sup> While he was still speaking, someone arrived from the house of the president of the synagogue to say, “Your daughter has died. Do not trouble the Master any further.” <sup>50</sup> But Jesus heard this, and he spoke to the man, “Do not be afraid! Only have faith and she will be saved.” <sup>51</sup> When he came to the house, he allowed no one to enter with him except Peter and John and James, and the child’s father and mother. <sup>52</sup> They were all crying and mourning for her, but Jesus said, “Stop crying; for, she is not dead but sleeping.” <sup>53</sup> But they laughed

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<sup>47</sup> Because of the length and complexity of the Greek sentence, the order of the clauses in the latter part of has been rearranged to reflect contemporary English style.

<sup>48</sup> The word ‘*saved*’ should not be understood as an expression of full salvation in the immediate context; it refers only to the woman’s healing.

<sup>49</sup> In place of ‘*Master*’, here following the *NJB*, the *NRSV* & *NETB* has ‘*teacher*’.

<sup>50</sup> See #48 on the use of the word ‘*saved*’.

<sup>51</sup> In Mk 5:37, Jesus is accompanied by ‘Peter and James and John the brother of James’; here, however, as in 9:28 & Ac 1:13, John is named immediately after Peter: this coupling of John with Peter is common to Luke (22:8, Ac 3:1, 3, 11, 4:13, 19, 8:14) and the 4<sup>th</sup> Gospel (Jn 13:23–26, 18:15–16, 20:3–9, 21:7, 20–23).

<sup>52</sup> This group probably includes outside or even professional mourners, not just family, because a large group seems to be present.

<sup>53</sup> The participle *εἰδότες* (‘*they knew*’) has been translated as a causal adverbial participle.

αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. <sup>54</sup> αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε. <sup>55</sup> καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. <sup>56</sup> καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

at him, knowing she was dead. <sup>54</sup> But, he took her by the hand himself, and he spoke to her, “Child, get up.” <sup>55</sup> And her spirit returned and she got up at that very moment. Then he told them to give her something to eat. <sup>56</sup> Her parents were astonished, but he ordered them not to tell anyone what had happened.

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<sup>54</sup> After ‘he spoke to her’, the Greek text adds λέγων (‘saying’), but this participle is redundant in contemporary English and has not been translated.

<sup>55</sup> The phrase ‘her spirit returned’ means that she came back to life.

<sup>56</sup> Jesus ‘ordered them not to tell anyone’ because he desired that miracles not become the centre of his ministry.



## Κατα Λουκαν 9

<sup>1</sup> Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν, <sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, <sup>3</sup> καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. <sup>4</sup> καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup> καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς. <sup>6</sup> ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

## LUKE 9

<sup>1</sup> After he called the Twelve together, he gave them power and authority over all demons and to cure diseases, <sup>2</sup> and he sent them out to proclaim the Kingdom of God and to heal. <sup>3</sup> And he said to them, “Take nothing for the journey: neither staff, nor haversack, nor bread, nor money; and do not have a spare tunic. <sup>4</sup> Whatever house you enter, stay there; and, when you leave, and let your departure be from there. <sup>5</sup> And as for those who do not welcome you, when you leave their town shake the dust from your feet as a testimony against them.” <sup>6</sup> So they departed and went throughout the villages proclaiming the good news and healing everywhere.

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### LUKE 9

- <sup>1</sup> After ‘Twelve’, some *mss* add ‘apostles’ or ‘his disciples’, but such clarifying notes are clearly secondary.
- <sup>2</sup> At the end of this verse, some *mss* add τοὺς ἀσθενεῖς (*‘the sick’*); Hancock includes the words in brackets, indicating doubts over their authenticity.
- <sup>3</sup> Mk 6:8 allows one staff; it might be that Luke’s summary (cf. Mt 10:9–10) means not taking an extra staff or that the expression is merely rhetorical for ‘travelling light’, which has been rendered in two slightly different ways.
- <sup>4</sup> The meaning here 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>5</sup> To ‘shake the dust’ off represented shaking off the uncleanness from one’s feet (see 10:11, Ac 13:51, 18:6); it was a sign of rejection.
- <sup>6</sup> The phrase ‘throughout the villages’ is a distributive use of the Greek word κατὰ.

<sup>7</sup> Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν, <sup>8</sup> ὑπὸ τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. <sup>9</sup> εἶπεν δὲ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

<sup>10</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαῖδά. <sup>11</sup> οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο.

<sup>7</sup> Meanwhile, Herod the tetrarch had heard about all that was going on; and he was puzzled, because some people were saying that John had risen from the dead, <sup>8</sup> others that Elijah had reappeared, still others that one of the ancient prophets had arisen again. <sup>9</sup> But Herod said, “John? I beheaded him. So who is this I hear such reports about?” And he was seeking to see him.

<sup>10</sup> On their return, the apostles gave him an account of all they had done. Then he took them with him and withdrew towards a town called Bethsaida, where they could be by themselves.

<sup>11</sup> But the crowds got to know and they went after him. He made them welcome and talked to them about the Kingdom of God; and he cured those who were in need of healing.

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<sup>7</sup> ‘Herod’ here is Herod Antipas, son of Herod the Great (see #3:1). Luke does not record the Baptist’s death; instead, he prepares the reader (*‘he was anxious to see him’*) for the subsequent meeting of Herod with Jesus.

<sup>8</sup> The appearance of ‘Elijah’ would mean that the end time had come (according to 2Kg 2:11, Elijah was still alive); in Mt 11:14 it is said that he would be the precursor of Messiah.

<sup>9</sup> The expression ἐζήτει ἰδεῖν αὐτόν (*‘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.

<sup>10</sup> Lk, as Jn, gives only one multiplication of loaves, while Mt & Mk have two; possibly, Lk has omitted or did not know the whole section (Mk 6:45–8:26) that contains the 2<sup>nd</sup> multiplication or, more probably, he is avoiding a reduplication of Mt & Mk, where the two stories seem to be parallel versions of the same event – one issuing from a Palestinian milieu (western shore of the Sea of Galilee and the 12 baskets corresponding to the 12 tribes of Israel) and the other from a Gentile milieu (eastern shore and the 7 baskets corresponding to the 7 nations of Canaan before the conquest).

<sup>11</sup> Again the combination of word (*‘talked to them’*) and healing (*‘cured’*, compassionate deed) is what summarises Jesus’ ministry:

<sup>12</sup> Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. <sup>13</sup> εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. <sup>14</sup> ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πεντήκοντα. <sup>15</sup> καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. <sup>16</sup> λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. <sup>17</sup> καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

<sup>12</sup> Now, the day began to draw to a close and the Twelve came up to him and said, "Send the people away, and they can go to the villages and farms round about to find lodging and food; for, we are in a deserted place here." <sup>13</sup> But he said to them, "Give them something to eat yourselves." But they said, "We have no more than five loaves and two fish, unless we are to go ourselves and buy food for all these people." <sup>14</sup> For, there were about five thousand men. But he said to his disciples, "Get them to sit down in parties of about fifty." <sup>15</sup> They did so and made them all sit down. <sup>16</sup> Then he took the five loaves and the two fish, raised his eyes to heaven, and said the blessing over them; then he broke them and handed them to his disciples to distribute among the crowd. <sup>17</sup> And they all ate as much as they wanted and, when the scraps left over were collected, they filled twelve baskets.

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<sup>12</sup> Literally translated, this verse opens, "Now, the day began to decline."

<sup>13</sup> 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>14</sup> For 'men', the Greek text reads here ἄνδρες – 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 Mt 14:21).

<sup>15</sup> For this verse, here following the *mss* quite literally (and also the *NJB* & *NRSV*), *NETB* reads, "So they did as Jesus directed, and the people all sat down."

<sup>16</sup> The scene is like two other later meals: 22:19 & 24:30. Jesus gives thanks to God (in saying the blessing) 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>17</sup> There was more than enough for everybody, as indicated by the gathering of 'the scraps left over'.

<sup>18</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; <sup>19</sup> οἱ δὲ ἀποκριθέντες εἶπαν, Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. <sup>20</sup> εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ. <sup>21</sup> Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, <sup>22</sup> εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

<sup>18</sup> Now it happened that he was praying by himself, and his disciples came to him and he put this question to them: "Who do the crowds say that I am?" <sup>19</sup> And they answered, "Some say John the Baptist; others Elijah; others again one of the ancient prophets arisen again." <sup>20</sup> "But you," he said to them, "who do you say that I am?" It was Peter who spoke up: "The Christ of God," he said. <sup>21</sup> But he gave them strict orders and commanded them not to tell this to anyone. <sup>22</sup> He said, "The Son of Man is destined to undergo great suffering, and to be rejected by the elders and the chief priests and the scribes, and to be put to death, and to be raised up on the third day."

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<sup>18</sup> The question of who Jesus is occurs frequently in this section of Lk: 7:49, 8:25, 9:9; the answer resolves a major theme of Luke's Gospel.

<sup>19</sup> The word 'arisen' could be understood to mean 'resurrected', but this is only a possible option, not a necessary one, since the word 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 vv. 7–8.

<sup>20</sup> Even without the Matthaean addition 'son of God' (see Mt 16:16), this confession of Peter, speaking in the name of the apostles, is of crucial significance as a turning-point in the early career of Jesus. While the crowd cannot grasp his significance and becomes progressively alienated, his disciples recognise for the first time explicitly that he is the Messiah (see #26); henceforth, Jesus is going to concentrate on forming this little nucleus of believers and on purifying their faith.

<sup>21</sup> No explanation for the command 'not to tell this to anyone' is given, but the central section of Luke (Chs 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. However, they and the people had an expectation that needed some instruction to be correct.

<sup>22</sup> This prophecy is to be followed by several others: 9:44, 12:50, 17:25, 18:31–33 (cf. 24:7, 25–27); Lk omits Peter's protest and his rebuke by Jesus (Mk 8:32ff). The necessity that the Son of Man suffer is the particular point that needed emphasis since, for many 1<sup>st</sup> Century Jews, the Messiah was a glorious and powerful figure, not a suffering one.

<sup>23</sup> Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι. <sup>24</sup> ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. <sup>25</sup> τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; <sup>26</sup> ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμὸν λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

<sup>27</sup> λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ.

<sup>28</sup> Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί ἡμέραι ὀκτὼ καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον

<sup>23</sup> Then, speaking to all of them, he said, "If anyone wants to become a follower of mine, let him renounce himself and take up his cross every day and follow me. <sup>24</sup> For, anyone who wants to save his life will lose it; but anyone who loses his life for my sake will save it. <sup>25</sup> What benefit is it to anyone if they gain the whole world but forfeit or lose their very self? <sup>26</sup> For, if anyone is ashamed of me and of my words, of him the Son of Man will be ashamed when he comes in his own glory and in the glory of the Father and the holy angels.

<sup>27</sup> "But I tell you most certainly, there are some standing here who will not taste death before they see the Kingdom of God."

<sup>28</sup> Now, about eighty days after this had been said, he took with him Peter and John and James, and went

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<sup>23</sup> Only Luke mentions taking up one's cross *'every day'*; 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 Ga 6:14).

<sup>24</sup> The point of the saying *'anyone who 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, but one who is willing to risk rejection will respond and find true life.

<sup>25</sup> The literal translation of *'anyone'* (ἄνθρωπος) is *'a man'* but the Greek word is used in a generic sense here.

<sup>26</sup> Literally translated, this verse ends, *"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.

<sup>27</sup> In the opening phrase, the word normally translated *'truly'* has here been rendered *'most certainly'* because the Greek negative here (οὐ μὴ) is the strongest possible.



ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.<sup>29</sup> καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων.<sup>30</sup> καὶ ἰδὼν ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας,<sup>31</sup> οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἑξοδὸν αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ.<sup>32</sup> ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.<sup>33</sup> καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλίᾳ, μὴ εἰδὼς ὃ λέγει.<sup>34</sup> ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβή-

up on the mountain to pray.<sup>29</sup> And it happened that, while he was praying, the appearance of his face was changed and his clothing became sparkling white.<sup>30</sup> And suddenly there were two men talking to him; they were Moses and Elijah<sup>31</sup> appearing in glory, and they were speaking of his passing, which he was about to accomplish in Jerusalem.<sup>32</sup> Now Peter and his companions were weighed down with sleep but they woke up and saw his glory and the two men who stood with him.<sup>33</sup> Just as these were leaving him, Peter said to Jesus, "Master, it is wonderful for us to be here; so let us make three shelters, one for you, one for Moses and one for Elijah." He did not know what he was saying.<sup>34</sup> While he was saying this, a cloud came and covered them with shadow; and, when they

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<sup>28</sup> Certain of the details in this account of the Transfiguration are peculiar to Lk; whereas in Mk it is the revelation of the hidden Messiah as the consummation of the Law and the Prophets, and for Mt it is the manifestation of the new and greater Moses, for Lk the Transfiguration is also a personal experience of Jesus, in the course of earnest prayer, in which he clearly sees the 'passing' (exodus) that he is to accomplish in Jerusalem.

<sup>29</sup> In 1<sup>st</sup> Century Judaism and the NT it was believed that one got a new, glorified body in order to enter heaven (1Co 15:42–49, 2Co 5:1–10).

<sup>30</sup> Since Moses and Elijah are named only to identify the 'two men' mentioned in the first place, it may be that in Luke's source these were two angels (cf. 24:4, Ac 1:10) who were sustaining and strengthening Jesus (cf. 22:43).

<sup>31</sup> In place of 'passing' (following the NJB), the NRSV has 'departure' (meaning death).

<sup>32</sup> An alternative reading for 'woke up' is 'kept awake'; this irresistible sleep of the disciples, mentioned only in Lk, recalls that of Gethsemane (22:45), which is more natural and from which it could be derived.

<sup>33</sup> Alternative translation for 'shelters' (as NJB) are 'dwellings' (as NRSV) and 'tents'.

<sup>34</sup> This 'cloud' is the cloud of God's presence and the voice is his as well.

θησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. <sup>35</sup> καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλεκτός, αὐτοῦ ἀκούετε. <sup>36</sup> καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

<sup>37</sup> Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. <sup>38</sup> καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων, Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν, <sup>39</sup> καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτόν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ συντρίβον αὐτόν. <sup>40</sup> καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. <sup>41</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. <sup>42</sup> ἔτι δὲ

went into the cloud, the disciples were terrified. <sup>35</sup> And a voice came from the cloud saying, “This is my Son, the Chosen One. Listen to him.” <sup>36</sup> And, after the voice had spoken, Jesus was found alone. The disciples kept silence and, at that time, told no one of any of the things they had seen.

<sup>37</sup> Now it happened that, on the following day when they were coming down from the mountain, a large crowd came to meet him. <sup>38</sup> Then suddenly a man in the crowd cried out. “Master,” he said, “I implore you to look at my son: he is my only child. <sup>39</sup> And a spirit will suddenly take hold of him, and all at once it gives a sudden cry and throws the boy into convulsions until he foams at the mouth; it is slow to leave him but, when it does, it leaves the boy worn out. <sup>40</sup> And I begged your disciples to drive it out, and they could not do so.” <sup>41</sup> In reply Jesus said, “You faithless and perverse generation! How much longer must I be among you and put

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<sup>35</sup> In place of ‘Chosen One’, some *mss* have ‘Beloved’. This divine endorsement is like 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.

<sup>36</sup> Although the disciples ‘at that time told no one’, they did later recount this; the commentary on this scene is 2P 1:17–18.

<sup>37</sup> The NRSV & NETB omit the introductory phrase ‘it happened that’, here following the *mss* (*Ἐγένετο*) and NJB.

<sup>38</sup> Here καὶ (‘and’) has been translated as ‘then’ to indicate the somewhat unexpected appearance of the man. The Greek word ἰδοὺ near the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis.

<sup>39</sup> The Greek here is slightly ambiguous; the subject of the verb ‘gives a cry’ could be either the son (as NRSV) or the spirit (as here, following the NJB).

<sup>40</sup> The words ‘do so’ are not in the Greek text, but have been supplied (following NETB) for clarity and stylistic reasons.

<sup>41</sup> A more literal translation of ‘you faithless’ is ‘O faithless’; the marker of direct address (ὦ) is functionally equivalent to a vocative.

προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.<sup>43</sup> ἔξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,<sup>44</sup> Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.<sup>45</sup> οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

<sup>46</sup> Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.<sup>47</sup> ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ’ ἑαυτῷ,<sup>48</sup> καὶ εἶπεν αὐτοῖς, Ὃς ἂν δέξηται τοῦτο τὸ

up with you? Bring your son here.”<sup>42</sup> Even while the boy was coming, the demon threw him to the ground in convulsions. But Jesus rebuked the unclean spirit and cured the boy and gave him back to his father,<sup>43</sup> and everyone was awestruck by the mighty power of God.

But, while everyone was full of admiration for all he did, he said to his disciples,<sup>44</sup> “For your part, you must have these words constantly in mind: The Son of Man is going to be delivered into the power of men.”<sup>45</sup> But they did not understand what he said; its meaning was hidden from them so that they should not perceive it, and they were afraid to ask him about this saying.

<sup>46</sup> An argument started between them about which one of them was the greatest.<sup>47</sup> But Jesus knew what thoughts were going through their minds, and he took a little child whom he set by his side<sup>48</sup> and then he said to them, “Anyone who

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<sup>42</sup> At this point the boy was thrown down in another convulsion by the demon.

<sup>43</sup> The revelation of the ‘mighty power of God’ was the manifestation of God’s power shown through Jesus.

<sup>44</sup> Literally translated, this verse opens, “Place these words in your ears;” the meaning of the idiom is either ‘do not forget these words’ or ‘listen very carefully to these words’.

<sup>45</sup> This comment is based on the fact that: 1 the Messiah’s death was not part of the disciples’ Jewish faith, and 2 spiritual truth must be revealed (see #24:16, #Mt 16:17, 1Co 2:14).

<sup>46</sup> The answer to this question is given in v. 48<sup>b</sup>; the saying that makes up v. 48<sup>a</sup> is apparently taken from another context (cf. Mt 10:40).

<sup>47</sup> The literal translation of ‘minds’ is ‘hearts’.

<sup>48</sup> The verb δέχεται (‘welcomes’) is a term of hospitality. Children were very insignificant in ancient culture, so ‘this little child’ would be the perfect object lesson to counter the disciples’ selfish ambitions.

παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

<sup>49</sup> Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. <sup>50</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε, ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστιν.

<sup>51</sup> Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, <sup>52</sup> καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσ-ῆλθον εἰς κώμην Σαμαριτῶν, ὡς ἐτοιμάσαι αὐτῷ. <sup>53</sup> καὶ

welcomes this little child in my name welcomes me; and anyone who welcomes me welcomes the one who sent me. The least among all of you is the one who is the greatest.”

<sup>49</sup> John spoke up. “Master,” he said, “we saw someone driving out demons in your name and, because he does not follow with us we tried to stop him.” <sup>50</sup> But Jesus said to him, “You must not stop him; for, anyone who is not against you is for you.”

<sup>51</sup> Now it happened that, as the days drew near for him to be taken up, he resolutely turned his face towards Jerusalem <sup>52</sup> and he sent messengers ahead of him. These set out and, on their way, they went into a Samaritan village to make preparations for him, <sup>53</sup> but the people would not receive him

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<sup>49</sup> In place of ‘we tried to stop him’ (ἐκωλύομεν – Luke’s normal imperfect), most *mss* have ‘we forbade him’ (ἐκωλύαμεν – an aorist); the imperfect enjoys the most internal and external support.

<sup>50</sup> Compare this verse with 11:23 (and see Mk 9:39–40).

<sup>51</sup> The literal translation of ‘for him to be taken up’ is ‘for his taking up’; This ‘assumption’ of Jesus (cf. 2K 2:9–11, Mk 16:19, Ac 1:2, 10–11, 1Tm 3:16) refers to the last days of his suffering life (Passion, death) and the beginning of his glory (Resurrection, ascension). John, thinking more theologically, uses the word ‘glorify’ in connexion with the whole of this period (Jn 7:39, 12:16, 23, 13:31ff); for him, the crucifixion is a ‘lifting up’ (see #Jn 12:32).

<sup>52</sup> The literal translation of ‘on their way’ (πορευθέντες) is ‘going along’; the aorist passive participle has been taken temporally.

<sup>53</sup> The hatred of the Samaritans for the Jews (#Jn 4:9) would show itself particularly towards those on pilgrimage to Jerusalem; hence, it was usual to bypass this territory (cf. Mt 10:5): only Lk & Jn (4:1–42) mention Jesus’ presence in this hostile territory. It was not long before the primitive Church imitated its master (Ac 8:5–25).

οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. <sup>54</sup> ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; <sup>55</sup> στραφεῖς δὲ ἐπετίμησεν αὐτοῖς. <sup>56</sup> καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

<sup>57</sup> Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. <sup>58</sup> καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

<sup>59</sup> Εἶπεν δὲ πρὸς ἕτερον, Ἀκολούθει μοι. ὁ δὲ εἶπεν, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. <sup>60</sup> εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

because he was determined to go to Jerusalem. <sup>54</sup> Seeing this, the disciples James and John said, “Lord, do you want us to command fire to come down from heaven to burn them up?” <sup>55</sup> But he turned and rebuked them <sup>56</sup> and they went on to another village.

<sup>57</sup> And, as they travelled along, they met a man on the road who said to him, “I will follow you wherever you go.” <sup>58</sup> And Jesus answered, “Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.”

<sup>59</sup> To another he said, “Follow me,” but he replied “Let me go and bury my father first.” <sup>60</sup> But he said to him, “Leave the dead to bury their dead; but, as for you, go and spread the news of the Kingdom of God.”

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<sup>54</sup> At the end of this verse, some *mss* add ‘as Elijah did’, making the allusion to 2K 1:10–12 more explicit; James and John are seen here as ‘Sons of Thunder’ (Mk 3:17) indeed.

<sup>55</sup> The point of the rebuke is that now was not the time for judgment but patience; see 2P 3:9.

<sup>56</sup> Between vv. 55 & 56, some *mss* add, “You do not know what spirit you are made of.” <sup>56</sup> The Son of Man came not to destroy souls but to save them.”

<sup>57</sup> Some *mss* add ‘Lord’ before ‘I will follow’ (cf. #59).

<sup>58</sup> Jesus’ reply is simply this: Does the man understand the rejection he will be facing? Jesus has no home in the world.

<sup>59</sup> Before ‘let me go’, some *mss* add ‘Lord’ (as does the NRSV, and cf. Mt 8:21); Hancock includes the word (*Κύριε*) in brackets, indicating doubt as to its authenticity.

<sup>60</sup> Jesus here makes a play on the two meanings of the word ‘dead’: physically and spiritually.



<sup>61</sup> Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

<sup>62</sup> εἶπεν δὲ ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χειρὰ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

<sup>61</sup> And another also said, "I will follow you, sir, but first let me go and say good-bye to my people at home." <sup>62</sup> Jesus said to him, "Once the hand is laid on the plough, no one who looks back is fit for the Kingdom of God."

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<sup>61</sup> The literal translation for 'my people at home' is 'those in my house'.

<sup>62</sup> Jesus warns that excessive concern for family ties will make the kingdom a lesser priority, which is not appropriate for discipleship; the image is graphic, for who can plough straight ahead toward a goal while looking back?

## Κατα Λουκαν 10

<sup>1</sup> Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα δύο, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. <sup>2</sup> ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. <sup>3</sup> ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. <sup>4</sup> μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσησθε. <sup>5</sup> εἰς

## LUKE 10

<sup>1</sup> After this, the Lord appointed seventy-two others and sent them out ahead of him in pairs, to all the towns and places where he himself intended to visit. <sup>2</sup> And he said to them, “The harvest is plentiful but the labourers are few; therefore, ask the Lord of the harvest to send out labourers to do his harvesting. <sup>3</sup> Go on your way, but look, I am sending you out like lambs into the midst of wolves. <sup>4</sup> Carry no money bag with you, no traveller’s bag, no sandals, and greet no one along the way. <sup>5</sup> Whatever house you enter, let your

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### LUKE 10

- <sup>1</sup> In place of ‘seventy-two’ (here following the *NJB* & *NETB*), some *mss* (and the *NRSV*) have ‘seventy’; 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 (*Nb* 11:13–17, *Dt* 10:22, *Jg* 8:30, *2K* 10:1 &c); this reading also has slightly better *ms* support, but ‘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, although this is far less likely. The collection of sayings used by *Mt* & *Lk* contained a mission discourse parallel to that of *Mk* 6:8–11; while *Mt* has combined both versions in one discourse (*Mt* 10:7–16), *Lk* has kept them separate, addressed respectively to the Twelve – the number of Israel – and to the seventy(-two) – traditional number of Gentile nations.
- <sup>2</sup> The phrase ‘*Lord of the harvest*’ recognises God’s sovereignty over the harvest process.
- <sup>3</sup> The *NJB* opens this verse, here following the *NRSV*, with ‘*start off now*’. On the imagery of ‘*lambs*’ see *Is* 40:11, *Ezk* 34:11–31 & *Jn* 10:1–18; the imagery of ‘*wolves*’ is found in inter-testamental Judaism as well (see *Ps Sol* 8:23).
- <sup>4</sup> 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 (greeting fellow travellers on the road might cause delay).
- <sup>5</sup> 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.

ἦν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. <sup>6</sup> καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὑμᾶς ἀνακάμψει. <sup>7</sup> ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. <sup>8</sup> καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>9</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. <sup>10</sup> εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε, <sup>11</sup> Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. <sup>12</sup> λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

first words be, “May peace be on this house!” <sup>6</sup> And, if anyone is there who shares in peace, your peace will go and rest on that person; but if not, it will come back to you. <sup>7</sup> Remain in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move about from house to house. <sup>8</sup> And whenever you go into a town where its people make you welcome, eat what is put before you. <sup>9</sup> And cure those in it who are sick and say to them, “The Kingdom of God has come very near to you.” <sup>10</sup> But whenever you enter a town and they do not make you welcome, go out into its streets and say, <sup>11</sup> “We wipe off the very dust of your town that clings to our feet, is protest against you. Nevertheless, be sure of this: the Kingdom of God has come very near.” <sup>12</sup> I tell you, on the great Day it will be more bearable for Sodom than for that town.

<sup>6</sup> The literal translation of ‘who shares in peace’ is ‘who is a son of peace’, a Hebraism for those who deserve all the spiritual and temporal benefits the word ‘peace’ implies (see #Jn 14:27).

<sup>7</sup> On the phrase ‘the labourer deserves his pay’, see Dt 24:15, 1Tm 5:18 & 1Co 9:4–14.

<sup>8</sup> In place of ‘its people’, the mss have ‘they’; the referent (the people who live in the town) has been specified in the translation for clarity.

<sup>9</sup> An alternative translation for the end of this verse is, “The Kingdom of God is at hand for you.” 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 6:20, 11:20, 17:20–21).

<sup>10</sup> The term πλατείας (‘streets’) refers to the ‘broad streets’, so this refers to the main roads of the town.

<sup>11</sup> Here ὑμῖν (‘against you’) has been translated as a dative of disadvantage.

<sup>12</sup> The allusion to ‘Sodom’, the most wicked of OT cities from Gn 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 Σοδόμοις is in emphatic position in the Greek text.

<sup>13</sup> Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαιῖδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. <sup>14</sup> πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. <sup>15</sup> καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾄδου καταβιβασθήσῃ.

<sup>16</sup> Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

<sup>17</sup> Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. <sup>18</sup> εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὥς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. <sup>19</sup> ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For, if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

<sup>14</sup> But it will be more bearable for Tyre and Sidon at the Judgement than for you. <sup>15</sup> And you, Capernaum, will you be exalted to heaven? No, you will be thrown down to Hades!

<sup>16</sup> “Whoever listens to you listens to me; whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.”

<sup>17</sup> The seventy-two came back rejoicing. “Lord,” they said, “even the demons submit to us when we use your name.”

<sup>18</sup> So he said to them, “I watched Satan fall from heaven like a flash of lightning. <sup>19</sup> Look, I have given you authority to tread down serpents and scorpions, and over the

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<sup>13</sup> ‘Chorazin’ was a town of Galilee that was probably fairly small in contrast to ‘Bethsaida’ and is otherwise unattested; ‘Bethsaida’ was declared a polis (city) by the tetrarch Herod Philip, sometime after AD 30.

<sup>14</sup> ‘Tyre and Sidon’ are two other notorious OT cities (Is 23, Jr 25:22, 47:4).

<sup>15</sup> ‘Capernaum’ was a town on the northwest shore of the Sea of Galilee, some 200 m below sea level; it was a major trade and economic centre in the North Galilean region. Jesus here quotes from Is 14:13–15.

<sup>16</sup> ‘The one who sent me’ refers to God.

<sup>17</sup> As in v. 1, some mss have ‘seventy’ in place of ‘seventy-two’ (see #1). Unlike the Twelve (9:1), the ‘seventy-two’ had not been promised power over demons.

<sup>18</sup> This verse is probably best taken as allusion to Is 14:12 (the phrase in common is ἐκ τοῦ οὐρανοῦ): these exorcisms in Jesus’ name are a picture of Satan’s greater defeat at Jesus’ hands.

<sup>19</sup> ‘Serpents 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 Ac 28:3-6).

σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. <sup>20</sup> πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

<sup>21</sup> Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

<sup>22</sup> Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

<sup>23</sup> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. <sup>24</sup> λέγω

whole strength of the enemy; and nothing shall ever hurt you. <sup>20</sup> Nevertheless, do not rejoice at this: that the spirits submit to you; but rejoice instead that your names stand written in heaven."

<sup>21</sup> Just at this time, filled with joy by the Holy Spirit, he said, "I bless you, Father, Lord of heaven and of earth, because you have hidden these things from the learned and the intelligent and have revealed them to little children. Yes, Father, for that is what it has pleased you to do. <sup>22</sup> Everything has been handed over to me by my father; and no one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son chooses to reveal him."

<sup>23</sup> Then, turning to his disciples, he spoke to them by themselves, "Blessed are the eyes that see what you see; <sup>24</sup> for,

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<sup>20</sup> The phrase 'nothing shall ever hurt you' translates an emphatic double negative in the Greek text. The verb here translated 'stand written', 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.

<sup>21</sup> In place of 'filled with joy by the Holy Spirit', here following the *NJB*, the *NRSV* & *NETB* have 'rejoiced in the Holy Spirit'. 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).

<sup>22</sup> At the beginning of this verse, some *mss* add, "And, turning to his disciples, he said." The *NRSV* ends this verse, here following the *NJB*, with, "for such was your gracious will."

<sup>23</sup> Here, the opening *Kai* ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative. Jesus speaks both of spiritual perception guided by faith (Mk 4:9; Lk 8:10) and of the fulfilment of God's purpose (2:26–32).

<sup>24</sup> Paul emphasises the fact that the 'mystery' was long kept hidden (Rm 16:25, cf. 1P 1:11–12).



γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

<sup>25</sup> Καὶ ἰδὸν νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; <sup>26</sup> ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; <sup>27</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. <sup>28</sup> εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήση.

<sup>29</sup> ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον; <sup>30</sup> ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἰεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. <sup>31</sup> κατὰ

I tell you that many prophets and kings wanted to see what you see, but never saw it, and to hear what you hear, but never heard it.”

<sup>25</sup> And, just then, a lawyer stood up and, to test him, asked, “Master, what must I do to inherit eternal life?” <sup>26</sup> He said to him, “What is written in the Law? What is your reading of it?” <sup>27</sup> He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.” <sup>28</sup> Jesus said to him, “You have given the right answer; do this and life is yours.”

<sup>29</sup> But the man was anxious to justify himself and he said to Jesus, “And who is my neighbour?” <sup>30</sup> In answer, Jesus said, “A man was once on his way down from Jerusalem to Jericho and fell into the hands of bandits; they stripped him, beat him and then went away, leaving him half dead. <sup>31</sup> Now, a priest

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<sup>25</sup> The phrase ‘just then’ translates ἰδὸν, often translated as ‘behold’.

<sup>26</sup> The literal translation of Jesus’ 2<sup>nd</sup> question is ‘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).

<sup>27</sup> The lawyer here quotes Dt 6:5 & Lv 19:18.

<sup>28</sup> Jesus commends the lawyer’s reply; 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).

<sup>29</sup> The lawyer wished to justify himself for having put the question to Jesus.

<sup>30</sup> The journey ‘from Jerusalem to Jericho’ was 27 Km, descending some 540 m in altitude; it was known for its danger because the road ran through areas of desert and caves where the robbers hid.

<sup>31</sup> The ‘priest’ represented the highest religious leadership among the Jews.

συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.<sup>32</sup> ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.<sup>33</sup> Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,<sup>34</sup> καὶ προσελθὼν κατέδωκεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβίβας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.<sup>35</sup> καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.<sup>36</sup> τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστάς;<sup>37</sup> ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποίει ὁμοίως.

happened to be travelling down the same road but, when he saw the man, he passed by on the other side.<sup>32</sup> In the same way, a Levite when he came to the place and saw him, passed by on the other side.<sup>33</sup> But a Samaritan, while travelling, came near him and was moved with compassion when he saw him.<sup>34</sup> He went up to him and bandaged his wounds, having poured oil and wine on them. He then lifted him onto his own mount and brought him to an inn and looked after him.<sup>35</sup> And, the next day, he took out two denarii and handed them to the innkeeper and said, "Look after him and, on my way back, I will make good any extra expense you have."<sup>36</sup> Which of these three, do you think, proved himself a neighbour to the man who fell into the bandits' hands?"<sup>37</sup> He replied, "The one who showed pity towards him." Jesus said to him, "Go, and do the same yourself."

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<sup>32</sup> The 'Levite' was the designated lay-associate of the priest (v. 31).

<sup>33</sup> The contrast is between the element in Israel most strictly bound to the law of love, and the heretic and stranger (Jn 8:48, cf. #Lk 9:53), from whom normally only hate could be expected.

<sup>34</sup> The ancient practice of 'pouring oil and wine' was designed to comfort and clean the wounds (Is 1:6).

<sup>35</sup> A 'denarius' was a silver coin worth about a day's pay for a labourer.

<sup>36</sup> Jesus reversed the question the expert in religious law asked in v. 29 to one of becoming a 'neighbour' by loving: "Do not think about who they are, but who you are," was his reply.

<sup>37</sup> The neighbour did not do what was required (that is why his response is called 'pity') but had compassion and, out of kindness, went the extra step that shows love (see Mi 6:8); note how the lawyer 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 2<sup>nd</sup> point that neighbours may appear in surprising places.

<sup>38</sup> Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν. <sup>39</sup> καὶ τῇδε ἦν ἀδελφή καλουμένη Μαριάμ, ἥ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. <sup>40</sup> ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. <sup>41</sup> ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, <sup>42</sup> ἐνὸς δὲ ἐστὶν χρεία Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

<sup>38</sup> Now, in the course of their journey, he came to a certain village, and a woman named Martha welcomed him into her house. <sup>39</sup> She had a sister called Mary, who sat down at the Lord's feet and listened to what he was saying. <sup>40</sup> Now Martha, who was distracted with all the serving, came to him and asked, "Lord, do you not care that my sister is leaving me to do the serving all by myself? Please tell her to help me." <sup>41</sup> But the Lord answered her, "Martha, Martha," he said, "you are worried and distracted by so many things, <sup>42</sup> and yet few are needed, indeed, only one. It is Mary who has chosen the better part, and it is not to be taken from her."

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<sup>38</sup> In Jn 11:1, Martha & Mary are introduced as well-known persons living in Bethany.

<sup>39</sup> The description of Mary sitting 'at the Lord's feet' and listening to him makes her sound like a disciple (compare 8:35).

<sup>40</sup> The term 'distracted' means 'to be pulled away' by something; it is a narrative comment that makes clear who is right in the account.

<sup>41</sup> The 'many things' were not important enough to call for excessive attention or worry.

<sup>42</sup> With deliberate ambiguity, Jesus rebuked Martha's choice of values: a simple meal (one dish) is sufficient for hospitality; Jesus approved Mary's preference for listening to his teaching (thereby accepting a woman as a disciple) as contrasted with Martha's unneeded acts of hospitality (the more usual woman's role). Some mss open this verse with, "but only one thing is needed" or, "but only a few are needed," readings that deform the sense of the text; the 'one thing' is to listen to the word of God.

## Κατα Λουκαν 11

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ. <sup>2</sup> εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε,

Πάτερ, ἁγιασθήτω τὸ ὄνομά σου·  
ἐλθέτω ἡ βασιλεία σου

<sup>3</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου  
ἡμῖν τὸ καθ' ἡμέραν·

<sup>4</sup> καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,  
καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·  
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

## LUKE 11

<sup>1</sup> Now it happened that he was in a certain place praying and, after he had finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.” <sup>2</sup> He said to them, “When you pray, this is what to say:

“Father, may your name be held holy,  
your kingdom come;

<sup>3</sup> give us each day our daily bread,  
and forgive us our sins,

<sup>4</sup> For we ourselves forgive  
each one who is in debt to us;  
and do not put us to the test.”

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### LUKE 11

<sup>1</sup> The introductory phrase, ‘now it happened that’ (*Καὶ ἐγένετο*) is common in Lk (69 times) and Ac (54 times),

<sup>2</sup> The text of the Lord’s Prayer in Mt has 7 petitions, whereas in Lk it has only 5. Most *mss*, including later majority, open the prayer with *Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* (‘our Father in heaven’), making the prayer begin like the version in Mt 6:9; the shorter version is read by more ancient witnesses, as well as some versions and Church Fathers. Given this more weighty external evidence, combined with the scribal tendency to harmonise Gospel parallels, the shorter reading is preferred. For the last line of this verse, some *mss* read, “May your Holy Spirit come down on us and cleanse us;” The wish ‘your kingdom come’ represents the hope for the full manifestation of God’s promised rule.

<sup>3</sup> The phrase ‘daily bread’ can be more literally translated ‘bread for tomorrow’; the term *ἐπιούσιον* does not occur outside of early Christian literature (other occurrences are in Mt 6:11 & Didache 8:2), so its meaning is difficult to determine. In place of ‘sins’, the text in Mt has ‘debts’; Lk is more explicit and less juridical, but he retains ‘debt’ in the balancing clause that follows (v. 4).

<sup>4</sup> At the end of this verse, most *mss* add ‘but deliver us from the evil one’, an assimilation to Mt 6:13, but the shorter reading has better attestation; internally, since the *mss* that have the longer reading here display the same tendency throughout the Lord’s Prayer to assimilate Luke’s version to the Matthaean, the shorter reading should be regarded as authentic in Lk.

<sup>5</sup> Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, <sup>6</sup> ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. <sup>7</sup> καὶ κεῖνος ἔσωθεν ἀποκριθεὶς εἶπῃ, Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. <sup>8</sup> λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

<sup>9</sup> καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>10</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγεται. <sup>11</sup> τίνα δὲ ἐξ ὑμῶν αἰτήσῃ τὸν

<sup>5</sup> He also said to them, “Suppose one of you has a friend and you go to him in the middle of the night to say, “My friend, lend me three loaves, <sup>6</sup> because a friend of mine on his travels has just arrived at my house and I have nothing to set before him;” <sup>7</sup> and the man answers from inside the house, “Do not bother me. The door has already been locked, and my children are with me in bed; I cannot get up to give you anything.” <sup>8</sup> I tell you, even if the man does not get up and give it him for friendship’s sake, persistence will make him get up and give his friend all he wants.

<sup>9</sup> “So I say to you: Ask and it will be given to you; search, and you will find; knock, and the door will be opened to you. <sup>10</sup> For, everyone who asks receives; and everyone who searches finds; and everyone who knocks will have the door

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<sup>5</sup> After ‘loaves’ (ἄρτους), the NRSV & NETB add ‘of bread’ (here we follow the NJB); the extra words are implied.

<sup>6</sup> 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 honour to be a good host to visitors.

<sup>7</sup> 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.

<sup>8</sup> The term ἀναίδειαν (‘persistence’) is hard to translate; it refers to a combination of ideas, a boldness that persists over time or ‘audacity’ (which comes close). Some translate the term ‘shamelessness’, which is the term’s normal meaning, and apply it to the neighbour as an illustration of God responding for the sake of his honour; however, the original question was posed in terms of the first man who makes the request, not of the neighbour, so the teaching underscores the action of the one making the request.

<sup>9</sup> The three present imperatives in this verse (‘ask’, ‘seek’ & ‘knock’) are probably intended to call for a repeated or continual approach before God.

<sup>10</sup> The actions of asking, seeking, and knocking are repeated here from v. 9 with the encouragement that God does respond.



πατέρα ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; <sup>12</sup> ἢ καὶ αἰτήσῃ ὥόν, ἐπιδώσει αὐτῷ σκορπίον; <sup>13</sup> εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

<sup>14</sup> Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι· <sup>15</sup> τινὲς δὲ ἐξ αὐτῶν εἶπαν, Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· <sup>16</sup> ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. <sup>17</sup> αὐτὸς δὲ εἰδὼς αὐτῶν

opened. <sup>11</sup> What father among you, if his son asked for a fish, would hand him a snake? <sup>12</sup> Or, if he asked for an egg, hand him a scorpion? <sup>13</sup> If you then, evil as you are, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

<sup>14</sup> He was driving out a demon and it was dumb; and it happened that, when the demon had gone out, the dumb man spoke, and the people were amazed. <sup>15</sup> But some of them said, "It is through Beelzebub, the prince of demons, that he drives demons out." <sup>16</sup> Others demanded from him, as a test, a sign from heaven; <sup>17</sup> but, knowing what they were thinking, he said

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<sup>11</sup> Before 'a fish', many *mss* add 'bread would give him a stone instead, or', but this seems to be a harmonisation with Mt 7:9.

<sup>12</sup> The two questions of vv. 11–12 expect the answer, "No father would do this!"

<sup>13</sup> After 'Spirit', some *mss* add 'from heaven'. 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; he parallel account in Mt refers to 'good things' where Lk mentions the 'Holy Spirit'.

<sup>14</sup> The phrase 'a demon and it was dumb' 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').

<sup>15</sup> 'Beelzebub' (Βεελζεβούλ) is another name for Satan, so some people recognised Jesus' work as supernatural, but called it diabolical.

<sup>16</sup> 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.

<sup>17</sup> 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.

τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. <sup>18</sup> εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. <sup>19</sup> εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. <sup>20</sup> εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. <sup>21</sup> ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ. <sup>22</sup> ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἧς ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

<sup>23</sup> ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

to them, “Any kingdom that is divided against itself is heading for ruin, and house collapses against house. <sup>18</sup> So, too, with Satan: if he is divided against himself, how can his kingdom last – since you claim that it is through Beelzebub that I drive demons out? <sup>19</sup> Now, if it is through Beelzebub that I drive demons out, through whom do your own sons drive them out? They shall be your judges, then. <sup>20</sup> But, if it is through the finger of God that I drive demons out, then the kingdom of God has indeed caught you unawares. <sup>21</sup> So long as a strong man fully armed guards his own home, his goods are undisturbed; <sup>22</sup> but when someone stronger than himself attacks and defeats him, the stronger man takes away all the weapons he relied on and shares out his spoil.

<sup>23</sup> “Anyone who is not with me is against me; and anyone who does not gather in with me throws away.

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<sup>18</sup> Throughout this section, we here translate Βεελζεβούλ as ‘Beelzebub’.

<sup>19</sup> In place of ‘sons’, here following the *mss* & *NJB*, the *NRSV* has ‘exorcists’; most take ‘sons’ as a reference to Jewish exorcists but, more likely, this is a reference to the disciples of Jesus themselves, who are also Jewish and have been healing as well. 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 favours this reading.

<sup>20</sup> On the phrase ‘finger of God’, see Ex 8:15 & Ps 8:3; this passage and its parallel, Mt 12:28, have combined to provide the ‘finger of God’s right hand’ for the Holy Spirit.

<sup>21</sup> The referent of the expression ‘a strong man’ is Satan.

<sup>22</sup> The referent of the expression ‘someone stronger’ is Jesus. Some see the imagery here as similar to Ep 4:7–10, although no opponents are explicitly named in that passage; Jesus has the victory over Satan: his acts of healing mean that the war is being won and the kingdom is coming.

<sup>23</sup> The call here is to join the victor: failure to do so means one is being destructive; responding to Jesus is the issue.

<sup>24</sup> Ὄταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὕρισκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.<sup>25</sup> καὶ ἐλθὼν εὕρισκει σεσαρωμένον καὶ κεκοσμημένον.<sup>26</sup> τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

<sup>27</sup> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.<sup>28</sup> αὐτὸς δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες.

<sup>24</sup> “When an unclean spirit has gone out of someone, it wanders through waterless countries looking for a place to rest and, not finding one, it says, “I will go back to the home from which I came.”<sup>25</sup> But, when it comes, it finds it swept clean and put in order.<sup>26</sup> It then goes off and brings seven other spirits more wicked than itself, and they go in and set up house there; and so the last state of that person is worse than the first state.”

<sup>27</sup> It happened that, while he was saying this, a woman in the crowd raised her voice and said to him, “Blessed is the womb that bore you and the breasts that nursed you!”<sup>28</sup> But he replied, “More blessed still are those who hear the word of God and keep it!”

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<sup>24</sup> The background for the reference to ‘waterless countries’ is not entirely clear, though some Jewish texts suggest spirits must have a place to dwell, but not with water (8:29–31, Tb 8:3); some suggest that the image of the desert or deserted cities as the places demons dwell is where this idea started (Is 13:21, 34:14).

<sup>25</sup> 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>26</sup> The point of the story is that to fail to respond is to risk a worse fate than when one started.

<sup>27</sup> 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.

<sup>28</sup> This is another reference to hearing and doing the ‘word of God’, which here describes Jesus’ teaching; see 8:21.

<sup>29</sup> Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

<sup>30</sup> καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

<sup>31</sup> βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ᾧδε. <sup>32</sup> ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ᾧδε.

<sup>33</sup> Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ

<sup>29</sup> The crowds got even bigger and he addressed them, “This is an evil generation; it is asking for a sign. The only sign it will be given is the sign of Jonah. <sup>30</sup> For, just as Jonah became a sign to the people of Nineveh, so will the Son of Man be a sign to this generation. <sup>31</sup> On Judgement Day, the queen of the South will stand up against the people of this generation and be their condemnation, because she came from the ends of the earth to hear the wisdom of Solomon; and look, there is something greater than Solomon here. <sup>32</sup> On Judgement Day, the men of Nineveh will appear against this generation and be it condemnation, because when Jonah preached, they repented; and, look, there is something greater than Jonah here.

<sup>33</sup> “No one lights a lamp and puts it in some hidden place or

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<sup>29</sup> The ‘sign’ they seek is a miracle, as evidence and vindication of Christ’s authority (see #Jn 2:11).

<sup>30</sup> This interpretation of the ‘sign of Jonah’ is less probable than that of Mt 12:40 (see #Mt 12:39); it is, moreover, merely the result of the artificial association of originally distinct sayings: 11:29ff, Mt 12:38–39, Lk 11:30–32ff & Mt 12:41–42. Only 1 *Western ms* 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 harmonising the text to the parallel in Mt 12:40.

<sup>31</sup> On the ‘queen of the South’, see 1K 10:1–3 & 2Ch 9:1–12 (as well as Josephus, *Ant.* 8.6.5–6); 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 that identifies this geo-political entity as Ethiopia.

<sup>32</sup> The phrase ‘when Jonah preached, they repented’ confirms that, in this context, the ‘sign of Jonah’ (v. 30) is his message.

<sup>33</sup> The phrase ‘or under a basket’ (οὐδὲ ὑπὸ τὸν μόδιον) is lacking in some important and early *mss*; it is hard to decide in this case, since the inclusion of the clause is widely attested by some early and decent witnesses, as well as the overwhelming majority of *mss*; the parallel passage in 8:16 does not include ‘under a basket’: if the phrase were added as a harmonisation with Mk 4:21 & Mt 5:15, it is perhaps surprising that scribes did not add the phrase at 8:16 as well. It seems somewhat more likely that a scribe copying Luke would be inclined to harmonise 11:33 with 8:16 by omitting the phrase here: thus, the words seem to have the marks of authenticity.

τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. <sup>34</sup> ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. <sup>35</sup> σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. <sup>36</sup> εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

<sup>37</sup> Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. <sup>38</sup> ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. <sup>39</sup> εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς

under a basket; they put it on the lamp-stand so that people may see the light when they come in. <sup>34</sup> The lamp of the body is your eye. When your eye is clear, your whole body, too, is filled with light; but when it is diseased your body, too, will be darkened. <sup>35</sup> See to it then that the light inside you is not darkness. <sup>36</sup> If, therefore, your whole body is filled with light, and not darkened at all, it will be light entirely, as when the lamp shines on you with its rays."

<sup>37</sup> He had just finished speaking when a Pharisee invited him to dine at his house; he went in and sat down at table. <sup>38</sup> The Pharisee saw this and was surprised that he had not first washed before the meal. <sup>39</sup> But the Lord said to him, "You Pharisees! You clean the outside of the cup and plate, while inside yourselves you are filled with extortion and wicked-

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<sup>34</sup> There may be a slight wordplay here, as this term translated 'diseased' 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.

<sup>35</sup> Here 'you' is a singular pronoun, individualising the application.

<sup>36</sup> The textual tradition of vv. 35–36 is confused, and the text is probably corrupt; but the general meaning is clear: Jesus addresses his message to all, and if the mind is 'healthy' (i.e. unclouded by selfish prejudice, cf. Jn 3:19–21), it can be understood by all.

<sup>37</sup> The literal translation of 'sat down' is 'reclined'; 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>38</sup> Washing before meals was a cultural practice that was described in the OT, but not prescribed there (Gn 18:14, Jg 19:21); it was apparently related to concern about contracting ceremonial uncleanness (Lv 11:31–38).

<sup>39</sup> Luke depends here on the source he shares with Mt; in 20:45–47, he returns to the same theme, this time depending on Mk. Mt has combined both sources in one discourse (Ch. 23); see also #10:1, #17:22. The allusion to washing ('clean the outside of the cup') shows that Jesus knew what they were thinking and deliberately set up a contrast that charged them with hypocrisy and majoring on minors.



καὶ πονηρίας. <sup>40</sup> ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; <sup>41</sup> πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν. <sup>42</sup> ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι. <sup>43</sup> οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. <sup>44</sup> οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

<sup>45</sup> Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. <sup>46</sup> ὁ δὲ

ness. <sup>40</sup> You fools! Did not the one who made the outside make the inside too? <sup>41</sup> Instead, give alms from what you have and, look, everything will be clean for you. <sup>42</sup> But alas for you Pharisees, because you pay your tithe of mint and rue and all sorts of garden herbs, and neglect justice and the love of God! These you should have practised, without neglecting the others. <sup>43</sup> Alas for you Pharisees, because you like to take the seats of honour in the synagogues and to be greeted respectfully in the market squares! <sup>44</sup> Alas for you, because you are like the unmarked tombs that people walk on without knowing it!"

<sup>45</sup> A lawyer then spoke up. "Master," he said, "when you speak like this you insult us too." <sup>46</sup> But he said, "Alas for you

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<sup>40</sup> 'You fools' is a rebuke that, in the OT, refers to someone who is blind to God (Ps 14:1, 53:1, 92:6, Pr 6:12).

<sup>41</sup> Three different approaches have been taken to the syntax and meaning of the phrase τὰ ἐνόντα ('from what you have'): **1** an accusative of respect, 'give alms with respect to the things inside'; **2** an adverbial accusative, 'give alms inwardly' (i.e., from the heart); **3** the word translated 'alms' represents a mistranslation of the original Aramaic term for 'cleanse', so the statement urges the hearers to 'cleanse the things inside'. The latter meaning is unlikely because the present verse is independent of Mt 23:26, not parallel to it, and makes good sense as it stands.

<sup>42</sup> 'Rue' was an evergreen herb used for seasoning.

<sup>43</sup> The term 'seats of honour' 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>44</sup> By walking on a grave, one would contract ritual impurity (Nb 19:16). Most mss have 'scribes and Pharisees, hypocrites' after 'you', but this looks like an assimilation to the parallel in Mt 23:25, 27, 29; the shorter reading has earlier attestation from a variety of reliable mss.

<sup>45</sup> The 'lawyer' would have been an expert in, and teacher of, the interpretation of the Mosaic Law; he would have worked closely with the Pharisees.

<sup>46</sup> 'Do not touch' 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 fulfil what they are required to do. Considering the care these religious figures are

εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.

<sup>47</sup> οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. <sup>48</sup> ἄρα μάρτυρές ἐστε καὶ συνενδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε.

<sup>49</sup> διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, <sup>50</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, <sup>51</sup> ἀπὸ αἵματος Ἀβελ

lawyers as well, because you load on people burdens that are unendurable, burdens that you yourselves do not touch with your fingertips.

<sup>47</sup> “Alas for you because you build tombs for the prophets, the people your ancestors killed! <sup>48</sup> In this way, you are witnesses to what your ancestors did and you approve it; they did the killing, you build their tombs.

<sup>49</sup> “For this reason also, the Wisdom of God said, “I will send them prophets and apostles; some of whom they will slaughter and persecute, <sup>50</sup> so that this generation will have to answer for the blood of every prophet that has been shed since the foundation of the world, <sup>51</sup> from the blood of Abel to the

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said to have given to the law, the 2<sup>nd</sup> option is more likely.

<sup>47</sup> The effect of what the lawyers were doing was to deny the message of the prophets and thus honour their death by supporting those who had sought their removal; the charge that this is what previous generations did shows the problem is chronic: the charge here is “The only prophet you honour is a dead prophet!”

<sup>48</sup> At the end of this verse, 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, suggesting that early copyists had no term in front of them but felt the verb needed an object. However, since a wide distribution of early *Alexandrian* and *Western mss* lack these words, it is likely that they were not part of the original text of Luke. Nevertheless, the words are inserted in the translation because of requirements of English style. Jesus here uses irony: by building the tombs of the prophets, they hoped to make amends for their ancestors’ sins – yet they have exactly the same mentality as these ancestors.

<sup>49</sup> The *‘Wisdom of God’* is the divine intention as interpreted by Jesus.

<sup>50</sup> This is a warning of judgment: these people are responsible for the shedding of prophetic blood.

<sup>51</sup> Gn 4:10 indicates that the *‘blood of Abel’* cried out for justice. It is not clear which *‘Zechariah’* is meant here; it is probably the person mentioned in 2Ch 24:20–25.

ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ  
θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητη-  
θήσεται ἀπὸ τῆς γενεᾶς ταύτης.

<sup>52</sup> οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς  
γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους  
ἐκωλύσατε.

<sup>53</sup> Καὶ κεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς  
καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν  
αὐτὸν περὶ πλειόνων, <sup>54</sup> ἐνεδρεύοντες αὐτὸν θηρεῦσαι  
τι ἐκ τοῦ στόματος αὐτοῦ.

blood of Zechariah, who perished between the altar and the  
Sanctuary.” Yes, I tell you, this generation will have to answer  
for it all.

<sup>52</sup> “Alas for you lawyers; you have taken away the key of  
knowledge! You have not gone in yourselves and have prev-  
ented others from going in who wanted to.”

<sup>53</sup> When he left there, the scribes and the Pharisees began a  
furious attack on him, and tried to force answers from him on  
innumerable questions, <sup>54</sup> lying in wait to catch him out in  
something he might say.

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<sup>52</sup> ‘You have taken away the key of knowledge’ is another stinging rebuke; they had done the opposite of what they were trying to do.

<sup>53</sup> The attitude of Jesus’ enemies continued to harden; Lk traces the process in more detail than Mk (Lk 6:11, 11:53–54, 19:48, 20:19–20, 22:2).

<sup>54</sup> The term for ‘catch’ (θηρεῦσαι) was often used in a hunting context; later examples of this appear in Ch. 20.

## Κατα Λουκαν 12

<sup>1</sup> Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. <sup>2</sup> οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. <sup>3</sup> ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐς ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.

<sup>4</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. <sup>5</sup> ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον

## LUKE 12

<sup>1</sup> Meanwhile, the people had gathered in their thousands, so that they were treading on one another. And he began to speak, first of all to his disciples: “Be on your guard against the yeast of the Pharisees – their hypocrisy. <sup>2</sup> Everything now covered up will be uncovered, and everything now hidden will be made clear. <sup>3</sup> For this reason, whatever you have said in the dark will be heard in the daylight, and what you have whispered in hidden places will be proclaimed from the housetops.

<sup>4</sup> “To you, my friends, I say: Do not be afraid of those who kill the body and after that can do nothing more. <sup>5</sup> But I will tell you whom to fear: fear him who, after he has killed, has the power to cast into hell. Yes I tell you, he is the one to fear. <sup>6</sup> Can you not buy five sparrows

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### LUKE 12

<sup>1</sup> An alternative translation for the 2<sup>nd</sup> sentence is, “And he began to say to his disciples, “First of all, be on your guard ...”

<sup>2</sup> The passive voice verbs here (‘be uncovered’, ‘be made clear’) 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>3</sup> The expression ‘proclaimed from the housetops’ is an idiom for announcing something publicly. Roofs of many 1<sup>st</sup> Century Jewish houses in Judaea 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.

<sup>4</sup> Judaism had a similar exhortation in 4Mc 13:14–15.

<sup>5</sup> The NRSV has ‘authority’ in place of ‘power’, here following the NJB. ‘Hell’ here translates γέενναν.

<sup>6</sup> ‘Pennies’ translates ἀσσάριων, small Roman copper coins; one of them was worth 1/16 denarius, or less than a half hour’s average wage.

φοβήθητε. <sup>6</sup> οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. <sup>7</sup> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

<sup>8</sup> Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. <sup>9</sup> ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

<sup>10</sup> καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

<sup>11</sup> ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς [ἢ τί]

for two pennies? And yet, not one of them is forgotten in God's sight. <sup>7</sup> Why, every hair on your head has been counted. There is no need to be afraid: you are of more value than many sparrows.

<sup>8</sup> "I tell you, if anyone openly declares himself for me in the presence of human beings, the Son of Man will declare himself for him in the presence of God's angels. <sup>9</sup> But anyone who disowns me in the presence of human beings will be disowned in the presence of God's angels.

<sup>10</sup> "Everyone who says a word against the Son of Man will be forgiven, but not one who blasphemes against the Holy Spirit will be forgiven.

<sup>11</sup> "When they take you before synagogues and magistrates and authorities, do not worry about how to defend yourselves

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'Sparrows' were the cheapest thing sold in the market: God knows about even the most financially insignificant things (see Is 49:15).

<sup>7</sup> One should respect and show reverence to God (v. 5), but need not fear his tender care.

<sup>8</sup> 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, Ac 10:42–43, 17:31).

<sup>9</sup> Here (as also in v. 8), '*human beings*' translates ἀνθρώπων (literally, '*men*'), but the word is often used in a generic sense.

<sup>10</sup> 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. Mt 12:31–32 & Mk 3:28–30).

<sup>11</sup> This saying looks at persecution both from a Jewish context as the mention of '*synagogues*' suggests, and from a Gentile one as the reference to '*magistrates and authorities*' suggests.



ἀπολογήσῃσθε ἢ τί εἴπητε· <sup>12</sup> τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

<sup>13</sup> Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. <sup>14</sup> ὁ δὲ εἶπεν αὐτῷ, Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; <sup>15</sup> εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.

<sup>16</sup> Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. <sup>17</sup> καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; <sup>18</sup> καὶ εἶπεν, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μερίζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου, <sup>19</sup> καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη

or what to say <sup>12</sup> because, when the time comes, the Holy Spirit will teach you what you should say."

<sup>13</sup> Then someone in the crowd said to him, "Master, tell my brother to give me a share of our inheritance." <sup>14</sup> He said to him, "My friend, who appointed me your judge, or the arbitrator of your claims?" <sup>15</sup> Then he said to them, "Watch, and be on your guard against advice of any kind, for life does not consist in possessions, even when someone has more than he needs."

<sup>16</sup> Then he told them a parable, "The land of a rich man produced abundantly, <sup>17</sup> and he thought to himself, "What am I to do? I have no place to store my crops." <sup>18</sup> And he said, "I will do this: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, <sup>19</sup> and I will say to my soul: Soul, you have ample goods laid by for many years to come; take things easy, eat, drink, have a good time."

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<sup>12</sup> The literal translation of 'what you should say' is 'what it is necessary to say'.

<sup>13</sup> According to Dt 21:17, the elder received double the younger's share. In 1<sup>st</sup> Century Jewish culture, a figure like a rabbi was often asked to mediate disputes, except that here mediation was not requested, but representation.

<sup>14</sup> The term of address here translated 'friend' (Ἀνθρώπε) can be harsh or gentle depending on the context; here it is a rebuke.

<sup>15</sup> One's 'life' here represents the full human experience (1Tm 6:6–10).

<sup>16</sup> Here δὲ has been translated as 'then' to indicate the connection to the preceding statement.

<sup>17</sup> The thinking here is prudent in terms of recognising the problem; the issue in the parable will be the rich man's solution, particularly the arrogance reflected in v. 19.

<sup>18</sup> Note how often the 1<sup>st</sup> person pronoun is present in these verses: the farmer is totally self absorbed.

<sup>19</sup> NETB omits the 2<sup>nd</sup> occurrence of 'soul', which is repeated as a vocative, as redundant.

πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. <sup>20</sup> εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου· ἃ δὲ ἡτοίμασας, τίνι ἔσται; <sup>21</sup> οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

<sup>22</sup> Εἶπεν δὲ πρὸς τοὺς μαθητάς, Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσθησθε. <sup>23</sup> ἡ γὰρ ψυχὴ πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. <sup>24</sup> κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. <sup>25</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; <sup>26</sup> εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; <sup>27</sup> κατανοήσατε τὰ κρίνα

<sup>20</sup> But God said to him, “Fool! This very night, the demand will be made for your soul; and this hoard of yours, whose will it be then?” <sup>21</sup> So it is when someone stores up treasure for himself instead of becoming rich in the sight of God.”

<sup>22</sup> Then he said to his disciples, “That is why I am telling you not to worry about your life and what you are to eat, nor about your body and how you are to clothe it. <sup>23</sup> For, life is more than food, and the body more than clothing. <sup>24</sup> Think of the ravens; they do not sow or reap, and they have no storehouses and no barns, yet God feeds them. And how much more are you worth than the birds! <sup>25</sup> Can any of you, however much you worry, add a single cubit to your span of life? <sup>26</sup> So, if a very small thing is beyond your powers, why worry about the rest? <sup>27</sup> Think how the flowers grow; they

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<sup>20</sup> The term, ἀπαιτοῦσιν (*‘the demand will be made’*), has an economic feel to it and is often used of a debt being called in for repayment.

<sup>21</sup> It is selfishness that is rebuked here, in the accumulation of *‘treasure for himself’*; recall the emphasis on the first person pronouns throughout the parable.

<sup>22</sup> The pronoun *‘his’* (αὐτοῦ) before *‘disciples’* is lacking in one medieval *ms*; 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 attestation. Most *mss* supply the pronoun *‘your’* (ὕμῶν) before *‘life’*, although several important and early witnesses omit it; externally, the shorter reading is superior but, internally, the pronoun looks to be a scribal clarification.

<sup>23</sup> Compare this passage with Mt 6:25–33, 19–21.

<sup>24</sup> The literal translation of *‘life’* is *‘the soul’* (in the biblical sense, as in v. 19).

<sup>25</sup> In place of *‘cubit’*, here following the *mss* & *NJB*, the *NRSV* & *NETB* have *‘hour’*; an alternative reading could be *‘add a single cubit to your stature’*.

<sup>26</sup> The opening *‘so if’* is a 1<sup>st</sup> class condition in the Greek text.

<sup>27</sup> In place of *‘spin or weave’*, here following the *NJB*, some *mss* (and the *NRSV*) have *‘toil or spin’* (cf. Mt 6:28, 1K 10:1–10).

πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.<sup>28</sup> εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.<sup>29</sup> καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε·<sup>30</sup> ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων.<sup>31</sup> πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

<sup>32</sup> Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

<sup>33</sup> Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἐάντοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει·<sup>34</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται.

never have to spin or weave; yet, I assure you, not even Solomon in all his royal robes was clothed like one of them.

<sup>28</sup> Now, if that is how God clothes a flower that is growing wild today and is thrown into the furnace tomorrow, how much more will he look after you, who have so little faith!

<sup>29</sup> But you must not set your hearts on things to eat and things to drink; nor must you worry.<sup>30</sup> It is the nations of this world who set their hearts on all these things. Your Father well knows you need them.<sup>31</sup> No, set your hearts on his Kingdom, and these other things will be given you as well.

<sup>32</sup> “There is no need to be afraid, little flock, for it has pleased your Father to give you the Kingdom.

<sup>33</sup> “Sell your possessions and give to those in need. Get yourselves purses that do not wear out, treasure that will not fail you, in heaven where no thief can reach it and no moth destroy it.<sup>34</sup> For, wherever your treasure is, that is where your heart will be too.

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<sup>28</sup> The ‘furnace’ was most likely a rounded clay oven used for baking bread, which was heated by burning wood and dried grass.

<sup>29</sup> The literal translation of ‘set your heart on’ is ‘seek’, but this could be misunderstood to mean that people should make no attempt to obtain their food; the translation attempts to reflect the force of the original.

<sup>30</sup> In place of ‘nations’, here following the NRSV & NETB, the NJB has ‘gentiles’.

<sup>31</sup> Most *mss* read τοῦ θεοῦ (‘of God’) instead of αὐτοῦ (‘his’), but such clarification is suspect; ‘his’ is superior on internal and external grounds.

<sup>32</sup> ‘Flock’ refers to the Messiah’s people (Ezk 34).

<sup>33</sup> That riches are a danger and should be given away in alms is a characteristic teaching of Lk (see 3:11, 6:30, 7:5, 11:41, 12:33–34, 14:13–14, 16:9, 18:22, 19:8, Ac 9:36, 10:2–4, 31). Jesus spoke against abuse, not possession, of property.

<sup>34</sup> Seeking heavenly ‘treasure’ means serving others and honouring God by doing so; see 6:35–36.

<sup>35</sup> Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι, <sup>36</sup> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. <sup>37</sup> μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. <sup>38</sup> καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοι εἰσιν ἐκεῖνοι. <sup>39</sup> τοῦτο δὲ γινώσκετε ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. <sup>40</sup> καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

<sup>35</sup> “See that you have your belts done up and your lamps lit. <sup>36</sup> Be like people waiting for their master to return from the wedding feast, ready to open the door as soon as he comes and knocks. <sup>37</sup> Blessed are those servants whom the master finds awake when he comes. In truth I tell you, he will do up his belt, sit them down at table and wait on them. <sup>38</sup> It may be in the second watch that he comes, or in the third, but blessed are those servants if he finds them ready. <sup>39</sup> You may be quite sure of this: that if the householder had known at what time the burglar would come, he would not have let anyone break through the wall of his house. <sup>40</sup> You too must stand ready, because the Son of Man is coming at an hour you do not expect.”

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<sup>35</sup> The literal translation of ‘keep your belts done up’ (here following the NJB – the NRSV has ‘be dressed for action’) is ‘keep your loins girded’ – not by putting on an additional garment, but by tucking up the long skirt that would hinder running.

<sup>36</sup> An ancient ‘wedding feast’ could last for days (Tb 11:18).

<sup>37</sup> The language suggests that Jesus’ mind moved to the Messianic banquet (13:29, 22:16), to which a marriage feast served as an analogy. ‘He will ... wait on them’ is a reversal of expectation, but shows that what Jesus asks for he is willing to do as well: see Jn 13:5 & 15:18–27, although those instances merely foreshadow what is in view here.

<sup>38</sup> The ‘second and third watches’ would have been between 9 PM & 3 AM (on a Roman schedule) or between 10 PM & 6 AM (on a Jewish schedule); Luke uses the 4-watch schedule of the Romans in Ac 12:4, so that is more likely here.

<sup>39</sup> On Jesus pictured as a returning ‘burglar’, see 1Th 5:2, 4, 2P 3:10, Rv 3:3, 16:15. Before ‘not let’, most *mss* add ‘have watched and’, but this looks like an assimilation to Mt 24:43; the alliance of 2 early *mss* along with a few others, coupled with much stronger internal evidence, suggests that the shorter reading is authentic.

<sup>40</sup> 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.

<sup>41</sup> Εἶπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; <sup>42</sup> καὶ εἶπεν ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; <sup>43</sup> μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα οὕτως. <sup>44</sup> ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup> ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, <sup>46</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧ ἡ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

<sup>41</sup> Then Peter said, “Lord, are you telling this parable for us, or for everyone?” <sup>42</sup> And the Lord replied, “Who, then, is the wise and trustworthy steward whom the master will place over his household servants to give them, at the proper time, their allowance of food? <sup>43</sup> Blessed is that servant whom his master will find doing his work when he arrives. <sup>44</sup> I tell you truly, he will put that one in charge of everything that he owns. <sup>45</sup> But, if that servant should say to himself, “My master is taking his time returning,” and if he begins beating the other men-servants and servant-girls, and eating and drinking and getting drunk, <sup>46</sup> then the master of that slave will come on a day he does not expect him and at an hour he does not know. The master will cut him off and send him to the same fate as the unfaithful.

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<sup>41</sup> Is the parable only for the disciples (*‘us’*) or for all humanity (*‘everyone’*)? Or does Peter mean for the 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>42</sup> The *‘steward’* has authority over the servants; Jesus is therefore speaking of the apostles (the *‘us’* of Peter’s question). The term *θεραπείας* (*‘household servants’*) describes the group of servants working in a particular household.

<sup>43</sup> This servant is doing his job – exactly what he is supposed to be doing.

<sup>44</sup> Here, *‘truly’* translates ἀληθῶς.

<sup>45</sup> In the Greek text, *‘but if’* is a 3<sup>rd</sup> class condition that, for all practical purposes, is a hypothetical condition (note the translation of the following verb, *‘should say’*). The term *‘that’* (ἐκεῖνος) is used as a catchword 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 (vv. 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).

<sup>46</sup> In place of *‘cut him off’*, here following the NJB, the NRSV has *‘cut him in pieces’*; the verb, διχοτομήσει, means to cut an object into two parts: this is an extremely severe punishment compared to the other two later punishments, but to translate it simply as *‘punish’* is too mild.



<sup>47</sup> ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς· <sup>48</sup> ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ’ αὐτοῦ, καὶ ὃ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

<sup>49</sup> Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη. <sup>50</sup> βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.

<sup>51</sup> δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμός. <sup>52</sup> ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν, <sup>53</sup> διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ

<sup>47</sup> “The servant who knew his master’s will, but did not get ready or do what his master asked, will get a severe beating.

<sup>48</sup> The one who did not know, but did what deserves a beating, will get fewer strokes. From everyone who is given much, much will be required; from everyone entrusted with a great deal, even more will be expected.

<sup>49</sup> “I have come to bring fire to the earth, and how I wish it were blazing already! <sup>50</sup> There is a baptism I must still receive, and what constraint I am under until it is completed!

<sup>51</sup> “Do you suppose that I have come here to bring peace on earth? No, I tell you, but rather division! <sup>52</sup> For, from now on, there will be five in one household divided: three against two and two against three; <sup>53</sup> they will be divided: father against son and son against father, mother against daughter and

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<sup>47</sup> This verse deals with the servant who knew what the command was and yet failed to complete it.

<sup>48</sup> To be gifted with precious responsibility is something that requires faithfulness.

<sup>49</sup> This ‘fire’, obviously symbolic, can bear different meaning according to the context: the Holy Spirit, or the fire that will purify hearts and must be lit on the cross; v. 50 points to the latter interpretation, but vv. 51–53 suggest rather the state of spiritual conflict stirred up by Jesus’ appearing.

<sup>50</sup> The figure of the ‘baptism’ is variously interpreted, as some see a reference to 1 to martyrdom or 2 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, Is 8:7–8, 30:27–28, Jon 2:3–6).

<sup>51</sup> An alternative translation for ‘division’ (διαμερισμός) is ‘hostility’; the term pictures dissension.

<sup>52</sup> The phrase ‘from now on’ is a popular in Lk: 1:48, 5:10, 22:18, 69; see Mi 7:6.

<sup>53</sup> Jesus here quotes, in part, from Mi 7:6. There is dispute whether the phrase ‘they will be divided’ belongs to the end of v. 52 or begins v. 53; given the shift of object, a connection to v. 53 is slightly preferred.

θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην  
αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

<sup>54</sup> Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε [τὴν] νεφέλην  
ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὁμβρος  
ἔρχεται, καὶ γίνεται οὕτως· <sup>55</sup> καὶ ὅταν νότον πνέοντα,  
λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται. <sup>56</sup> ὑποκριταί, τὸ  
πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν,  
τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

<sup>57</sup> Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; <sup>58</sup> ὥς γὰρ  
ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ  
δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ  
σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδώσει τῷ  
πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. <sup>59</sup> λέγω  
σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν  
ἀποδῶς.

daughter against mother, mother-in-law against her daughter-  
in-law and daughter-in-law against mother-in-law.”

<sup>54</sup> He said again to the crowds, “When you see a cloud  
looming up in the west you say at once that rain is coming,  
and so it does. <sup>55</sup> And, when the wind is from the south you  
say it’s going to be hot, and it is. <sup>56</sup> Hypocrites! You know how  
to interpret the face of the earth and the sky – how is it you do  
not know how to interpret these times?

<sup>57</sup> “And why not judge for yourselves what is upright? <sup>58</sup> For  
example: when you are going to court with your opponent,  
make an effort to settle with him on the way, or he may drag  
you before the judge and the judge hand you over to the  
officer and the officer have you thrown into prison. <sup>59</sup> I tell  
you, you will not get out until you have paid the very last  
penny.”

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<sup>54</sup> The term here translated ‘rain’ (Ὁμβρος) refers to heavy rain, such as in a thunderstorm.

<sup>55</sup> The south wind comes from the desert, and thus brings scorching heat.

<sup>56</sup> The Messianic Era has arrived, and it is high time to realise this, for judgement is near (vv. 57–59).

<sup>57</sup> Jesus calls for some personal reflection; however, this unit probably does connect to the previous one – thus the translation of δὲ here as ‘and’ (following *NETB*) – to make a good spiritual assessment, thus calling for application to the spiritual, rather than personal, realm.

<sup>58</sup> The term ‘judge’ (ἄρχοντα) refers to an official who, under the authority of the government, serves as judge in legal cases; the ‘officer’ (πράκτωρ) was a civil official who functioned like a bailiff and was in charge of debtor’s prison.

<sup>59</sup> The ‘penny’ (λεπτὸν) was a copper or bronze Greek coin of very small value: there were 128 to a denarius, the daily wage in Mt 20:2.

## Κατα Λουκαν 13

## LUKE 13

<sup>1</sup> Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. <sup>2</sup> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; <sup>3</sup> οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῇτε πάντες ὁμοίως ἀπολεισθε. <sup>4</sup> ἢ ἐκεῖνοι οἱ δέκα ὀκτῶ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ; <sup>5</sup> οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῇτε πάντες ὡσαύτως ἀπολεισθε.

<sup>6</sup> Ἐλεγεν δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν

<sup>1</sup> It was just about this time that some people who were present told him about the Galileans whose blood Pilate had mingled with that of their sacrifices. <sup>2</sup> At this, he said to them, "Do you suppose that these Galileans were worse sinners than any other Galileans, because this should have happened to them?" <sup>3</sup> They were not, I tell you. No; but unless you repent, you will all perish as they did. <sup>4</sup> Or those eighteen on whom the tower at Siloam fell, killing them all: do you suppose that they were worse offenders than all the other people living in Jerusalem? <sup>5</sup> They were not, I tell you. No; but unless you repent, you will all perish as they did."

<sup>6</sup> Then he told this parable: "A man had a fig tree planted in his vineyard, and he came looking for fruit on

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### LUKE 13

<sup>1</sup> There is no other evidence for this incident (possibly, they had been slain by Pilate's order while sacrificing in the Temple at Jerusalem) or for that mentioned in v. 4. The meaning of both is clear: sin is not the immediate cause of this or that calamity (cf. Jn 9:3), but such disasters as these are providential invitations to repentance.

<sup>2</sup> Jesus did not want his hearers to think that tragedy was necessarily a judgment on these people because they were 'worse sinners'.

<sup>3</sup> Jesus was stressing that all stand at risk of death, if they do not 'repent' and receive life.

<sup>4</sup> 'Siloam' was a section of Jerusalem. Unlike the event of v. 1, this was an accident of fate; it raised the question, however, "Was this judgment?"

<sup>5</sup> Jesus' point repeats v. 3: the circumstances make no difference; all must deal with the reality of what death means.

<sup>6</sup> The episode of the withered fig tree in Mk 11 may be thought to show Jesus in a hard light; Lk prefers to substitute this parable of his patience. The 'fig tree' is a variation on the picture of a vine as representing the nation (see Is 5:1-7).

καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. <sup>7</sup> εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὐρίσκω. ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; <sup>8</sup> ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλῃ κόπρια· <sup>9</sup> καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον – εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

<sup>10</sup> Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. <sup>11</sup> καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα ὀκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. <sup>12</sup> ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς

it but found none. <sup>7</sup> So he said to his vinedresser, "Look! For three years, now, I have been coming to look for fruit on this fig tree and still I find none. Cut it down: why should it be taking up the ground?" <sup>8</sup> "Sir," the man replied, "leave it for one more year and give me time to dig round it and put manure on it: <sup>9</sup> then, if it bears fruit next year, well and good; but, if not, then you can cut it down.""

<sup>10</sup> One Sabbath day, he was teaching in one of the synagogues, <sup>11</sup> and there before him was a woman who for eighteen years had been possessed by a spirit that crippled her; she was bent double and quite unable to stand upright. <sup>12</sup> When Jesus saw

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<sup>7</sup> Some have seen the 'three years' as an allusion to the length of Christ's ministry as described in John's gospel. Several witnesses add 'therefore' (οὖν) after 'cut it down'; 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, the shorter reading appears to be more likely as the original wording here; Hancock puts the conjunction in brackets, indicating some doubts as to its authenticity.

<sup>8</sup> This is a reference to 'manure' used as fertilizer.

<sup>9</sup> The clause 'if it bears fruit' is a 3<sup>rd</sup> class condition in the Greek text; the conjunction καὶ ('and', a component of καὶ) has been translated as 'then' to indicate the implied sequence of events within the narrative. The clause 'but if not ...' is a 1<sup>st</sup> class condition in the Greek text, showing which of the options is assumed.

<sup>10</sup> This miraculous cure was unasked for by the woman or by anyone on her behalf.

<sup>11</sup> An alternative reading for 'stand upright' is 'hold her head erect': If εἰς τὸ παντελές is understood to modify δυναμένη, the meaning is 'she was not able at all to straighten herself up'; but the phrase may be taken with ἀνακύψαι and understood to mean 'she was not able to straighten herself up completely'. The 2<sup>nd</sup> option is preferred in the translation because of proximity: the phrase in question follows ἀνακύψαι in the Greek text.

<sup>12</sup> The verb προσεφώνησεν has been translated as 'called her to him', with the direct object ('her') and the indirect object ('him') both understood. 'Woman' (Γύναι) was a polite form of address, similar to 'Madam' used in English.

προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, <sup>13</sup> καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν.

<sup>14</sup> ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

<sup>15</sup> ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; <sup>16</sup> ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>17</sup> καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.

<sup>18</sup> Ἐλεγεν οὖν, Τίτι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίτι ὁμοιώσω αὐτήν; <sup>19</sup> ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν

her, he called her to him and said, “Woman, you are freed from your disability,” <sup>13</sup> and he laid his hands on her. And at once she straightened up, and she glorified God.

<sup>14</sup> But the president of the synagogue was indignant because Jesus had healed on the Sabbath, and he addressed all those present, saying, “There are six days on which it is necessary to work. So come and be healed on one of those days and not on the Sabbath day.” <sup>15</sup> But the Lord answered him and said,

“You hypocrites! Is there one of you who does not untie his ox or his donkey from the manger on the Sabbath and lead it away to give it water? <sup>16</sup> And this woman, a daughter of Abraham whom Satan has held bound these eighteen years – was it not right to untie this bond on the Sabbath day?”

<sup>17</sup> When he said this, all his adversaries were covered with confusion, and all the people were overjoyed at all the wonders he worked.

<sup>18</sup> Therefore, he went on to say, “What is the Kingdom of God like? And to what should I compare? <sup>19</sup> It is like a mustard

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<sup>13</sup> Note that the healing took place immediately.

<sup>14</sup> He takes this act of healing for a ‘work’ forbidden by the Law.

<sup>15</sup> 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).

<sup>16</sup> Jesus attributes physical (and psychical) disorders to the work of ‘Satan’ (see #Mt 4.1, #Mt 12:24); they are in conflict with God’s purpose of salvation in his covenant with Abraham, and are the concern of his saving activity (4:18, Mt 8:14–17).

<sup>17</sup> Concerning ‘all the wonders he worked’, see 7:16, 19:37.

<sup>18</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 6:20, 11:20,



λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἤρξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

<sup>20</sup> Καὶ πάλιν εἶπεν, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; <sup>21</sup> ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

<sup>22</sup> Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. <sup>23</sup> εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς, <sup>24</sup> Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύουσιν.

seed that a man took and threw into his garden: it grew and became a tree, and the birds of the air sheltered in its branches.”

<sup>20</sup> Again he said, “What shall I compare the Kingdom of God with? <sup>21</sup> It is like the yeast a woman took and mixed in with three measures of flour until it was leavened all through.”

<sup>22</sup> And, he went through one town and village after another, teaching as he made his way toward Jerusalem. <sup>23</sup> Someone said to him, “Lord, will there be only a few saved?” So he said to them, <sup>24</sup> “Try your hardest to enter through the narrow door, because, I tell you, many will try to enter and will not be able to.

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17:20–21). Unlike Mk 4 or Mt 13, where the kingdom parables tend to be all in one location in the narrative, Luke scatters his examples throughout the Gospel.

<sup>19</sup> The ‘mustard seed’ was noted for its tiny size. 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 3 or 7½ metres tall.

<sup>20</sup> Here, the opening *Kaì* (‘and’) has not been translated because of differences between Greek and English style.

<sup>21</sup> The literal translation of ‘mixed’ is ‘hid’. This ‘measures’ were *σάτα*; 3 of these was a very large quantity of flour – over 21 Kg, enough to feed over a hundred people.

<sup>22</sup> In place of ‘he’, here following the *mss* & *NJB*, the *NRSV* & *NETB* have ‘Jesus’. The source used by Lk & Mt has here grouped some sayings that Mt has elsewhere separated in his Gospel (see #9:51). The main idea of this grouping, maintained by Lk, seems to have been the rejection of Israel and the call of the gentiles to salvation. For Israel, ties of blood to Jesus will not save them from the exclusion that their conduct deserves (vv. 25–27, cf. 3:7–9ff, Jn 8:33ff). So little will they be able to find the way of salvation (vv. 23–24), that the first shall be last (v. 30, cf. Mt 20:16), and will see the gentiles take their place at the banquet of the Messiah (vv. 28–29).

<sup>23</sup> The warnings earlier in Jesus’ teaching have led to the question whether ‘there will be only a few saved’.

<sup>24</sup> 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.

<sup>25</sup> ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. <sup>26</sup> τότε ἄρξῃσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· <sup>27</sup> καὶ ἐρεῖ λέγων ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.

<sup>28</sup> ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὅψῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. <sup>29</sup> καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

<sup>25</sup> “When once the master of the house has got up and locked the door, you may find yourself standing outside knocking on the door, saying, “Lord, open to us,” but, in reply, he will say to you, “I do not know where you come from.” <sup>26</sup> Then you will start saying, “We once ate and drank in your company; and you taught in our streets,” <sup>27</sup> but he will reply, “I say to you, I do not know where you come from; go away from me, all you evildoers!”

<sup>28</sup> “Then there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and you yourselves being thrown out. <sup>29</sup> And people will come from east and west, from north and south, and will sit down at the feast in the Kingdom of God.

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<sup>25</sup> The ‘master of the house’ is clearly meant to be the Messiah (compare 14:15–24).

<sup>26</sup> This term translated ‘streets’ suggests the major streets of a city.

<sup>27</sup> Most mss have ἐρεῖ λέγω ὑμῖν (‘he will say, “I say to you”’) here, while some have only ἐρεῖ ὑμῖν (‘he will say to you’) or simply ἐρεῖ (‘he will say’). The variety of readings seems to have arisen from the somewhat unusual wording of the original, ἐρεῖ λέγων ὑμῖν (‘he will say, saying to you’); 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. The last part of this verse is a quotation from Ps 6:8.

<sup>28</sup> ‘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> The literal translation of ‘sit down’ is ‘recline at table’, as 1<sup>st</sup> 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 ‘feast’ has been supplied to clarify for the modern reader the festive nature of the imagery.

<sup>30</sup> καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

<sup>31</sup> Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. <sup>32</sup> καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. <sup>33</sup> πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

<sup>34</sup> Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὡς τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας,

<sup>30</sup> “Look, there are those now last who will be first, and those now first who will be last.”

<sup>31</sup> Just at this time, some Pharisees came up. “Go away,” they said. “Leave this place, because Herod means to kill you.”

<sup>32</sup> He replied, “You may go and give that fox this message: Look! Today and tomorrow I am casting out devils and performing cures, and on the third day I attain my end. <sup>33</sup> Yet, for today and tomorrow and the next day I must be on my way, since it would not be right for a prophet to be killed outside of Jerusalem.

<sup>34</sup> “Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children together, as a hen gathers her brood under her wings, and you refused! <sup>35</sup> Look! Your houses will be left to

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<sup>30</sup> 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?” but “Will it be you?”

<sup>31</sup> This verse refers to Herod Antipas (see #3:1); if, as is possible, he made this threat to rid himself of Jesus, the term ‘fox’ (v. 32) refers to that sly trick. ‘This place’ refers to Herod’s domain (Galilee and Perea).

<sup>32</sup> The expression ‘on the third day’ signifies a short period of time. The word ‘end’ is full of meaning, including both his death and the achievement of his perfection: Jesus was made ‘perfect’ by his suffering and death (Heb 2:10, 5:9, cf. Jn 19:30).

<sup>33</sup> The meaning of this verse is apparently, “My work will soon be over but not yet; I have not finished my work of exorcising and healing, which I shall contrive to do on my way to Jerusalem – where my destiny lies.” (See #2:38.) Similarly, in Jn 7:30, 8:20 (cf. 8:59, 10:39, 11:54), the enemies of Jesus have no power over him so long as ‘his hour has not yet come’.

<sup>34</sup> The double use of the city’s name betrays intense emotion. Jesus, like a lamenting prophet, speaks for God here, who longed to care tenderly for Israel and protect her.

<sup>35</sup> Jesus here quotes Ps 118:26

καὶ οὐκ ἠθελήσατε. <sup>35</sup> ἰδὸν ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.  
λέγω δὲ ὑμῖν, οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴπητε,  
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

you. Yes, I promise you, you shall not see me until the time  
comes when you are saying:

“Blessed is he who comes in the name of the Lord!”

## Κατα Λουκαν 14

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. <sup>2</sup> καὶ ἰδὸν ἄνθρωπός τις ἦν ὕδρωπικὸς ἔμπροσθεν αὐτοῦ. <sup>3</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Ἐξεστὶν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ; <sup>4</sup> οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ ἀπέλυσεν. <sup>5</sup> καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup> καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

<sup>7</sup> Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων

## LUKE 14

<sup>1</sup> Now it happened that, on a Sabbath day, he had gone to share a meal in the house of one of the leading Pharisees; and they were watching him closely. <sup>2</sup> Just then, there in front of him, was a man with dropsy, <sup>3</sup> and Jesus addressed the lawyers and Pharisees with the words, “Is it against the Law to cure someone on the Sabbath, or not?” <sup>4</sup> But they remained silent, so he took the man and cured him and sent him away. <sup>5</sup> Then he said to them, “Which of you here, if his son falls into a well, or his ox, will not pull him out on a Sabbath day without any hesitation?” <sup>6</sup> And to this they could find no answer.

<sup>7</sup> When he noticed how the guests picked the places of honour, he told them a parable. <sup>8</sup> “When someone invites you to a

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### LUKE 14

<sup>1</sup> ‘Watching him closely’ is a graphic term meaning to lurk and watch (see 11:53–54).

<sup>2</sup> ‘Dropsy’ was a swelling in the limbs (especially the legs) caused by abnormal fluid retention.

<sup>3</sup> Will the Pharisees and lawyers defend tradition and speak out against doing good deeds on the Sabbath? Has anything at all been learned since 13:10–17? Has repentance come (13:6–9)?

<sup>4</sup> In place of ‘he took’, here following the *mss* & *NJB*, the *NRSV* & *NETB* have ‘Jesus took’.

<sup>5</sup> In place of ‘his son’, some *mss* have ‘his donkey’; this latter reading looks like an assimilation to 13:15, Dt 22:4 & Is 32:20, and was perhaps motivated by an attempt to soften the unusual collocation of ‘son’ and ‘ox’. One *Western ms* differs from all others and reads ‘sheep’.

<sup>6</sup> 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>7</sup> The ‘places of honour’ at the meal would be those closest to the host.

<sup>8</sup> The term here translated ‘feast’ may not mean simply a ‘wedding banquet’ (as *NRSV*), because it can have broader sense (note the usage in Est



πρὸς αὐτούς, <sup>8</sup> Ὄταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, <sup>9</sup> καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. <sup>10</sup> ἀλλ' ὅταν κληθῇς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. <sup>11</sup> ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

<sup>12</sup> Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, Ὄταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. <sup>13</sup> ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ἀναπεύρους, χωλοὺς, τυφλοὺς· <sup>14</sup> καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

feast, do not take your seat in the place of honour. Someone more distinguished than you may have been invited, <sup>9</sup> and the host who invited you both may come and say, "Give this man your place." And then, to your embarrassment, you will have to go and take the lowest place. <sup>10</sup> No; when you are a guest, make your way to the lowest place and sit there, so that, when your host comes, he may say, "My friend, move up higher." Then, everyone with you at the table will see you honoured. <sup>11</sup> For, everyone who raises himself up will be humbled, and the one who humbles himself will be raised up."

<sup>12</sup> Then he also said to the one who invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relations or rich neighbours, in case they may invite in return, and you would be repaid. <sup>13</sup> Rather, when you have a banquet, invite the poor, the crippled, the lame, and the blind; <sup>14</sup> then you will be blessed, because they have no means to repay you and so you will be repaid at the resurrection of the righteous."

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2:18, 9:22 LXX). However, this difference does not affect the point of the parable.

<sup>9</sup> In this culture, avoiding shame was important.

<sup>10</sup> The phrase, 'move up higher', means to move to a more important place.

<sup>11</sup> The point of the statement, 'the one who humbles himself will be raised up', is humility: the imagery used is common: 1:52–53, 6:21, 10:15, 18:14.

<sup>12</sup> The meaning of the two terms for meals here, ἄριστον ('luncheon') and δεῖπνον ('dinner'), essentially overlap; translators usually try to find two terms for a meal to use as equivalents.

<sup>13</sup> This term, δοχὴν ('banquet'), is a third term for a meal (see #12)

<sup>14</sup> Jesus appeals not to a spirit of material gain, i.e. a hope of reward in the Judgement, but rather to the faith that the principle of love will be vindicated (Col 3:23–24).

<sup>15</sup> Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>16</sup> ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς, <sup>17</sup> καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν. <sup>18</sup> καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. <sup>19</sup> καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. <sup>20</sup> καὶ ἕτερος εἶπεν, Γυναῖκα ἔγνημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

<sup>21</sup> καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ

<sup>15</sup> On hearing this, one of those gathered round the table said to him, "Blessed is anyone who will share the meal in the Kingdom of God!" <sup>16</sup> But he said to him, "There was a man who gave a great banquet, and he invited a large number of people. <sup>17</sup> When the time for the banquet came, he sent his servant to say to those who had been invited, "Come along, for, everything is ready now." <sup>18</sup> But they all alike started to make excuses. The first said, "I have bought a piece of land and I must go and see it; please accept my apologies." <sup>19</sup> Another said, "I have bought five yoke of oxen and am on my way to try them out; please accept my apologies." <sup>20</sup> Yet another said, "I have just got married and therefore I am unable to come."

<sup>21</sup> "And the servant returned and reported this to his master. Then the owner of the house, becoming angry, said

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<sup>15</sup> The point is that, though some people imagine they highly prize the thought of sharing God's kingdom, they may in fact be rejecting appeals to act so that they may enter it.

<sup>16</sup> Presumably those 'invited' would have sent a reply with the invitation stating their desire to attend, much like a modern RSVP; then they waited for the servant to announce the beginning of the celebration.

<sup>17</sup> In place of 'banquet', here following the NJB & NETB, the NRSV has 'dinner'.

<sup>18</sup> 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.

<sup>19</sup> This was a wealthy man, because the normal farmer had one or two yoke of oxen.

<sup>20</sup> 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 (Dt 20:7, 24:5), but that would hardly apply to a banquet. The invitation is not respected in any of the three cases.

<sup>21</sup> In the scrolls of Qumran, 'the crippled, the blind and the lame' are excluded from the eschatological warfare and the banquet that follows it.

δούλω αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ  
ρύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπεύρους  
καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. <sup>22</sup> καὶ εἶπεν ὁ  
δοῦλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.  
<sup>23</sup> καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξελθε εἰς τὰς  
ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα  
γεμισθῇ μου ὁ οἶκος. <sup>24</sup> λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν  
ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ  
δείπνου.

<sup>25</sup> Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς  
εἶπεν πρὸς αὐτούς, <sup>26</sup> Εἴ τις ἔρχεται πρὸς με καὶ οὐ  
μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν  
γυναικα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς  
ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί  
μου μαθητής. <sup>27</sup> ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ  
καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναί μου μαθητής.

to his servant, “Go out quickly into the streets and alleys of  
the town and bring in here the poor, the crippled, the blind  
and the lame.” <sup>22</sup> And the servant said, “Sir, what you  
ordered has been carried out and there is still room.” <sup>23</sup> Then  
the master said to his servant, “Go out into the open roads  
and the hedgerows and press people to come in, to make  
sure that my house is full; <sup>24</sup> because, I tell you, not  
one of those who were invited shall have a taste of my  
banquet.””

<sup>25</sup> Now, great crowds were travelling with him on his  
way, and he turned and spoke to them. <sup>26</sup> “Anyone who  
comes to me and does not hate his own father and mother,  
and wife and children, and brothers and sisters, yes and  
even his own life too, cannot be my disciple. <sup>27</sup> No one  
who does not carry his own cross and come after me can  
be my disciple.

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<sup>22</sup> This comment suggests the celebration was quite a big one, picturing the openness of God’s grace.

<sup>23</sup> After the ‘streets and alleys of the town’ (v. 21), the ‘open roads and hedgerows’ here seem to be outside the town. There appear to be two different categories: on the one hand, the poor and ‘unclean’ of Israel, on the other the gentiles; the ‘compulsion’ employed to bring in these underprivileged is meant to express only the triumph of grace over their lack of preparation, not violence done to their consciences. However, the abuses of such ‘compulsions to enter’ in the course of history are only too well known.

<sup>24</sup> The pronoun, ‘you’, is plural here: Jesus drops the parabolic form and speaks to the guests (v. 15) in his own person.

<sup>25</sup> It is important to note that the following remarks are not just to disciples, but to the ‘great crowds’ who were following Jesus.

<sup>26</sup> The word ‘hate’ is a Hebraism: Jesus asks not for hate but for total detachment now (cf. 9:57–62, Mt 10:37). The inclusion of ‘wife’ is peculiar to Lk, illustrating his leaning towards asceticism (cf. 1Co 7, Lk 18:29).

<sup>27</sup> 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 9:23.

<sup>28</sup> τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; <sup>29</sup> ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίζειν <sup>30</sup> λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. <sup>31</sup> ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν; <sup>32</sup> εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρῳ ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. <sup>33</sup> οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

<sup>28</sup> “And indeed, which of you here, intending to build a tower, would not first sit down and work out the cost, to see if he had enough to complete it? <sup>29</sup> Otherwise, when he has laid the foundation and then finds himself unable to finish the work, anyone who saw it would start making fun of him <sup>30</sup> and saying, “Here is someone who started to build and was unable to finish.” <sup>31</sup> Or again, what king, going out to wage war against another king would not first sit down and consider whether, with ten thousand men, he could stand up to the other who was advancing against him with twenty thousand? <sup>32</sup> If not, then while the other king was still a long way off, he would send envoys to sue for peace. <sup>33</sup> So, in the same way, none of you can be my disciple without giving up all that he owns.

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<sup>28</sup> The first illustration involves checking to see if enough funds exist to build a watchtower; both *ψηφίζει* (*‘work out’*) and *δαπάνην* (*‘cost’*) are economic terms.

<sup>29</sup> The person who did not plan ahead becomes an object of joking and ridicule.

<sup>30</sup> 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 preparation and planning.

<sup>31</sup> Jesus here may be alluding to some contemporary event.

<sup>32</sup> This image is slightly different from the former one about the tower (vv. 28–30). The 1<sup>st</sup> part of the illustration (sit down first and determine) deals with preparation; the 2<sup>nd</sup> part of the illustration (ask for terms of peace) has to do with recognising who is stronger. This could well suggest thinking about what refusing the ‘stronger one’ (God) might mean, and thus constitutes a warning.

<sup>33</sup> This verse is applicable to all disciples – Lk seems to make no distinction (see #Mk 1:17).

<sup>34</sup> Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν  
τίνι ἀρτυθήσεται; <sup>35</sup> οὔτε εἰς γῆν οὔτε εἰς κοπρίαν  
εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα  
ἀκούειν ἀκουέτω.

<sup>34</sup> “Salt is a good thing; but, if salt itself loses its taste, what can  
make it salty again? <sup>35</sup> It is good for neither soil nor manure  
heap: people throw it away. Anyone who has ears for listening  
had better listen!”

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<sup>34</sup> The difficulty of this saying is in understanding how ‘salt’ could lose its ‘taste’, 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. Genuine salt can never lose its flavour; in this case, the saying by Jesus here may be similar to Mt 19:24, where it is likewise impossible for the camel to go through the eye of a needle.

<sup>35</sup> The translation ‘had better listen’ (following *NETB*) captures the force of the 3<sup>rd</sup> 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. Mt 11:15, 13:9, 43, Mk 4:9, 23, Lk 8:8).



## Κατα Λουκαν 15

<sup>1</sup> Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. <sup>2</sup> καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. <sup>3</sup> εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων,

<sup>4</sup> Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὗρη αὐτό; <sup>5</sup> καὶ εὕρων ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, <sup>6</sup> καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτε μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. <sup>7</sup> λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.

## LUKE 15

<sup>1</sup> All the tax collectors and sinners, however, were all crowding round to listen to him, <sup>2</sup> and the Pharisees and the scribes were complaining and saying, “This man welcomes sinners and eats with them.” <sup>3</sup> So he told them this parable, saying:

<sup>4</sup> “Which one of you, having a hundred sheep and losing one of them, would fail to leave the ninety-nine in the desert and go after the one that is lost until he found it? <sup>5</sup> Then, when he has found it, would he not joyfully take it on his shoulders <sup>6</sup> and then, coming into his home, call together his friends and neighbours, saying to them, “Rejoice with me, for I have found my sheep that was lost.” <sup>7</sup> In the same way, I tell you, there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

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### LUKE 15

<sup>1</sup> The literal translation of ‘crowding round’ is ‘drawing near to’.

<sup>2</sup> The NRSV has ‘grumbling’ in place of ‘complaining’, here following the NJB.

<sup>3</sup> Here, ‘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>4</sup> The phrase ‘until he found it’ is in harmony with Luke’s universalism (contrast ‘if’ in Mt 18:13). This individual with ‘a hundred sheep’ is a shepherd of modest means, as flocks often had up to two hundred head of sheep.

<sup>5</sup> Here, the opening καὶ (‘and’) has been translated as ‘then’ (following NETB) to indicate the implied sequence of events within the narrative.

<sup>6</sup> A touch of drama may be present here, as the term ‘call together’ can mean a formal celebration (1K 1:9–10).

<sup>7</sup> The pursuit of the sinner is a priority in spite of the presence of others who are doing well (see also 5:32, 19:10); the theme of repentance, a major Lucan theme, is again emphasised.

<sup>8</sup> Ἡ τίς γυνή δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὑρῇ; <sup>9</sup> καὶ εὑροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα, Συγχαρήτέ μοι, ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα. <sup>10</sup> οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

<sup>11</sup> Εἶπεν δέ, Ἀνθρωπὸς τις εἶχεν δύο υἱούς. <sup>12</sup> καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον. <sup>13</sup> καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἄσώτως.

<sup>8</sup> “Or again, what woman, with ten drachmas, would not, if she lost one, light a lamp and sweep out the house and search thoroughly until she found it? <sup>9</sup> And then, when she had found it, call together her friends and neighbours, saying to them, “Rejoice with me, I have found the drachma I lost.” <sup>10</sup> In the same way, I tell you, there is rejoicing among the angels of God over one repentant sinner.”

<sup>11</sup> Then he said, “There was a man who had two sons. <sup>12</sup> The younger one said to his father, “Father, let me have the share of the estate that will come to me.” So the father divided the property between them. <sup>13</sup> A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

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<sup>8</sup> In place of ‘drachmas’, here following the *mss* (δραχμὰς) & *NJB*, the *NRSV* & *NETB* have ‘silver coins’; the drachma (equal to the denarius) was worth about a day’s wage for a labourer.

<sup>9</sup> Besides the theme of pursuing the lost, the other theme of the parable is the joy of finding them.

<sup>10</sup> The whole of heaven is said to rejoice; the phrase, ‘rejoicing among the angels of God’ 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>11</sup> The *NRSV* has ‘Jesus said’ in place of ‘he said’, here following the *mss* & *NJB*. Luke has several long parables peculiar to his Gospel; Mark’s parables provide teaching on the nature and coming of the Kingdom, whilst many of Matthew’s proper parables teach a warning about the final judgement and others are concerned with human relationships. These Lucan parables concern individuals and teach individual morality, often featuring an anti-hero, whose soliloquy is the turning-point of the story (see 12:17, 16:3, 24, 18:4, 11 and #Mt 18:22).

<sup>12</sup> In non-Biblical contexts in which the word οὐσίας (‘estate’) occurs, it refers to considerable possessions or wealth. There was advice against ‘dividing the property between them’ in the OT Apocrypha (Si 33:20): the younger son would get half of what the older son received (Dt 21:17).

<sup>13</sup> This verb translated ‘squandered’ is graphic; it means to scatter.

<sup>14</sup> δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. <sup>15</sup> καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. <sup>16</sup> καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. <sup>17</sup> εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι. <sup>18</sup> ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, <sup>19</sup> οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. <sup>20</sup> καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ.

ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. <sup>21</sup> εἶπεν δὲ ὁ

<sup>14</sup> “Then, after he had spent everything, a severe famine took place throughout that country, and now he began to feel the pinch; <sup>15</sup> so, he hired himself out to one of the citizens of that country, who put him on his farm to feed the pigs. <sup>16</sup> And he would willingly have filled himself with the carob husks the pigs were eating but no one would let him have them. <sup>17</sup> But when he came to his senses he said, “How many of my father’s hired men have all the food they want and more, and here I am dying of hunger! <sup>18</sup> I will leave this place and go to my father and say to him: Father, I have sinned against heaven and against you; <sup>19</sup> I am no longer worthy of being called your son; treat me as one of your hired men.” <sup>20</sup> So, he left the place and went back to his father.

“But, while he was still a long way off, his father saw him and was filled with compassion. He ran to the boy, clasped him in his arms and kissed him. <sup>21</sup> Then his son said to

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<sup>14</sup> Here, δὲ 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>15</sup> To a Jew, being sent ‘to feed the pigs’ would be an insult, since pigs were considered unclean animals (Lv 11:7).

<sup>16</sup> Instead of ‘filled himself’, some mss read ‘filled his stomach’. The term ‘carob husks’ (κερατίων) refers to the edible pods from a carob tree; they were bean-like in nature and were commonly used for fattening pigs, although they were also used for food by poor people.

<sup>17</sup> The literal translation of ‘food’ is ‘bread’, but the term is used here figuratively for food of any kind.

<sup>18</sup> The phrase ‘against heaven’ is a circumlocution for God.

<sup>19</sup> The literal translation of ‘treat me as’ is ‘make me’; here is a sign of total humility.

<sup>20</sup> Here, the opening καὶ (‘and’) has been translated as ‘so’ to indicate the result of the son’s decision to return home.

<sup>21</sup> The younger son launches into his confession just as he had planned; at the end of this verse, some mss add ‘treat me as one of your hired men’ (cf. v. 19).

υἱὸς αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.<sup>22</sup> εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,<sup>23</sup> καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε καὶ φαγόντες εὐφρανθῶμεν,<sup>24</sup> ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὗρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

<sup>25</sup> Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,<sup>26</sup> καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα.<sup>27</sup> ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτόν ἀπέλαβεν.<sup>28</sup> ὠργίσθη δὲ καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ δὲ πατήρ

him, “Father, I have sinned against heaven and against you. I am no longer worthy of being called your son.”<sup>22</sup> But the father said to his servants, “Quickly! Bring out a robe – the best one – and put it on him; and put a ring on his finger and sandals on his feet.<sup>23</sup> And bring the calf we have been fattening and kill it; and we will celebrate by having a feast,<sup>24</sup> because this son of mine was dead and has come back to life again; he was lost and is found.” And they began to celebrate.

<sup>25</sup> “Now, the elder son was in the fields and, on his way back, as he drew near the house, he could hear music and dancing.<sup>26</sup> Calling one of the servants, he asked what it was all about.<sup>27</sup> The servant told him, “Your brother has come, and your father has killed the calf we had been fattening because he has got him back safe and sound.”<sup>28</sup> He became angry then and refused to go in, and his father came out and began to urge

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<sup>22</sup> The ‘robe’ was a festal garment (not to be worn while working) and the ‘ring’ was a symbol of authority; the ‘sandals’ would distinguish him from the servants, who would have been unshod (Gn 41:42, Zc 3:4).

<sup>23</sup> Such a calf was usually reserved for religious celebrations.

<sup>24</sup> The statement ‘he was lost and is found’ links the parable to the theme of 15:6–9.

<sup>25</sup> To the forgiving attitude of the father, symbol of God’s forgiveness, is opposed in the elder son the attitude of the Pharisees and scribes who pride themselves on being ‘upright’ because they do not break any commandments of the Law (v. 29, cf. 18:9ff); Jesus’ aim was to portray the difference between God’s loving forgiveness and the self-centred complacency that not only denies love, but cannot understand it. The ‘music’ would have been primarily instrumental, but might include singing as well.

<sup>26</sup> The Greek παίδων describes a household servant regarded with some affection.

<sup>27</sup> Here, δὲ has not been translated.

<sup>28</sup> The aorist verb ὠργίσθη has been translated as an ingressive aorist (‘became angry’), reflecting entry into a state or condition.

αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, Ἴδὸν τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. <sup>30</sup> ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

<sup>31</sup> ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. <sup>32</sup> εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

him to come in; <sup>29</sup> but he retorted to his father, “All these years I have slaved for you and never once disobeyed any orders of yours, yet you never offered me so much as a kid for me to celebrate with my friends. <sup>30</sup> But, for this son of yours, when he comes back after swallowing up your property – he and his prostitutes – you kill the calf we had been fattening.”

<sup>31</sup> “Then the father said, “My son, you are with me always and all I have is yours. <sup>32</sup> But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found.””

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<sup>29</sup> 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!”

<sup>30</sup> Note the younger son is not ‘my brother’ but ‘*this son of yours*’ (an expression with a distinctly pejorative nuance). 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 behaviour.

<sup>31</sup> Here, δὲ has been translated as ‘*then*’ to indicate the implied sequence of events in the parable.

<sup>32</sup> By referring to him as ‘*your brother*’, the father reminded the older brother that the younger brother was part of the family. 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.



## Κατα Λουκαν 16

<sup>1</sup> Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὥς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. <sup>2</sup> καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν. <sup>3</sup> εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. <sup>4</sup> ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.

<sup>5</sup> καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις

## LUKE 16

<sup>1</sup> Then he said to his disciples, "There was a rich man who had a steward who was denounced to him for squandering his property. <sup>2</sup> He called the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you can no longer be my steward." <sup>3</sup> Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. <sup>4</sup> Ah, I know what I will do to make sure that, when I am dismissed from office, there will be some to welcome me into their homes."

<sup>5</sup> "Then he summoned his master's debtors one by one. To the first he said, "How much do you owe my master?"

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### LUKE 16

This chapter is a compilation of two parables and several *logia* of Jesus on the right and wrong use of money. Vv 16, 17 & 18, each with a different theme, interrupt the literary scheme of the chapter.

<sup>1</sup> No formal legal charge was made against the steward, but reports from friends and acquaintances.

<sup>2</sup> Although phrased as a question, the charges were believed by the owner, as his dismissal of the manager implies.

<sup>3</sup> 'Begging' would represent a real lowering of status for the manager, because many of those from whom he had formerly collected debts, he would now be forced to beg from.

<sup>4</sup> This verse opens with a dramatic use of the aorist and is left unconnected to the previous verse by asyndeton, giving the impression of a sudden realisation.

<sup>5</sup> Here, the opening *καὶ* (literally, 'and') has been translated as 'then' (following the *NJB*) to indicate the implied sequence of events within the narrative. The participle *προσκαλεσάμενος* has been translated as a finite verb ('summoned') to better meet the requirements of contemporary English style.

τῷ κυρίῳ μου; <sup>6</sup> ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα. <sup>7</sup> ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

<sup>8</sup> καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἐαυτῶν εἰσιν.

<sup>9</sup> Καὶ ἐγὼ ὑμῖν λέγω, ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. <sup>10</sup> ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν

<sup>6</sup> He answered, "One hundred measures of olive oil." The steward said, "Here, take your bond; sit down quickly, and write fifty." <sup>7</sup> Then he asked another, "And you, sir, how much do you owe?" He replied, "One hundred measures of wheat." The steward said, "Here, take your bond and write eighty."

<sup>8</sup> "And the master commended the dishonest steward because he had acted astutely. For, the children of this world are more astute in dealing with their own generation than are the children of light."

<sup>9</sup> "And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes. <sup>10</sup> Anyone who is faithful in very little is faithful in much; anyone who is dishonest in very little

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<sup>6</sup> The 'measures' (βάτους – sometimes translated 'baths') were about 30 litres each; this is a large debt – about 3000 litres of olive oil, worth 1000 denarii (over three year's pay for a daily worker).

<sup>7</sup> The 'measures' here was a cors (κόρους); the 'cor' was a Hebrew dry measure for grain, flour, *et cetera*, of about 390 litres: this was a huge amount of wheat, representing the yield of about 100 acres, a debt of between 2500–3000 denarii.

<sup>8</sup> It was the custom for a steward, or responsible servant, to take commission on all sales of his master's goods; this was his only means of making a salary. In the present case, the original loan was presumably fifty measures of oil and eighty measures of wheat; in reducing the debtors' bills, he is not depriving his master of anything but only sacrificing his own immediate interests by forgoing his legitimate commission. It is for this that he is praised as 'astute'; and 'dishonesty' was in his earlier actions, for which he is under notice. 'Children of light' are those who are spiritually enlightened; the phrase appears in Jn 12:36, Ep 5:8, 1Th 5:5, as well as in the Dead Sea Scrolls, where it is contrasted with the children of darkness.

<sup>9</sup> For this verse, here following the NRSV, the NJB reads, "And so I tell you this: use money, tainted as it is, to win you friends and thus make sure that, when it fails you, they will welcome you into eternal dwellings." 'Wealth' translates μαμωνᾶ and the literal translation of 'homes' is 'tents'.

<sup>10</sup> The point of the statement 'faithful in a very little' is that character is shown in how little things are treated.

πολλῶ ἀδίκος ἐστίν. <sup>11</sup> εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; <sup>12</sup> καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν;

<sup>13</sup> Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

<sup>14</sup> Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. <sup>15</sup> καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

<sup>16</sup> Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

things is dishonest also in much. <sup>11</sup> If, then, you are not faithful with money, that tainted thing, who will trust you with genuine riches? <sup>12</sup> And if you are not faithful with what is not yours, who will give you what is your very own?

<sup>13</sup> “No, servant can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave of both God and money.”

<sup>14</sup> The Pharisees, who loved money, heard all this and jeered at him. <sup>15</sup> He said to them, “You are the very ones who pass yourselves off as upright in people’s sight, but God knows your hearts. For, what is highly esteemed in human eyes is loathsome in the sight of God.

<sup>16</sup> “Up to the time of John it was the Law and the Prophets; from then onwards, the Kingdom of God has been preached, and everyone is forcing their way into it.

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<sup>11</sup> ‘Trust you with genuine riches’ is a reference to future service for God; the idea is like 1Co 9:11, except there the imagery is reversed.

<sup>12</sup> The literal translation of ‘what is not yours’ is ‘what is outside’ – i.e., wealth, which is external. In place of ‘your very own’, some mss read ‘our very own’; Jesus is speaking of the most intimate possessions anyone can have – these are spiritual.

<sup>13</sup> The contrast between ‘hate’ and ‘love’ here is rhetorical; the point is that one will choose the favourite if a choice has to be made.

<sup>14</sup> Here, ‘jeered at’ is a figurative extension of the literal meaning ‘to turn one’s nose up at someone’.

<sup>15</sup> The contrast is between outward appearance (‘in people’s sight’) and inward reality (‘God knows your hearts’); here, the Greek term ἀνθρώπων/ἀνθρώποις is used twice in a generic sense, referring to both men and women.

<sup>16</sup> ‘John’ refers to John the Baptist. This verse indicates a shift in era, from Law to Kingdom: 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 6:20, 11:20, 17:20–21). An alternative reading for the end of this verse is, “everyone is strongly urged to enter it.”

<sup>17</sup> Εὐκοπώτερον δέ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

<sup>18</sup> Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

<sup>19</sup> Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς. <sup>20</sup> πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος <sup>21</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. <sup>22</sup> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

<sup>17</sup> “It is easier for heaven and earth to disappear than for one little stroke of a letter to drop out of the Law.

<sup>18</sup> “Anyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced by her husband commits adultery.

<sup>19</sup> There was a rich man who used to dress in purple and fine linen and feast sumptuously every day. <sup>20</sup> And, at his gate, there used to lie a poor man named Lazarus, covered with sores, <sup>21</sup> who longed to satisfy his hunger with what fell from the rich man’s table. Even the dogs would come and lick his sores. <sup>22</sup> Now it happened that the poor man died and was carried away by the angels into Abraham’s bosom. The rich man also died and was buried.

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<sup>17</sup> The NJB lacks ‘of a letter’, here following the NRSV & NETB.

<sup>18</sup> 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 finalising the breakup of the marriage. Jesus’ point concerns the need for fidelity and ethical integrity in the new era.

<sup>19</sup> This parable-story has no historical basis. The ‘rich man’, although unnamed, is commonly called ‘Dives’ (Latin for ‘rich man’); ‘purple’ was a rich cloth dyed with the liquid obtained from a species of shellfish.

<sup>20</sup> The person named here is not to be identified with the Lazarus of Jn 11:1–44, 12:1, 9. 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.

<sup>21</sup> After ‘table’, some mss add ‘but no one offered him a thing’ (cf. 15:16).

<sup>22</sup> The phrase ‘carried away ... into Abraham’s bosom’ is a Jewish figure of speech, the equivalent of the old biblical phrase, ‘gathered to his fathers’ – i.e. to the Patriarchs (Jg 2:10, cf. Gn 15:15, 47:30, Dt 31:16). The moral quality of Lazarus is passed over to illustrate the fatal deficiency in the life of the other and the impossibility of changing his condemnation.

<sup>23</sup> καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. <sup>24</sup> καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. <sup>25</sup> εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾷσαι. <sup>26</sup> καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

<sup>27</sup> εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, <sup>28</sup> ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν

<sup>23</sup> “And, in Hades, where he was being tormented, he looked up and saw Abraham a long way off with Lazarus in his embrace. <sup>24</sup> So he called out, “Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.” <sup>25</sup> But Abraham said, “My son, remember that, during your lifetime, you had your fill of good things and Lazarus, in like manner, his fill of evil things. But now he is being comforted here while you are in agony. <sup>26</sup> But that is not all: between us and you a great gulf has been fixed, so that those who wish to pass from our side to you cannot do so, and no one can cross from your side to us.”

<sup>27</sup> “So he said, “Then, father, I beg you to send Lazarus to my father’s house – <sup>28</sup> since I have five brothers – so that he may give them warnings so that they do not also come to this place

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<sup>23</sup> 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 (Rv 20:13).

<sup>24</sup> 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 (#20). The rich man’s name, on the other hand, is not mentioned, because it is not significant for the point of the story.

<sup>25</sup> The Greek term here translated ‘my son’ is *τέκνον*, which could be understood as a term of endearment.

<sup>26</sup> The ‘gulf’ is a symbol: the destiny of saved and lost is unalterable.

<sup>27</sup> In place of ‘Lazarus’ (here following the NJB & NETB), the *mss* have simply ‘him’; the referent has been specified in the translation for clarity.

<sup>28</sup> The ‘warnings’ would consist of a call to act differently than their dead brother had, or else meet his current terrible fate.



εἰς τὸν τόπον τοῦτον τῆς βασάνου. <sup>29</sup> λέγει δὲ Ἀβραάμ, Ἔχουσι Μωϋσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. <sup>30</sup> ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. <sup>31</sup> εἶπεν δὲ αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

of torment.” <sup>29</sup> Abraham said, “They have Moses and the prophets, let them listen to them.” <sup>30</sup> The rich man replied, “Ah no, father Abraham, but if someone comes to them from the dead, they will repent.” <sup>31</sup> Then Abraham said to him, “If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead.””

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<sup>29</sup> This verse recalls the many OT texts calling for a righteous heart to respond to people in need (Dt 14:28–29, Is 3:14–15, Am 2:6–8, Mi 2:1–2, Zc 7:9–10).

<sup>30</sup> In place of ‘*the rich man*’ (here following the *NJB* & *NETB*), the *mss* have simply ‘*he*’; the referent has been specified in the translation for clarity.

<sup>31</sup> The concluding statement of the parable, they will not be convinced ‘*even if someone should rise 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.

## Κατα Λουκαν 17

## LUKE 17

<sup>1</sup> Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·  
<sup>2</sup> λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα. <sup>3</sup> προσέχετε ἑαυτοῖς. ἐὰν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανόησῃ ἄφες αὐτῷ· <sup>4</sup> καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

<sup>5</sup> Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν. <sup>6</sup> εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

<sup>1</sup> He said to his disciples, "Occasions for stumbling are sure to come, but alas for the one through whom they occur! <sup>2</sup> It would be better for him to be thrown into the sea with a millstone hung around the neck than to be the downfall of a single one of these little ones. <sup>3</sup> Keep watch on yourselves! If your brother does something wrong, rebuke him and, if he is sorry, forgive him. <sup>4</sup> And, if he wrongs you seven times a day and seven times a day comes back to you and says, "I am sorry," you must forgive him."

<sup>5</sup> And the apostles said to the Lord, "Increase our faith." <sup>6</sup> The Lord replied, "If you had faith like a grain of mustard seed, you could say to this black mulberry tree, "Be uprooted and planted in the sea," and it would obey you.

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### LUKE 17

<sup>1</sup> In place of 'he said', here following the *mss* & *NJB*, the *NRSV* & *NETB* have 'Jesus said'.

<sup>2</sup> The 'little ones' are the disciples (see #Mt 18:6). The punishment of drowning with a heavy weight (μυλικὸς – 'millstone') attached is extremely gruesome and reflects Jesus' views concerning those who cause others who believe in him to sin.

<sup>3</sup> In place of 'your brother', here following the *mss* (ἀδελφός σου) & *NJB*, the *NRSV* has 'another disciple'.

<sup>4</sup> Luke, apparently, is thinking of a matter that concerns only two of the community; in Mt, the offence is more public: Luke does not mention appealing to the community. Forgiveness is to be readily given and not withheld; in a community that is to have restored relationships, grudges are not beneficial.

<sup>5</sup> 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.

<sup>6</sup> A 'black mulberry tree' (the *NJB* & *NRSV* lack 'black') is a deciduous fruit tree that grows about 6m tall and has black juicy berries; this tree has an extensive root system, so to pull it up would be a major operation.

<sup>7</sup> Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε, <sup>8</sup> ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; <sup>9</sup> μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; <sup>10</sup> οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας. <sup>12</sup> καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν, <sup>13</sup> καὶ αὐτοὶ ἦραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. <sup>14</sup> καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε

<sup>7</sup> “Which of you, with a servant ploughing or minding sheep, would say to him when he returned from the fields, “Come here at once and take your place at the table”? <sup>8</sup> Would he not rather say, “Get my supper ready; fasten your belt and wait on me while I eat and drink. You yourself can eat and drink afterwards”? <sup>9</sup> Must he be grateful to the servant for doing what he was told? <sup>10</sup> So with you; when you have done all that you have been told to do, say, “We are useless servants: we have done no more than our duty.””

<sup>11</sup> Now it happened that, on the way to Jerusalem, he was travelling in the regions between Samaria and Galilee. <sup>12</sup> As he entered one of the villages, ten men suffering from leprosy came to meet him. They kept their distance <sup>13</sup> and called out to him, “Jesus! Master! Have mercy on us.” <sup>14</sup> And, when he saw them, he said, “Go and show yourselves to the

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<sup>7</sup> Contrast this human rule with the gospel paradox (12:37, 22:27, Jn 13:1–6).

<sup>8</sup> The question includes the Greek particle, οὐχὶ, which expects a positive reply.

<sup>9</sup> One’s relation to God makes obedience to God a duty to be fulfilled and not an occasion for reward.

<sup>10</sup> The adjective ‘useless’ (as NJB – the NRSV has ‘worthless’) hardly fits the context, since the accent is on the state of service itself (see the end of the verse); but it is the literal (and traditional) translation of the Greek (NETB has ‘undeserving of special praise’).

<sup>11</sup> Jesus was making for the Jordan valley and so down to Jericho (18:35); from there, he goes up to Jerusalem. The NRSV has ‘Jesus’ in place of ‘he’, here following the mss & NJB.

<sup>12</sup> The terms ‘leper’ and ‘leprosy’ can refer to several diseases. The lepers would have been unable to approach Jesus (Lv 13:45–46, Nb 5:2–3).

<sup>13</sup> ‘Have mercy on us’ is a request to heal them (18:38–39, 16:24, Mt 9:27, 15:22, 17:15, 20:31–32, Mk 10:47–49).

<sup>14</sup> The participle Πορευθέντες (‘go’) 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.

ἐαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. <sup>15</sup> εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, <sup>16</sup> καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; <sup>18</sup> οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; <sup>19</sup> καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

<sup>20</sup> Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, <sup>21</sup> οὐδὲ ἐροῦσιν, Ἴδου ὧδε· ἢ, Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

priests.” And it happened that, as they were going away, they were made clean. <sup>15</sup> Then, when he saw that he was cured, one of them turned back, praising God at the top of his voice <sup>16</sup> and threw himself prostrate at the feet of Jesus and thanked him; and the man was a Samaritan. <sup>17</sup> This led Jesus to say, “Were not all ten made clean? But the other nine, where are they? <sup>18</sup> It seems that none of them has come back to give praise to God, except this foreigner.” <sup>19</sup> And he said to the man, “Stand up and go on your way; your faith has made you well.”

<sup>20</sup> Asked by the Pharisees when the Kingdom of God was to come, he gave them this answer, “The coming of the Kingdom of God does not admit of observation <sup>21</sup> and there will be no one to say, “Look, it is here! Look, it is there!” For look, the Kingdom of God is among you.”

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<sup>15</sup> The literal translation of ‘praising’ is ‘glorifying’.

<sup>16</sup> In place of ‘the feet of Jesus’, here following the NJB, the mss have ‘his feet’. 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).

<sup>17</sup> The ‘other nine’ were, presumably, Jews.

<sup>18</sup> 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.

<sup>19</sup> The remark about faith suggests the benefit of trusting in Jesus’ ability to deliver.

<sup>20</sup> Although there are differing interpretations of what Jesus’ reply means, it probably refers to the cosmic signs often associated with the Kingdom’s coming in the Jewish view (1En. 91, 93, 2Ba 53–74).

<sup>21</sup> The ‘Kingdom of God’ was among them as something already present and active (in the person of Jesus); the alternative translation, ‘within your grasp’ is attractive (a 3<sup>rd</sup> possibility, ‘within you’, would not furnish as direct an answer to the Pharisees’ question).

<sup>22</sup> Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. <sup>23</sup> καὶ ἐροῦσιν ὑμῖν, Ἴδου ἐκεῖ· ἢ, Ἴδου ὧδε· μὴ ἀπέλθῃτε μηδὲ διώξητε. <sup>24</sup> ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. <sup>25</sup> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

<sup>26</sup> καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· <sup>27</sup> ἥσθιον, ἔπινον, ἐγάμον, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντα. <sup>28</sup> ὁμοίως καθὼς ἐγένετο ἐν ταῖς

<sup>22</sup> He said to the disciples, “A time will come when you will long to see one of the days of the Son of Man and will not see it. <sup>23</sup> And they will say to you, “Look, it is there!” or, “Look, it is here!” Make no move; do not set off in pursuit; <sup>24</sup> for, as the lightning flashing from one part of heaven lights up the other, so will be the Son of Man in his day. <sup>25</sup> But first he is destined to endure much suffering and be rejected by this generation.

<sup>26</sup> “Just as it was in days of Noah, so too will it be in the days of the Son of Man. <sup>27</sup> People were eating and drinking, marrying wives and husbands, right up to the day Noah went into the ark, and the Flood came and destroyed all of them. <sup>28</sup> Likewise, it will be the same as it happened in the days of

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<sup>22</sup> This discourse is proper to Lk, who makes a clear distinction between Jesus prophesying the destruction of Jerusalem (21:6–24) and Christ’s coming in glory at the end of time (17:22–37). The reference to ‘one of the days’ instead of ‘the 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>23</sup> There will be no need to search for the Son of Man at his coming, though many will falsely claim its arrival.

<sup>24</sup> Some very important *mss* lack the words ἐν τῇ ἡμέρᾳ αὐτοῦ (‘in his day’). 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 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; Hancock has the words in brackets, expressing doubt as to their authenticity.

<sup>25</sup> The Son of Man’s ‘suffering’ and rejection by ‘this generation’ is another ‘it is necessary’ type of event in God’s plan (4:43, 24:7, 26, 44) and the 5<sup>th</sup> Passion prediction in Luke’s account (9:22, 44, 12:50, 13:32–33; for the last, see 18:32–33).

<sup>26</sup> The ‘days of the Son of Man’ here refers to the time of his coming. Like ‘the days of Noah’, the time of the Flood (Gn 6:5–8:22), the judgment will come as a surprise as people live their day to day lives.

<sup>27</sup> The literal translation of ‘people’ is ‘they’; the Greek pronoun is an indefinite plural, referring to people in general.

<sup>28</sup> In place of ‘happened’, the NJB & NRSV have ‘was’.



ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· <sup>29</sup> ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἀπώλεσεν πάντας. <sup>30</sup> κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

<sup>31</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. <sup>32</sup> μνημονεύετε τῆς γυναικὸς Λώτ. <sup>33</sup> ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὅς δ’ ἂν ἀπολέσῃ ζωογονήσει αὐτήν. <sup>34</sup> λέγω ὑμῖν, ταύτῃ τῇ

Lot; people were eating and drinking, buying and selling, planting and building <sup>29</sup> but, on the day Lot left Sodom, it rained fire and brimstone from heaven and it destroyed all of them. <sup>30</sup> It will be like that when the day comes for the Son of Man to be revealed.

<sup>31</sup> “When that day comes, anyone on the housetop, with his possessions in the house, must not come down to take them away and, likewise anyone in the fields must not turn back. <sup>32</sup> Remember Lot’s wife. <sup>33</sup> Anyone who tries to make his life secure will lose it; but anyone who loses his life will keep it safe. <sup>34</sup> I tell you, on that

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<sup>29</sup> The coming of the Son of Man will be like the judgment on Sodom, one of the most immoral places of the OT (Gn 19:16–17, Dt 32:32–33, Is 1:10).

<sup>30</sup> In place of ‘*like that*’, here following the NRSV, the NJB has ‘*the same*’.

<sup>31</sup> 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. (Most of the roofs in 1<sup>st</sup> Century Palestine were flat and 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>32</sup> This verse is an allusion to Gen 19:26: the warning 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>33</sup> 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 ‘*make his life secure*’) and then will be subject to this judgment (which is losing it). Suffering and persecution caused by the world, even to death, cannot stop God from saving (12:4–6).

<sup>34</sup> 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.

νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημ-  
φθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.<sup>35</sup> ἔσονται δύο  
ἀλθήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ  
ἑτέρα ἀφεθήσεται.<sup>37</sup> καὶ ἀποκριθέντες λέγουσιν αὐτῷ,  
Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ  
ἄετοὶ ἐπισυναχθήσονται.

night, when there are two in one bed, one will be taken  
and the other left;<sup>35</sup> there will be two women grinding  
corn together, one will be taken, the other left.”<sup>37</sup> Then  
the disciples spoke up and asked, “Where, Lord?” He said  
to them, “Where the corpse is, there too will the vultures  
gather.”

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<sup>35</sup> The literal translation of ‘together’ is ‘at the same place’; this refers to a hand mill normally operated by two women.

<sup>36</sup> V. 36, missing from most reliable *mss*, reads (following the *NJB*): “There will be two men in the fields; one will be taken, the other left.” (Cf. Mt 24:40). It is not well enough attested to be original; further, it is an assimilation to the parallel in Mt 24:40, which marks the addition as secondary.

<sup>37</sup> Jesus’ answer is a significant appeal to faith. The questioners wish to know ‘where’ the Messiah and his people will be located; instead of answering them directly, Jesus warns: As surely as vultures find the corpse, so surely will divine judgement come. Therefore, always be ready!

## Κατα Λουκαν 18

<sup>1</sup> Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, <sup>2</sup> λέγων, Κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος. <sup>3</sup> χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. <sup>4</sup> καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, <sup>5</sup> διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

<sup>6</sup> Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει. <sup>7</sup> ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός,

## LUKE 18

<sup>1</sup> Then he told them a parable about the need to pray continually and never lose heart. <sup>2</sup> “There was a judge in a certain town,” he said, “who had neither fear of God nor respect for anyone. <sup>3</sup> In the same town, there was also a widow who kept on coming to him and saying, “I want justice from you against my enemy!” <sup>4</sup> For a long time, he refused but, at last, he said to himself, “even though I have neither fear of God nor respect for any human person, <sup>5</sup> I must give this widow her just rights, since she keeps pestering me, or she will come and slap me in the face.””

<sup>6</sup> And the Lord said, “You notice what the unjust judge had to say? <sup>7</sup> Now, will not God see justice done to his elect if they keep calling to him night and day, even though he still delays

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### LUKE 18

<sup>1</sup> This is a letter frequently found in Paul’s letters: see Rm 1:10, 12:12, Ep 6:18, Col 1:3, 1Th 5:17, 2Th 1:11 and 2Co 4:1, 16, Ga 6:9, Ep 3:13, 2Th 3:13. The NRSV and NETB have ‘Jesus’ in place of ‘he’, here following the *mss* and NJB.

<sup>2</sup> The ‘judge’ here is apparently portrayed as a civil judge who often handled financial cases.

<sup>3</sup> This ‘widow’ was not necessarily old, since many people lived only into their thirties in the 1<sup>st</sup> Century.

<sup>4</sup> The literal translation of ‘human person’ (following the NJB) is ‘man’, but the singular ἄνθρωπον is used as a generic in comparison to God.

<sup>5</sup> The NRSV ends this verse with, “so that she may not wear me out by continually coming.”

<sup>6</sup> The point of the parable is that the judge’s lack of compassion was overcome by the widow’s persistence.

<sup>7</sup> In Si 35:18–19, which seems to have inspired this verse, God will not delay to give their due to the oppressed poor; here, however, he does delay. Perhaps this adaptation reflects concern to explain the delay of the *Parousia*; compare a similar attitude in Mt 24:22, Rm 8:33, Col 3:12, Tm 2:10, 2P 3:9, Rv 6:9–11. The prayers have to do with the righteous who ‘keep calling to him’ to receive justice; the context assumes the righteous are persecuted.

καὶ μακροθυμεῖ ἐπ’ αὐτοῖς; <sup>8</sup> λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

<sup>9</sup> Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. <sup>10</sup> Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. <sup>11</sup> ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. <sup>12</sup> νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. <sup>13</sup> ὁ δὲ τελώνης

to help them? <sup>8</sup> I promise you, he will see justice done to them, and done speedily. But when the Son of Man comes, will he find any faith on earth?”

<sup>9</sup> He also spoke the following parable to some people who trusted in themselves that they were righteous and regarded everyone else with contempt, <sup>10</sup> “Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. <sup>11</sup> The Pharisee stood there and said this prayer to himself, “I thank you, God, that I am not grasping, unjust and adulterous, like everyone else, and particularly that I am not like this tax collector here. <sup>12</sup> I fast twice a week; I pay a tithe on all my income.” <sup>13</sup> But the tax collector stood some distance away, not

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<sup>8</sup> The Son of Man will ‘come’ from heaven; ‘faith’ is a prerequisite for this persistent prayer.

<sup>9</sup> They thought of themselves as ‘righteous’ (that is, acceptable to God) because of their ritual observance (vv. 11–12; see #Mt 5:20).

<sup>10</sup> The ‘Temple’ is on a hill in Jerusalem, so they ‘went up’ to enter its precincts.

<sup>11</sup> The NRSV opens this verse, here following the NJB, with, “The Pharisee, standing by himself, was praying thus.” The prepositional phrase πρὸς ἑαυτὸν (‘to/about himself’) could go with either the aorist participle σταθεὶς (‘stood’) or with the imperfect verb προσήχετο (‘he prayed’); if taken with the participle, then the meaning would seem at first glance to be: ‘stood by himself’ but, although it is true that πρὸς can mean ‘by’ or ‘with’ when used with intransitive verbs, πρὸς ἑαυτὸν together never means ‘by himself’ or ‘alone’ in biblical Greek. On the other hand, if πρὸς ἑαυτὸν 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>12</sup> Such voluntary fasting as this practiced ‘twice a week’ by the Pharisee normally took place on Monday and Thursday.

<sup>13</sup> The prayer is a humble call for forgiveness; the term for ‘mercy’ (ἰλάσθητι) is associated with the concept of a request for atonement (Ps 51:1–3, 25:11, 34:6, 18). The tax collector views himself not just as any ‘sinner’ but as the worst of all sinners.

μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. <sup>14</sup> λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

<sup>15</sup> Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. <sup>16</sup> ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων, Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>17</sup> ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

<sup>18</sup> Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; <sup>19</sup> εἶπεν

daring even to raise his eyes to heaven; but he was beating his breast and saying, "God, be merciful to me, a sinner!" <sup>14</sup> This man, I tell you, went down to his home again justified; the other did not. For, everyone who raises himself up will be humbled, but anyone who humbles himself will be raised up."

<sup>15</sup> People even brought babies to him, for him to touch them; but, when the disciples saw this, they scolded them. <sup>16</sup> But Jesus called the children to him and said, "Let the little children come to me, and do not stop them; for, it is to such as these that the Kingdom of God belongs. <sup>17</sup> In truth I tell you, anyone who does not welcome the Kingdom of God like a little child will never enter it."

<sup>18</sup> One of the rulers asked him, "Good Master, what shall I do to inherit eternal life?" <sup>19</sup> Jesus said to him, "Why do you call

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<sup>14</sup> 'Justified' means 'accepted by God' or 'right with God': God receives those who, in contrition, implore his mercy rather than those who parade their supposed virtues.

<sup>15</sup> Luke here rejoins Mark's narrative, which he deserted in 9:50 (cf. #9:51). The term *βρέφη* here can refer to babies or to toddlers (2:12, 16, Ac 7:19, 1Tm 3:15).

<sup>16</sup> Children are a picture of those whose simple trust illustrates what faith is all about; Jesus' remark illustrates how everyone is important to God, even those whom others regard as insignificant.

<sup>17</sup> The point of the comparison '*welcome the kingdom of God like a little 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>18</sup> Only Luke states this man is a 'ruler' (cf. the parallels in Mt 19:16-22 and Mk 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>19</sup> Jesus' response 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 but God*' alone seems to point the man in the direction of Jesus' essential nature and the demands that logically follow.



δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. <sup>20</sup> τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. <sup>21</sup> ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. <sup>22</sup> ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. <sup>23</sup> ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.

<sup>24</sup> Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται. <sup>25</sup> εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. <sup>26</sup> εἶπαν δὲ οἱ

me good? No one is good but God alone. <sup>20</sup> You know the commandments: You shall not commit adultery; you shall not kill; you shall not steal; you shall not give false witness; honour your father and your mother.” <sup>21</sup> He replied, “I have kept all these since my youth.” <sup>22</sup> And when Jesus heard this he said, “There is still one thing lacking; sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me.” <sup>23</sup> But, when he heard this, he became very sad, for he was extremely rich.

<sup>24</sup> Jesus looked at him and said, “How hard it is for those who have riches to make their way into the Kingdom of God!

<sup>25</sup> Yes, it is easier for a camel to pass through the eye of a needle than for someone rich to enter the Kingdom of God.”

<sup>26</sup> Those who were listening said, “In that case, who can be

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<sup>20</sup> The order of the commandments, varying from the *Masoretic Text*, follows that of the *Septuagint*.

<sup>21</sup> The implication of the verb ‘kept’ is that the man has obeyed the commandments without fail throughout his life.

<sup>22</sup> The words ‘the money’ are not in the *mss*, but are implied; direct objects were frequently omitted in Greek when clear from the context.

<sup>23</sup> An alternative reading for ‘sad’ is ‘distressed’.

<sup>24</sup> After ‘looked at him’, the majority of *mss* add ‘becoming sad’ (περίλυπον γενόμενον) and it is not unknown in Lucan style to repeat a word or phrase in adjacent passages; but the phrase is lacking in some significant *mss*. However, this shorter reading (as *NJB* & *NSRV*) 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. Hancock places the words in brackets, indicating doubts as to their authenticity.

<sup>25</sup> 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 (but see #Mk 10:25). Jesus is saying rhetorically that this is impossible, unless God (v. 27) intervenes.

<sup>26</sup> To ‘be saved’ refers to the same spiritual experience as to ‘inherit eternal life’ (v. 18) and to ‘enter the Kingdom of God’ (v. 25). The heart of this story lies in the questioner’s sense of personal lack, notwithstanding his opportunity (because of his wealth) to fulfil all ritual requirements.

ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; <sup>27</sup> ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

<sup>28</sup> Εἶπεν δὲ ὁ Πέτρος, Ἴδου ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι. <sup>29</sup> ὁ δὲ εἶπεν αὐτοῖς, Ἀμήν λέγω ὑμῖν ὅτι οὐδεὶς ἐστίν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, <sup>30</sup> ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

<sup>31</sup> Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. <sup>32</sup> παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ ἐμπτυσθήσεται, <sup>33</sup> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ

saved?" <sup>27</sup> He replied, "Things that are impossible by human resources are possible for God."

<sup>28</sup> Then Peter said, "Look, we have left all we had to follow you." <sup>29</sup> Then he said to them, "In truth I tell you, there is no one who has left house or wife, or brothers, or parents or children, for the sake of the Kingdom of God, <sup>30</sup> who will not receive in return very much more in this present age and, in the age to come, eternal life."

<sup>31</sup> Then, taking the Twelve aside, he said to them, "Look, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man is to come true. <sup>32</sup> For, he will be handed over to the Gentiles and will be mocked, maltreated and spat on <sup>33</sup> and, when they have flogged him, they will put him to death; and on the third day he will rise

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<sup>27</sup> The term 'impossible' is in the emphatic position in the Greek text: God makes the impossible possible (1:37, Gn 18:14, Job 42:2, Jr 32:17).

<sup>28</sup> The NRSV has 'our homes' in place of 'all we had', here following the NJB; the word ἴδια can refer to one's home (including the people and possessions in it) or to one's property or possessions.

<sup>29</sup> The opening δὲ has been translated as 'then' (following NETB) to indicate the implied sequence of events within the narrative. The term 'brothers' could be understood as generic here, referring to either male or female siblings, but it is noteworthy that in the parallel passages in both Mt 19:29 & Mk 10:29, 'sisters' are explicitly mentioned in the Greek text.

<sup>30</sup> After 'receive', the NJB lacks 'in return'. Note that Luke (see also 10:25, Mt 19:29, Mk 10:30) portrays 'eternal life' as something one receives 'in the age to come', unlike John, who emphasises the possibility of receiving eternal life in the present (Jn 5:24).

<sup>31</sup> Luke often stresses that the Passion was foretold by the prophets: 24:25–27, 44, Ac 2:23, 3:18, 24, 8:32–35, 13:27, 26:22ff.

<sup>32</sup> 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>33</sup> Traditionally, the term 'flogged', here following the NRSV, is translated 'scourged' (as NJB), but Luke uses a different verb (μαστιγώσαντες) from that of Mt 27:26 & Mk 15:15 (φραγελλώσας).

ἡμέρα τῇ τρίτῃ ἀναστήσεται. <sup>34</sup> καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

<sup>35</sup> Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. <sup>36</sup> ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. <sup>37</sup> ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. <sup>38</sup> καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν με. <sup>39</sup> καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με. <sup>40</sup> σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν

again.” <sup>34</sup> But they understood nothing about all these things; what he said was being hidden from them; they did not grasp what he was telling them.

<sup>35</sup> Now it happened that, as he drew near to Jericho, there was a blind man sitting at the side of the road begging. <sup>36</sup> When he heard the crowd going past, he asked what it was all about, <sup>37</sup> and they told him that Jesus the Nazarene was passing by. <sup>38</sup> So he called out, “Jesus, son of David, have mercy on me.” <sup>39</sup> Those who were in front scolded him and told him to keep quiet, but he only shouted even more loudly, “Son of David, have mercy on me.” <sup>40</sup> So Jesus stopped and ordered them to bring the man to him and, when he came up, he asked him,

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<sup>34</sup> 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>35</sup> It is possible the term here translated ‘drew near to’ merely means ‘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>36</sup> In place of ‘what it was all about’, here following the NJB, the NRSV has ‘what was happening’ and NETB has ‘what was going on’.

<sup>37</sup> ‘They’ could refer to bystanders or people in the crowd. The NRSV has ‘Jesus of Nazareth’ in place of ‘Jesus the Nazarene’, here following the mss (Ἰησοῦς ὁ Ναζωραῖος) and NJB.

<sup>38</sup> Jesus was more than a Nazarene to this blind person, who saw quite well that Jesus was ‘Son of David’; he understood what Lk 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).

<sup>39</sup> Public opinion would not sway the blind man from getting Jesus’ attention; the term ‘shouted’ is very strong, as it can also be used of animal cries.

<sup>40</sup> Here δὲ has been translated as ‘so’ to indicate the implied result of the beggar’s cries.

αὐτόν, <sup>41</sup> Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω. <sup>42</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. <sup>43</sup> καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

<sup>41</sup> “What do you want me to do for you?” “Sir,” he replied, “let me see again.” <sup>42</sup> Jesus said to him, “Receive your sight; your faith has saved you.” <sup>43</sup> And, instantly, his sight returned and he followed him praising God, and all the people who saw it gave praise to God.

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<sup>41</sup> Since the man is not noted as having been blind from birth (as the man in Jn 9 was), it is likely his request is to receive back the sight he once had.

<sup>42</sup> Here, the opening καὶ (‘and’) has not been translated because of differences between Greek and English style.

<sup>43</sup> The presence of God’s work leads again to joy, with both the beggar and the people ‘praising God’ (1:64, 2:20, 5:25–26, 7:16, 13:13, 17:15, 19:37).

## Κατα Λουκαν 19

## LUKE 19

<sup>1</sup> Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ. <sup>2</sup> καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος. <sup>3</sup> καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. <sup>4</sup> καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. <sup>5</sup> καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. <sup>6</sup> καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. <sup>7</sup> καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι. <sup>8</sup> σταθεῖς

<sup>1</sup> And he entered Jericho and was going through the town <sup>2</sup> and suddenly a man whose name was Zacchaeus made his appearance; he was one of the senior tax collectors and a wealthy man. <sup>3</sup> He kept trying to see who Jesus was, but could not see him on account of the crowd, because he was short in stature; <sup>4</sup> so, he ran ahead and climbed a sycamore tree to catch a glimpse of him, because he was going to pass that way. <sup>5</sup> When Jesus reached the spot, he looked up and spoke to him, “Zacchaeus, come down. Hurry, because I am to stay at your house today.” <sup>6</sup> And suddenly he hurried down and welcomed him joyfully. <sup>7</sup> They all complained when they saw what was happening. “He has gone to stay at a sinner’s

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### LUKE 19

<sup>1</sup> ‘Jericho’ was on a main trade route and was an important customs centre.

<sup>2</sup> As a ‘senior tax collector’, Zacchaeus has contracted for the right to collect revenues in the district; his neighbours despised him for thus sharing in the Roman domination (v. 7).

<sup>3</sup> Here, the opening καὶ (‘and’) has not been translated because of differences between Greek and English style.

<sup>4</sup> 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 about 15 metres.

<sup>5</sup> After ‘looked up’, most mss add ‘saw him’, but the words are not in the most reliable sources; both the testimony for the omission and the natural tendency toward scribal expansion argue for the shorter reading here.

<sup>6</sup> 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).

<sup>7</sup> The term translated ‘complained’ (διεγόγγυζον) is used only twice in the NT, both times in Luke (here and 15:2) and has negative connotations both times. Being the guest of sinner was a common complaint about Jesus: 5:31–32, 7:37–50, 15:1–2.



δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἴδου τὰ ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. <sup>9</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστίν. <sup>10</sup> ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

<sup>11</sup> Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. <sup>12</sup> εἶπεν οὖν, Ἄνθρωπός τις ἐνγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. <sup>13</sup> καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι. <sup>14</sup> οἱ δὲ πολῖται αὐτοῦ

house,” they said. <sup>8</sup> But Zacchaeus stood his ground and said to the Lord, “Look, sir, I am going to give half my property to the poor and, if I have cheated anybody, I will pay him back four times the amount.” <sup>9</sup> And Jesus said to him, “Today, salvation has come to this house, because this man, too, is a son of Abraham; <sup>10</sup> for, the Son of Man has come to seek out and save what was lost.”

<sup>11</sup> While the people were listening to this, he went on to tell a parable, because he was near Jerusalem and they supposed that the Kingdom of God was going to show itself then and there. <sup>12</sup> Accordingly, he said, “A man of noble birth went to a distant country to be appointed king and then return. <sup>13</sup> He summoned ten of his servants and gave them ten pounds, telling them, “Do business with these, until I come back.” <sup>14</sup> But the citizens of his country detested him and sent a

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<sup>8</sup> Fourfold restitution was imposed by Jewish law (Ex 21:37) for one case only; Roman law demanded it of all convicted thieves. Zacchaeus goes further: he acknowledges the obligation in the case of any injustice for which he may have been responsible.

<sup>9</sup> No social rank excludes ‘salvation’ (cf. 3:12–14); all the Jewish privileges follow from being ‘sons of Abraham’ (cf. 3:8, Rm 4:11ff, Ga 3:7ff).

<sup>10</sup> This verse succinctly defines Jesus’ ministry.

<sup>11</sup> The parable of the talents (Mt 25:14–30) shows some wide differences to this passage, but the two are thought to be based on the same original, treated with great freedom by both evangelists. Moreover, it seems that, in Lk, we must distinguish two parables that have been fused into one: that of the pound (vv. 12–13, 15–26) and that of the royal claimant (vv. 12, 14, 17, 19, 27).

<sup>12</sup> This verse probably alludes to the journey of Archelaus to Rome in 4 BC to have the will of Herod the Great confirmed in his favour; a deputation of Jews followed him there to thwart the attempt (cf. V. 14).

<sup>13</sup> The *mina*, translated here as ‘pound’, was about 3 months’ wages for a labourer. Note that only three servants (not ten) are mentioned later.

<sup>14</sup> 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).

ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.

<sup>15</sup> Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο. <sup>16</sup> παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. <sup>17</sup> καὶ εἶπεν αὐτῷ, Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. <sup>18</sup> καὶ ἦλθεν ὁ δεύτερος λέγων, Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. <sup>19</sup> εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. <sup>20</sup> καὶ ὁ ἕτερος ἦλθεν λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· <sup>21</sup> ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἵρεις ὃ οὐκ ἔθικας καὶ θερίζεις ὃ οὐκ ἔσπειρας.

delegation to follow him with this message, “We do not want this man to be our king.”

<sup>15</sup> “And, when he returned, having received royal power, he sent for those servants to whom he had given the money, to find out what profit each had made by trading. <sup>16</sup> The first came in, “Sir,” he said, “your one pound has brought in ten.” <sup>17</sup> He replied, “Well done, my good servant! Since you have proved yourself trustworthy in a very small thing, you shall have the government of ten cities.” <sup>18</sup> Then came the second, “Sir,” he said, “your one pound has made five.” <sup>19</sup> So, to this one also he said, “And you shall be in charge of five cities.” <sup>20</sup> Then another came, “Sir,” he said, “here is your pound. I put it away safely wrapped up in a cloth <sup>21</sup> because I was afraid of you; for, you are an exacting man: you gather in what you have not laid out and reap what you have not sown.”

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<sup>15</sup> The introductory phrase ἐγένετο (*‘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> Alternative translations for ‘Sir’ (Κύριε) are ‘Lord’ and ‘Master’, and so throughout this section.

<sup>17</sup> The faithful servant received expanded responsibility (*‘government of ten cities’*) as a result of his faithfulness; this in turn is an exhortation to faithfulness for the reader.

<sup>18</sup> The opening καὶ (*‘and’*) has been translated as *‘then’* to indicate the implied sequence of events within the narrative.

<sup>19</sup> Here δὲ has been translated as *‘so’* to indicate the implied result of the second servant’s report.

<sup>20</sup> 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 from the first two.

<sup>21</sup> The Greek word translated as *‘gather in’* (as NJB, the NRSV has *‘take out’*) can refer to withdrawing money from a bank.

<sup>22</sup> λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρίνω σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος ἀνστηρὸς εἰμι, αἴρων ὁ οὐκ ἔθηναι καὶ θερίζων ὁ οὐκ ἔσπειρα; <sup>23</sup> καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. <sup>24</sup> καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι <sup>25</sup> – καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. <sup>26</sup> λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται. <sup>27</sup> πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

<sup>28</sup> Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. <sup>29</sup> Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴν

<sup>22</sup> “He said to him, “You wicked servant! Out of your own mouth I condemn you. So, you new that I was an exacting man, gathering in what I have not laid out and reaping what I have not sown? <sup>23</sup> Then why did you not put my money in the bank? On my return, I could have drawn it out with interest.” <sup>24</sup> And he said to those standing by, “Take the pound from him and give it to the man who has ten pounds.” <sup>25</sup> And they said to him, “But sir, he has ten pound...” <sup>26</sup> “I tell you, to everyone who has will be given more; but anyone who has not will be deprived even of what he has. <sup>27</sup> As for my enemies who did not want me for their king, bring them here and execute them in my presence.””

<sup>28</sup> And, when he had said this, he went on ahead, going up to Jerusalem. <sup>29</sup> Now, it happened that, when he was near

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<sup>22</sup> Note the contrast between this slave, described as ‘wicked’, and the slave in v. 17, described as ‘good’.

<sup>23</sup> The literal translation of ‘in the bank’ is ‘on the table’; the idiom refers to a place where money is kept or managed, or credit is established.

<sup>24</sup> ‘Those standing by’ would not be casual bystanders but courtiers or attendants.

<sup>25</sup> A few mss omit this verse either to harmonise it with Mt 25:28–29 or to keep the king’s speech seamless; Hancock includes the verse in brackets, indicating doubts as to its authenticity, and the NRSV parenthesises it.

<sup>26</sup> Again, faithfulness yields great reward (see 8:18, Mt 13:12, Mk 4:25).

<sup>27</sup> Though all are judged, only the hostile are punished.

<sup>28</sup> The phrase ‘went on ahead’ could mean ‘before (his disciples)’, but that is slightly more awkward, requiring an elided element (the disciples) to be supplied.

<sup>29</sup> 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 3 Km east of Jerusalem. The ‘Mount of Olives’ is really a ridge running north to south about 3 Km long, east of Jerusalem across the Kidron Valley; its central elevation is about 30 m higher than Jerusalem; it was named for the large number of olive trees which grew on it.

καὶ Βηθανιὰ πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν <sup>30</sup> λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup> καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει. <sup>32</sup> ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὔρον καθὼς εἶπεν αὐτοῖς. <sup>33</sup> λύνοντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; <sup>34</sup> οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει.

<sup>35</sup> καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. <sup>36</sup> πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. <sup>37</sup> Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, <sup>38</sup> λέγοντες,

Bethphage and Bethany, close by the Mount of Olives as it is called, he sent two of the disciples, <sup>30</sup> saying, “Go into the village ahead of you and, as you enter it, you will find a tethered colt that no one has ever yet ridden. Untie it and bring it here. <sup>31</sup> And if anyone asks you, “Why are you untying it?” you are to say this, “The Master needs it.”” <sup>32</sup> The messengers departed and found everything just as he had told them. <sup>33</sup> As they were untying the colt, its owners asked them, “Why are you untying that colt?” <sup>34</sup> and they answered, “the Master needs it.”

<sup>35</sup> So they took the colt to Jesus and, after throwing their cloaks on its back, they lifted Jesus on to it. <sup>36</sup> As he moved off, people kept spreading their cloaks in the road <sup>37</sup> and, now, as he was approaching the downward slope of the Mount of Olives, the whole multitude of disciples joyfully began to praise God at the top of their voices for all the deeds of power they had seen. <sup>38</sup> They cried out:

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<sup>30</sup> In place of ‘*ahead of you*’, here following the *mss* and *NRSV*, the *NJB* has ‘*opposite*’.

<sup>31</sup> The custom called *angaria* allowed the confiscation of animals for service to a significant figure.

<sup>32</sup> Nothing in Lk 19–23 catches Jesus by surprise; often, he directs the action.

<sup>33</sup> The *NJB* has ‘*it*’ in place of ‘*that colt*’, here following the *NRSV*.

<sup>34</sup> See #31 & #32.

<sup>35</sup> Although *ἐπεβίβασαν* is here (as traditionally) translated ‘*lifted (Jesus) on it*’, when used of a riding animal the verb can mean ‘to cause to mount’: the degree of assistance is not specified.

<sup>36</sup> The word here translated ‘*cloaks*’ is literally ‘*garments*’ but, in context, refers to the outer cloaks.

<sup>37</sup> The literal translation of ‘*the downward slope of*’ (as *NJB*) is ‘*the descent of*’; the *NRSV* has ‘*the path down from*’.

<sup>38</sup> The 1<sup>st</sup> two lines of the accolade are a citation of Ps 118:26.

Εὐλογημένος ὁ ἐρχόμενος  
ὁ βασιλεὺς ἐν ὀνόματι κυρίου·  
ἐν οὐρανῷ εἰρήνη  
καὶ δόξα ἐν ὑψίστοις.

Blessed is he who is coming  
as King in the name of the Lord!  
Peace in heaven  
and glory in the highest heavens!

<sup>39</sup> καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. <sup>40</sup> καὶ ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.

<sup>39</sup> But some of the Pharisees in the crowd said to him, “Master, order your disciples to stop,” <sup>40</sup> but he answered, “I tell you, if these keep silent, the stones will cry out.”

<sup>41</sup> Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν, <sup>42</sup> λέγων ὅτι Εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην – νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. <sup>43</sup> ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβалоῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, <sup>44</sup> καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον

<sup>41</sup> As he drew near and saw the city, he wept over it <sup>42</sup> and said, “If you, too, had only recognised on this day the way to peace! But now they are hidden from your eyes! <sup>43</sup> Yes, a time is coming when your enemies will raise ramparts all round you, when they will encircle you and hem you in on every side; <sup>44</sup> they will dash you and your children within you to the ground; they will leave not one stone upon another within

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<sup>39</sup> The opening καὶ (‘and’) has been translated as ‘but’ to indicate the contrast present in this context: not all present are willing to join in the acclamation.

<sup>40</sup> 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 Gn 4:10 & Hab 2:11.

<sup>41</sup> This is the last travel note in Luke’s account (the so-called Jerusalem journey), as Jesus ‘drew near and saw the city’ before entering it.

<sup>42</sup> The ‘peace’ is that of the Messianic Age (see #Is 11:6, #Ho 2:20).

<sup>43</sup> The singular pronoun, ‘you’, here refers to the city of Jerusalem personified.

<sup>44</sup> This whole prophecy is made up of OT references (especially noticeable in the Greek text for v. 43—see Is 29:3, 37:33, Jr 52:4–5, Ezk 4:1–3, 21:27; for v. 44 see Ps 137:9, Ho 10:14, 14:1, Na 3:10) and suggests the destruction of Jerusalem in 587 BC as much as, and more than, that of AD 70, of whose distinctive features it says nothing. It cannot, therefore, be concluded from this text that, at the time of its writing, the destruction of AD 70 has already taken place (see # 17:22, #21:20). At the end of this verse, after ‘visitation’, the NRSV adds ‘from God’.



ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

<sup>45</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, <sup>46</sup> λέγων αὐτοῖς, Γέγραπται, Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

<sup>47</sup> Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ· <sup>48</sup> καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ᾅπας ἐξεκρέματο αὐτοῦ ἀκούων.

you, because you did not recognise the moment of your visitation.”

<sup>45</sup> Then he went into the Temple and began driving out those who were busy trading, saying to them, <sup>46</sup> “According to Scripture, my house shall be a house of prayer but you have turned it into a bandits’ den.”

<sup>47</sup> He taught in the Temple every day. The chief priests and the scribes, in company with the leading citizens, tried to do away with him, <sup>48</sup> but they could not find a way to carry this out because the whole people hung on his words.

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<sup>45</sup> The merchants would have been located in the Court of the Gentiles.

<sup>46</sup> Jesus here quotes from Is 56:7 and Jr 7:11.

<sup>47</sup> The action at the Temple was the last straw: in the elders’ view, if Jesus could cause trouble in the holy place, then he must be stopped, so they were seeking to assassinate him.

<sup>48</sup> The phrase, ‘*the whole 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.

## Κατα Λουκαν 20

<sup>1</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένον ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, <sup>2</sup> καὶ εἶπαν λέγοντες πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην. <sup>3</sup> ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἰπατέ μοι. <sup>4</sup> Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; <sup>5</sup> οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; <sup>6</sup> ἐὰν δὲ εἰπώμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην

## LUKE 20

<sup>1</sup> Now it happened that one day, while he was teaching the people in the Temple and proclaiming the good news, the chief priests and the scribes came up, together with the elders, <sup>2</sup> and spoke to him. “Tell us,” they said, “what authority do you have for acting like this? Or who is it who gave you this authority?” <sup>3</sup> In reply, he said to them, “And I will ask you a question, just one. Tell me: <sup>4</sup> Did the baptism of John come from heaven, or was it of human origin?” <sup>5</sup> So they debated this way among themselves: “If we say ‘from heaven’, he will retort, “Why did you refuse to believe him?” <sup>6</sup> and if we say ‘of human origin’, the whole people will stone us, for they are convinced that John was a prophet.” <sup>7</sup> So, their reply was that

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### LUKE 20

- <sup>1</sup> From 20:1 to 21:5, Lk follows Mk very closely. He omit the symbolic episode of the withered fig tree (Mk 11:12–14, 20–25), for which he substitutes the parable of the barren fig tree (Lk 13:6–9); he also omits here the discussion on the first commandment of the Law (Mk 12:28–34), which he has already used, possibly taking it from another source (Lk 10:25–28).
- <sup>2</sup> The leadership is looking back to acts like the Temple cleansing (19:45–48): how could a Galilean preacher do these things?
- <sup>3</sup> The phrase ‘just one’, following the *NJB*, is not in the *NRSV* or *NETB*.
- <sup>4</sup> John, like Jesus, was not a part of the official rabbinic order; so, the question draws an analogy between John the Baptist and Jesus (see 3:1–20, 7:24–27). The question is whether John’s ministry was of divine or human origin.
- <sup>5</sup> Here, the opening δὲ has been translated as ‘so’ (following *NETB*) to indicate the implied result of Jesus’ question.
- <sup>6</sup> The leaders are clearly afraid of arousing public emotion: John and Jesus were popular figures.
- <sup>7</sup> Very few questions could have so completely revealed the wicked intentions of the religious leaders; Jesus’ question revealed their motivation 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 vv. 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.

προφήτην εἶναι. <sup>7</sup> καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. <sup>8</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

<sup>9</sup> Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς. <sup>10</sup> καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. <sup>11</sup> καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κακῶς εἶπον καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. <sup>12</sup> καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. <sup>13</sup> εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. <sup>14</sup> ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγον-

they did not know where it came from. <sup>8</sup> And Jesus said to them, “Nor will I tell you by whose authority I am acting like this.”

<sup>9</sup> And he went on to tell the people this parable, “A certain man planted a vineyard and leased it to tenants, and went to another country for a long while. <sup>10</sup> When the right time came, he sent a servant to the tenants in order that they might give him his share of the produce of the vineyard. However, the tenants thrashed him and sent him away empty-handed. <sup>11</sup> So, he went on to send a second servant; and they thrashed him too and treated him shamefully, and sent him away empty-handed. <sup>12</sup> And he still went on to send a third; they wounded this one too, and threw him out. <sup>13</sup> Then the owner of the vineyard thought, “What am I to do? I will send them my own beloved son: perhaps they will respect him.” <sup>14</sup> But, when the tenants saw him, they discussed it among themselves and

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<sup>8</sup> Though Jesus gave no answer, the analogy he used to their original question makes his view clear: his authority came from heaven.

<sup>9</sup> 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* after *Ἄνθρωπός*, which translates as ‘a certain man’, does affect translation. Externally, the evidence is significantly stronger for the omission; internally, however, there is some pause: a feature unique to Lk/Ac in the NT is to use the construction *Ἄνθρωπός τις* (cf. 10:30, 12:16, 14:2, 16, 15:11, 16:1, 19:12, Ac 9:33). Hancock places *τις* in brackets, indicating some doubts as to its authenticity.

<sup>10</sup> These servants represent the prophets God sent to the nation, who were mistreated and rejected. The image of the tenants beating up the owner’s servants pictures the nation’s rejection of the prophets and their message.

<sup>11</sup> Here, the opening *καὶ* (‘and’) has been translated as ‘so’ to indicate the implied result of the tenants’ mistreatment of the first slave.

<sup>12</sup> Note that the word ‘thrashed’ used of the 1<sup>st</sup> 2 servants is replaced by ‘wounded’ for the 3<sup>rd</sup>.

<sup>13</sup> The use of the word ‘beloved’ (not present in Mt & Mk) identifies the ‘son’ with Jesus.

<sup>14</sup> Jesus here makes it clear that he is aware of the leaders’ plan to assassinate him.

τες, Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.<sup>15</sup> καὶ ἐκβαλόντες αὐτόν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.

τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;<sup>16</sup> ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν, Μὴ γένοιτο.<sup>17</sup> ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο·

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

<sup>18</sup> πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσῃ αὐτόν.

<sup>19</sup> Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτόν τὰς χειράς ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

said, “This is the heir; let us kill him so that the inheritance will be ours.”<sup>15</sup> So, they threw him out of the vineyard and killed him.

“Now, what will the owner of the vineyard do to them?<sup>16</sup> He will come and make an end of these tenants and give the vineyard to others.” Hearing this, they said, “Heaven forbid!”<sup>17</sup> But he looked hard at them and said, “Then what does this text in the scriptures mean:

The stone that the builders rejected  
has become the cornerstone?

<sup>18</sup> Anyone who falls on that stone will be dashed to pieces; anyone it falls on will be crushed.”

<sup>19</sup> Then the scribes and the chief priests would have liked to lay hands on him that very moment, because they realised that this parable was aimed at them, but they were afraid of the people.

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<sup>15</sup> Throwing the heir ‘out of the vineyard’ pictures Jesus’ death outside of Jerusalem.

<sup>16</sup> In place of ‘Heaven forbid’ (here following the NRSV), the NJB has ‘God forbid’ (a more literal translation is ‘may this never happen’): Jesus’ audience got the point and did not want to consider a story where the nation would suffer judgment.

<sup>17</sup> An alternative translation of ‘cornerstone’ is ‘keystone’. 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 Mt 21:42, Mk 12:10, Ac 4:11, 1P 2:6–8; cf. also Ep 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>18</sup> 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 Is 28:16 & Dn 2:44–45.

<sup>19</sup> Here, the opening *Kai* (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

<sup>20</sup> Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. <sup>21</sup> καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. <sup>22</sup> ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; <sup>23</sup> κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς, <sup>24</sup> Δείξατέ μοι δηνάριον· τίνας ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν, Καίσαρος. <sup>25</sup> ὁ δὲ εἶπεν πρὸς αὐτούς, Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. <sup>26</sup> καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

<sup>20</sup> So, they awaited their opportunity and sent agents to pose as honest men, and to catch him out in something he might say – and so enable them to hand him over to the jurisdiction and authority of the governor. <sup>21</sup> And they put to him this question, “Master, we know that you say and teach what is right, and that you show deference to no one, but teach the way of God in accordance with truth. <sup>22</sup> Is it permissible for us to pay taxes to Caesar or not?” <sup>23</sup> But he was aware of their cunning and said, <sup>24</sup> “Show me a denarius. Whose portrait and title are on it?” They said, “Caesar’s.” <sup>25</sup> He said to them, “Well then, pay Caesar what belongs to Caesar – and God what belongs to God.” <sup>26</sup> And they were unable to catch him out in anything he had to say in public; they were amazed at his answer and were silenced.

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<sup>20</sup> ‘Honest’ (as NRSV; NJB has ‘upright’ and NETB has ‘sincere’) translates a Greek word that normally means ‘correct according to the law’ or ‘righteous’; it is used here in the same sense of false pretence that it has in Mt 23:28.

<sup>21</sup> Very few comments are as deceitful as ‘... teach the way of God in accordance with the truth’; they did not really believe this at all: the following question (v. 22) was specifically designed to trap Jesus.

<sup>22</sup> These ‘taxes’ were payments made by the people of one nation to another, with the implication that this is a symbol of submission and dependence.

<sup>23</sup> In place of ‘cunning’ (here following the NJB), the NRSV has ‘craftiness’ and NETB has ‘deceit’; the term always has negative connotations in the NT (1Co 3:19, 2Co 4:2, 11:3, Ep 4:14).

<sup>24</sup> A ‘denarius’ (δηνάριον) was a silver coin worth approximately one day’s wage for a labourer. The fact that the leaders had such a coin showed that they already operated in the economic world of Rome. The coin would have had a picture of Tiberius Caesar, the Roman emperor, on it.

<sup>25</sup> Jesus’ answer to was a “both/and,” not the questioners’ “either/or,” so he slipped out of their trap.

<sup>26</sup> In place of ‘amazed’ (here following the NJB & NRSV), NETB has ‘stunned’.



<sup>27</sup> Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν  
<sup>28</sup> λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>29</sup> ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· <sup>30</sup> καὶ ὁ δεύτερος <sup>31</sup> καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. <sup>32</sup> ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. <sup>33</sup> ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.

<sup>34</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται, <sup>35</sup> οἱ δὲ καταξιωθέντες τοῦ

<sup>27</sup> Now some Sadducees – those who argue that there is no resurrection – approached him <sup>28</sup> and they put this question to him, “Master, Moses prescribed for us that if a man’s brother dies leaving a wife but no children, the man must marry the widow to raise up children for his brother. <sup>29</sup> Well then, there were seven brothers; the first, having married a wife, died childless. <sup>30</sup> And then the second <sup>31</sup> and then the third married the widow. And so in the same way with all seven: they all died leaving no children. <sup>32</sup> Finally, the woman herself died. <sup>33</sup> Therefore, in the resurrection, whose wife will the woman be, since she had been married to all seven?”

<sup>34</sup> Jesus replied, “The children of this world take wives and husbands, <sup>35</sup> but those who are judged worthy of a place in the

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<sup>27</sup> 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, Wars* 2.8.2, 2.8.14, *Ant.* 13.5.9, 13.10.6, 18.1.2, 18.1.4, 20.9.1, *Life* 2). They also did not believe in resurrection or in angels, an important detail in v. 36. (See also Mt 3:7, 16:1–12, 22:23–34, Mk 12:18–27, Ac 4:1, 5:17, 23:6–8.)

<sup>28</sup> In place of ‘the man’, the mss have ‘his brother’. The quotation here is from Dt 25:5 (cf. Gn 38:8).

<sup>29</sup> The literal translation of ‘married a wife’ is ‘took a wife’.

<sup>30</sup> Most mss 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 Mk 12:21. In light of the early and diverse witnesses that lack the expression, the shorter reading should be considered authentic.

<sup>31</sup> In place of ‘the widow’, here following the NJB, the NRSV has ‘her’.

<sup>32</sup> The NRSV has ‘also’ in place of ‘herself’, here following the NJB.

<sup>33</sup> 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.

<sup>34</sup> The phrase ‘children of’ is here a Semitism for ‘those who belong to’.

<sup>35</sup> Only the resurrection of the just is considered here (see #Ph 3:11).

αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· <sup>36</sup> οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν, καὶ υἱοὶ εἰσιν Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. <sup>37</sup> ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν Θεὸν Ἀβραάμ καὶ Θεὸν Ἰσαὰκ καὶ Θεὸν Ἰακώβ· <sup>38</sup> Θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.

<sup>39</sup> ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας· <sup>40</sup> οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

<sup>41</sup> Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν; <sup>42</sup> αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν,

other world and in the resurrection from the dead do not marry <sup>36</sup> because they can no longer die, for they are the same as the angels and, being children of the resurrection, they are children of God. <sup>37</sup> And Moses himself implies that the dead rise again, in the passage about the bush where he calls the Lord the God of Abraham, the God of Isaac and the God of Jacob. <sup>38</sup> Now, he is God, not of the dead, but of the living; for, to him, everyone is alive.”

<sup>39</sup> Then some of the scribes spoke up. They said, “Master, you have spoken well.” <sup>40</sup> For, they no longer dared to ask him another question.

<sup>41</sup> He then said to them, “How can people maintain that the Christ is son of David? <sup>42</sup> Why, David himself says in the Book of Psalms:

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<sup>36</sup> In place of ‘they can no longer die’, some *mss* read ‘they have not to die’. The phrase ‘children of the resurrection’ is a Semitism for those who are actually raised up.

<sup>37</sup> Jesus here quotes from Ex 3:6.

<sup>38</sup> 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.

<sup>39</sup> The ‘scribes’, being Pharisees for the most part, believed in the resurrection of the dead (see Ac 23:6–9), and were happy for the defence of resurrection and angels.

<sup>40</sup> The attempt to show Jesus as ignorant had left the experts silenced.

<sup>41</sup> The NRSV has ‘Messiah’ in place of ‘Christ’, here following the *mss* (Χριστὸν) and *NJB*. It was a common belief in Judaism that the Messiah would be ‘son of David’ 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 the Messiah is also David’s Lord. With this statement, Jesus was affirming that, as the Messiah, he is both God and man.

Εἶπεν κύριος τῷ κυρίῳ μου,  
Κάθου ἐκ δεξιῶν μου

<sup>43</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον  
τῶν ποδῶν σου.

The Lord declared to my Lord,  
take your seat at my right hand,  
<sup>43</sup> until I have made your enemies  
your footstool.

<sup>44</sup> Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός  
ἐστιν;

<sup>44</sup> If David here calls him Lord, how, then, can he also be his  
son?

<sup>45</sup> Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς,  
<sup>46</sup> Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων  
περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν  
ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς  
καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, <sup>47</sup> οἱ κατεσθίουσιν  
τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύ-  
χονται· οὗτοι λήμψονται περισσότερον κρίμα.

<sup>45</sup> While all the people were listening, he said to the disciples,  
<sup>46</sup> “beware of the scribes who like to walk about in long robes  
and love to be greeted respectfully in the market squares, to  
take the front seats in the synagogues and the places of honour  
at banquets, <sup>47</sup> who devour the property of widows and, for  
show, offer long prayers. The more severe will be the sentence  
they receive.

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<sup>42</sup> 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 honour 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.

<sup>43</sup> Jesus here quotes from Ps 110:1 (cf. Mt 22:44).

<sup>44</sup> The conditional nuance, implicit in Greek, has been made explicit in the translation (cf. Mt 22:45).

<sup>45</sup> Some *mss* have ‘his disciples’ in place of ‘the disciples’; Hancock includes the word αὐτοῦ in brackets, indicating doubts as to its authenticity.

<sup>46</sup> An alternate reading for ‘beware’ is ‘be on guard against’; this is a present imperative and indicates that pride is something to constantly be on the watch against.

<sup>47</sup> How they were able to ‘devour the property of widows’ 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.

## Κατα Λουκαν 21

## LUKE 21

<sup>1</sup> Αναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. <sup>2</sup> εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, <sup>3</sup> καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν· <sup>4</sup> πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

<sup>5</sup> Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν, <sup>6</sup> Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ

<sup>1</sup> Looking up, he saw rich people putting their offerings into the contribution box; <sup>2</sup> and he noticed a poverty-stricken widow putting in two small copper coins, <sup>3</sup> and he said, "I tell you truly, this poor widow has put in more than any of them; <sup>4</sup> for, these have all contributed out of their abundance but she, out of her poverty, has put in all she had to live on."

<sup>5</sup> When some were talking about the Temple, how it was adorned with fine stonework and votive offerings, he said, <sup>6</sup> "All these things you see – the time will come when not one

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### LUKE 21

<sup>1</sup> The term γαζοφυλάκιον ('contribution box'), is often translated 'treasury' (as NJB & NRSV); however, according to Mishnah, *Shekalim* 6:5, there were 13 such receptacles in the Temple, in the form of inverted trumpets, for protection against theft (but even in these passages, the general sense of 'treasury' is probable, for the contributions would go into the treasury *via* the receptacles). These receptacles are also mentioned by Josephus (*Wars*, 5.5.2, 6.5.2, *Ant.* 19.6.1) and in 1M 14:49 & 2M 3:6, 24, 28, 40 (see also Mk 12:41, Jn 8:20).

<sup>2</sup> These 'small copper coins' were λεπτὰ (sing. λεπτὸν), the smallest and least valuable coins in circulation in Palestine, worth one-half of a quadrans, or 1/128 of a denarius (about six minutes of an average daily wage); this was next to nothing in value.

<sup>3</sup> With God, giving is evaluative, not counted; the widow was praised because she gave sincerely and at some considerable cost to herself.

<sup>4</sup> Literally translated, this verse ends, "put in her entire livelihood."

<sup>5</sup> In 17:22–37 Lk, following one of his sources, speaks of the coming of Jesus in glory at the end of time. Here, he follows Mk where two perspectives merge: that of the final coming and that of the destruction of Jerusalem (see #19:44, #Mk 24:1). The Jerusalem Temple was widely admired around the world: Josephus (*Ant.* 15.11) compared it to a beautiful snow-capped mountain and Tacitus (*History* 5.8) called it "immensely opulent."

<sup>6</sup> Jesus here predicted the total destruction of the Temple, something that did occur in AD 70.

λίθω ὃς οὐ καταλυθήσεται. <sup>7</sup> Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

<sup>8</sup> ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι· καί, Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν. <sup>9</sup> ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. <sup>10</sup> Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, <sup>11</sup> σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.

<sup>12</sup> πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χειράς αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς

stone will be left on another; all will be destroyed.” <sup>7</sup> And they asked him, “Master, when will these things happen and what will be the sign that these things are about to take place?”

<sup>8</sup> But he said, “Take care not to be deceived, because many will come using my name and saying, ‘I am he’ and ‘The time is at hand.’ Refuse to join them. <sup>9</sup> And, when you hear of wars and revolutions, do not be terrified, for this is something that must happen first, but the end will not come at once.” <sup>10</sup> Then he said to them, “Nation will rise up in arms against nation, and kingdom against kingdom. <sup>11</sup> There will be great earthquakes and plagues and famines in various places; there will be terrifying sights and great signs from heaven.

<sup>12</sup> “But, before all this happens, you will be arrested and persecuted; you will be handed over to the synagogues and to imprisonment, and you will be brought before kings and

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<sup>7</sup> 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>8</sup> The literal translation of ‘I am he’ is ‘I am’. In place of ‘at hand’, the NRSV has ‘near’ and the NJB has ‘near at hand’.

<sup>9</sup> The last 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>10</sup> In place of ‘rise up in arms’ (here following NETB), the NRSV has just ‘rise’ and the NJB has ‘fight’.

<sup>11</sup> The term, φόβητρά (‘sights’), occurs only here in the NT; it could refer to objects, events (as NJB), or condition that causes fear (the NRSV has ‘portents’), but in the context it is linked with great signs from heaven.

<sup>12</sup> 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. Some of the persecution is of Jewish origin (‘the synagogues’): some fulfilment of this can be seen in Acts (Ac 25:24).



καὶ ἡγεμόνας ἔνεκεν τοῦ ὀνόματός μου· <sup>13</sup> ἀποβήσεται ὑμῖν εἰς μαρτύριον. <sup>14</sup> θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι, <sup>15</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. <sup>16</sup> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, <sup>17</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. <sup>18</sup> καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. <sup>19</sup> ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

<sup>20</sup> Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερο-  
υσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.  
<sup>21</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν  
μέσῳ αὐτῆς ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ

governors for the sake of my name <sup>13</sup> – and that will give you an opportunity to bear witness. <sup>14</sup> So, make up your minds not to prepare your defence in advance, <sup>15</sup> because I myself shall give you the eloquence and the wisdom that none of your adversaries will be able to withstand or contradict. <sup>16</sup> You will be betrayed even by parents and brothers, by relations and friends; and some of you will be put to death. <sup>17</sup> You will be hated universally on account of my name, <sup>18</sup> but not a hair of your head will be lost. <sup>19</sup> Your perseverance will win you your lives.

<sup>20</sup> “When you see Jerusalem surrounded by armies, then you must realise that it will soon be laid desolate. <sup>21</sup> Then those in Judaea must escape to the mountains, those inside the city must leave it, and those out in country districts must not take

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<sup>13</sup> The literal translation of this verse is, “*This will turn out to you for (a) testimony.*”

<sup>14</sup> This term translated ‘prepare’ could refer to rehearsing a speech or a dance.

<sup>15</sup> The literal translation of ‘the eloquence’ is ‘a mouth’. Lk, in this place, assigns to Jesus the role reserved by 12:12, Mt 10:20, Mk 13:11, to the Spirit of the Father (Mt), the Holy Spirit (Mk & Lk), Ac 6:10; cf. Jn 16:13–15.

<sup>16</sup> To confess Christ might well mean rejection by one’s own family, even ‘by parents’.

<sup>17</sup> The NJB includes the words from ‘universally’ in v. 18; here, we follow the *mss* & NRSV.

<sup>18</sup> Given v. 16, the expression ‘not a hair of your head will be lost’ must be taken figuratively and refer to living ultimately in the presence of God.

<sup>19</sup> Some important Greek witnesses plus the majority of *mss* read the aorist imperative κτήσασθε (‘you will win’) here, though some *mss* read the future indicative κτήσεσθε. 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.

<sup>20</sup> As in 19:43–44, the expressions here are biblical and contain no hint of a description written after the event (see #19:44).

<sup>21</sup> Fleeing ‘to the mountains’ is a key OT image: Gn 19:17, Jg 6:2, Is 15:5, Jr 16:16, Zc 14:5.

εἰσερχέσθωσαν εἰς αὐτήν, <sup>22</sup> ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. <sup>23</sup> οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, <sup>24</sup> καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

<sup>25</sup> Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου, <sup>26</sup> ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν

refuge in it. <sup>22</sup> For, these are the days of retribution, when all that scripture says must be fulfilled. <sup>23</sup> Alas for those with child, or those with babies at the breast, when those days come! “For, great distress will descend on the land and retribution on this people. <sup>24</sup> They will fall by the edge of the sword and be led captive to every Gentile country; and Jerusalem will be trampled down by the Gentiles until their time is complete.

<sup>25</sup> “And there will be signs in the sun and moon and stars; on earth, agony among nations, bewildered by the turmoil of the ocean and its waves; <sup>26</sup> men will faint away with foreboding and fear at what is coming upon the world, for the powers of heaven will be shaken. <sup>27</sup> And, then they will see the Son of Man coming in a cloud, with power and

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<sup>22</sup> Jesus is here possibly alluding to Dn 9:26–27.

<sup>23</sup> The phrase, ‘*great distress*’ means that this is a period of great judgment.

<sup>24</sup> The ‘*time*’ is that period during which the Gentiles will take the place of the unfaithful Jewish nation; According to Paul (Rm 11:11–32), this period will end with the conversion of all Israel. Thus, a period of indeterminate length is introduced between the ruin of Jerusalem and the end of time.

<sup>25</sup> These cosmic signs turn our attention to the end and the Son of Man’s return for the righteous; OT imagery is present: see Is 13:9–10, 24:18–20, 34:4, Ezk 32:7–8 Jl 2:1, 30–31, 3:15.

<sup>26</sup> The end of this verse is an allusion to Is 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*’ of the NIV), this is not as likely.

<sup>27</sup> This verse is an allusion to Dn 7:13: here is Jesus returning with full judging authority.

νεφέλη μετὰ δυνάμεως καὶ δόξης πολλῆς.<sup>28</sup> ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

<sup>29</sup> Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· <sup>30</sup> ὅταν προβάλῃ ἡδὴ, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν· <sup>31</sup> οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>32</sup> ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. <sup>33</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

<sup>34</sup> Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη· <sup>35</sup> ὥς

great glory. <sup>28</sup> Now, when these things begin to take place, stand erect and hold your heads high, because your liberation is drawing near."

<sup>29</sup> Then he told them a parable, "Look at the fig tree and indeed every tree. <sup>30</sup> As soon as they sprout leaves, you can see for yourselves and know that summer is now near. <sup>31</sup> So also, when you when you see these things taking place, know that the Kingdom of God is near. <sup>32</sup> In truth I tell you, before this generation has passed away, all will have taken place. <sup>33</sup> The heavens and the earth will pass away, but my words will never pass away.

<sup>34</sup> "Watch yourselves, so that your hearts are not weighed down by debauchery and drunkenness and the worries of this life, and that day does not come upon you unexpectedly,

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<sup>28</sup> 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.

<sup>29</sup> Here, the opening *Kaì* ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>30</sup> The literal translation of 'you see for yourselves' is 'seeing for yourselves'; the participle *βλέποντες* has been translated as a finite verb due to requirements of contemporary English style.

<sup>31</sup> The 'Kingdom of God' has already been inaugurated (17:21) but this present verse refers to the period of its triumphant progress, which begins with the destruction of Jerusalem.

<sup>32</sup> The verb *γινώσκετε* ('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.

<sup>33</sup> In place of 'the heavens', the NRSV has 'heaven' and the NJB has 'sky'; the Greek word *οὐρανός* can mean either 'heaven' or 'sky'.

<sup>34</sup> Disciples are to watch out: if they are too absorbed into everyday life, they will stop watching and living faithfully.

παγίς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. <sup>36</sup> ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠὺλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. <sup>38</sup> καὶ πᾶς ὁ λαὸς ὥρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

<sup>35</sup> like a trap. For, it will come down on all those living on the face of the whole earth. <sup>36</sup> But stay alert at all times, praying that you may have the strength to survive all these things that are going to happen, and to hold your ground before the Son of Man."

<sup>37</sup> All day long, he would be in the Temple teaching, but at night would stay in the open, on the hill called the Mount of Olives. <sup>38</sup> And, from early morning, the people thronged to him in the Temple to listen to him.

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<sup>35</sup> 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 mss (and in the NRSV, NJB & REB) the words are placed at the beginning of v. 35. This does not affect the meaning. Some mss end this verse with, "For, it will come down on you like a snare."

<sup>36</sup> The call to 'stay alert at all times' is a call to remain faithful in looking for the Lord's return.

<sup>37</sup> The literal translation of 'stay' is 'spend the night', but this is redundant because of the previous use of the word 'night'.

<sup>38</sup> The literary relationship with Jn 8:1–2 is unmistakable; the incident of the adulterous woman (Jn 7:53–8:11), which so many grounds combine to attribute to Lk, would fit admirably into this context – as, indeed it does in some mss.

## Κατα Λουκαν 22

<sup>1</sup> Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη πάσχα.  
<sup>2</sup> καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.  
<sup>3</sup> Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· <sup>4</sup> καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν. <sup>5</sup> καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. <sup>6</sup> καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ἄτερ ὄχλου αὐτοῖς.

## LUKE 22

<sup>1</sup> The feast of Unleavened Bread, called the Passover, was near  
<sup>2</sup> and the chief priests and the scribes were looking for a way of doing away with him, for they were afraid of the people.  
<sup>3</sup> Then Satan entered into Judas, surnamed Iscariot, who was one of the Twelve. <sup>4</sup> He went away and conferred with the chief priests and the officers of the guard about some way of handing Jesus over to them. <sup>5</sup> They were delighted, and agreed to give him money. <sup>6</sup> He accepted and began to look for an opportunity to betray him to them when no crowd was present.

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### LUKE 22

Throughout the Passion narrative, Luke shows himself considerably less dependent on Mark than hitherto; on the other hand, there are many points of contact with John: they may well have shared a common source.

- <sup>1</sup> The word 'called' is a concession to the Gentile readers for whom Luke wrote.
- <sup>2</sup> In place of 'him', here following the *mss* & *NJB*, the *NRSV* & *NETB* have 'Jesus'. The Greek verb here translated as 'doing away with' (as *NJB*) means 'to get rid of by execution'; the suggestion here is that Jesus was too popular to openly arrest him: the verb 'were looking' is imperfect suggesting, in this context, that they were always considering the opportunities. Lk does not record the anointing at Bethany, as he has already described a similar incident in 7:36–50.
- <sup>3</sup> The cross is portrayed as part of the cosmic battle between 'Satan' and God (see 4:1–13, 11:14–23).
- <sup>4</sup> The 'officers' (στρατηγοῖς) were the Temple police; all of these were Levites (cf. Ac 4:1).
- <sup>5</sup> 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.
- <sup>6</sup> The literal translation of 'when no crowd was present' is 'apart from the crowd'; the leaders wanted to do this quietly so no public uproar would result (cf. v. 2, 21:38).



<sup>7</sup> Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. <sup>8</sup> καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. <sup>9</sup> οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; <sup>10</sup> ὁ δὲ εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. <sup>11</sup> καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>12</sup> κακεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. <sup>13</sup> ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

<sup>7</sup> Then the day of Unleavened Bread came round, on which the Passover lamb had to be sacrificed, <sup>8</sup> and he sent Peter and John, saying, "Go and make the preparations for us to eat the Passover." <sup>9</sup> They asked him, "Where do you want us to make preparations for it?" <sup>10</sup> He said to them, "Listen, when you have entered the city, you will meet a man carrying a pitcher of water. Follow him into the house he enters <sup>11</sup> and say to the owner of the house, "The Master says this to you: Where is the guest room, for me to eat the Passover with my disciples?" <sup>12</sup> The man will show you a large upper room furnished with couches; make the preparations for us there." <sup>13</sup> They set off and found everything just as he had told them, and prepared the Passover meal.

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<sup>7</sup> 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. 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.

<sup>8</sup> The NRSV has 'Jesus sent' in place of 'he sent', here following the *mss* & *NJB*. The 'preparations' 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 lodgings could be difficult to find. The Passover lamb was roasted and eaten after sunset in a family group of at least 10 people; people ate the meal while reclining. It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel's bitter affliction at the hands of the Egyptians; 4 cups of wine mixed with water were also used for the meal.

<sup>9</sup> In the Greek text, the verb 'make preparations' is a deliberative subjunctive.

<sup>10</sup> The plans rest on some prearrangement, apparently; a man carrying water would be doing woman's work and would be readily noticeable; the procedure hid the intended place of the meal from Jesus' enemies.

<sup>11</sup> The identity of the householder is unknown (see #Mk 14:51).

<sup>12</sup> The *NJB* & *NETB* lack the words 'for us', here following the *NRSV*.

<sup>13</sup> The author's note that the disciples 'found everything just as he had told' them shows that Jesus' word could be trusted.

<sup>14</sup> Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. <sup>15</sup> καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. <sup>16</sup> λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

<sup>17</sup> καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς. <sup>18</sup> λέγω γὰρ ὑμῖν [ὅτι] οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

<sup>19</sup> καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>20</sup> καὶ

<sup>14</sup> And, when the time came, he took his place at the table, and the apostles with him. <sup>15</sup> And he said to them, "I have ardently longed to eat this Passover with you before I suffer; <sup>16</sup> because, I tell you, I shall not eat it until it is fulfilled in the Kingdom of God."

<sup>17</sup> Then he took a cup and, after giving thanks, he said, "Take this and share it among yourselves; <sup>18</sup> because, from now on, I tell you, I shall never again drink of the fruit of the vine until the Kingdom of God comes."

<sup>19</sup> Then he took a loaf of bread and, when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you; do this in remembrance

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<sup>14</sup> The literal translation of 'took his place' is 'reclined': 1<sup>st</sup> 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>15</sup> In Lk, Christ's discourses at the supper play a more important part than in Mk & Mt, preparing us for those of Jn 13:31–17:26. Luke adopts the Hellenistic convention of gathering together, at a final meal, teachings of the Master about the future of his disciples. He seems to have thought of these discourses in the light of the primitive Eucharistic assemblies.

<sup>16</sup> In place of 'not eat it', some mss read 'never eat it again'. The first stage of this 'fulfilment' is the Eucharist itself, the centre of spiritual life in the Kingdom founded by Jesus; the final stage will be at the end of time, when the Passover is to be fulfilled perfectly and in a fashion no longer veiled.

<sup>17</sup> Luke distinguished the Passover and the cup of vv. 15–18 from the bread and the cup of vv. 19–20 in order to draw a parallel between the ancient rite of the Jewish Passover and the new rite of the Christian Eucharist. Some Jewish meals included prayers over the cup of wine and several such prayers might be offered during the meal (see v. 20).

<sup>18</sup> The phrase, 'until the Kingdom of God comes', is a reference to the Kingdom in all its power (see 17:20–37); Jesus awaits celebration with the arrival of full kingdom blessing.

<sup>19</sup> Note the affinity between Luke's text and Paul's (1Co 11:23–25).

τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

<sup>21</sup> πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· <sup>22</sup> ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται. <sup>23</sup> καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

<sup>24</sup> Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. <sup>25</sup> ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. <sup>26</sup> ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ

of me.” <sup>20</sup> He did the same with the cup after supper, and said, “This cup is the New Covenant in my blood poured out for you.

<sup>21</sup> “But look, here with me on the table is the hand of the man who is betraying me. <sup>22</sup> For, the Son of Man is indeed on the path that has been determined, but alas for that man by whom he is betrayed!” <sup>23</sup> So they began to question one another which of them it could possibly be who was to do this.

<sup>24</sup> A dispute also began between them about who should be reckoned the greatest; <sup>25</sup> but he said to them, “The kings of the Gentiles lord it over them, and those who have authority over them are called Benefactors. <sup>26</sup> But not so with you: rather, the

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<sup>20</sup> Some ancient authorities (including important representations of the Latin/Western text) evidently failed to understand the theological device of v. 17 and, disturbed to find two cups mentioned, quite mistakenly omitted v. 20, or even v. 20 with the 2<sup>nd</sup> part of v. 19 (i.e. ‘given ... of me’); Hancock includes the text in brackets.

<sup>21</sup> For this verse, here following the *NJB* & *NETB*, the *NRSV* reads, “But see, the one who betrays me is with me, and his hand is on the table.” 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.

<sup>22</sup> Jesus’ death ‘has been determined’ as a part of God’s plan (Ac 2:22–24).

<sup>23</sup> Here, the opening *καὶ* (‘and’) has been translated as ‘so’ to indicate the implied result of Jesus’ comments: the disciples begin wondering who would betray him.

<sup>24</sup> By transposing this argument from its place in Mt 20:25, Mk 10:42 into the context of the institution of the Eucharist, Luke relates it to the dissensions in the early Church (see Ac 6:1, 1Co 11:17–19, Jm 2:2–4).

<sup>25</sup> The title ‘Benefactor’ was bestowed on Hellenistic kings (2M 4:2, 3M 3:19).

<sup>26</sup> Leadership was not to be a matter of privilege and special status, but of service; all social status is levelled out by these remarks. Jesus himself is the prime example of the servant-leader.

μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.<sup>27</sup> τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.

<sup>28</sup> ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.<sup>29</sup> καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν.<sup>30</sup> ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

<sup>31</sup> Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον.<sup>32</sup> ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.<sup>33</sup> ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον

greatest among you must behave like the youngest, the leader like the one who serves.<sup>27</sup> For, who is the greater: the one at table or the one who serves? The one at table, surely? Yet, here am I among you as one who serves!

<sup>28</sup> "You are the men who have remained by me faithfully in my trials; <sup>29</sup> and now I confer a kingdom on you, just as my Father conferred one on me: <sup>30</sup> you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel.

<sup>31</sup> "Simon, Simon! Look, Satan has demanded to sift you all like wheat; <sup>32</sup> but I have prayed for you, Simon, that your faith may not fail and, once you have recovered, you in your turn must strengthen your brothers." <sup>33</sup> "Lord," he answered, "I would be ready to go to prison with you, and to death."

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<sup>27</sup> 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 Jn 13:1–17.

<sup>28</sup> Another reading for '*remained*' is '*continued*'.

<sup>29</sup> With the statement '*I confer a kingdom on you*', 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.

<sup>30</sup> This verse looks at the future authority the Twelve will have when Jesus returns; they will share in Israel's judgment.

<sup>31</sup> The majority of *mss* begin this verse with an introductory comment, '*and the Lord said*', indicating a change in the subject of discussion. However, this is apparently a reading motivated by the need for clarity: some of the best witnesses do not contain these words; the abrupt shift is the more difficult reading and thus more likely to be original.

<sup>32</sup> In place of '*demanded*', here following the NRSV & NETB, the NJB has '*got his wish*'. '*You*' in this verse is singular (in contrast to v. 31). This verse gives Peter a function in directing faith with regard to the other apostles; his primacy within the apostolic college is affirmed more clearly than in Mt 16:17–19, where he could simply be the spokesman and representative of the Twelve.

<sup>33</sup> The confidence Peter has in private will wilt under the pressure of the public eye.

πορεύεσθαι. <sup>34</sup> ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

<sup>35</sup> Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθενός. <sup>36</sup> εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. <sup>37</sup> λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. <sup>38</sup> οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.

<sup>39</sup> Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὅρος τῶν Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. <sup>40</sup> γενό-

<sup>34</sup> Jesus replied, "I tell you, Peter, by the time the cock crows today you will have denied three times that you know me."

<sup>35</sup> And he said to them, "When I sent you out without a purse, or a haversack, or sandals, were you short of anything?" "No, nothing," they said. <sup>36</sup> He said to them, "But now, the one who has a purse must take it, and likewise with a haversack; and, the one who has no sword must sell his cloak and buy one, <sup>37</sup> because I tell you these words of scripture are destined to be fulfilled in me: He was counted as one of the rebellious. Yes, what it says about me is even now reaching its fulfilment." <sup>38</sup> They said, "Lord, here are two swords." He said to them, "That is enough!"

<sup>39</sup> He then came out to make his way, as was his custom, to the Mount of Olives, with the disciples following him. <sup>40</sup> When he

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<sup>34</sup> Once again, Jesus is quite aware that Peter will deny him (vv. 54–62) but Peter is too nonchalant about the possibility of stumbling.

<sup>35</sup> The NJB includes the last part of this verse (from 'No, nothing') in v. 36.

<sup>36</sup> 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 purse and a haversack 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. However, 'sword' is a figure for preparing to fight (see vv. 50–51).

<sup>37</sup> Jesus here quotes Is 53:12. The world, which was once sympathetic, is now hostile: the purse and the haversack will be needed, to buy and to husband the necessities of life, which were once freely provided; the sword will be needed for protection.

<sup>38</sup> The disciples mistakenly took Jesus to mean that they should prepare for armed resistance, something he will have to correct later (vv. 50–51); the disciples' misunderstanding caused Jesus to terminate the discussion ('That is enough').

<sup>39</sup> Luke's account of Jesus' ordeal is far more succinct than that of Mt & Mk: there is only one prayer. The accent (vv. 40 & 46) is on the need of the disciples to follow their master in prayer when they are put to the test.

<sup>40</sup> Luke does not mention Gethsemane by name, but calls it simply 'the place'.



μενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

<sup>41</sup> καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὥσει λίθου βολήν, καὶ θεὶς τὰ γόνατα προσήχετο <sup>42</sup> λέγων, Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλήν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

<sup>43</sup> ὡφθη δὲ αὐτῷ ἀγγελος ἀπ’ οὐρανοῦ ἐνισχυὼν αὐτόν.

<sup>44</sup> καὶ γενομένου ἐν ἀγωνίᾳ ἐκτενεστέρον προσήχετο καὶ ἐγενετο ὁ ἰδρῶς αὐτοῦ ὥσει θρομβοὶ αἱματος καταβαίνοντες ἐπὶ τὴν γῆν.

<sup>45</sup> καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, <sup>46</sup> καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν.

reached the place, he said to them, “Pray not to be put to the test.”

<sup>41</sup> Then he withdrew from them, about a stone’s throw away, and knelt down and prayed. <sup>42</sup> “Father,” he said, “if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.”

<sup>43</sup> Then an angel from heaven appeared to him and gave him strength. <sup>44</sup> And, in his anguish, he prayed even more earnestly, and his sweat became like great drops of blood falling down on the ground.

<sup>45</sup> When he rose from prayer, he went to the disciples and found them sleeping, exhausted from sheer grief. <sup>46</sup> And he said to them, “Why are you asleep? Get up and pray that you may not come into the time of trial.”

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<sup>41</sup> It was normal to stand in prayer (see 18:11, 1K 8:22, Mt 6:5), but also to kneel when prayer was especially intent or humble (see Ps 95:6, Is 45:23, Dn 6:11, Ac 7:60, 9:40, 20:36, 21:5).

<sup>42</sup> Luke’s term for ‘take ... away’ (παρένεγκε) is not as exact as the one in Mt 26:39: Luke’s means simply ‘take away’, while Matthew’s means ‘take away without touching,’ suggesting an alteration (if possible) in God’s plan.

<sup>43</sup> Although some good and widely diverse witnesses omit them, vv. 43–44 should be retained; they are attested by many witnesses from as early as the 2<sup>nd</sup> Century and represent the style and manner of Luke. Their omission is explained by concern to avoid a humiliation of Jesus, which seemed too human. Hancock’s transcription lacks these verses – here, the Greek text is from TextExcavation.com.

<sup>44</sup> The literal translation of ‘in his anguish’ (factus in agonia) is ‘being in anguish’.

<sup>45</sup> 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.

<sup>46</sup> An alternative reading of ‘the time of trial’ (here following the NRSV) is ‘temptation’. Jesus calls the disciples again to prayerful watchfulness with the words ‘get up and pray’ (see v. 40); the time is full of danger.

<sup>47</sup> Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν. <sup>48</sup> Ἰησοῦς δὲ εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; <sup>49</sup> ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; <sup>50</sup> καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. <sup>51</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.

<sup>52</sup> εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτόν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων; <sup>53</sup> καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ· ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκούτου.

<sup>47</sup> Suddenly, while he was still speaking, a number of men appeared and, at the head of them, the man called Judas, one of the Twelve, and he approached Jesus to kiss him. <sup>48</sup> But Jesus said to him, “Judas, is it with a kiss that you are betraying the Son of Man?” <sup>49</sup> His followers, seeing what was about to happen, said, “Lord, shall we use our swords?” <sup>50</sup> And one of them struck the High Priest’s servant and cut off his right ear. <sup>51</sup> But, at this, Jesus said, “That is enough.” And, touching the man’s ear, he healed him.

<sup>52</sup> Then Jesus said to the chief priests and captains of the Temple guard and elders who had come for him, “Have you had to set out with swords and clubs, as if I were a bandit? <sup>53</sup> When I was among you in the Temple day after day, you never made a move to lay hands on me. But this is your hour, and that of the power of darkness.”

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<sup>47</sup> At the end of this verse, many *mss* add, “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 gloss.

<sup>48</sup> 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 Gn 27:26–27, 2S 15:5, Pr 7:13, 27:6 and 2S 20:9.

<sup>49</sup> The disciples’ effort to defend Jesus recalls 22:35–38; one individual did not wait for the answer (v. 50).

<sup>50</sup> The unnamed disciple is Peter according to Jn 18:10 (cf. also Mt 26:51, Mk 14:47).

<sup>51</sup> When Jesus healed the man’s ear, he showed grace even to those who hated him, following his own teaching (6:27–36).

<sup>52</sup> Only Luke says that the prospect of arresting Jesus had attracted the leaders of the Jewish religion (compare Mt 26:47, 57, Mk 14:43, Jn 18:3). The term here translated ‘bandit’ (ληστήν) can refer to one who stirs up rebellion (‘revolutionary’); however, this usage generally postdates Jesus’ time. But it does refer to a figure of violence: Luke uses the same term for the highwaymen who attack the traveller in the parable of the Good Samaritan.

<sup>53</sup> In place of ‘power’ (here following the NRSV & NETB), the NJB has ‘reign’; another translation could be ‘domain’.

<sup>54</sup> Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. <sup>55</sup> περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. <sup>56</sup> ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν· <sup>57</sup> ὁ δὲ ἡρνήσατο λέγων, Οὐκ οἶδα αὐτόν, γύναι. <sup>58</sup> καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ· ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε, οὐκ εἰμί. <sup>59</sup> καὶ διαστάσης ὥσεί ὥρας μιᾶς ἄλλος τις διῖσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν· <sup>60</sup> εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.

<sup>54</sup> They seized him then and led him away, and they took him to the High Priest's house. But Peter was following at a distance. <sup>55</sup> When they had lit a fire in the middle of the courtyard and sat down together, Peter sat down among them <sup>56</sup> and, as he was sitting there by the blaze, a servant-girl saw him, peered at him, and said, "This man was with him too." <sup>57</sup> But he denied it, "Woman, I do not know him," he said. <sup>58</sup> Shortly afterwards, someone else saw him and said, "You are one of them too." But Peter replied, "I am not, my friend." <sup>59</sup> About an hour later, another man insisted, saying, "This fellow was certainly with him, because he is a Galilean." <sup>60</sup> Peter said, "My friend, I do not know what you are talking about." At that instant, while he was still speaking, the cock

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<sup>54</sup> In Mt & Mk, Jesus is seized immediately after Judas' greeting; the sword episode follows and finally the discourse by Jesus. Luke makes the arrest follow the discourse, thus emphasising the control Jesus has over what takes place. See, for the same emphasis, #Jn 10:18, Jn 18:4–6. Putting all the gospel accounts together, there is a brief encounter with the High Priest, Annas (here and Jn 18:13, where Annas is named); the meeting led by Caiaphas (Mt 26:57–68 = Mk 14:53–65; and then a Sanhedrin meeting (Mt 27:1, Mk 15:1, Lk 22:66–71). These latter two meetings might be connected and apparently went into the morning.

<sup>55</sup> The NJB lacks the clause 'and sat down together', here following the NRSV & NETB.

<sup>56</sup> The term here translated 'servant girl' is παιδίσκη.

<sup>57</sup> 'Woman' was a polite form of address, similar to 'Madam' or 'Ma'am' used in English in different regions. 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'.

<sup>58</sup> The literal translation of 'my friend' is 'man'. In Mk 14:69, the same slave girl made the charge; here, apparently, Peter was being identified by a variety of people.

<sup>59</sup> According to Mk 14:70, it was Peter's accent that gave him away as a 'Galilean'.

<sup>60</sup> A real cock crowing is probably in view here (rather than the Roman trumpet call known as *gallicinium*), in part due to the fact that Mk 14:72 mentions the rooster crowing twice.

<sup>61</sup> καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς· <sup>62</sup> καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

<sup>63</sup> Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, <sup>64</sup> καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες, Προφήτευσον, τίς ἐστὶν ὁ παίσας σε; <sup>65</sup> καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

<sup>66</sup> Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, <sup>67</sup> λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε· <sup>68</sup> ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε.

crowed, <sup>61</sup> and the Lord turned and looked straight at Peter, and Peter remembered the word of the Lord when he had said to him, “Before the cock crows today, you will have disowned me three times.” <sup>62</sup> And he went outside and wept bitterly.

<sup>63</sup> Meanwhile, the men who guarded Jesus were mocking and beating him. <sup>64</sup> They blindfolded him and questioned him, saying, “Prophecy! Who hit you then?” <sup>65</sup> And they kept heaping many other insults on him.

<sup>66</sup> And, when the day broke, there was an assembly of the elders of the people, the chief priests and scribes; and he was brought before their council, <sup>67</sup> and they said to him, “If you are the Christ, tell us.” He replied, “If I tell you, you will not believe, <sup>68</sup> and if I question you, you will not answer.

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<sup>61</sup> ‘The word of the Lord’ (ῥήματος τοῦ κυρίου) is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gn 15:1, Is 1:10, Jon 1:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

<sup>62</sup> When Peter *‘went outside and wept bitterly’*, it shows he really did not want to fail here and was deeply grieved that he had.

<sup>63</sup> Luke sets this episode during the night’s wait, before the session of the Sanhedrin, and not after it as in Mt & Mk; this mockery is not here the work of the members of the Sanhedrin but of the retainers. On all these points, Luke’s account may well be more historical of those of Mt & Mk; further, in contrast to Mt 26:68 & Mk 14:65, Jesus is blindfolded, so that the mockery becomes a guessing-game as well known in the ancient world as in any age.

<sup>64</sup> This is a variation of one of three ancient games that involved blindfolds.

<sup>65</sup> Luke uses a very strong word here for *‘heaping ... insults’*, which can mean *‘revile’*, *‘defame’* or even *‘blaspheme’*.

<sup>66</sup> The term *‘elders’* here means the whole Sanhedrin, not merely one of its 3 component bodies; of these, Lk names the 2 most influential (*‘chief priests’* and *‘scribes’*). The term *‘their council’* is probably a reference to the Jewish Sanhedrin, the council of 70 leaders.

<sup>67</sup> In place of *‘Christ’* (Χριστός), the NRSV has *‘Messiah’*; both terms (the former Greek, the latter Hebrew/Aramaic) mean *‘the anointed one’*. The negation (*‘will not’*) in the Greek text (οὐ μὴ) is the strongest possible (as also in the following verse).

<sup>68</sup> The statement here (as also at the end of v. 67) is a 3<sup>rd</sup> class condition in the Greek text.

<sup>69</sup> ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. <sup>70</sup> εἶπαν δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι. <sup>71</sup> οἱ δὲ εἶπαν, Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

<sup>69</sup> But, from now on, the Son of man will be seated at the right hand of the Power of God.” <sup>70</sup> They all asked, “So, are you, then, the Son of God?” He answered them, “It is you who say that I am.” <sup>71</sup> Then they said, “Why do we need any further evidence? We have heard it for ourselves from his own lips.”

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<sup>69</sup> Luke omits the ‘*you will see*’ before ‘*the Son of Man*’ of Mk & Mt, and also the allusion to Dn & Ps 110:1; perhaps he wanted to avoid the suggestion of a *parousia* soon to come, which could arise from a misunderstanding of this text.

<sup>70</sup> Luke distinguishes more clearly than Mt & Mk the two titles ‘*Christ*’ (v. 67) and ‘*Son of God*’ (v. 70); cf. Jn 10:24–39.

<sup>71</sup> 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.



## Κατα Λουκαν 23

## LUKE 23

<sup>1</sup> Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. <sup>2</sup> ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. <sup>3</sup> ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. <sup>4</sup> ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. <sup>5</sup> οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασεῖει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. <sup>6</sup> Πιλάτος δὲ

<sup>1</sup> Then the whole assembly rose and they brought him before Pilate. <sup>2</sup> They began their accusations by saying, "We found this man inciting our nation to revolt, and forbidding payment of the tribute to Caesar, and claiming to be Christ, a king." <sup>3</sup> Then Pilate put to him this question, "Are you the king of the Jews?" He replied, "It is you who say it." <sup>4</sup> Pilate then said to the chief priests and the crowd, "I find no basis for an accusation against this man." <sup>5</sup> But they persisted and said, "He is inflaming the people with his teaching throughout Judaea and all the way from Galilee, where he started, down to here." <sup>6</sup> When Pilate heard

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### LUKE 23

- <sup>1</sup> Luke's account lies half-way between the less detailed and less dramatic accounts of Mk and Mt, and the prolonged interview in Jn. '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 especially sensitive to them.
- <sup>2</sup> 'Inciting our nation to revolt' 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>3</sup> Pilate was interested only in the third charge, because of its political implications of sedition against Rome.
- <sup>4</sup> Pilate refused to take religious ideas in a political sense; here, and in the following verse, Luke seems anxious to show that Pilate sought to free Jesus, but yielded at length to pressures.
- <sup>5</sup> 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>6</sup> It was legally acceptable for a Roman magistrate to refer a prisoner to the ruler of the territory of his origin, in this case Herod Antipas, as Tetrarch of Galilee.

ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν·  
<sup>7</sup> καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν  
ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν  
Ιεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

<sup>8</sup> ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἣν γὰρ ἐξ  
ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ  
αὐτοῦ, καὶ ἤλπιζεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ  
γινόμενον. <sup>9</sup> ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς  
δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. <sup>10</sup> εἰστήκεισαν δὲ οἱ  
ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐντόνως κατηγοροῦντες  
αὐτοῦ. <sup>11</sup> ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς  
στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα  
λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. <sup>12</sup> ἐγένοντο δὲ  
φίλοι ὃ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’  
ἀλλήλων· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς  
αὐτούς.

this, he asked whether the man was a Galilean; <sup>7</sup> and,  
finding that he came under Herod’s jurisdiction, he  
passed him over to Herod, who was himself in Jerusalem  
at that time.

<sup>8</sup> When Herod saw Jesus, he was delighted, for he had  
heard about him and had been waiting for a long time to  
set eyes on him; moreover, he was hoping to see some  
miracle worked by him. <sup>9</sup> So, he questioned him at some  
length, but without getting any reply. <sup>10</sup> Meanwhile, the  
chief priests and the scribes were there, vehemently pressing  
their accusations against him. <sup>11</sup> Then Herod, together with  
his guards, treated him with contempt and made fun of  
him; then he put an elegant cloak on him and sent him back  
to Pilate. <sup>12</sup> And, although Herod and Pilate had been enemies  
before, they were became friends with each other that same  
day.

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<sup>7</sup> ‘Herod’ was Herod Antipas, son of Herod the Great.

<sup>8</sup> The story of Jesus before Herod is unique to Luke; his information may have come down from Manaen, ‘who had been brought up with Herod the Tetrarch’ (Ac 13:1).

<sup>9</sup> Here, the opening δὲ 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>10</sup> Luke portrays the Jewish leadership as driving events toward the cross by ‘vehemently pressing their accusations against’ Jesus.

<sup>11</sup> This ‘elegant cloak’ would have been the ceremonial dress of princes: Herod’s gibe at the royal claim of Jesus (v. 3).

<sup>12</sup> 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. The literal translation of ‘had been enemies’ is ‘had been at enmity with each other’.

<sup>13</sup> Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν <sup>14</sup> εἶπεν πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ, <sup>15</sup> ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. <sup>16</sup> παιδεύσας οὖν αὐτὸν ἀπολύσω. <sup>18</sup> ἀνέκ-  
ραγον δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· <sup>19</sup> ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

<sup>20</sup> πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς, Θέλων ἀπολῦσαι τὸν Ἰησοῦν· <sup>21</sup> οἱ δὲ ἐπεφώνουν λέγοντες,

<sup>13</sup> Pilate then called together the chief priests and the leading men and the people. <sup>14</sup> And he said to them, "You brought this man before me as one who was perverting the people. Now, I have gone into the matter myself in your presence and I have found no grounds in the man for any of the charges you have brought against him. <sup>15</sup> Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, <sup>16</sup> so I shall have him flogged and then let him go. <sup>18</sup> But, as one man, they howled, saying, "Away with him! Give us Barabbas!" (<sup>19</sup> This man had been thrown into prison because of an insurrection in the city and murder.)

<sup>20</sup> In his desire to set Jesus free, Pilate addressed them again, <sup>21</sup> but the shouted back, "Crucify him! Crucify him!" <sup>22</sup> And,

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<sup>13</sup> Here, δὲ has been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>14</sup> The literal translation of 'I have found no grounds in the man' is 'nothing did I find in this man by way of cause'; the reference to 'nothing' is emphatic.

<sup>15</sup> With the statement, 'he has done nothing', Pilate makes another claim that Jesus is innocent of any crime worthy of death.

<sup>16</sup> The term παιδεύσας 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> This verse, omitted by most *mss*, seems to be an explanatory gloss (cf. Mt 27:15ff); the *NJB* includes it as a footnote: "He was under obligation to release one man for them every feast day" and the *NRSV* (likewise including it only in the footnotes) reads, "Now he was obliged to release someone for them at the festival."

<sup>18</sup> Most modern translations omit the participle, 'saying' (λέγοντες), considering it redundant in contemporary English.

<sup>19</sup> Ironically, what Jesus was alleged to have done – started an insurrection – this man really did. This verse is a parenthetical note by the author.

<sup>20</sup> @@@

<sup>21</sup> @@@

Σταύρου, σταύρου αὐτόν. <sup>22</sup> ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἷτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. <sup>23</sup> οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

<sup>24</sup> καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν· <sup>25</sup> ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἡτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

<sup>26</sup> Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ. <sup>27</sup> Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνον αὐτόν. <sup>28</sup> στραφεῖς δὲ πρὸς

for the third time, he spoke to them, “But what harm has this man done? I have found no case against him that deserves death, so I shall have him flogged and then let him go.” <sup>23</sup> But they were insistent, demanding with loud shouts that he should be crucified; and their voices prevailed.

<sup>24</sup> Pilate then decided: their demand was to be granted. <sup>25</sup> He released the man they asked for, who had been imprisoned because of rioting and murder, and handed Jesus over to them to deal with as they pleased.

<sup>26</sup> As they led him away, they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. <sup>27</sup> Large numbers of people followed him, and women too, who mourned and lamented for him. <sup>28</sup> But Jesus turned to them and said,

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<sup>22</sup> Luke, like John, emphasises Pilate’s wish to let Jesus go free, and mentions the procurator’s declaration of Christ’s innocence three times (cf. Jn 18:38, 19:4–6).

<sup>23</sup> Although a different term is used here for ‘insistent’, this remark is similar to v. 5.

<sup>24</sup> Although the *NJB*, *NRSV* and other translations render ἐπέκρινεν (‘decided’, here following *NETB*) here as ‘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>25</sup> Here is where Luke places the major blame for Jesus’ death; it lies with the Jewish nation, especially the leadership, though in Ac 4:24–27, he will bring in the opposition of Herod, Pilate, and all people.

<sup>26</sup> Jesus was beaten severely with a whip before this (Mt 27:26, Mk 15:15, Jn 19:1), so he would have been weak from trauma and loss of blood, and was apparently 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 man; Mark names him as father of two people apparently known to his audience (Mk 15:21).

<sup>27</sup> The Talmud records that noblewomen of Jerusalem were accustomed to give sedative drinks to condemned criminals.

<sup>28</sup> The title, ‘Daughters of Jerusalem’ portrays these women mourning as representatives of the nation.

αὐτὰς [ὁ] Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, <sup>29</sup> ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. <sup>30</sup> τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς· <sup>31</sup> ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; <sup>32</sup> Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.

<sup>33</sup> καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. <sup>34</sup> ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον.

“Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. <sup>29</sup> For look, the days are surely coming when people will say, “Blessed are those who are barren, the wombs that have never borne children, the breasts that have never suckled!” <sup>30</sup> Then they will begin to say to the mountains, “Fall on us;” to the hills, “Cover us!” <sup>31</sup> For, if this is what is done to green wood, what will be done when the wood is dry?” <sup>32</sup> Now, they were also leading out two others, criminals, to be executed with him.

<sup>33</sup> When they reached the place called The Skull, there they crucified him and the two criminals, one on his right and the other on his left. <sup>34</sup> Then Jesus said, “Father, forgive them, for they do not know what they are doing.” Then they cast lots to share out his clothing.

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<sup>29</sup> 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>30</sup> The allusion here is to Ho 10:8; the figure of crying out to the mountains ‘*fall on us*’ (appealing to creation itself to hide them from God’s wrath), means that a time will come when people will feel they are better off dead.

<sup>31</sup> If ‘*green wood*’ is burnt that is not meant for burning (an allusion to Christ’s condemnation), what is to happen to the ‘*dry wood*’ (the truly guilty).

<sup>32</sup> The text reads either ‘*two other criminals*’ or ‘*two others, criminals*’; the 1<sup>st</sup> reading could be read as describing Jesus as a criminal, while the 2<sup>nd</sup> looks like an attempt to prevent this identification. The first reading, more difficult to explain from the other, is likely original.

<sup>33</sup> A comparison with Mk & Mt shows how Lk has softened the harshness of the crucifixion: Luke’s crowd (vv. 27, 35, 48) is more inquisitive than hostile, and repents in the end (v. 48). Here, Jesus does not utter the seemingly despairing cry, “*My God, my God, why have you forsaken me;*” his ministry of forgiveness goes on to the last (v. 34 – 39) and he dies committing his spirit into the hands of his Father (v. 46).

<sup>34</sup> This first part of this verse (up to ‘*are doing*’) is retained despite its omission by some good and diverse ancient *mss*. Jesus’ words recall Is 53:12. Hancock includes the text in brackets, indicating doubts about its authenticity.



<sup>35</sup> καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτῆριζον δὲ καὶ οἱ ἄρχοντες λέγοντες, Ἄλλους ἔσωσεν, σῶσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. <sup>36</sup> ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ <sup>37</sup> καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. <sup>38</sup> ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ, Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

<sup>39</sup> Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτόν καὶ ἡμᾶς. <sup>40</sup> ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη, Οὐδὲ φοβῆ ἡ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; <sup>41</sup> καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. <sup>42</sup> καὶ ἔλεγεν,

<sup>35</sup> The people stayed there watching. As for the leaders, they jeered at him with the words, “He saved others, let him save himself if he is the Christ of God, the Chosen One.” <sup>36</sup> The soldiers mocked him too, coming up to him, offering him sour wine, <sup>37</sup> and saying, “If you are the King of the Jews, save yourself.” <sup>38</sup> Above him there was an inscription, “This is the King of the Jews.”

<sup>39</sup> One of the criminals hanging there abused him: “Are you not the Christ? Save yourself and us as well.” <sup>40</sup> But the other spoke up and rebuked him. “Have you no fear of God at all?” he said. “You got the same sentence as he did <sup>41</sup> but, in our case, we deserved it: we are paying for what we did. But this man has done nothing wrong.” <sup>42</sup> Then he said, “Jesus,

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<sup>35</sup> In place of ‘Christ’, here following the *mss* (Χριστός) and NJB, the NRSV has ‘Messiah’.

<sup>36</sup> ‘Sour wine’ (following the NRSV & NETB – the NJB has ‘vinegar’) 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>37</sup> The soldiers’ remark is a first class condition in the Greek text.

<sup>38</sup> Mention of the ‘inscription’ is an important detail, because it 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. After ‘inscription’, some *mss* add ‘written in Greek and Latin and Hebrew’.

<sup>39</sup> In the persons of the ‘bad thief’ and the ‘good thief’, Jesus is given recognition as Christ (v. 39) and King (v. 42): the titles that were, respectively, the formal charges in the trial before the Jews and the trial before Pilate.

<sup>40</sup> The particle used here for ‘have you no’ (Οὐδὲ), which expects a positive reply, makes this a rebuke – “You should fear God and not speak!”

<sup>41</sup> The statement, “But this man has done nothing wrong,” is yet another declaration that Jesus was innocent of any crime.

<sup>42</sup> The robber’s appeal may be based on the charge against Jesus (vv. 2, 3, 38); he thinks in terms of 21:27–28. Jesus promises him much more than he had asked, intimating also that God’s kingly power is a present reality, not merely future.

Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.  
<sup>43</sup> καὶ εἶπεν αὐτῷ, Ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ  
ἔσῃ ἐν τῷ παραδείσῳ.

<sup>44</sup> Καὶ ἦν ἤδη ὥσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ'  
ὅλην τὴν γῆν ἕως ὥρας ἐνάτης <sup>45</sup> τοῦ ἡλίου ἐκλιπόντος,  
ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. <sup>46</sup> καὶ  
φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς  
χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου· τοῦτο δὲ εἰπὼν  
ἐξέπνευσεν.

<sup>47</sup> Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γινόμενον ἐδόξαζεν τὸν  
θεὸν λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. <sup>48</sup> καὶ  
πάντες οἱ συμπαραγερόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν  
ταύτην, θεωρήσαντες τὰ γινόμενα, τύπτοντες τὰ

remember me when you come into your kingdom.” <sup>43</sup> He  
answered him, “In truth I tell you, today you will be with me  
in paradise.”

<sup>44</sup> It was now about the sixth hour and darkness came over the  
whole land until the ninth hour, <sup>45</sup> while the sun’s light failed.  
The veil of the Sanctuary was torn right down the middle.  
<sup>46</sup> Jesus cried out in a loud voice, saying, “Father, into your  
hands I commit my spirit.” With these words, he breathed his  
last.

<sup>47</sup> When the centurion saw what had taken place, he gave  
praise to God and said, “Truly, this was an innocent man.”  
<sup>48</sup> And, when all the crowds who had gathered for the  
spectacle saw what had happened, they went home beating

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<sup>43</sup> ‘Paradise’ (like ‘Abraham’s bosom’ in 16:22) was a contemporary Jewish term for the lodging place of the righteous dead prior to resurrection.

<sup>44</sup> The ‘sixth hour’ was noon and the ‘ninth hour’ was 3 o’clock in the afternoon. The cosmic phenomena here described characterise the Day of the Lord (see Mt 27:51–53).

<sup>45</sup> The wording ‘the sun’s light failed’ is a translation of τοῦ ἡλίου ἐκλιπόντος, a reading found in the earliest and best witnesses as well as several ancient versions. The majority of mss have the flatter, less dramatic term, ‘the sun was darkened’, a reading that avoids the problem of implying an eclipse (impossible during the period of a full moon).

<sup>46</sup> Jesus here quotes from Ps 31:5, which 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. Mt 27:46, Mk 15:34), but notes Jesus’ trust instead.

<sup>47</sup> An alternative reading of ‘innocent’ (as NRSV) is ‘righteous/upright’ (as NJB). It is hard to know which is intended, as the Greek term used can mean either, and both make good sense in this context, but Luke has been emphasising Jesus as innocent, so that is slightly more likely here. Of course, one idea entails the other.

<sup>48</sup> The cause of this popular agitation is not clear (Zc 12:10).

στήθη ὑπέστρεφον. <sup>49</sup> εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.

<sup>50</sup> Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος <sup>51</sup> – οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν – ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, <sup>52</sup> οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ, <sup>53</sup> καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὕπω κείμενος. <sup>54</sup> καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

their breasts. <sup>49</sup> All his acquaintances stood at a distance; so also did the women who had accompanied him from Galilee and saw these things happen.

<sup>50</sup> And now a member of the Council arrived, a good and righteous man named Joseph. <sup>51</sup> (He had not consented to what the others had planned and carried out.) He came from Arimathaea, a Jewish town, and he lived in the hope of seeing the Kingdom of God. <sup>52</sup> This man went to Pilate and asked for the body of Jesus. <sup>53</sup> He then took it down, wrapped it in a shroud and put it in a tomb that was hewn in stone and that had never held a body. <sup>54</sup> It was Preparation day and the Sabbath was beginning to grow light.

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<sup>49</sup> Technically the participle ὁρᾶσαι ('all') modifies only γυναῖκες ('women') 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>50</sup> The Greek word ἰδοὺ at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis. The 'Council' was the Sanhedrin.

<sup>51</sup> The parenthetical note at the beginning of this verse indicates that Joseph of Arimathaea 'had not consented' to the action of the Sanhedrin in condemning Jesus to death. Since Mk 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>52</sup> Joseph of Arimathaea intended to give Jesus an honourable burial; this was indeed a bold move on his part, 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. Mk 15:43).

<sup>53</sup> The term σινδόνι ('shroud') can refer to a linen cloth used either for clothing or for burial.

<sup>54</sup> A possible alternative reading for 'beginning to grow light' is 'shining'; the Greek word could indicate either sunlight or lamplight. The Sabbath began at sunset: Luke, having non-Jewish readers in mind, wished to indicate the urgency of the burial in Jewish custom.

<sup>55</sup> Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, <sup>56</sup> ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,

<sup>55</sup> Meanwhile, the women who had come from Galilee with Jesus were following behind; they took note of the tomb and how the body had been laid. <sup>56</sup> Then they returned and prepared spices and ointments; and, on the Sabbath day, they rested, as the Law required.

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<sup>55</sup> Here, δὲ has been translated as ‘*meanwhile*’, following the *NJB*.

<sup>56</sup> 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.

## Κατα Λουκαν 24

## LUKE 24

<sup>1</sup> τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρον βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα. <sup>2</sup> εὔρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, <sup>3</sup> εἰσελθούσαι δὲ οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ <sup>4</sup> καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτάς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῇτι ἀστραπτούσῃ. <sup>5</sup> ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; <sup>6</sup> οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη.

<sup>1</sup> But, on the first day of the week, at the first sign of dawn, they went to the tomb, taking the spices they had prepared. <sup>2</sup> They found that the stone had been rolled away from the tomb <sup>3</sup> but, when they went in, they could not find the body of the Lord Jesus. <sup>4</sup> As they stood there perplexed about this, two men in brilliant clothes suddenly appeared at their side. <sup>5</sup> Terrified, the women bowed their heads to the ground. But the two said to them, “Why look among the dead for someone who is alive? <sup>6</sup> He is not

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### LUKE 24

<sup>1</sup> The ‘first day of the week’ is the day after the Sabbath.

<sup>2</sup> Luke tells the story of the empty tomb with little drama; he simply notes that when they arrived ‘the stone had been rolled away’ to 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.

<sup>3</sup> The NRSV lacks the words ‘of the Lord Jesus’. The translation here follows the much better attested longer reading; further, although this is the only time that the phrase ‘the Lord Jesus’ (τοῦ κυρίου Ἰησοῦ – Hancock includes κυρίου in brackets) 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 Ac, 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.

<sup>4</sup> The term here translated as ‘perplexed’ refers to a high state of confusion and anxiety. Their brilliantly shining clothing points to the fact that these ‘two men’ are angels (see v. 23).

<sup>5</sup> Such respect for angels is common: Dn 7:28; 10:9, 15. In place of ‘the women’ (following the NJB, NRSV & NETB), the mss have ‘they’; the referent has been added here for clarity.

<sup>6</sup> The phrase ‘he is not here, but has been raised’ is omitted by a few mss but it has wide support and differs slightly from the similar statement in Mt 28:6 & Mk 16:6. Although Hancock 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. Luke does not intend to speak of the Galilean apparitions; he therefore modifies Mk 16:7,



μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,  
<sup>7</sup> λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς  
χειρὰς ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ  
τρίτῃ ἡμέρᾳ ἀναστῆναι.<sup>8</sup> καὶ ἐμνήσθησαν τῶν ῥημάτων  
αὐτοῦ,<sup>9</sup> καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγ-  
ειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς.  
<sup>10</sup> ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ  
Ἰακώβου· καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς  
ἀποστόλους ταῦτα.<sup>11</sup> καὶ ἐφάνησαν ἐνώπιον αὐτῶν  
ὥσεί λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίσταντο αὐταῖς.

<sup>12</sup> Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ  
παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀπηλθὲν πρὸς  
ἐαυτὸν θαυμάζων τὸ γεγονός.

here, but has been raised. Remember what he told you while  
he was still in Galilee: <sup>7</sup> that the Son of Man was destined to be  
handed over into the power of sinful men and be crucified,  
and rise again on the third day.” <sup>8</sup> Then they remembered his  
words <sup>9</sup> and, returning from the tomb, they told all this to the  
Eleven and to all the others. <sup>10</sup> Now, the women were Mary  
Magdalene, Joanna, and Mary the mother of James. And the  
other women who were with them also told the apostles, <sup>11</sup> but  
this story of theirs seemed pure nonsense, and they did not  
believe them.

<sup>12</sup> Peter, however, went off to the tomb, running. He bent  
down and looked in, and saw the linen cloths but nothing else;  
he then went back home, amazed at what had happened.

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just as earlier he omitted Mk 14:28. The pronoun ‘you’ here suggests that Jesus’ disciples as a group often included others than those of the inner circle.

<sup>7</sup> 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 9:22) would have been men, the translation ‘sinful men’ for ἀνθρώπων ἁμαρτωλῶν is retained here.

<sup>8</sup> Here, the opening καὶ (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

<sup>9</sup> Judas Iscariot is now absent and ‘the Twelve’ have become ‘the Eleven’; other disciples are also gathered with the remaining eleven.

<sup>10</sup> ‘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. On ‘Joanna’, see 8:1–3.

<sup>11</sup> The term ‘pure nonsense’ (following the NJB & NETB) can describe idle talk or a tale (the NRSV has ‘an idle 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.

<sup>12</sup> In spite of its omission by several witnesses, this verse is retained (following the NJB & NRSV). In style both Lucan and Johannine, it represents a tradition common to the 3rd & 4th Gospels; it is echoed in v. 24, which plainly implies that Peter was not alone in his visit.

<sup>13</sup> Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσιν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαοῦς, <sup>14</sup> καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. <sup>15</sup> καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, <sup>16</sup> οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. <sup>17</sup> εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὗς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.

<sup>18</sup> ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γεγόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; <sup>19</sup> καὶ εἶπεν

<sup>13</sup> Now, on that very same day, two of them were on their way to a village called Emmaus, seven miles from Jerusalem, <sup>14</sup> and they were talking with each other about all these things that had happened. <sup>15</sup> And it happened that, while they were talking together and debating these things, Jesus himself approached and began to accompany them <sup>16</sup> (but their eyes were prevented from recognising him), <sup>17</sup> and he said to them, “What are all these things that you are discussing so intently as you walk along?” They stopped, with their faces downcast.

<sup>18</sup> Then one of them, whose name was Cleopas, answered him, “You must be the only person staying in Jerusalem who does not know the things that have been happening there these last

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<sup>13</sup> For ‘seven miles’, the Greek text reads ‘sixty stadia’ (σταδίους ἐξήκοντα – although some *mss* have ‘one hundred and sixty’). The identity of the village, ‘Emmaus’, is disputed.

<sup>14</sup> NETB omits the opening ‘and’, here following the NRSV (and NJB).

<sup>15</sup> The term translated ‘debating’ (following NETB) suggests emotional dialogue; the words ‘these things’ are not in the *mss* but are implied (direct objects were frequently omitted in Greek when clear from the context).

<sup>16</sup> The distinction here is between perception and recognition: while maintaining its identity, the body of the Risen One is in a new state, which modifies its exterior form (Mk 16:2) and transcends the physical limitations of this world (Jn 20:19). On the condition of the risen body, see #1Co 15:44.

<sup>17</sup> Some *mss* read, “What are these things that you are discussing as you walk along and look sad?” The phrase ‘discussing so intently’ translates the reciprocal idea conveyed by πρὸς ἀλλήλους; the term ἀντιβάλλετε, 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>18</sup> There is irony and almost a sense of mocking disbelief as the question comes to Jesus; but, of course, the readers know what the travellers do not.

αὐτοῖς, Ποῖα; οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ,<sup>20</sup> ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.<sup>21</sup> ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ’ οὗ ταῦτα ἐγένετο.<sup>22</sup> ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς· γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον<sup>23</sup> καὶ μὴ εὗροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν.<sup>24</sup> καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

<sup>25</sup> καὶ αὐτὸς εἶπεν πρὸς αὐτούς, Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·<sup>26</sup> οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ

few days.”<sup>19</sup> He asked, “What things?” They answered, “All about Jesus of Nazareth, who showed himself a prophet powerful in action and speech before God and the whole people;<sup>20</sup> and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified.<sup>21</sup> Our own hope has been that he would be the one to set Israel free. And this is not all: two whole days have now gone by since it happened,<sup>22</sup> and some women from our group have astounded us: they went to the tomb in the early morning<sup>23</sup> and, when they could not find the body, they came back to tell us that they had seen a vision of angels who declared he was alive.<sup>24</sup> Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.”

<sup>25</sup> Then he said to them, “Oh, you foolish men, so slow of heart to believe all that the prophets have declared! <sup>26</sup> Was it not necessary that the Christ should suffer before entering into his

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<sup>19</sup> In place ‘of Nazareth’, some *mss* read ‘the Nazarene’.

<sup>20</sup> ‘Handed him over’ is another summary of the Passion, like 9:22.

<sup>21</sup> Their messianic hope concerning Jesus is expressed by the phrase ‘he would be the one to set Israel free’.

<sup>22</sup> The account of vv. 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>23</sup> The men in dazzling attire mentioned in v. 4 are identified as ‘angels’ here.

<sup>24</sup> Either Peter (v. 12) stands for ‘the leading apostles’ or else Luke is following the same tradition as Jn 20:3–10 of a visit to the tomb by Peter and the Beloved Disciple.

<sup>25</sup> The rebuke is for failure to believe the promise of scripture, a theme that will appear in vv. 43–47 as well.

<sup>26</sup> It was ‘necessary’ because of the divine plan. The *NRSV* has ‘Messiah’ in place of ‘Christ’, here following the *mss* (Χριστὸν) and *NJB*.

εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; <sup>27</sup> καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

<sup>28</sup> Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. <sup>29</sup> καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. <sup>30</sup> καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς. <sup>31</sup> αὐτῶν δὲ διηνοιχθῆσαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. <sup>32</sup> καὶ εἶπαν πρὸς ἀλλήλους, Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

<sup>33</sup> καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ

glory?" <sup>27</sup> Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

<sup>28</sup> And, when they drew near to the village to which they were going, he walked ahead as if he were going on; <sup>29</sup> but they pressed him to stay with them, saying, "It is nearly evening, and the day is now almost over." So he went in to stay with them. <sup>30</sup> Now, while he was with them at the table, he took the bread and said the blessing; then he broke it and handed it to them. <sup>31</sup> At this point, their eyes were opened and they recognised him; but then he had vanished from their sight. <sup>32</sup> They said to each other, "Were not our hearts burning within us while he was talking to us on the road and explaining the scriptures to us?"

<sup>33</sup> So they set out that hour and returned to Jerusalem. They found the Eleven and their companions gathered together,

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<sup>27</sup> 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>28</sup> This verse is written in a way that gives the impression Jesus knew they would ask him to stay.

<sup>29</sup> In the final sentence, the opening καὶ ('and') has been translated as 'so' to indicate the implied result of the disciples' request.

<sup>30</sup> 1<sup>st</sup> 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>31</sup> Other than this cryptic remark, it is not told how the two disciples were now able to recognize Jesus.

<sup>32</sup> Most mss have the phrase ἐν ἡμῖν ('within us') after Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν ('Were not our hearts burning?'). The phrase 'within us' is lacking in some early mss, but these early witnesses could have overlooked the words, since there are several occurrences of ἡμῖν in the context. But it seems likely that other scribes wanted to clarify the abrupt expression 'Were not our hearts burning', even as the translation has done here. Hancock includes the words in brackets, indicating doubts as to their authenticity.

<sup>33</sup> Here, the opening καὶ ('and') has been translated as 'so' to indicate the implied result of the Lord's appearance to them.

τοὺς σὺν αὐτοῖς, <sup>34</sup> λέγοντας ὅτι ὄντως ἡγέρθη ὁ κύριος καὶ ὥφθη Σίμωνι. <sup>35</sup> καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

<sup>36</sup> Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. <sup>37</sup> πτοηθέντες δὲ καὶ ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. <sup>38</sup> καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; <sup>39</sup> ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. <sup>40</sup> καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. <sup>41</sup> ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς, Ἐχετέ τι βρώσιμον ἐνθάδε;

<sup>34</sup> saying, “The Lord has indeed risen and has appeared to Simon.” <sup>35</sup> Then they told what had happened on the road and how they had recognised him at the breaking of bread.

<sup>36</sup> They were still talking about all this when he himself stood among them and said to them, “Peace be with you!” <sup>37</sup> They were startled and terrified, and they thought that they were seeing a ghost. <sup>38</sup> But he said, “Why are you so frightened, and why are these doubts stirring in your hearts? <sup>39</sup> Look at my hands and my feet; see that it is I myself. Touch me and see for yourselves: a ghost does not have flesh and bones as you can see that I have.” <sup>40</sup> And, when he had said this, he showed them his hands and his feet. <sup>41</sup> Their joy was so great that they still could not believe it, as they were dumbfounded; so he said to them, “Have you anything here to eat?” <sup>42</sup> So they

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<sup>34</sup> Peter’s experience, doubtless of tremendous effect for the beginnings of Christianity, is not described (cf. Mt 16:7, 1Co 15:5).

<sup>35</sup> In Ac (2:42), Luke uses ‘*the breaking of bread*’ as a technical term for the Eucharist; it probably means the same here.

<sup>36</sup> The words, ‘*and said to them, “Peace be with you”*’, are lacking in some Western *mss*, but the clause is otherwise well attested, being found in the rest of the *ms* tradition, and should be considered an original part of Luke.

<sup>37</sup> The experience with Jesus, affirmed in v. 36, is tentatively interpreted here as an encounter with the dead, but this explanation is rejected in v. 39.

<sup>38</sup> Here, *καρδίᾳ* is a collective singular translated as a plural (‘*hearts*’).

<sup>39</sup> The word translated ‘*ghost*’ (*πνεῦμα*) here refers to a non-corporeal being.

<sup>40</sup> Some good witnesses omit this verse, here following the *NJB*. Writing for Greeks, who scoffed at the idea of bodily resurrection, Luke underlines the physical reality of Christ’s risen body (cf. v. 43).

<sup>41</sup> Eating would remove the idea that a phantom was present: angelic spirits refused a meal in Jdt 13:16 and Tb 12:19, but accepted it in Gn 18:8; 19:3 and Tb 6:6.

<sup>42</sup> Here, *δὲ* has been translated as ‘*so*’ to indicate the implied result of Jesus’ request for food.



<sup>42</sup> οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· <sup>43</sup> καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

<sup>44</sup> Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. <sup>45</sup> τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. <sup>46</sup> καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup> καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη – ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ· <sup>48</sup> ὑμεῖς μάρτυρες τούτων. <sup>49</sup> καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

offered him a piece of grilled fish, <sup>43</sup> which he took and ate in front of them.

<sup>44</sup> Then he said to them, “This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, was destined to be fulfilled.” <sup>45</sup> He then opened their minds to understand the scriptures, <sup>46</sup> and he said to them, “Thus it is written that the Christ would suffer and, on the third day, rise from the dead <sup>47</sup> and that repentance for the forgiveness of sins would be proclaimed, in his name, to all nations, beginning from Jerusalem. <sup>48</sup> You are witnesses of these things. <sup>49</sup> And now I am sending upon you what my Father has promised. So stay here in the city, then, until you have been clothed with the power from on high.”

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<sup>43</sup> In place of ‘in front of them’, here following NETB, the NJB has ‘before their eyes’ and the NRSV has ‘in their presence’.

<sup>44</sup> The impression given is that all these events took place of the same day, the day of resurrection (see #Mt 28:10); but Ac 1:1–8 presupposes a period of 40 days. The ‘Psalms’ form the opening, and the longest, part of the 3<sup>rd</sup> division of the Jewish Scriptures.

<sup>45</sup> 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.

<sup>46</sup> 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 the entire 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.

<sup>47</sup> This ‘repentance’ has its roots in declarations of the OT; it is the Hebrew concept of a turning of direction.

<sup>48</sup> This verse and the end of the previous one could possibly be divided thus: “Beginning from Jerusalem, you are witnesses to these things.”

<sup>49</sup> The Father ‘promised’ the Holy Spirit (see #Jn 1:33, Ac 1:1–8, 2:33, 39, Ga 3:14, 22, 4:6, Ep 1:13).

<sup>50</sup> Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. <sup>51</sup> καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. <sup>52</sup> καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, <sup>53</sup> καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

<sup>50</sup> Then he took them out as far as the outskirts of Bethany and, lifting up his hands, he blessed them. <sup>51</sup> Now, as he blessed them, he withdrew from them and was carried up to heaven. <sup>52</sup> And they worshipped him and then went back to Jerusalem full of joy; <sup>53</sup> and they were continually in the Temple praising God.

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<sup>50</sup> 'Bethany' was a village on the Mount of Olives about 3 Km from Jerusalem (see Jn 11:1, 18).

<sup>51</sup> Some *mss* omit 'and was carried up to heaven'; this omission is made by good authorities in the Latin/Western text and others, but is probably an attempt to avoid the Ascension on the day of the Resurrection itself, which seems to clash with that of Ac 1:3, 9, 40 days later.

<sup>52</sup> Some *mss* omit 'they worshipped him and'.

<sup>53</sup> Luke's Gospel ends where it began, in the Temple; its last word is of joy and praise.