Explanatory Preface

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

Birth Announcement of John the Baptist

1:5 During the reign of Herod, king of Judea, there lived a priest named Zechariah who belonged to the priestly division of Abijah. Herod was a descendant of Aaron. They were both righteous in the sight of God, following all the commandments and ordinances of the Lord blamelessly. But they did not have a child, because Elizabeth was barren, and they were both very old.
1:8 Now 4 while Zechariah 2 was serving as priest before God when his division was on duty, 3:9 he was chosen by lot, according to the custom of the priesthood, 4 to enter 5 the holy place 6 of the Lord and burn incense. 1:10 Now 7 the whole crowd 8 of people were praying outside at the hour of the incense offering. 8:11 An 9 angel of the Lord, 10 standing on the right side of the altar of incense, appeared 12 to him. 1:12 And Zechariah, visibly shaken when he saw the angel, 13 was seized with fear. 14 1:13 But the angel said to him, “Do not be afraid, Zechariah, for your prayer has been heard,” 15 and your wife Elizabeth will bear you a son; you 16 will name him John. 27 1:14 Joy and gladness will come 18 to you, and many will rejoice at 19 his birth. 20 1:15 For he will be great in the sight of 22 the Lord. He 22 must never drink wine or strong drink, and he will be filled with the Holy Spirit, even before his birth. 23 1:16 He 24 will turn 25 many of the people 26 of Israel to the Lord their God. 1:17 And he will go as forerunner before the Lord 27 in the spirit and power of Elijah, to turn the hearts of the fathers back to their children and the disobedient to the wisdom of the just, 28 to make ready for the Lord a people prepared for him.”

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

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

1:20 When \(^ {9}\) he came out, he was not able to speak to them. They \(^ {20}\) realized that he had seen a vision\(^ {11}\) in the holy place, \(^ {12}\) because he was making signs to them and remained unable to speak. \(^ {24}\) When his time of service was over, \(^ {35}\) he went to his home.

1:24 After some time \(^ {16}\) his wife Elizabeth became pregnant, \(^ {27}\) and for five months she kept herself in seclusion. \(^ {18}\) She said, \(^ {19}\) “This is what the Lord has done for me at the time when he has been gracious to me, \(^ {22}\) to take away my disgrace among people.” \(^ {24}\)

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1 tn Grk “the one who is standing before God.”
2 tn Grk “to announce these things of good news to you.”
3 tn Grk “behavior.”
4 tn The predicted fulfillment in the expression my words, which will be fulfilled in their time takes place in Luke 1:63-66.
5 sn Silent, unable to speak. Actually Zechariah was deaf and mute as 1:61-63 indicates, since others had to use gestures to communicate with him.
6 tn Grk “And.” Here Καὶ (kai) has been translated as “now” to indicate the transition to a new topic.
7 tn The imperfect verb ἔδωκαμεν (ethaumazon) has been translated as an ingressive imperfect.
8 tn Or “temple.” See the note on the phrase “the holy place” in v. 9.
9 tn Grk “And when.” Here Καὶ (kai) has not been translated because of differences between Greek and English style.
10 tn Grk “and they.” Here Καὶ (kai) has not been translated because of differences between Greek and English style.
11 tn That is, “he had had a supernatural encounter in the holy place,” since the angel came to Zechariah by the altar. This was not just a “mental experience.”
12 tn Or “temple.” See the note on the phrase “the holy place” in v. 9.
13 tn Grk “and,” but the force is causal or explanatory in context.
14 tn Grk “dumb,” but this could be understood to mean “stupid” in contemporary English, whereas the point is that he was speechless.
15 tn Grk “And it happened that as the days of his service were ended,” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
16 tn Grk “After these days.” The phrase refers to a general, unspecified period of time that passes before fulfillment comes.
17 tn Or “Elizabeth conceived.”
18 sn The text does not state why Elizabeth withdrew into seclusion, nor is the reason entirely clear.
19 tn Grk “she kept herself in seclusion, saying.” The particle ἀγραμμεν (lagraume) has been translated as a finite verb due to requirements of contemporary English style.
20 tn Grk “Thus.”
21 tn Grk “in the days.”
troubled
d by his words and began to wonder about the meaning of this greeting."  

1:30 So the angel said to her, "Do not be afraid," Mary, for you have found favor with God!  
1:31 Listen: You will become pregnant and give birth to a son, and you will name him Jesus.  
1:32 He will be great, and will be called the Son of the Most High; and the Lord God will give him the throne of his father David.  
1:33 He will reign over the house of Jacob forever, and his kingdom will never end."  
1:34 Mary said, "How will this be, since I have not had sexual relations with a man?"  
1:35 The angel replied, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child born will be holy; he will be called the Son of God.  
1:36 "And look! Your relative Elizabeth has also become pregnant with a son in her old age — though she was called barren, she is now in her sixth month!  
1:37 For nothing is impossible with God."  
1:38 So Mary said, "Yes, I am a servant of the Lord; let this

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1 sn On the phrase greatly troubled see 1:12. Mary’s reaction was like Zechariah’s response.  
2 tn Grk “to wonder what kind of greeting this might be.”  
3 tn Here καί (kai) has been translated as “so” to indicate that Gabriel’s statement is a response to Mary’s perplexity (3:15; 8:9; 18:36; 22:23).  
4 sn Do not be afraid. See 1:13 for a similar statement to Zechariah.  
5 sn Or “grace.”  
6 tn The expression found favor is a Semitism, common in the OT (Gen 6:8; 18:3; 43:14; 2 Sam 15:25). God has chosen to act on this person’s behalf.  
7 tn Grk “And behold.”  
8 tn Grk “you will conceive in your womb.”  
9 tn Or “and bear.”  
10 tn Grk “you will call his name.”  
11 tn Grk “one.”  
12 sn Compare the description of Jesus as great here with 1:15, “great before the Lord.” Jesus is greater than John, since he is Messiah compared to a prophet. Great is stated absolutely without qualification to make the point.  
13 sn The expression Most High is a way to refer to God without naming him. Such avoiding of direct reference to God was natural for the very reason that it forces one to understand the phrase the subject of the verb κληρονόμον (kleronomian) here. First, to γεννήματι could be considered a substantive participle with ἄγιον as an adjective in the second predicate position, thus making a complete sentence; this interpretation is reflected in the translation above. Second, to ἂγιον could be considered a substantive participle with γεννήματι acting as an adjective participle, thus making the phrase the subject of the verb κληρονόμησεν (kleronomesei); this interpretation is reflected in the alternative reading.  
14 tn Or “ancestor.”  
15 tn Grk “And he.” Here καί (kai) has not been translated because of differences between Greek and English style. A new sentence is begun here in the translation because of the length of the sentence in Greek.  
16 tn Or “over Israel.”  
17 tn Grk “And Mary.” Here καί (kai) has not been translated because of differences between Greek and English style.  
18 tn Grk “have not known.” The expression in the Greek text is a euphemism for sexual relations. Mary seems to have sensed that the declaration had an element of immediacy to it that excluded Joseph. Many modern translations render this phrase “since I am a virgin,” but the Greek word for virgin is not used in the text, and the euphemistic expression is really more explicit, referring specifically to sexual relations.

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19 tn Grk “And the angel said to her.” Here καί (kai) has not been translated because of differences between Greek and English style. The pronoun αὐτή (autē, “to her”) has not been included in the translation since it is redundant in contemporary English.  
20 sn The phrase will overshadow is a reference to God’s glorious presence at work (Exod 40:34-35; Ps 91:4).  
21 tn Or “the one born holy will be called the Son of God.”  
22 sn A few mss (C* F 33 pc) add “by you” here. This looks like a scribal addition to bring symmetry to the first three clauses of the angel’s message (note the second person pronoun in the previous two clauses), and is too poorly supported to be seriously considered as authentic.  
23 tn Or “Therefore the holy child to be born will be called the Son of God.” There are two ways to understand the Greek phrase τὸ γεννήματι ἄγιον (to gennomenon hagion) here. First, to γεννήματι could be considered a substantive participle with ἄγιον as an adjective in the second predicate position, thus making a complete sentence; this interpretation is reflected in the translation above. Second, to ἄγιον could be considered a substantive participle with γεννήματι acting as an adjective participle, thus making the phrase the subject of the verb κληρονόμησε (kleronomesei); this interpretation is reflected in the alternative reading.  
24 tn Or “has conceived.”  
25 tn Or “this is the sixth month for her who was called barren.” Yet another note on Elizabeth’s loss of reproach also included in the translation since it is redundant in contemporary English.

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happen to me⁴ according to your word.⁵ Then⁶ the angel departed from her.

Mary and Elizabeth

1:39 In those days⁴ Mary got up and went hurriedly into the hill country, to a town of Judah,⁵ 1:40 and entered Zechariah’s house and greeted Elizabeth. 1:41 When⁶ Elizabeth heard Mary’s greeting, the baby leaped⁷ in her⁸ womb, and Elizabeth was filled with the Holy Spirit.⁹ 1:42 She¹⁰ exclaimed with a loud voice,¹¹ “Blessed are you among women,¹² and blessed is the child¹³ in your womb! 1:43 And who am I¹⁴ that the mother of my Lord should come and visit me? 1:44 For the instant¹⁵ the sound of your greeting reached my ears,¹⁶ the baby in my womb leaped for joy.¹⁷ 1:45 And blessed¹⁸ is she who believed that¹⁹ what was spoken to her by²⁰ the Lord would be fulfilled.”²¹

Mary’s Hymn of Praise

1:46 And Mary,²² said,²³ “My soul exalts²⁴ the Lord,²⁵ 1:47 and my spirit has begun to rejoice²⁶ in God my Savior, 1:48 because he has looked upon the humble state of his servant.²⁷ For²⁸ from now on²⁹ all generations will call me blessed,³⁰ 1:49 because he who is mighty³¹ has done great things for me, and holy is his name; 1:50 from³² generation to generation he is

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1 tn Grk “let this be to me.”
2 sn The remark according to your word is a sign of Mary’s total submission to God’s will, a response that makes her exemplary.
3 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
4 sn The expression In those days is another general time reference, though the sense of the context is that the visit came shortly after Mary miraculously conceived and shortly after the announcement about Jesus.
5 sn The author does not say exactly where Elizabeth stayed. The location is given generally as a town of Judah. Judah is about a day and a half trip south of Nazareth.
6 tn Grk “And it happened that.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here either.
7 sn When the baby leaped John gave his first testimony about Jesus, a fulfillment of 1:15.
8 tn The antecedent of “her” is Elizabeth.
9 tn The passage makes clear that Elizabeth spoke her commentary with prophetic enablement, filled with the Holy Spirit.
10 tn Grk “and she.” Because of the length and complexity of the Greek sentence, a new sentence was begun here in the translation. Here καί (kai) has not been translated because of differences between Greek and English style.
11 tn Grk “(and she exclaimed with a great cry and said).” The verb χαίρειν (eiwen, “said”) has not been included in the translation since it is redundant in contemporary English.
12 sn The commendation Blessed are you among women means that Mary has a unique privilege to be the mother of the promised one of God.
13 tn Grk “fruit,” which is figurative here for the child she would give birth to.
14 tn Grk “from where this to me?” The translation suggests the note of humility and surprise that Elizabeth feels in being a part of these events. The Ivo (ἵνα) clause which follows explains what “this” is. A literal translation would read “From where this to me, that is, that the mother of my Lord comes to visit me?”
15 tn Grk “for behold.”
16 tn Grk “when the sound of your greeting [reached] my ears.”
17 sn On the statement the baby in my womb leaped for joy see both 1:14 and 1:47. This notes a fulfillment of God’s promised word.
18 sn Again the note of being blessed makes the key point of the passage about believing God.
19 tn This ὅτι (hoti) clause, technically indirect discourse after τοτε (pisteulō), explains the content of the faith, a belief in God’s promise coming to pass.
20 tn That is, “what was said to her (by the angel) at the Lord’s command” (BDAG 756 s.v. ἀκούω A.2).
21 tn Grk “that there would be a fulfillment of what was said to her from the Lord.”
22 tc A few witnesses, especially Latin mss, (a b Ê f* le 000 012 023 025 033 042 49 565 it lat sy vg arm mscr ch arm Nic) read “Elizabeth” here, since she was just speaking, but the evidence overwhelmingly supports “Mary” as the speaker.
23 sn The following passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: (a) stylistic: a certain rhythmical lift when the passages are read aloud, the presence of parallelismus membrorum (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, chiasmus, and antithesis; and (b) linguistic: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context (P. T. O’Brien, Philippians [NIGTC], 188-89). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.
24 tn Or “lifts up the Lord in praise.”
25 sn This psalm (vv. 46-55) is one of the few praise psalms in the NT. Mary praises God and then tells why both in terms of his care for her (vv. 46-49) and for others, including Israel (vv. 50-55). Its traditional name, the “Magnificat,” comes from the Latin for the phrase My soul magnifies the Lord at the hymn’s start.
26 tn Or “rejoices.” The translation renders this aorist, which stands in contrast to the previous line’s present tense, as inappropriate, which highlights Mary’s joyous reaction to the announcement. A comprehensive aorist is also possible here.
27 tn See the note on the word “servant” in v. 38.
28 tn Grk “for behold.”
29 sn From now on is a favorite phrase of Luke’s, showing how God’s acts change things from this point on (5:10; 12:52; 22:18, 69; Acts 18:6).
30 sn Mary is seen here as an example of an object of God’s grace (blessed) for all generations.
31 tn Traditionally, “The Mighty One.”
32 tn Grk “and from.” Here καί (kai) has been translated by a semicolon to improve the English style.
merciful\textsuperscript{4} to those who fear\textsuperscript{2} him.

1:51 He has demonstrated power\textsuperscript{3} with his arm, he has scattered those whose pride wells up from the sheer arrogance\textsuperscript{6} of their hearts.

1:52 He has brought down the mighty\textsuperscript{5} from their thrones, and has lifted up those of lowly position;\textsuperscript{6}

1:53 he has filled the hungry with good things;\textsuperscript{7} and has sent the rich away empty.\textsuperscript{8}

1:54 He has helped his servant Israel, remembering\textsuperscript{9} his mercy,\textsuperscript{10} 1:55 as he promised\textsuperscript{11} to our ancestors,\textsuperscript{12} to Abraham and to his descendants\textsuperscript{13} forever.”

1:56 So\textsuperscript{14} Mary stayed with Elizabeth\textsuperscript{15} about three months;\textsuperscript{36} and then returned to her home.

The Birth of John

1:57 Now the time came\textsuperscript{27} for Elizabeth to have her baby,\textsuperscript{18} and she gave birth to a son. 1:58 He\textsuperscript{25} and his neighbors and relatives heard that the Lord had magnified his mercy with her, and they rejoiced\textsuperscript{21} with her.

\textsuperscript{2} sn God’s mercy refers to his “loyal love” or “steadfast love,” expressed in faithful actions, as the rest of the psalm illustrates.

\textsuperscript{2} tn That is, “who revere.” This refers to those who show God a reverential respect for his sovereignty.

\textsuperscript{3} tn Or “shown strength,” “performed powerful deeds.”

\textsuperscript{4} The verbs here switch to aorist tense through 1:55. This is illustrated.

\textsuperscript{5} tn Grk “in the imaginations of their hearts.” The psalm rebukes the arrogance of the proud, who think that power is their sovereign right. Here διάνοια (dianoia) can be understood as a dative of sphere or reference/respect.

\textsuperscript{6} tn Or “rulers.”

\textsuperscript{7} tn The contrast between the mighty and those of lowly position is fundamental for Luke. God cares for those that the powerful ignore (Luke 4:18-19).

\textsuperscript{8} sn Good things refers not merely to material blessings, but blessings that come from knowing God.

\textsuperscript{9} sn Another fundamental contrast of Luke’s is between the hungry and the rich (Luke 6:20-26).

\textsuperscript{10} tn Or “because he remembered mercy,” understanding the infinitive as causal.

\textsuperscript{11} tn Or “his [God’s] loyal love.”

\textsuperscript{12} tn Grk “as he spoke.” Since this is a reference to the covenant to Abraham, ΕΛΑΔΙΟΝ (eladisen) can be translated in context “as he promised.” God keeps his word.

\textsuperscript{13} tn Grk “his fathers.”

\textsuperscript{14} tn Grk “his seed” (an idiom for offspring or descendants).

\textsuperscript{15} tn Grk “And.” Here (καὶ) has been translated as “so” to indicate the conclusion of the topic.

\textsuperscript{16} tn Grk “her”; the referent (Elizabeth) has been specified in the translation for clarity.

\textsuperscript{17} sn As is typical with Luke the timing is approximate (about three months), not specific.

\textsuperscript{18} tn Grk “the time was fulfilled.”

\textsuperscript{19} tn The words “her baby” are not in the Greek text, but have been supplied for clarity.

\textsuperscript{20} tn Grk “And her.” Here (καὶ) has not been translated because of differences between Greek and English style.

\textsuperscript{21} tn The verb συνεχαίρων (sunecharon) is an imperfect and could be translated as an ingressive force, “they began to rejoice.”

1:59 On\textsuperscript{22} the eighth day\textsuperscript{23} they came to circumcise the child, and they wanted to name\textsuperscript{24} him Zechariah after his father. 1:60 But\textsuperscript{25} his mother replied,\textsuperscript{26} “No! He must be named\textsuperscript{27} John.”\textsuperscript{28}

1:61 They\textsuperscript{29} said to her, “But\textsuperscript{30} none of your relatives bears this name.”\textsuperscript{31} 1:62 So\textsuperscript{32} they made signs to the baby’s\textsuperscript{33} father,\textsuperscript{34} inquiring what he wanted to name his son. 35 1:63 He\textsuperscript{35} asked for a writing tablet\textsuperscript{37} and wrote,\textsuperscript{38} “His name is John.” And they were all amazed. 39 1:64 Immediately\textsuperscript{40} Zechariah’s mouth was opened and his tongue\textsuperscript{42} released,\textsuperscript{43} and he

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

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

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

\textsuperscript{25} tn Grk “And,” but with clearly contrastive emphasis in context.

\textsuperscript{26} tn Grk “his mother answering, said.” The combination of participle and finite verb is redundant in English and has been simplified to “replied” in the translation.

\textsuperscript{27} tn This future passive indicative verb has imperative force and thus has been translated “he must be named.”

\textsuperscript{28} sn “No! He must be named John.” By insisting on the name specified by the angel, Elizabeth (v. 60) and Zechariah (v. 63) have learned to obey God (see Luke 1:13).

\textsuperscript{29} tn Grk “And they.” Here καὶ (kai) has not been translated because of differences between Greek and English style.

\textsuperscript{30} tn The word “but” is not in the Greek text but has been supplied in the translation for clarity.

\textsuperscript{31} tn Grk “There is no one from your relatives who is called by this name.”

\textsuperscript{32} tn Here καὶ (kai) has been translated as “so” to indicate the consequential nature of the action described.

\textsuperscript{33} tn Grk “his”; the referent (the baby) has been specified in the translation for clarity.

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

\textsuperscript{35} tn Grk “what he might wish to call him.”

\textsuperscript{36} tn Grk “And he.” Here καὶ (kai) has not been translated because of differences between Greek and English style.

\textsuperscript{37} sn The writing tablet requested by Zechariah would have been a wax tablet.

\textsuperscript{38} sn Grk “and wrote, saying.” The participle λέγων (legōn) is redundant is English and has not been translated.

\textsuperscript{39} sn The response, they were all amazed, expresses a mixture of surprise and reflection in this setting where they were so certain of what the child’s name would be.

\textsuperscript{40} tn Grk “And immediately.” Here καὶ (kai) has not been translated because of differences between Greek and English style.

\textsuperscript{41} tn Grk “his”; the referent (Zechariah) has been specified in the translation for clarity.

\textsuperscript{42} sn The mention of both mouth and tongue here is a figure called zeugma and emphasizes that the end of the temporal 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.

\textsuperscript{43} tn “Released” is implied; in the Greek text both στόμα (stoma) and γλῶσσα (glossa) are subjects of ἀνέσυρεν (anesúrēn), but this would be somewhat redundant in English.
spoke, blessing God. 1:65 All his neighbors were filled with fear, and throughout the entire hill country of Judea all these things were talked about. 1:66 All who heard these things kept them in their hearts; saying, “What then will this child be?” For the Lord’s hand was indeed with him.

Zechariah’s Praise and Prediction

1:67 Then his father Zechariah was filled with the Holy Spirit and prophesied, 8

1:68 “Blessed be the Lord God of Israel, because he has come to help 10 and has redeemed 11 his people.

1:69 For he has raised up a horn of salvation for us in the house of his servant David. 15

1:70 as he spoke through the mouth of his holy prophets from long ago, 16

1:71 that we should be saved 17 from our enemies, 18

and from the hand of all who hate us.

1:72 He has done this 20 to show mercy 20 to our ancestors, 21

and to remember his holy covenant, 22 – the oath that he swore to our ancestor Abraham. This oath grants 25

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

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

1:76 And you, child, 30 will be called the Messiah’s Davidic descent. Zechariah is more interested in Jesus than his own son John at this point.

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

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

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

4 tn Grk “heard them”: the referent (these things, from the previous verse) has been specified in the translation for clarity.

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

6 tn Or “what manner of child will this one be?”

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

8 tn Grk καὶ ἔφησεν τῷ πνεύματι τοῦ θεοῦ (kai ephesen tw pneuma tou theou). The participle Λέγειν (legin) is redundant and has not been translated.

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

10 sn The traditional name of this psalm, the “Benedictus,” comes from the Latin wording of the start of the hymn (“Blessed be…”).

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

12 tn Or “has delivered”; Grk “has accomplished redemption.”

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

14 tn Grk “and,” but specifying the reason for the praise in the psalm.

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

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

17 sn In the house of his servant David is a reference to
prophet of the Most High. For you will go before the Lord to prepare his ways. 1:77 to give his people knowledge of salvation through the forgiveness of their sins. 1:78 Because of our God’s tender mercy the dawn will break upon us from on high 1:79 to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace. 1:80 And the child kept growing and becoming strong in spirit, and he was in the wilderness until the day he was revealed to Israel.

The Census and the Birth of Jesus 2:1 Now in those days a decree went out from Caesar Augustus to register all the empire for taxes. 2:2 This was the first registration, taken when Quirinius was governor of Syria. 2:3 Everyone went to his own town to be registered. 2:4 So Joseph also went up from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was of the house and family line of David. 2:5 He went to be registered with Mary, who was promised in marriage to him, and who was 19\tn Or “from the emperor” (“Caesar” is a title for the Roman emperor). 20\tsn Caesar Augustus refers to Octavian, who was Caesar from 27 B.C. to A.D. 14. He was known for his administrative prowess. 21\tn Grk “that all the empire should be registered for taxes.” The passive infinitive (προσγράφον ἀνθρώποι) was rendered as an active in the translation to improve the English style. The verb is regarded as a technical term for official registration in tax lists (BDAG 108 s.v. ἀπογραφέω a). 22\tsn this empire (a decree…to register all the empire) is one of the more disputed historical remarks in Luke. Josephus (Ant. 18.1.1 [18.1.2]) only mentions a census in A.D. 6, too late for this setting. Such a census would have been a massive undertaking; it could not have started under one ruler and emerged under another, to whose name it became attached. This is one possibility to explain the data. Another is that Quirinius, who became governor in Syria for the later census, may have been merely an administrator for this census. See also Luke 2:2. 23\tn Grk “the whole (inhabited) world,” but this was a way to refer to the Roman empire (L&N 1.83). 24\tn Or “a prophet,” but since Greek nouns can be definite without the article, and since in context this is a reference to John, it is better to convey the English reader by the use of the definite article “the.” 25\tn Or “hometown” (so CEV). 26\tsn and is thus more likely to be authentic. 27\tnsn These mss, especially the later ones (A C D L Ψ 0130 0141 0151 33 81 330 sy), have ἐνώπιον κυρίου (πρὸ προσώπου κυρίου, “before the face of the Lord”), but the translation follows the reading εὐφημία κυρίου (ἐνπίστι κυρίου, “before the Lord”), which has earlier and better support (B W 0177 304). This term is often translated in the singular, looking specifically to the forerunner role, but the plural suggests the many elements in that salvation. 28\tsn On the phrase prepare his ways see Isa 40:3-5 and Luke 3:1-6. 29\tsn John’s role, to give his people knowledge of salvation, is similar to that of Jesus (Luke 3:1-14; 5:31-32). 30\tsn Forgiveness is another major Lukan theme (Luke 4:18; 24:47; Acts 10:37). 31\tn For reasons of style, a new sentence has been started in the translation at this point. God’s mercy is ultimately seen in the deliverance John points to, so v. 78a is placed with the consequent nature of the action. 32\tsn On Nazareth see Luke 1:26. 33\tsn for location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3. 34\tsn Or “town.” The translation “city” is used here because of its collocation with “of David,” suggesting its importance, though not its size. 35\tn The journey from Nazareth to the city of David called Bethlehem was a journey of about 90 mi (150 km). Bethlehem was a small village located about 7 miles south-southwest of Jerusalem. 36\tsn for location see Map5-B1; Map7-E2; Map8-E2; Map10-B4. 37\tsn Luke’s use of the term “house” probably alludes to the original promise made to David outlined in the Nathan oracle of 2 Sam 7:12-16, especially in light of earlier connections between Jesus and David made in Luke 1:32. Further, the mention of Bethlehem reminds one of the promise of Mic 5:2, namely, that a great king would emerge from Bethlehem to rule over God’s people. 38\tn Or “family,” “lineage.” 39\tn The words “He went” are not in the Greek text, but have been supplied to begin a new sentence in the translation. The Greek sentence is longer and more complex than normal contemporary English usage. 40\tn Traditionally, “Mary, his betrothed.” Although often rendered in contemporary English as “Mary, who was engaged to him,” this may give the modern reader a wrong impression, since Jewish marriages in this period were typically arranged marriages. The term ἐννυημένη (ἐννυημένη) may suggest that the marriage is not yet consummated, not necessarily that they are not currently married. Some MSS read “the betrothed to him wife”; others, simply “his wife.” These
expecting a child. 2:6 While they were there, the time came for her to deliver her child. 2:7 And she gave birth to her firstborn son and wrapped him in strips of cloth and laid him in a manger, because there was no place for them in the inn. 5

The Shepherds’ Visit

2:8 Now there were shepherds7 nearby,8 living out in the field, keeping guard9 over their flock at night. 2:9 An10 angel of the Lord11 appeared to12 them, and the glory of the Lord shone around them, and they were absolutely terrified.13 2:10 But the angel said to them, “Do not be afraid! Listen carefully,14 for I proclaim to you good news15 that brings great joy to all the people: 2:11 Today your Savior is born in the city16 of David.18 He is Christ19 the Lord. 2:12 This20 will be a sign21 for you: You will find a baby wrapped in strips of cloth and lying in a manger.” 2:13 Suddenly23 a vast, heavenly army24 appeared with the angel, praising God and saying,

2:14 “Glory25 to God in the highest, and on earth peace among people26 with whom he is pleased!”27

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

5 tn Grk “And it happened that while.” The introductory phrase εὐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (34 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style.

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

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

8 tn Or “feeding trough.”

9 tn The Greek word κατούλμα is flexible, and usage in the LXX and NT refers to a variety of places for lodging (see BDAG 521 s.v.). Most likely Joseph and Mary sought lodging in the public stable rooms in the city of Bethlehem (see J. Nolland, Luke [WBC], 1:105), which would have been crude shelters for people and animals. However, it has been suggested by various scholars that Joseph and Mary were staying with relatives in Bethlehem (e.g., C. S. Keener, The IVP Bible Background Commentary: New Testament, 194; B. Witherington, “Birth of Jesus,” DJS, 69-70); if that were so the term would refer to the guests’ rooms (54 times), which would have been filled beyond capacity with all the other relatives who had to journey to Bethlehem for the census.

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

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

12 tn Or “stood in front of.”

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


15 tn Grk “behold.”

16 sn Grk “I evangelize to you great joy.”


18 tn Or “town.” See the note on “city” in v. 4.

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

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

21 sn The sign functions for the shepherds like Elizabeth’s conception served for Mary in 1:36.

22 sn The angel’s word to the shepherds was fulfilled by the news of the birth of Jesus, which would please God, as recorded in the angelic praise of 2:14. However, this new birth was also the fulfillment of an ancient promise of deliverance from the messianic hope, as was predicted in the psalms and the prophecies of the Assyrian captivity (cf. Isa 7:14). Paul’s use of the phrase in Rom 1:3-4, Tit 2:11-12 shows that the early Christian church already recognized the birth of Jesus as the fulfillment of the hope that had been held by Abraham and all the patriarchs, that God would send a messiah who would bring salvation to all. This is the significance of the angel’s words to the shepherds: “Today your Savior is born in the city of David.” Here is the promise of the coming of the Saviour God’s peace rests on those whom he has chosen in accord with his good pleasure” (TCGNT 111).
2:15 When the angels left them and went back to heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has taken place, that the Lord has made known to us.”

2:16 So they hurried off and located Mary and Joseph, and found the baby lying in a manger.

2:17 When they saw him, they related what they had been told about this child. 2:18 and all who heard it were astonished at what the shepherds said. 2:19 But Mary treasured up all these words, pondering in her heart what they might mean.

2:20 So the shepherds returned, glorifying and praising God for all they had heard and seen; everything was just as they had been told.

2:21 At the end of eight days, when he was circumcised, he was named Jesus, the name given by the angel before he was conceived in the womb.

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

2 map For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

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

4 tn Or “a feeding trough.”

5 tn Grk “And when.” Here και (kai) has not been translated because of differences between Greek and English style.

6 tn The word “him” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when meaning “have been supplied in the translation to make this clear. Direct objects were frequently omitted in Greek when clear from the context.

7 tn Grk “the word which had been spoken to them.”

8 tn Grk “marveled.” It is a hard word to translate with one term in this context. There is a mixture of amazement and pondering at work in considering the surprising events here. See Luke 1:21; 63:2; 23:33.

9 tn The term συμβάλλοντος (symballontos) suggests more than remembering. She is trying to put things together here (Josephus, Ant. 2:5.3 [2.72]). The words “what they might mean” have been supplied in the translation to make this clear. Direct objects were frequently omitted in Greek when clear from the context.

10 tn Here και (kai) has been translated as “so” to indicate the conclusion of the topic.

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

12 tn Grk “just as [it] had been spoken to them.” This has been supplied in the translation to make this clear. The prepositional phrase (“to them”) is the subject of the passive verb.

13 sn The closing remark just as they had been told notes a major theme of Luke 1-2 as he sought to reassure Theophilius; God does what he says he will do.

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

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

19 tn Here και (kai) has been translated as “now” to indicate the transition to a new topic.

20 tc The translation follows most mss, including early and important ones (K AB L). Some抄ists, aware that the purification law applied to women only, produced mss ([76 8th v g] [though the Latin word eius could be either masculine or feminine]) that read “her purification.” But the extant evidence for an unambiguous “her” is shut up to one late minuscule (Codex 76) and a couple of patristic citations (e.g., (Pseudo-Athanasius whose date is unknown, and the Catena in euangelia Luece et Joannis, edited by J. A. Cramer. The Catena is a work of collected patristic sayings whose exact source is unknown [thus, it could come from a period covering hundreds of years]). A few other witnesses (D pc lat) read “his purification.” The KJV has “her purification,” following Beza. The offering text (essentially a revision of Erasmus’), Erasmus did not have it in any of his five editions. Most likely Beza put in the feminine form αὐτής (autēs) because, recognizing that the eius found in several Latin mss could be read either as a masculine or a feminine, he made the contextually more satisfying choice of the feminine. Perhaps it crept into one or two late Greek witnesses via this interpretive Latin back-translation. So the evidence for the feminine singular is virtually nonexistent, while the masculine singular αὐτοῦ (autou, “his”) was a clear scribal blunder. There can be no doubt that “their purification” is the authentic reading.

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

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

23 tn Grk “they,” the referents (Joseph and Mary) have been specified in the translation for clarity.

24 tc The offering of a pair of doves or two young pigeons, instead of a lamb, speaks of the humble roots of Jesus’ family—they apparently could not afford the expense of a lamb.

25 sn A quotation from Lev 12:8; 5:11 (LXX).
Luke 2:25-34

The Prophecy of Simeon

2:25 Now4 there was a man in Jerusalem named Simeon who was righteous and devout, looking for the restoration of Israel, and the Holy Spirit was upon him. 2:26 It6 had been revealed7 to him by the Holy Spirit that he would not die before he had seen the Lord’s Christ. 2:27 So8 Simeon,15 directed by the Spirit,13 came into the temple courts,44 and when the parents brought in the child Jesus to do for him what was customary according to the law,15 2:28 Simeon16 took him in his arms and blessed God, saying,17

2:29 “Now, according to your word,18
Sovereign Lord,19 permit20 your

The saying in Latin, “now dismiss,” is a fairly literal translation of the Greek verb ἀπολύεις (apolueis, “now release”) in this verse.

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

22 Here καί (kai) has been translated as “so” to indicate the consequential nature of the action.

23 sn To see Jesus, the Messiah, is to see God’s salvation.

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

25 sn The syntax of this verse is disputed. Most read “light” and “glory” in parallelism, so Jesus is a light for revelation to the Gentiles and is glory to the people for Israel. Others see “light” (1:78-79) as a summary, while “revelation” and “glory” in parallelism, so Jesus is a light for revelation to the Gentiles and for glory to the people for Israel. Still others see “light” (1:78-79) as a summary, while “revelation” and “glory” in parallelism, so Jesus is a light for revelation to the Gentiles and is glory to the people for Israel. Others see “light” (1:78-79) as a summary, while “revelation” and “glory” in parallelism, so Jesus is a light for revelation to the Gentiles and is glory to the people for Israel. Others see “light” (1:78-79) as a summary, while “revelation” and “glory” in parallelism, so Jesus is a light for revelation to the Gentiles and is glory to the people for Israel.

26 sn In other words, Jesus is a special cause for praise and honor (“glory”) for the nation.

27 sn Here καὶ (kai) has been translated as “so” to indicate the consequential nature of the action.

28 sn Grk ‘his”; the referent (the child) has been specified in the translation for clarity.

29 tc Most mss (A Θ) 0 197 243 333 334 read “Joseph,” but in favor of the reading ὁ ναπτᾶ τοῦτον (ho patir autou, “his father”) is both external (B D L W 1 700 1241 pc sa) and internal evidence. Internally, the fact that Mary is not named at this point and that “Joseph” is an obviously motivated reading, intended to prevent confusion over the virgin conception of Christ, argues strongly for ὁ ναπτᾶ τοῦτον as the authentic reading here. See also the tc note on “parents” in 2:43.

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

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

32 tn Grk “behold.”

33 sn Grk “this one”; the referent (the child) is supplied in the translation for clarity.
The Testimony of Anna

2:36 There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old, having been married to her husband for seven years until his death. 2:37 She had lived as a widow since then for eighty-four years. 2:38 At that moment, she came up to them and began to give thanks to God and to speak about the child to all who were waiting for the redemption of Jerusalem.14

1 sn The phrase the falling and rising of many emphasizes that Jesus will bring division in the nation, as some will respond to him. The language is like Isa 8:14-15 and conceptually like Isa 28:13-16. Here is the first hint that Jesus’ coming will be accompanied with some difficulties.

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

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

4 sn In her age is emphasized by the Greek phrase here, “she was very old in her many days.”

5 tn Grk “living with her husband for seven years from her virginity and she was a widow for eighty-four years.” The chronological expression is not exact, since the phrase could mean “she was widowed until the age of eighty-four” (so BDAG 423 s.v. ἐν τῷ ᾿Ισραήλ). However, the more natural way to take the syntax is as a reference to the length of her marriage and her age at the onset of her widowhood, which is assumed here.

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

7 sn The statements about Anna worshipping with fasting and prayer night and day make her extreme piety clear.

8 tn Grk “at that very hour.”

9 sn The phrase the falling and rising of many emphasizes that Jesus will bring division in the nation, as some will respond to him. The language is like Isa 8:14-15 and conceptually like Isa 28:13-16. Here is the first hint that Jesus’ coming will be accompanied with some difficulties.

10 tn Grk “And coming up.” Here καί (kai) has not been translated because of differences between Greek and English style. The participle ἐπιστᾶσα (epistasa) has been translated as a finite verb due to requirements of contemporary English style.

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

12 tn καί (kai) “and” rather than “for” here. The phrase ἐν τῷ ᾿Ισραήλ (en τῷ ᾿Ισραήλ) includes the whole nation, not just Israelites.

13 tn Grk “him”; the referent (the child) has been specified in the translation for clarity.

14 tc A few text critical witnesses (א א D L N W) read Ἰερουσαλήμ ᾿Ισραήλ, “Jerusalem, Israel” or ἐν τῷ ᾿Ισραήλ (en τῷ ᾿Ισραήλ), “in Israel”), but this reading does not have enough support to be considered authentic. More substantial is the reading ἐν ᾿Ιεροσόλυμα ᾿Ισραήλ, “in Jerusalem; in Israel”; found in A Ψ Q Ψ1300 0333 0667 0694 1241 1451 1945 2542 2589 3215 3326, though the preposition was almost surely added to clarify (and perhaps alter) the meaning of the original. The simple Ἰεροσολύμα, without preposition, is found in B B W Z 1 565* 2:39 So when Joseph and Mary had performed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth. 20 2:40 And the child grew and became strong, filled with wisdom, and the favor of God was upon him.

Jesus in the Temple

2:41 Now the parents of Jesus went to Jerusalem every year for the feast of the Passover. 2:42 When he was twelve years old, they went up according to custom. 2:43 But when the feast was over, they as they returned home, the boy Jesus stayed behind in
Jerusalem. His parents did not know it, 2:44 but (because they assumed that he was in their group of travelers) they went a day's journey. Then they began to look for him among their relatives and acquaintances. 2:45 When they did not find him, they returned to Jerusalem to look for him. 2:46 After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.

2:47 And all who heard Jesus were astonished at his understanding and his answers.

2:48 When his parents saw him, they were overwhelmed. His mother said to him, “Child, why have you treated us like this? Look, your father and I have been looking for you anxiously.”

2:49 But he replied, “Why were you looking for me?”

22 tn Grk “Why is it that you were looking for me?”

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

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

25 tn “they”; the referent (his parents) has been specified in the translation for clarity.

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

27 tn Or “the matter.”

28 tn Or “which he spoke.”

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

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

31 tn Or “was submitting.”

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

33 tn Or “all these words.”

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

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

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

37 sn Tiberius Caesar was the Roman emperor Tiberius Claudius Caesar Augustus, who ruled from 4 a.d. 14-37.

38 sn The rule of Pontius Pilate is also described by Josephus, J. W. 2:9.2-4 (2.169-177) and Ant. 18.3.1 (18.55-59).

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

39a A tetrarch was a ruler with rank and authority lower than a king, who ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region. Several times in the NT, Herod tetrarch of Galilee is called a king (Matt 14:9, Mark 6:14-29), reflecting popular use.

40 sn Philip rules in Herod Philip, son of Herod the Great and brother of Herod Antipas. Philip ruled as tetrarch of Iturea and Trachonitis from 4 b.c.-a.d. 34.

41 sn Nothing else is known about Lysanias tetrarch of Abilene.

42 sn Use of the singular high priesthood to mention two figures is unusual but accurate, since Annas was the key priest from a.d. 6-15 and then his relatives were chosen for many
the word of God came to John the son of Zechariah in the wilderness.  
3:3 He went into all the region around the Jordan River, preaching a baptism of repentance for the forgiveness of sins.

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

“The voice 

of one shouting in the wilderness:”

“Prepare the way for the Lord, make his paths straight.”

3:5 Every valley will be filled, and every mountain and hill will be brought low, and the crooked will be made straight, and the rough ways will be made smooth, 3:6 and all humanity will see the salvation of God.”

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

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

2 tn Or “desert.”

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

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

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

6 tn Or “A voice.”

7 tn Or “desert.” The syntactic position of the phrase “in the wilderness” is unclear in both Luke and the LXX. The MT favors taking it with “Prepare a way,” while the LXX takes it with “a voice shouting.” If the former, the meaning would be that such preparation should be done “in the wilderness.” If the latter, the meaning would be that the place from where the Lord’s ministry went forth was “in the wilderness.” There are Jewish materials that support both renderings: 1QS 8:14 and 9:19-20 support the MT while certain rabbinic texts favor the LXX (see D. L. Bock, Luke [BECNT], 1:290-91). While it is not absolutely necessary that a call in the wilderness led to a response in the wilderness, it is not unlikely that such would be the case. Thus, in the final analysis, the net effect between the two choices may be minimal. In any case, a majority of commentators and translations take “in the wilderness” with “The voice of one shouting” (D. L. Bock; R. H. Stein, Luke [NAC], 129; I. H. Marshall, Luke [NIGTC], 136; NIV, NRSV, NKJV, NLT, NASB, REB).

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

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

10 tn Grk “all flesh.”

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

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

3:10 So the crowds were asking, “What then should we do?” 3:11 John answered them, “The person who has two

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

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

14 tn Or “snakes.”

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

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

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

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

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

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

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

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

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

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

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

26 tn Grk “Answering, he said to them.” This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation to “answered them.”
but one more powerful than I am is coming – I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire.\footnote{sn The humility of John is evident in the statement I am not worthy. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet!} 

3:17 His winnowing fork\footnote{tn The term refers to the leather strap or thong used to bind a sandal. This is often viewed as a collective singular and translated as a plural, the straps of his sandals, but it may be more emphatic to retain the singular here.} is in his hand to clean out his threshing floor and to gather the wheat into his storehouse,\footnote{tn The image of a much shorter garment that covers only the upper body, and “undergarment” (the given styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.} but the chaff he will burn up with inextinguishable fire.\footnote{tn Or “of whom I am not worthy.”}

3:18 And in this way,\footnote{tn With the Holy Spirit and fire. There are differing interpretations for this phrase regarding the number of baptisms and their nature. (1) Some see one baptism here, and this can be divided further into two options. (a) The baptism of the Holy Spirit and fire could refer to the cleansing, purifying work of the Spirit in the individual believer through salvation and sanctification, or (b) it could refer to two different results of Christ’s ministry: Some accept Christ and are baptized with the Holy Spirit, but some reject him and receive judgment. (2) Other interpreters see two baptisms here: The baptism of the Holy Spirit refers to the salvation Jesus brings at his first advent, in which believers receive the Holy Spirit, and the baptism of fire refers to the judgment Jesus will bring upon the world at his second coming. One must take into account both the image of fire and whether individual or corporate baptism is in view. A decision is not easy on either issue. The image of fire is used to refer to both eternal judgment (e.g., Matt 25:41) and the power of the Lord’s presence to purge and cleanse his people (e.g., Isa 4:4-5). The pouring out of the Spirit at Pentecost, a fulfillment of this prophecy no matter which interpretation is taken, had both individual and corporate dimensions. It is possible that since Holy Spirit and fire are governed by a single preposition in Greek, the one-baptism view may be more likely, but this is not certain. Simply put, there is no consensus view in scholarship at this time on the best interpretation of this passage.} with many other exhortations, John\footnote{tn Or “granary,” “barn” (referring to a building used to store a farm’s produce rather than a building for housing live-stock.)} proclaimed good news to the people.\footnote{tn Herod Antipas here refers to Herod Antipas. See the note on Herod Antipas in 3:1.} But when John rebuked Herod\footnote{tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean one who has been anointed.} the tetrarch\footnote{tn See the note on tetrarch in 3:1.} because of Herodias, his brother’s tunic\footnote{tn Or “shirt” (a long garment worn under the cloak next to the skin). The name for this garment (χιτών, chitōn) presents some difficulty in translation. Most modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘chiton.’ On the other hand, attempts to find a modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (the given styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.} must share with the person who has none, and the person who has food must do likewise.”

3:12 Tax collectors\footnote{tn The tax collectors would bid to collect taxes for the Roman government and then add a surcharge, which they kept. Since tax collectors worked for Rome, they were viewed as traitors to their own people and were not well liked. Yet even they were moved by John’s call.} also came to be baptized, and they said to him, “Teacher, what should we do?”

3:13 He told them, “Collect no more\footnote{tn In the Greek text μηδὲν πλέον (mhedēn pleon, “no more”) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.} than you are required to.”\footnote{tn By telling the tax collectors to collect no more than...required John was calling for honesty and integrity in a business that was known for greed and dishonesty.} 3:14 Then some soldiers also asked him, “And as for us – what should we do?”\footnote{tn Or “And soldiers.”} He told them, “Take money from no one by violence or by false accusation,\footnote{tn The term translated “accusation” (σκοποφαντήσητε, sukophantisēste) refers to a procedure by which someone could bring charges against an individual and be paid a part of the fine imposed by the court. Soldiers could do this to supplement their pay, and would thus be tempted to make false accusations.} and be content with your pay.”

3:15 While the people were filled with anticipation and they all wondered\footnote{tn Or “pondered in their hearts.”} whether perhaps John\footnote{tn Or “messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean one who has been anointed.} could be the Christ,\footnote{tn See the note on Christ in 2:11.} 3:16 John answered them all,\footnote{tn See the note on Luke’s version with Matt 3:11.} “I baptize you with water,”\footnote{tn μηδὲν πλέον (mhedēn pleon, “no more”) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.}
wife, and because of all the evil deeds that he had done, 3:20 Herod added this to them all: He locked up John in prison.

The Baptism of Jesus

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

The Genealogy of Jesus

3:23 So Jesus, when he began his ministry, was about thirty years old. He was the son (as was supposed) of Joseph, the son of Heli, 3:24 the son of Mattha, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 3:25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 3:26 the son of Maath, the son of Mattathias, the son of Simeon, the son of Josech, the son of Joda, 3:27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, 3:28 the son of Shealtiel, the son of Neri, 3:29 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of ELiezer, the son of Matthat, the son of Levi, 3:30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 3:31 the son of Melea, the son of Menna, the son of Mattath, the son of Nathan, 3:32 the son of David. 3:33 the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, 3:33 the son of Amminadab, the son of Admin, the son of Arni, the son ofAram (A D 33 565 [1424] 2542), read τῆς γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ ([ἐν] γυναῖκος Philippou tou adelphou autou, “the wife of his brother Philip”), specifying whose wife Herodias was. The addition of “Philip,” however, is an assimilation to Matt 14:3 and is lacking in the better witnesses.

3:34 This marriage to his brother’s wife was a violation of OT law (Lev 18:16; 20:21). In addition, both Herod Antipas and Herodias had each left previous marriages to enter into this union.

3:35 Or “immoralities.”

3:36 The allusions in the remarks of the text recall Ps 2:7; “You are my one dear Son, in you I take great delight,” one Greek phrase (εὐγενείτο εὐγενείτο, “it happened that”), common in contemporary English and has not been translated.

3:37 Or “I am well pleased.” The allusions in the remarks of the text recall Ps 2:7; “You are my one dear Son, in you I take great delight,” one Greek phrase (εὐγενείτο εὐγενείτο, “it happened that”), common in contemporary English and has not been translated.

3:38 Or “with you I am well pleased.”

3:39 Several of the names in the list have alternate spellings in the vs tradition, but most of these are limited to a few mss. Only significant differences are considered in the notes through v 3:39.

3:40 The construction of the genealogy is consistent throughout as a genitive article (τοι ι του) marks sonship. Unlike Matthew’s genealogy, this one runs from Jesus down. It also goes all the way to Adam, not stopping at Abraham as Matthew’s does. Jesus has come for all races of humanity. Both genealogies go through David.

3:41 Or On Zerubbabel see Ezra 2:2.

3:42 Or On Shealtiel see Ezra 3:2.

3:43 Or Shealtiel, the son of Neri. 1 Chr 3:17 identifies Jeconiah as the father of Shealtiel. The judgment on Jeconiah’s son (Jer 22:30) may be reflected here.

3:44 The use of Nathan here as the son of David is different than Matthew, where Solomon is named. Nathan was David’s third son. It is entirely possible that here God is referring to Solomon. Some argue Nathan stresses a prophetic connection, but it is not clear how (through confusion with the prophet Nathan?). Others note the absence of a reference to Jeconiah later, so that here there is a difference to show the canceling out of this line. The differences appear to mean that Matthew’s line is a “royal and physical” line, while Luke has a “royal and legal” line.

3:45 Or On the mention of David begins a series of agreements with Matthew’s line. The OT background is 1 Chr 2:1-15 and Ruth 4:18-22.

3:46 Or On the reading Σαλά (Sala, “Sala”) is found in the best and earliest witnesses (חָלְא נְחָל בְּיָנוֹת). Almost all the rest of the MSS (א D L Q 0102 [1-33] 33 א Latt sy bo) have Σαλάμὶν (Salamine, “Salmon”), an ascription to Matt 1:1-4 and 1 Chr 2:11 (LXX). “In view of the early tradition that Luke was a Syrian of Antioch it is perhaps significant that the form Σαλάλα appears to embody a Syriac tradition” (TCGNT 113).

3:47 The number and order of the first few names in this verse varies greatly in the ms. The variants which are most likely to be original based upon external evidence are Amminadab, Aram (א D 33 565 [1424] pm lat); Amminadab, Aram, Joram (K Δ Ψ 700 2542 pm); Adam, Adin, Arni (א BO 1241 pc sa); and Amminadab, Arin (א BO 1241 pc sa). Deciding between these variants is quite difficult. The read-
Hezron, the son of Perez, the son of Judah, 3:34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, 5 the son of Nahor, 3:35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 3:36 the son of Cainan, 6 the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 3:37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, 7 the son of Kenan, 8 3:38 the son of Enoch, the son of Seth, the son of Adam, the son of God.

The Temptation of Jesus

4:1 Then 9 Jesus, full of the Holy Spirit, returned from the Jordan River 10 and was led by the Spirit 11 into the wilderness. 12 4:2 where for forty days he endured temptations 13 from the devil. 14

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

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

2 tn It is possible that the name Καϊνάμ (Kainan) should be omitted, since both key mss, 75 13 13, and lack it. But the omission may be a motivated reading: This name is not found in the editions of the Hebrew OT, though it is in the LXX, at Gen 11:12 and 10:24. But the witnesses with this reading (or a variation of it) are substantial: Θ B L f 33 (Καϊνάμ, ΑΘ Ψ 0102 f 133 Μ [Kaiwan, Kainan]. The translation above has adopted the more common spelling "Cainan," although it is based on the reading Καϊνάμ.

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

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

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

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

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

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

9 tc Most mss (A Θ Ψ 0102 f 133 33 Μ [latt]) read εἰς τὴν ἐρήμον (εἰς θηρίον, εἰς τὴν ἐρήμον, “into the wilderness”), apparently motivated by the parallel in Matt 4:1. However, the reading behind the translation (ἐν τῇ ἐρήμῳ, ἐν ἠμερίῳ) is found in overall better witnesses (ΔΘΒDL L 579 892 1241 πτ),

10 sn Or “desert.”

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

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

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

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

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

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

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

18 tc Most mss (A D W Ψ 0102 f 133 33 [latt]) complete the citation with ἐπὶ τῆς ἐρήμου (ἐπὶ τεθηκαί θεοῦ, “all ἐπὶ πάντα ἐπιθήματι θεοῦ, “for every word from God”), an assimilation to Matt 4:4 (which is a quotation of Deut 8:3). The shorter reading is found in B L W 1241 πc. There is no good reason why scribes would omit the rest of the quotation here. The shorter reading, on both internal and external grounds, should be considered the original wording in Luke.

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

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

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

22 tn Grk “he.”

23 tc Most mss (N Ξ [D W] Ψ Θ Ψ 0102 ψ [latt] 33 700 2542 Μ [latt]) refer to Jesus being taken up “to a high mountain” (with many of these also explicitly adding “the devil”) here in parallel with Matt 4:8, but both scribal harmonization to that text and the pedigree of the witnesses for the shorter reading (N B L 1241 πc) is the reason it should be omitted from Luke.

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

25 tn Grk “And the devil.”

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

4:16 Now Jesus34 came to Nazareth,35 where he had been brought up, and went into the

not strike your foot against a stone.”18 4:12 Jesus19 answered him,20 “It is said, ‘You are not to put the Lord your God to the test.’”21 4:13 So22 when the devil23 had completed every temptation, he departed from him until a more opportune time.24

The Beginning of Jesus’ Ministry in Galilee

4:14 Then25 Jesus, in the power of the Spirit,26 returned to Galilee, and news about him spread27 throughout the surrounding countryside.28 4:15 He29 began to teach30 in their synagogues31 and was praised32 by all.

18 sn A quotation from Ps 91:12.
19 sn Grk “And Jesus.” Here καί (kaí) has not been translated because of differences between Greek and English style.
20 sn Grk “Jesus, answering, said to him.” This is redundant in English and has been simplified to “Jesus answered him.”
21 sn A quotation from Deut 6:16 used by Jesus in reply to the devil. The point is that God’s faithfulness should not be put to the test, but is rather a given.
22 sn Here καί (kaí) has been translated as “so” to indicate a summary.
23 sn Grk “he”; the referent (the devil) has been specified in the translation for clarity.
24 sn “Until a more opportune time.” Though some have argued that the devil disappears until Luke 22:3, this is unlikely since the cosmic battle with Satan and all the evil angels is consistently mentioned throughout Luke (8:26-39; 11:14-23).
25 sn Here καί (kaí) has been translated as “then” to indicate the implied sequence of events within the narrative.
26 sn Once again Jesus is directed by the Spirit. Luke makes a point about Jesus’ association with the Spirit early in his ministry (3:22, 4:1 [2x]; 4:18).
27 sn Grk “went out.”
28 sn Grk “all the surrounding region.”
29 sn Grk “And he.” Here καί (kaí) has not been translated because of differences between Greek and English style.
30 sn The imperfect verb has been translated ingressively.
31 sn The next incident in Luke 4:16-30 is probably to be seen as an example of this ministry of teaching in their synagogues in Galilee. Synagogues were places for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, m. Megillah 3:4; m. Berakhot 2).
32 sn Grk “being glorified.” The participle δοξαζόμενος (doxaizomenos) has been translated as a finite verb due to requirements of contemporary English style. This is the only place Luke uses the verb δοξαζομαι (doxaizō) of Jesus.
33 sn Here καί (kaí) has been translated as “now” to indicate the transition to a new topic.
34 sn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
35 sn Nazareth was Jesus’ hometown (which is why he is known as Jesus of Nazareth) about 20 miles (30 km) southwest from Capernaum.
Luke 4:17

4:17 “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor.  
He has sent me to proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed.  

4:19 to proclaim the year25 of the Lord’s favor.”26

4:20 Then17 he rolled up18 the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on19 him.  
4:21 Then20 he began to tell them, “Today21 this scripture has been fulfilled even as you heard it being read.”22 4:22 All23 were speaking well of him, and were amazed at the gracious words coming out of his mouth. They24 said, “Isn’t this25 Joseph’s son?”  
4:23 Jesus26 said to them, “No doubt you will quote to me the proverb, ‘Physician, heal yourself!’27 and say, ‘What we have heard that you did in Capernaum,28 do here in your hometown too.’”  
4:24 And he added29 “I tell you the truth,30 no prophet is acceptable31 in his hometown.  
4:25 But in truth I tell you, there were many widows in Israel in Elijah’s days,32

sn See the note on synagogues in 4:15.

tn Grk “according to his custom.”

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

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

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

sn This is a key term in Luke. It refers to the pious poor and indicates Jesus’ desire to reach out to those the world tends to forget or mistreat. It is like 1:52 in force and indicates Jesus’ desire to reach out to those the world tends to forget or mistreat. It is like 1:52 in force and indicates Jesus’ desire to reach out to those the world tends to forget or mistreat.

sn The phrase he has anointed me is an allusion back to Jesus’ baptism in Luke 3:21-22.

tn Grk “to evangelize,” “to preach the gospel.”

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

tn The majority of mss, especially the later Byzantines, include the phrase “to heal the brokenhearted” at this point (A Ω 0102 F* 33) The phrase is lacking in several weighty witness (B D L W Ξ f13 33 579 700 892* p lac sy co), including representatives from both the Alexandrian and Western text types. From the standpoint of external evidence, the omission of the phrase is more likely original. When internal evidence is considered, the shorter reading becomes almost certain. Scribes would be much more prone to add the phrase here to align the text with Isa 61:1, the source of the quotation, than to remove it from the original.

sn The release in view here is comprehensive, both at a physical level and a spiritual one, as the entire ministry of Jesus makes clear (Luke 1:77-79; 18:35-43).

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

sn The essence of Jesus’ messianic work is expressed in the phrase to set free. This line from Isa 58 says that Jesus was sent to do what the nation had failed to do. It makes the proclamation messianic, not merely prophetical, because Jesus doesn’t just proclaim the message— he brings the deliverance. The word translated set free is the same Greek word ἁλῶ (apoleia) translated release earlier in the verse.

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

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

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

sn Or “gazing at,” “staring at.”

tn Here δὲ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

sn See the note on today in 2:11.

tn Grk “in your hearing.”

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

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

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

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

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

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

map For location see Map1-D2; Map2-C3; Map3-B2.

tn Grk “said,” but since this is a continuation of previous remarks, “added” is used here.

tn Grk “Truly (lit. amen). I say to you.”

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

sn Elijah’s words, Jesus, by discussing Elijah and Elisha, pictures one of the lowest periods in Israel’s history. These examples, along with v. 24, also show that Jesus is making prophetic claims as well as messianic ones. See 1 Kgs 17-18.
when the sky3 was shut up three and a half years, and2 there was a great famine over all the land. 4:26 Yet6 Elijah was sent to none of them, but only to a woman who was a widow at Zarephath in Sidon.4 4:27 And there were many lepers in Israel in the time of the prophet Elisha,6 yet6 none of them was cleansed except Naaman the Syrian.17

4:28 When they heard this, all the people8 in the synagogue were filled with rage. 4:29 They got up, forced9 him out of the town,10 and brought him to the brow of the hill on which their town was built, so that11 they could throw him down the cliff.12 4:30 But he passed through the crowd15 and went on his way.14

Ministry in Capernaum

4:31 So15 he went down to Capernaum,16 a town17 in Galilee, and on the Sabbath he began to teach the people.18 4:32 They19 were amazed20 at his teaching, because he spoke21 with authority.22

4:33 Now23 in the synagogue24 there was a man who had the spirit of an unclean25 demon, and he cried out with a loud voice, 4:34 “Ha! Leave us alone.26 Jesus the Nazarene! Have you come to destroy us? I know who you are – the Holy One27 of God.” 4:35 But28 Jesus rebuked him:29 “Silence! Come out of him!”30 Then, after the demon threw the man31 down in their midst, he came out of him without hurting him.32 4:36 They33 were all amazed and began to say34

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1 tn Or “the heaven”; the Greek word οὐρανός (ouranos) may be translated “sky” or “heaven,” depending on the context. Since the context here refers to a drought (which produced the famine), “sky” is preferable.
2 tn Grk “as.” The particle οὐχί (ouchi) can also function temporally (see BDAG 1105-6 s.v. 8).
3 tn Here καί (kai) has been translated as “yet” to indicate the contrast.
4 sn Zarephath in Sidon was Gentile territory (see 1 Kgs 17:9-24). Jesus’ point was that he would be forced to minister elsewhere, and the implication is that this ministry would ultimately extend (through the work of his followers) to those outside the nation.
5 map For location see Map 1:1; JP3:F3; JP4:F3.
6 sn On Elisha see 2 Kgs 5:1-14.
7 tn Here καί (kai) has been translated as “yet” to indicate the contrast.
8 sn The departure of the evil spirit from the man has been supplied.
9 sn “Cast.”
10 tn Or “city.”
11 tn The Greek conjunction ὅτε (hote) here indicates their purpose.
12 sn The attempt to throw him down the cliff looks like “lynch law,” but it may really be an indication that Jesus was regarded as a false prophet who was worthy of death (Deut 13:5). Such a sentence meant being thrown into a pit and then stoned.
13 tn Grk “their midst.”
15 tn Here καί (kai) has been translated as “so” to indicate the continuation of the topic; in light of his rejection at Nazareth, Jesus went on to Capernaum.
16 sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region, and it became the hub of operations for Jesus’ Galilean ministry.
17 map For location see Map 1:D2; Map2:C3; Map3:B2.
18 tn Grk “them”; the referent (the people) has been specified in the translation for clarity.
19 tn Grk “And they.” Here καί (kai) has not been translated because of differences between Greek and English style.
20 sn They were amazed. The astonishment shown here is like that in Luke 2:48.
21 tn Grk “because his word was.”
22 sn Jesus’ teaching impressed the hearers with the directness of its claim (with authority). A study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one’s point. Apparently Jesus addressed the issues in terms of his own understanding.
23 tn Here καί (kai) has been translated as “now” to indicate the transition to a specific example of how Jesus spoke with authority (v. 32).
24 sn See the note on συναγωγής in 4:15.
25 sn Grk “having an unclean, demonic spirit,” that is, an evil spirit. This is the only place Luke uses this lengthy phrase. Normally he simply says an “unclean spirit.”
26 sn Grk “What to us and to you?” This is an idiom meaning, “We have nothing to do with one another,” or “Why bother us!” The phrase τι ήμιν καί ουι (ti hemin kai oui) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. έχειο). The equivalent Hebrew expression in the Old Testament had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12; 2 Chr 35:21; 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13; Hos 14:8). Option (1) implies hostility, while option (2) merely implies disengagement. BDAG suggests the following glosses for this expression: “What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone.... For a very similar expression, see Luke 8:28 and (in a different context) John 2:4.
27 tn The confession of Jesus as the Holy One here is significant, coming from an unclean spirit. Jesus, as the Holy One of God, who bears God’s Spirit and is the expression of holiness, comes to deal with uncleanness and unholliness.
28 sn Here καί (kai) has been translated as “but” to indicate the contrast involved in Jesus’ reply.
29 tn Grk “rebuked him, saying.” The participle λέγων (legon) is redundant in English and has not been translated.
30 sn The command Come out of him! is an example of Jesus’ authority (see v. 32). Unlike other exorcists, Jesus did not use magical incantations nor did he invoke anyone else’s name.
31 sn Grk “him”; the referent (the man) has been specified in the translation for clarity.
32 sn The departure of the evil spirit from the man without hurting him shows Jesus’ total deliverance and protection of this individual.
33 sn Grk “And they.” Here καί (kai) has not been translated because of differences between Greek and English style.
34 sn This imperfect verb has been translated as an ingressive imperfect.
to one another, “What’s happening here? For with authority and power he commands the unclean spirits, and they come out!” 4:37 So the news about him spread into all areas of the region.9

4:38 After Jesus left the synagogue, he entered Simon’s house. Now Simon’s mother-in-law was suffering from a high fever, and they asked Jesus7 to help her.8 4:39 So8 he stood over her, commanded9 the fever, and it left her. Immediately10 she got up and began to serve12 them.

4:40 As the sun was setting, all those who had any relatives sick with various diseases brought them to Jesus.14 He placed15 his hands on every one of them and healed them.

4:41 Demons also came out16 of many, crying out,17 “You are the Son of God!”18 But he rebuked19 them, and would not allow them to speak,20 because they knew that he was the Christ.21

4:42 The next morning Jesus22 departed and went to a deserted place. Yet24 the crowds were seeking him, and they came to him and tried to keep him from leaving them. 4:43 But Jesus25 said to them, “I must26 proclaim the good news of the kingdom27 of God to the other towns28 too, for that is what I was sent29 to do.”30 4:44 So31 he continued to preach in the synagogues of Judea.32

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

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

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

4 tn That is, “information concerning a person or an event — report, news, word, information” (L&N 33.211).

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

6 tn Arising from the synagogue, he entered. The participle ἀναστάς (anastas) has been taken temporarily here, and the referent (Jesus) has been specified in the translation for clarity.

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

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

9 tn Here καί (kai) has been translated as “so” to indicate resultative nature of Jesus’ actions.

10 tn Or “rebuked,” but “rebuke” implies strong disapproval, while the usage here involves more of a command with perhaps the implication of a threat (L&N 33.331).

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

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

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

14 tn The imperfect verb has been translated ingressively.

15 tn Grk “everyone, as many as had those being sick.” The use of εἰς (eis, “had”) suggests that the subject of the accusative participle ἀναστένας (asthenountas, “those being sick”) is not simply acquaintances, but rather relatives, perhaps immediate family, and certainly close friends.

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

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

18 tc Most MSS (A Q 0 403 413 700 lat) read “the Christ, the Son of God.” But the earliest and best MSS, along with several other witnesses (N B C D L W Υ ? 33 579 700 1241 2542 lat sa), lack “the Christ” here. It is likely that later scribes wished to bring the demons’ confession in line with what Luke says they knew later in the verse.

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

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

21 sn Or “Messiah”; both “Christ” (Greek) and Messiah (Hebrew and Aramaic) mean “one who has been anointed.” Note how Luke associates Son of God with Messiah (Christ) in this context, a regal connection with OT roots (Ps 2:7). Also, see the note on Christ in 2:11.

22 tn Grk “When it became day.”

23 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

24 tn Here καί (kai) has been translated as “yet” to indicate that the crowds still sought Jesus in spite of his withdrawal.

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

26 tn Here δεῖ (dei, “it is necessary”) indicates divine commission (cf. Luke 2:49).

27 sn The good news of the kingdom, the kingdom of the rule of God through the Messiah, is the topic of Jesus’ preaching.

28 tn Or “cities.”

29 sn Jesus was sent by God for this purpose. This is the language of divine commission.

30 tn Grk “because for this purpose I was sent.”

31 tn Here καί (kai) has been translated as “so” to indicate the summarization.

32 tc Most MSS (A D B 0 Ψ 33 700 lat) have “of Galilee”; others, “of the Jews” (W), “Judea” (read by B 0102), and with minor variation, C L f 1241) is probably the original reading since it is both the harder reading and supported by the best witnesses. “Galilee” is an assimilation to Mark 1:39 and Matt 4:23.
The Call of the Disciples

5:1 Now Jesus was standing by the Lake of Gennesaret, and the crowd was pressing around him to hear the word of God. 5:2 He saw two boats by the lake, but the fishermen had gotten out of them and were washing their nets. 5:3 He got into one of the boats, which was Simon’s, and asked him to put out a little way from the shore. Then 5:4 Simon 5:5 answered, “Master, we worked hard all night and caught nothing! But at your word I will lower the nets.” 5:6 When they had done this, they caught so many fish that their nets started to tear. 5:7 So they motioned to their partners in the other boat to come and help them. And they came and filled both boats, so that they were about to sink. 5:8 But when Simon Peter saw it, he fell down at Jesus’ knees, saying, “Go away from me, Lord, for I am a sinful man!” 5:9 For Peter and all who were with him were astonished at the catch of fish that they had taken, 5:10 and so were James and John, Zebedee’s sons, who were Simon’s business partners. 5:11 Then Jesus said to Simon, “Do not be afraid; from now on you will be catching people.” 5:12 So when they had brought their boats to shore, they left everything and followed him.

Healing a Leper

5:12 While Jesus was in one of the towns, a man came to him who was covered with leprosy, and when he saw Jesus, he fell on his face and said, “Lord, if you will, you can make me clean.” 5:13 And Jesus put out his hand and touched him, saying, “I do will it. Be made clean!” 5:14 And immediately the leprosy left him. 5:15 Jesus said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer for your cure the things which Moses commanded, for a testimony.” 5:16 But he went out and began to talk much about it; and Jesus heard it and said, “What do you want me to do for you?” The man said, “Lord, I want to be able to see again.” 5:17 And Jesus said to him, “Receive your sight; your faith has made you well.”

Notes:
1 tn Grk “Now it happened that.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
2 sn The Lake of Gennesaret is another name for the Sea of Galilee. Cf. the parallel in Matt 4:18.
3 sn The image of the crowd pressing around him suggests the people leaning forward to catch Jesus’ every word.
4 tn Grk “And he.” Here καί (kai) has not been translated because of differences between Greek and English style.
5 tn Grk “Getting into”; the participle ἔμβασις (embasis) has been translated as a finite verb due to requirements of contemporary English style.
6 sn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
7 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
8 sn Grk “sitting down”; the participle καθίσας (kathisas) has been translated as a finite verb due to requirements of contemporary English style.
9 tn Or “let down.” The verb here is plural, so this is a command to all in the boat, not just Peter.
10 sn Here καί (kai) has not been translated because of differences between Greek and English style.
11 tn Grk “answering, Simon said.” This is redundant in contemporary English and has been simplified in the translation to “Simon answered.”
12 tn The word ἐπιστάτης is a term of respect for a person of high status (see L&N 87.50).
13 tn The expression “at your word,” which shows Peter’s obedience, stands first in the Greek clause for emphasis.
14 tn Or “let down.”
15 tn Grk “And when.” Here καί (kai) has not been translated because of differences between Greek and English style.
16 tn In context, this imperfect verb is best taken as an impressive imperfect (BDAG §338.1).
17 tn Here καί (kai) has been translated as “so” to indicate consequential nature of the action.
18 tn That is, “they signaled by making gestures” (L&N 33.485).
19 tn This infinitive conveys the idea that the boats were at the point of sinking.
20 sn Lord is a term of high respect in this context. God’s presence in the work of Jesus makes Peter recognize his authority. This vocative is common in Luke (20 times), but does not yet have its full confessional force.
21 sn Peter was intimidated that someone who was obviously working with divine backing was in his presence (“Go away from me”). He feared his sinfulness might lead to judgment, but Jesus would show him otherwise.
22 sn An explanatory conjunction (For) makes it clear that Peter’s exclamation is the result of a surprising set of events. He speaks, but the others feel similarly.
23 tn In Grk “he”; the referent (Peter) has been specified in the translation for clarity.
24 sn In the Greek text, this term is in an emphatic position.
25 sn In Or “business associates.”
26 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
27 sn From now on is a common Lukan expression, see Luke 1:48.
28 tn The Greek term ἀνθρώπος (anthropos) is used here in a generic sense, referring to both men and women, thus “people.”
29 sn The kind of fishing envisioned was net – not line – fishing, which involved a circular net that had heavy weights around its perimeter. The occupation of fisherman was labor-intensive. The imagery of using a lure and a line (and waiting for the fish to strike) is thus foreign to this text. Rather, the imagery of a fisherman involved much strain, long hours, and often little results. Jesus’ point may have been one or more of the following: the strenuousness of evangelism, the work ethic that it required, persistence and dedication to the task (often in spite of minimal results), the infinite value of the new “catch” (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, Mark [NICNT], 67; D. L. Bock, Luke [BECNT], 1:461). If this last motif is in view, then catching people is the opposite of catching fish: The fish would be caught, killed, cooked, and eaten; people would be caught so as to remove them from eternal destruction and to give them new life. With the statement “You will be catching people” Jesus turns the miracle into a metaphor for mission.
30 tn Here καί (kai) has been translated as “so” to indicate the result of Jesus’ pronouncement.
31 sn The expression left everything and followed him pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one’s life.
32 sn Grk “And it happened that while.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
33 sn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
34 sn Or “cities.”
35 sn Grk ἵνα (idou, “behold”), a man covered with leprosy.” The Greek word ἰδοὺ (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
with leprosy. When he saw Jesus, he bowed down with his face to the ground and begged him, 4 “Lord, if you are willing, you can make me clean.” 5:13 So he stretched out his hand and touched him, saying, “I am willing. Be clean!” And immediately the leprosy left him. 5:14 Then he ordered the man to tell no one, but commanded him, 5 Go and show yourself to a priest, and bring the offering for your cleansing, as Moses commanded. 5:15 But the news about him spread even more, and large crowds were gathering together to hear him and to be healed of their illnesses. 5:16 Yet Jesus himself frequently withdrew to the wilderness and prayed.

Healing and Forgiving a Paralytic

5:17 Now on one of those days, while he was teaching, there were Pharisees and teachers of the law sitting nearby (who had come from every village of Galilee and Judea), and the power of the Lord was with him to heal. 5:18 Just then some men showed up, carrying a paralyzed man on a stretcher. 5:19 They were trying to bring him in...
and place him before Jesus. 5:19 But since they found no way to carry him in because of the crowd, they went up on the roof6 and let him down on the stretcher through the roof tiles right in front of Jesus. 5:20 When Jesus saw their faith, he said, “Friend, your sins are forgiven.” Then the experts in the law and the Pharisees began to think,16 to themselves,17 “Who is this man? Who is he but the one who can forgive sins?” 5:21 When Jesus perceived their thoughts, he said to them, “Why are you raising objections within yourselves? 5:23 Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’? 5:24 But so that you may know that the Son of Man has authority on earth to forgive sins—” he said to the paralyzed man—“I tell you, stand up, take your stretcher and go home.” 25 Immediately

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1 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
2 tn Here καί (kai) has been translated as “but” to indicate the contrast implied in the context: They wanted to bring the man to Jesus, but found no way.
3 tn Grk “But finding,” The participle εὑρόντες (heuron-tes) has been translated as a causal adverbial particle.
4 sn A house in 1st century Palestine would have had a flat roof with stairs or a ladder going up. This access was often from the outside of the house.
5 tn This word, κλίνιδιον (klinidion), is a different Greek word than the one used in the previous verse (κλίνη, klinē). In this context both may be translated “stretcher” (see L&N 6.106 and 6.107).
6 tn There is a translational problem at this point in the text. The term Luke uses is κέραμος (keramos). It can in certain contexts mean “clay,” but usually this is in reference to pottery (see BDAG 540 s.v. 1). The most natural definition in this instance is “roof tile” (used in the translation above). However, tiles were generally not found in Galilee. Recent archaeological research has suggested that this house, which would have probably been typical for the area, could not have supported “a second story, nor could the original roof have been mosaic; no doubt it was made from beams and branches.” Here καί (kai) has been translated with a mixture of earth and straw (J. F. Strange and H. Shanks, “Has the House Where Jesus Stayed in Capernaum Been Found?” BAR 8, no. 6 [Nov/Dec 1982]: 34). Luke may simply have spoken of building materials that would be familiar to his readers.
7 tn Grk “in the midst.”
8 sn The phrase right in front of Jesus trailing as it does at the end of the verse is slightly emphatic, adding a little note of drama: “who would Jesus do?”
9 sn Here καί (kai) has not been translated because of differences between Greek and English style.
10 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
11 sn The plural pronoun οἱ (oì) makes it clear that Jesus was responding to the faith of the entire group, not just the paralytic man.
12 sn Grk “Man,” but the term used in this way was not derogatory in Jewish culture. Used in address (as here) it means “friend” (see BDAG 82 s.v. άνθρωπος 8).
13 tn Grk “Man, your sins are forgiven you.” Luke stresses the forgiveness of sins (cf. 1:77; 3:3; 24:47). In 5:20 he uses both the perfect ἔφυγαν (eφugan) and the personal pronoun σοί (sou) which together combine to heighten the subjective aspect of the experience of forgiveness. The σοί has been omitted in translation in light of normal English style.
14 sn The passive voice here is a divine passive (ExSyn 437). It is clear that God does the forgiving.
15 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
16 tn Or “Then the scribes.” The traditional rendering of γραμματεῖς (grammateus) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.
17 tn Or “to reason” (in a hostile sense). See G. Schrenk, TDNT 2:96-97.
18 sn The participle ἔγοντες (legontes, “saying”) has not been translated because it is redundant in contemporary English.
19 sn Uttering blasphemies meant to say something that dishonored God. To claim divine prerogatives or claim to speak for God when one really does not would be such an act of offense. The remark raised directly the issue of the nature of Jesus’ ministry.
20 sn Jesus often perceived people’s thoughts in Luke; see 4:23; 6:78; 7:40; 9:47. Such a note often precedes a rebuke.
21 tn Grk “reasonings.” This is the noun form of the infinitive διαλογίζοντας (dialogizomai, “began to reason to themelves”) used in v. 21. Jesus’ reply to them in the latter part of the present verse makes clear that these reasonings were mental and internal, so the translation “thoughts” was used here. On the hostile or evil nature of these thoughts, see G. Schrenk, TDNT 2:96-97.
22 sn “Answering,” he said to them. This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation.
23 sn The Greek verb διαλογίζονται (dialogizomai, “you reason”), used in context with διαλογισμοῖς (dialogismous, “reasonings”), connotes more than neutral reasoning or thinking. While the verb can refer to normal “reasoning,” “discussion,” or “explanation” in the NT, its use here in Luke 5:22, alongside the noun—which is regularly used with a negative sense in the NT (cf. Matt 15:19; Mark 7:21; Luke 2:35, 6:8, 9:47; Rom 1:21; 1 Cor 3:20; G. Schrenk, TDNT 2:96-97; D. L. Bock, Luke [BECNT], 1:484)—suggests the idea of “contention.” Therefore, in order to reflect the hostility evident in the reasoning of the Pharisees and teachers of the law, the verb has been translated as “raising objections.”
24 sn Which is easier is a reflective kind of question. On the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.
25 sn Now Jesus put the two actions together. The walking of the man would be proof (so that you may know) that his sins were forgiven and that God had worked through Jesus (i.e., the Son of Man).
26 sn The term Son of Man, which is a title in Greek, comes from a pictorial description in Dan 7:13 of one “like a son of man” (i.e., a human being). It is Jesus’ favorite way to refer to himself. Jesus did not reveal the background of the term here, which mixes human and divine imagery as the man in Daniel rides a cloud, something only God does. He just used it. It also could be an idiom in Aramaic meaning either “some person” or “me.” So there is a little ambiguity in its use here, since its origin is not clear at this point. However, the action makes it clear that Jesus used it to refer to himself here.
27 sn Grk “to the one who was paralyzed”; the Greek particle is substantival and has been simplified to a simple adjective and noun in the translation.
28 sn Jesus did not finish his sentence with words but with action, that is, healing the paralyzed with an accompanying proclamation to him directly.
29 sn This word, κλίνιδιον (klinidion), is the same as the one used in v. 19. In this context it may be translated “stretcher” (see L&N 6.107).
30 tn Grk “the other house.”
31 sn Grk “And immediately.” Here καί (kai) has not been translated because of differences between Greek and English style.
he stood up before them, picked up the stretcher and he had been lying on, and went home, glorifying God. Luke 5:26 Then astonishment seized them all, and they glorified God. They were filled with awe, saying, “We have seen incredible things today.”

The Call of Levi; Eating with Sinners

5:27 After this, Jesus went out and saw a tax collector named Levi sitting at the tax booth. 14 Follow me,” 15 he said to him. Luke 5:28 And he got up and followed him, leaving everything behind.

The Superiority of the New

5:33 Then they said to him, “John’s disciples frequently fast and pray, and so do the disciples of the Pharisees, 36 but yours continue...
to eat and drink.”\(^1\) 5:34 So\(^2\) Jesus said to them, “You cannot make the wedding guests\(^3\) fast while the bridgroom\(^4\) is with them, can you?\(^5\) 5:35 But those days are coming, and when the bridgroom is taken from them,\(^6\) at that time\(^7\) they will fast.” 5:36 He also told them a parable: “No one tears a patch from a new garment and sews\(^8\) it on an old garment. If he does, he will have torn\(^9\) the new, and the piece from the new will not match the old.\(^10\) 5:37 And no one pours new wine into old wineskins.\(^11\) If he does, the new wine will burst the skins and will be spilled, and the skins will be destroyed. 5:38 Instead new wine must be poured into new wineskins. 5:39\(^12\) No\(^13\) one after drinking old wine wants the new, for he says, ‘The old is good enough.’”\(^14\)

**Lord of the Sabbath**

6:1 Jesus\(^15\) was going through the grain fields on\(^16\) a Sabbath,\(^17\) and his disciples picked some heads of wheat,\(^18\) rubbed them in their hands, and ate them.\(^19\) 6:2 But some of the Pharisees\(^20\) said, “Why are you\(^21\) doing what is against the law\(^24\) on the Sabbath?” 6:3 Jesus\(^25\) answered them: “Haven’t you read what David did when he and his companions were hungry — 6:4 how he entered the house of God, took\(^27\) and ate the sacred bread,\(^28\) which is not...

\(^1\) tn Grk “but yours are eating and drinking.” The translation “continue to eat and drink” attempts to reflect the progressive or durative nature of the action described, which in context is a practice not limited to the specific occasion at hand (the banquet).

\(^2\) tn Here δι (de) has been translated as “so” to indicate that Jesus’ pronouncement is a result of their statements about his disciples.

\(^3\) tn Grk “the sons of the wedding hall,” an idiom referring to guests at the wedding, or more specifically, friends of the bridgroom present at the wedding celebration (L&N 11.7).

\(^4\) sn The expression while the bridgroom is with them is an allusion to messianic times (John 3:29; Isa 54:5-6; 62:4-5; 4 Ezra 2:15, 38).

\(^5\) tn Questions prefaced with μή (mē) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here it is “can you?”).

\(^6\) sn When the bridgroom 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 6:14-16.

\(^7\) sn The allegory in this saying looks at the fact that what Jesus brings is against the law and how he entered the house of God, took and ate the sacred bread which is not provided for the Sabbath. The alleged violation expressed by the phrase what is against the law is performing work on the Sabbath. That the disciples are performing work on the Sabbath is against the law because they are performing work on the Sabbath, which means they are doing the work of the Sabbath. That work is against the law because it is not the work of the Sabbath. The supposed violation involved reaping, threshing, winnowing, and preparing food. This probably explains why the clause describes the disciples “rubbing” the heads of grain in their hands is mentioned last, in emphatic position. This was preparation of food.

\(^8\) sn The meaning of the saying new wine...into new skins is that the presence and teaching of Jesus was something new and different from the teaching of the old. It could not be confined within the old religion of Judaism, but involved the inauguration and consummation of the kingdom of God.

\(^9\) sn The Western textual tradition (D it) lacks 5:39. The verse is unique to Luke, so the omission by these mss looks like assimilation to the other synoptic accounts.

\(^10\) tn Although most mss begin the verse with καὶ (kai, “and”), beginning the sentence without a conjunction is both a harder reading and is found in early and important witnesses (Lyd 754 K* B 579 700 892 1241). NA27 puts the word in brackets indicating doubts as to its authenticity.
fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). These were the loaves that David requested from Ahimelech for himself and his men (1 Sam 21:1-6; cf. also Matt 12:1-8; Mark 2:23-28).

1 sn Jesus’ response to the charge that what his disciples were doing was not lawful is one of analogy. ‘If David did it for his troops in a time of need, then so can I with my disciples.’ Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a “greater need” makes this permissible or that this was within the intention of the law all along.

2 tc Most MSS (N A D Θ Ë 13 33 02) read “also” here, but this looks like it is a reading made to agree with Mark 2:26. A better combination of witnesses (B L W Ψ f1 01 lat sa) lacks the word “also.”

3 sn The Western vs D adds here a full saying that reads, “On the same day, as he saw someone working on the Sabbath, Jesus entered the synagogue and was teaching. Now a man was there whose right hand was withered.”

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

5 tn The term “lord” is in emphatic position in the Greek text. To make this point even clearer a few MSS add “also” before the reference to the Son of Man, while a few others add it before the reference to the Sabbath.

6 sn The second point in Jesus’ defense of his disciples’ actions was that his authority as Son of Man also allowed it, since as Son of Man he was lord of the Sabbath.

7 sn Grk “Now it happened that on.” The introductory phrase εὐερετόν (eugenēto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

8 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

9 sn See the note on synagogues in 4:15.

10 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic. In addition, because the Greek sentence is rather long and complex, a new sentence was started here in the translation.

11 tn Grk “a man was there and his right hand was withered.”

12 sn Withered means the man’s hand was shrunk and paralyzed.


14 tn See the note on Pharisees in 5:17.

15 sn The term translated watched...closely is emotive, since it carries negative connotations. It means they were watching him out of the corner of their eye or spying on him.

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

17 tn This is a first class condition in the Greek text; Jesus’ opponents anticipated he would do this.

18 sn The background for this is the view that only if life was endangered should one attempt to heal on the Sabbath (see the Mishnah, m. Shabbat 6.3; 12.1; 18.3; 19.2; m. Yoma 8.6).

19 tn Here the conjunction δὲ (de) has been translated as contrastive.

20 sn The statement that Jesus knew their thoughts adds a prophetic note to his response; see Luke 5:22.

21 sn Most likely synagogues were arranged with benches along the walls and open space in the center for seating on the floor.

22 tn Here δὲ (de) has been translated as “so” to indicate the man’s action was a result of Jesus’ order.

23 sn With the use of the plural pronoun (you), Jesus addressed not just the leaders but the crowd with his question seeking to destroy, which surely is wrong. The implied critique recalls the OT: Is 1:1-17; 58:6-14.

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

25 sn The aorist participle περιβλέψαμεν (periblepsamenos) has been translated as antecedent (prior) to the action of the main verb. It could also be translated as contemporaneous (“Looking around... he said”).

26 tn Grk “him”; the referent (the man with the withered hand) has been specified in the translation for clarity.

27 tn Grk “he”; the referent (the man) has been specified in the translation for clarity. Here δὲ (de) has not been translated.

28 sn The passive was restored points to healing by God. Now the question became: Would God exercise his power through Jesus, if what Jesus was doing were wrong? Note also Jesus’ “labor.” He simply spoke and it was so.

29 sn The term ἀνοίγω (anoia) denotes a kind of insane or mindless fury; the opponents were beside themselves with rage. They could not rejoice in the healing, but could only react against Jesus.

30 sn The use of the optative (ποιήσομαι, poieisamai, “might do”) in an indirect question indicates that the formal opposition and planning of Jesus’ enemies started here (BDT §§385.1; 386.1).
Choosing the Twelve Apostles

6:12 Now it was during this time that Jesus went out to the mountain to pray, and he spent all night in prayer to God. When morning came, he called his disciples and chose twelve of them, whom he also named apostles: Simon (whom he named Peter), and his brother Andrew; and James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called the Zealot, Judas the son of James, and Judas Iscariot, who became a traitor.

The Sermon on the Plain

6:17 Then he came down with them and stood on a level place. And a large number of his disciples had gathered along with a vast multitude from all over Judea, from Jerusalem, and from the seacoast of Tyre and Sidon. They came to hear him and to be healed of their diseases, and those who were suffering from unclean spirits were cured. Then whole crowd was trying to touch him, because power was coming out from him and healing them all.

6:20 Then he looked up at his disciples and said: "Blessed are you who are poor, for the kingdom of God belongs to you.

6:21 "Blessed are you who hunger, for you will be satisfied.

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

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

3 Grk or "to a mountain" (εἰς τὸ ὄρος, eis to horas).

4 sn This is the only time all night prayer is mentioned in the NT.

5 sn This is an objective genitive, so prayer "to God." 6 sn Grk "And when." Here και (kai) has not been translated because of differences between Greek and English style.

7 sn The term apostles is rare in the gospels, found only in Matt 10:2, possibly in Mark 3:14, and six more times in Luke (here plus 9:10; 11:49; 17:5; 22:14; 24:10).

8 sn in the various lists of the twelve, Simon (that is, Peter) is always mentioned first (Matt 10:1-4; Mark 3:16-19; Acts 1:3) and the first four are always the same, though not in the same order after Peter.

9 sn Bartholomew (meaning "son of Tolmai" in Aramaic) could be another name for Nathanael mentioned in John 1:45.

10 sn This is the "doubting Thomas" of John 20:24-29.

11 sn The designation Zealot means that Simon was a political nationalist before coming to follow Jesus. He may not have been technically a member of the particular Jewish nationalist party known as "Zealots" (since according to some scholars this party had not been organized at that time), but simply someone who was zealous for Jewish independence from Rome, in which case the descriptive term applied to Simon means something like "Simon the patriot" (see L&N 25.77 and especially 11.88).

12 sn There is some debate about what the name Iscariot means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name Iscariot have been proposed, but it is probably transliterated Hebrew with the meaning "man of Kerith" (there are at least two villages that had that name). For further discussion see D. L. Bock, Luke (BECTN), 1:546; also D. A. Carson, John, 304.

13 sn Here και (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

14 sn Or "on a plateau." This could refer to a message given in a flat locale or in a flat locale in the midst of a more mountainous region (Jer 21:13; Isa 13:2). It is quite possible that this sermon is a summary version of the better known Sermon on the Mount from Matt 5-7.

15 sn Grk "large crowd."
“Blessed are you who weep now, for you will laugh.”

6:22 “Blessed are you when people hate you, and when they exclude you and insult you and reject you as evil on account of the Son of Man! 6:23 Rejoice in that day, and jump for joy, because your reward is great in heaven. For their ancestors did the same things to the prophets.

6:24 “But woe to you who are rich, for you have received your comfort already.

6:25 “Woe to you who are well satisfied with food, for you will be hungry. ‘Woe to you’ who laugh now, for you will mourn and weep.

6:26 “Woe to you! When all people speak well of you, for your ancestors did the same things to the false prophets.

6:27 “But I say to you who are listening: Love your enemies, do good to those who hate you, 6:28 bless those who curse you, pray for those who mistreat you, 6:29 to the person who strikes you on the cheek, offer the other as well, and from the person who takes away your coat, do not withhold your tunic either. 6:30 Give to everyone who asks you, and do not ask for your possessions back.

6:31 Treat others in the same way that you would want them to treat you.

6:32 “‘If you love those who love you, what credit is that to you? For even sinners love those who love them. 6:33 And if you do good to those who do good to you, what credit is that? But if you give a blow to those who strike you, and an insult to those who insult you, and a scourge to those who abuse you, then you are to be released from this judgment.

luke 6:22-32
Do Not Judge Others

6:37 “Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven.

6:38 Give, and it will be given to you: A good measure, pressed down, shaken together, running over, will be poured into your lap. For with the measure you use will be the measure you receive.”

6:39 He also told them a parable: “Someone who is blind cannot lead another who is blind, can he? Won’t they both fall into a pit?

6:40 A disciple is not greater than his teacher, but everyone when fully trained will be like his teacher.

6:41 Why do you see the speck in your brother’s eye, but fail to see the beam in your own?

6:42 How can you say to your brother, ‘Brother, let me remove the speck from your eye,’ while you yourself don’t see the beam in your own? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother’s eye.

6:43 “For,” he said, “no good tree bears bad fruit; nor again, does a bad tree bear good fruit. 

6:44 For each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from brambles.

6:45 The good person

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1 tc Most mss (A D L O ℋ 33 38* 0411) include ὑπό τοῦ γάμου (gar, “for”) following καί (kai, here translated “even”), but a few important mss (B W 700 892* 1241 pc) lack the conjunction. The inclusion of the conjunction seems to be motivated by clarity and should probably be considered inauthentic.

2 sn See the note on the word sinners in v. 32.

3 sn Grk “to receive,” but in context the repayment of the amount lent is implied. Jesus was noting that utilitarian motives are the way of the world.

4 sn See the note on the word sinners in v. 32.

5 sn Grk “to receive as much again.”

6 tn Or “in return.”

7 tn Here καί (kai) has been translated as “then” to indicate the outcome or result. Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

8 sn The character of these actions reflects the grace and kindness of God, bearing witness to a “line of descent” or relationship of the individual to God (sons of the Most High). There is to be a unique kind of ethic at work with disciples. Jesus refers specifically to sons here because in the ancient world sons had special privileges which were rarely accorded to daughters. However, Jesus is most likely addressing both men and women in this context, so women too would receive these same privileges.

9 sn That is, “sons of God.”

10 tn Or “to the ungrateful and immoral.” The word “people” is not in the Greek text, but is implied.

11 sn Merciful is a characteristic of God often noted in the OT; Exod 34:6; Deut 4:31; Joel 2:31; Jonah 4:2; 2 Sam 24:14. This remark also echoes the more common OT statements in Lev 19:2 or Deut 18:13: “you must be holy as I am holy.”

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

13 sn As the Gospel makes clear, with the statement do not judge Jesus had in mind making a judgment that caused one to cut oneself off from someone so that they ceased to be reached out to (5:27-32; 15:1-32). Jesus himself did make judgments about where people stand (11:37-54), but not in such a way that he ceased to continue to offer them God’s grace.

14 sn The point of the statement do not judge, and you will not be judged is that the standards one applies to others God applies back. The passive verbs in this verse look to God’s action.


16 sn The background to the image pressed down, shaken together, running over is pouring out grain for measure in the marketplace. One often poured the grain into a contain- er, shook it to level out the grain and then poured in some more. Those who are generous have generosity running over for them.

17 tn Grk “they will give”; that is, “pour.” The third person plural has been replaced by the passive in the translation.

18 tn Grk “by [the measure] with which you measure it will be measured back to you.”

19 tn Questions prefaced with μή (mē) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here it is “can he?”).

20 sn The picture of a blind man leading a blind man is a warning to watch who one follows: Won’t they both fall into a pit? The sermon has been about religious choices and reacting graciously to those who oppose the followers of Jesus. Here Jesus’ point was to be careful who you follow and where they are taking you.

21 tn Or “student.”

22 tn Or “significantly different.” The idea, as the next phrase shows, is that teachers build followers who go the same direction they do.

23 tn Here δε (de) has not been translated.

24 sn A speck (also twice in v. 42) refers to a small piece of wood, chaff, or straw (L&N 3.66).

25 tn Or “do not notice.”

26 sn The beam of wood (also twice in v. 42) refers to a big piece of wood, the main beam of a building, in contrast to the speck in the other’s eye (L&N 7.78).

27 tn The explanatory connective ὑπό τοῦ γάμου (gar, “for”) is often dropped from translations, but the point of the passage is that one should be self-corrective and be careful who one follows (vv. 41-42), because such choices also reflect what the nature of the tree is and its product.

28 tn Grk “rotten.” The word αἰμωμοσύνης, modifying both “fruit” and “tree,” can also mean “diseased” (L&N 65.28).

29 tn Most mss, especially later ones (A C D ℋ 33 38* 0411), lack the adverb παλιν (palin, “again”) here. Its presence is attested, however, by several good witnesses (A C D L W 579 892 1241 2542).

30 sn The principle of the passage is that one produces what one is.

31 tn Grk “they do not gather”; this has been simplified to “they do not gather”; this has been simplified to “they do not gather”.

32 tn This is a different verb (τριγυσίων, trugōsin) for gathering from the previous one (συλλέγων, sullegousin).

33 tn This is a different term (φάκτος, batos) for a thorn or bramble bush than the previous one (ἄκανθος, akantha).

34 sn The statement nor are grapes picked from brambles illustrates the principle: That which cannot produce fruit, does not produce fruit.
LUKE 6:46

1942

Healing the Centurion’s Slave

7:1 After Jesus had finished teaching all this to the people, he entered Capernaum.2

7:2 A centurion there had a slave3 who was highly regarded,4 but who was sick and at the point of death. 7:3 When the centurion heard about Jesus, he sent some Jewish elders to him, asking him to come5 and heal his slave. 7:4 When they came to Jesus, they urged6

1 tn Grk “the”; the Greek article has been translated here and in the following clause (“out of the evil”) as a possessive pronoun (ExSyn 235). 2 sn Mention of the heart shows that Jesus is not interested in what is done, but why. Motives are more important than actions for him. 3 tn The word “treasury” is not repeated in the Greek text at this point, but is implied. 4 sn Why do you call me ‘Lord, Lord,’ and don’t do what I tell you? 5 tn Here δέ (de) has not been translated. 6 tn The double use of the vocative is normally used in situations of high emotion or emphasis. Even an emphatic confession without action means little. 7 sn Why do you call me ‘Lord, Lord,’ and don’t do what I tell you? Respect is not a matter of mere words, but is reflected in obedient action. This short saying, which is much simpler than its more developed conceptual parallel in Matt 7:21-23, serves in this form to simply warn and issue a call to hear and obey, as the last parable also does in vv. 47-49. 8 tn Grk “and does them.” 9 tn Here δέ (de) has not been translated. 10 tn Here and in v. 49 the Greek text reads ἄνθρωπος (anthropos), while the parallel account in Matt 7:24-27 uses ἄνδρον (andrōn) in vv. 24 and 26. 11 tn There are actually two different Greek verbs used here: who dug (ἔσκαψεν, eskapsen) and dug deep (ἐσθειλαν, ebathēkoun). Jesus is placing emphasis on the effort to which the man went to prepare his foundation. 12 tn Here δέ (de) has not been translated. 13 sn The picture here is of a river overflowing its banks and causing flooding and chaos. 14 tn Here καί (kai) has been translated as “but” to indicate the contrast present in the context. 15 sn Most MSS, especially later ones (A C D Θ ψ F u½ 33 lat.), read “because he built [it] on the rock” rather than “because it had been well built” (τὸ ἔστω δὲ Β Λ ᾽Ω Ε 33 579 892 1241 2542 42 sa). The reading of the later MSS seems to be a harmonization to Matt 7:25, rendering it most likely secondary. 16 tn Grk “does not do [them].” 17 tn Grk “against which”; because of the length and complexity of the Greek sentence, the relative clause was converted to a temporal clause in the translation and a new sentence started here. 18 tn Grk “it”; the referent (that house) has been specified in the translation for clarity. 19 tn Grk “and its crash was great.” 20 sn The extra phrase at the end of this description (and was utterly destroyed) portrays the great disappointment that the destruction of the house caused as it crashed and was swept away.

20 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity. 21 tn Grk “After he had completed all his sayings in the hearing of the people.” 22 sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region. 23 sn A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul. 24 tn The word “there” is not in the Greek text, but is implied. 25 tn Though δοῦλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for ‘slave’ is largely confined to Biblical transit. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the AV for δοῦλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. In addition, the parallel passage in Matt 8:6 uses the Greek term παις (pais), to refer to the centurion’s slave. This was a term often used of a slave who was regarded with some degree of affection, possibly a personal servant. 26 tn The term ἐντιμος (entimos) could mean “highly valued,” but this sounds too much like the slave was seen as an asset, while the text suggests a genuine care for the person. More archaically, it could be said the centurion was fond of this slave. 27 tn Grk “he”; the referent (the centurion) has been specified in the translation for clarity. 28 tn The participle ἄκουσας (akousas) has been taken temporarily. 29 sn Why some Jewish elders are sent as emissaries is not entirely clear, but the centurion was probably respecting ethnic boundaries, which were important in ancient Greco-Roman and Jewish culture. The parallel account in Matt 8:5-13 does not mention the emissaries. 30 tn The participle ἐλθεῖν (elhein) has been translated as an infinitive in parallel with διασώσῃ (diaswsh) due to requirements of contemporary English style. 31 tn Here δέ (de) has not been translated. 32 tn Although the participle παραγενόμενοι (paragenomen) is preceded by the Greek article (αἱ, hoi) which would normally cause it to be regarded as an adjectival or substantive participle, most modern translations, probably as a result of the necessities of contemporary English style, render it as a temporal participle (“when they came”). 33 tn Or “implored.”
him earnestly,1 “He is worthy to have you do this for him, 7:5 because he loves our nation,2 and even4 built our synagogue.”5 7:6 So6 Jesus went with them. When7 he was not far from the house, the centurion8 sent friends to say to him, “Lord, do not trouble yourself,”9 for I am not worthy10 to have you come under my roof. 7:7 That is why11 I did not presume12 to come to you. Instead, say the word, and my servant must be healed.13 7:8 For I too am a man set under authority, with soldiers under me.14 I say to this one, ‘Go,’ and he goes,15 and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.16 7:9 When Jesus heard this, he was amazed17 at him. He turned and said to the crowd that followed him, “I tell you, not even in Israel have I found such faith!”18 7:10 So19 when those who had been sent returned to the house, they found the slave20 well.

Raising a Widow’s Son

7:11 Soon21 afterward22 Jesus23 went to a town24 called Nain, and his disciples and a large crowd went with him. 7:12 As he approached the town gate, a man25 who had died was being carried out,26 the only son of his mother (who27 was a widow28), and a large crowd from the town29 was with her. 7:13 When30 the Lord saw her, he had compassion31 for her and said to her, “Do

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1 tn Grk “urged him earnestly, saying”; the participle λέγοντες (legontes) is pleonastic (redundant) and has not been translated.
2 tn Grk “Worthy is he to have you do this”; the term “worthy” comes first in the direct discourse and is emphatic.
3 sn There are two elements to the faith that Jesus commended: The man’s humility and his sense of Jesus’ authority which recognized that only Jesus’ word, not his physical presence, were required.
4 tn Or “people.” The use of ὁδός ( Hodós, “nation”) here instead of “God” probably meant the man was not a full proselyte, but that he had simply been supportive of the Jews and their culture. He could have been a God-fearer. The Romans saw a stable religious community as politically helpful and often supported it (Josephus, Ant. 16.6.2 [16.162-165], 19.6.3 [19.300-311]).
5 tn In the Greek text, the pronoun αὐτός (autoós) is included, making this emphatic. Naturally the force of this statement is causative, meaning the centurion either had the synagogue built or donated the cost of its construction.
6 sn See the note on συνάγωγας ( synagogas) in 4:15.
7 tn Here δὲ (de) has been translated as “so” to indicate the resumptive action.
8 sn See the note on the word centurion in 7:2.
9 tn Or “roof; therefore.”
10 tn Grk “I did not consider myself worthy to come to you.” See BDAG 94 s.v. ἐξῆς (exēs), 1. “Presume” assumes this and expresses the view of authority that was required.
11 tn Or “do not be bothered.”
12 sn The description of the woman as a πόλις (polis) is found by the use of the feminine article that the next phrase modifies is either implied or otherwise unexpressed in terms of offense. See Luke 5:8 for a similar example of humility.
13 tc The aorist imperative ἰαθήσεται (iaqhtw, “must be healed”) is found in 7:5-8 B L 1241 sa. Most mss (N A C D W Θ Ï75 33 81 046 1739 324 241 1943 0273) have instead a future indicative, ἰαθήσεται (iaqhtwetai, “will be healed”). This is most likely an assimilation to Matt 8:8, and thus, as a motivated reading, should be considered secondary. The meaning either way is essentially the same.
14 tn The aorist imperative may be translated as an imperative of command (“must be healed”) or, more periphrastically, “command [my servant to be healed]” or as a permissive imperative (“let my servant be healed”), which lessens the force of the imperative somewhat in English.
15 tn Grk “having soldiers under me.”
16 tn I say to this one, ‘Go,’ and he goes. The illustrations highlight the view of authority the soldier sees in the word of one who has authority. Since the centurion was a commander of a hundred soldiers, he understood what it was both to command others and to be obeyed.
17 tn Or “pleased with him and amazed.” The expanded translation brings out both Jesus’ sense of wonder at the deep insight of the soldier and the pleasure he had that he could present the man as an example of faith.
not weep." 7:14 Then he came up3 and touched the bier,5 and those who carried it stood still. He6 said, "Young man, I say to you, get up!" 7:15 So the dead man sat up and began to speak, and Jesus gave him back10 to his mother. 7:16 Fear12 seized them all, and they began to glorify2 God, saying, "A great prophet3 has appeared among us!" and "God has come to help his people!" 7:17 This report19 about Jesus16 circulated throughout Judea and all the surrounding country.

Jesus and John the Baptist

7:18 John’s21 disciples informed him about all these things. So22 John called23 two of his disciples 7:19 and sent them to Jesus24 to ask,25 "Are you the one who is to come,26 or should we look for another?" 7:20 When2 the men came to Jesus,28 they said, "John the Baptist has sent us to you to ask,29 "Are you the one who is to come, or should we look for another?"30 7:21 At that very time32 Jesus32 cured many people of diseases, sicknesses,33 and evil spirits, and granted34 sight to many who were blind. 7:22 So35 he answered them,36 "Go tell37 John what you have seen and heard.38 The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have good news proclaimed to them. 7:23 Blessed is anyone39 who takes no offense at me."

7:24 When42 John’s messengers had gone, Jesus42 began to speak to the crowds about John: "What did you go out into the wilderness?43 to
see? A reed shaken by the wind?" 7:25 What did you go out to see? A man dressed in fancy clothes? Look, those who wear fancy clothes and live in luxury are in kings’ courts! 7:26 What did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 7:27 This is the one about whom it is written, ‘Look, I am sending my messenger ahead of you, who will prepare your way before you.’ 7:28 I tell you, among those born of women no one is greater than John. Yet the one who is least in the kingdom of God is greater than he is.” 7:29 (Now all the people who heard this, even the tax collectors, acknowledged God’s justice, because they had been baptized with John’s baptism. 7:30 However, the Pharisees and the experts in religious law rejected God’s purpose for themselves, because they had not been baptized by John. 7:31 “To what then should I compare the people of this generation, and what are they like? 7:32 They are like children sitting in the marketplace and calling out to one another, ‘We played the flute for you, yet you did not dance; we wailed in mourning, yet you did not weep.’

7:33 For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ 7:34 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!’ But wisdom is vindicated by all her children.”

1 tn There is a debate as to whether one should read this figuratively (“to see someone who is easily blown over?”) or literally (Grk “to see the wilderness vegetation?...No, to see a prophet?”). Either view makes good sense, but the following examples suggest the question should be read literally and understood to point to the fact that a prophet drew them to the desert.
2 tn Or “soft”; see L&N 79.100.
3 sn The reference to fancy clothes makes the point that John was not rich or powerful, in that he did not come from the wealthy classes.
4 tn See L&N 88.253, “to revel, to carouse, to live a life of luxury.”
5 tn Or “palaces.”
6 tn John the Baptist is “more” because he introduces the one (Jesus) who brings the new era. The term is neuter, but may be understood as masculine in this context (BDAG 806 s.v. περισσότερος, b.).
7 tn “before your face” (an idiom).
8 tn The quotation is primarily from Mal 3:1 with pronouns from Exod 23:20. Here is the forerunner who points the way for the arrival of God’s salvation. His job is to prepare and guide the people, as the cloud did for Israel in the desert.
9 sn In the Greek text greater is at the beginning of the clause in the emphatic position. John the Baptist was the greatest man of the old era.
10 tc The earliest and best text reads simply ὅπως τοῦ Ἰδανοῦ, “John” (סנ B L, M, Lamination 759 PC). Others turn this into “John the Baptist” (K 33 565 56), “the prophet John the Baptist” (A D73 333 lat), or “the prophet John” (Ψ 700 [892 1241] PC). “It appears that προφήτης is inserted by pietistic copyists who wished thereby to exclude Christ from the comparison, while others added τοῦ Ἰδανοῦ, assimilating the text to Mt 11:11” (TCTGNT 119).
11 sn After John comes a shift of eras. The new era is so great that the lowest member of it (the one who is least in the kingdom of God) is greater than the greatest one of the previous era.
12 sn The kingdom of God is a major theme of Jesus’ proclamation. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21. It is not strictly future, though its full manifestation is yet to come. That is why membership in it starts right after John the Baptist.
13 tn The participle βαπτισθῆentes has been translated as a causative adverbial participle.
14 tn Here καί (καὶ) has been translators has been transliterated as “now” to indicate the parenthetical nature of the comment by the author.
15 sn The note on tax collectors in 3:12.
16 tn Or “vindicated God”; Grk “justified God.” This could be expanded to “vindicated and responded to God.” The point is that God’s goodness and grace as evidenced in the invitation to John was justified and responded to by the group one might least expect, tax collector and sinners. They had more spiritual sensitivity than others. The contrastive response is clear from v. 30.
Jesus’ Anointing

7:36 Now one of the Pharisees\(^1\) asked Jesus\(^2\) to have dinner with him, so\(^3\) he went into the Pharisee’s house and took his place at the table.\(^4\) 7:37 Then\(^5\) when a woman of that town, who was a sinner, learned that Jesus\(^6\) was dining\(^7\) at the Pharisee’s house, she brought an alabaster jar\(^8\) of perfumed oil.\(^9\) 7:38 As\(^10\) she stood\(^11\) behind him at his feet, weeping, she began to wet his feet with her tears. She\(^12\) wiped them with her hair,\(^13\) kissed\(^14\) them,\(^15\) and anointed\(^16\) them with the perfumed oil. 7:39 Now when the Pharisee who had invited him saw this,\(^17\) he said to himself, “If this man were a prophet,\(^18\) he would know who and what kind of woman\(^19\) this is who is touching him, that she is a sinner.”

7:40 So\(^20\) Jesus answered him,\(^21\) “Simon, I have something to say to you.” He replied,\(^22\) “Say it, Teacher.” 7:41 “A certain creditor\(^23\) had two debtors; one owed him\(^24\) five hundred silver coins,\(^25\) and the other fifty. 7:42 When they could not pay, he canceled\(^26\) the debts of both. Now which of them will love him more?”\(^27\) 7:43 Simon answered,\(^27\) “I suppose the one who had the bigger debt canceled.”\(^28\) Jesus\(^29\) said to him, “You have judged rightly.” 7:44 Then,\(^30\) turning toward the woman, he said to Simon, “Do you see this woman? I entered your house. You gave me no water for my feet,\(^31\) but she has wet my feet with her tears and wiped them with her hair. 7:45 You gave me no kiss of greeting,\(^32\) but from the time I entered she has not stopped kissing my feet. 7:46 You did not anoint my head with oil, but she has

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\(^{1}\) sn See the note on Pharisees in 5:17.

\(^{2}\) tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

\(^{3}\) tn Here kai (καί) has been translated as “so” to indicate that Jesus’ action was the result of the Pharisee’s invitation.

\(^{4}\) tn Grk “and reclined at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

\(^{5}\) tn Grk “And behold.” Here kai (καί) has been translated as “then” to indicate the implied sequence of events within the narrative. The Greek word ἵστης (idai) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

\(^{6}\) tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{7}\) tn Grk “was reclining at table.”

\(^{8}\) sn A jar made of alabaster was normally used for very precious substances like perfumes. It normally had a long neck which was sealed and had to be broken off so the contents could be used.

\(^{9}\) tn Μύρων (muron) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil (L&N 6.205). The same phrase occurs at the end of v. 38 and in v. 46.

\(^{10}\) sn Nard or spikenard is a fragrant oil from the root and spike of the nard plant of northern India. This perfumed oil, if made of something like nard, would have been extremely expensive, costing up to a year’s pay for an average laborer.

\(^{11}\) tn Grk “And standing.” Here kai (καί) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^{12}\) tn Grk “standing”; the participle στᾶσα (stasa) has been translated as a finite verb due to requirements of contemporary English style.

\(^{13}\) tn Grk “and kissed,” but kai (καί) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^{14}\) tn Grk “with the hair of her head.”

\(^{15}\) tn Grk “and kissed,” but kai (καί) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

\(^{16}\) tn Grk “kissed his feet,” but this has been replaced by the pronoun “them” in keeping with contemporary English style.

\(^{17}\) tn The word “this” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

\(^{18}\) tn This is a good example of a second class (contrary to fact) Greek conditional sentence. The Pharisee said, in effect, “If this man were a prophet (but he is not)...”

\(^{19}\) sn The Pharisees believed in a form of separationism that would have prevented them from any kind of association with such a sinful woman.

\(^{20}\) tn Here kai (καί) has been translated as “so” to indicate the connection with the preceding statement recording the Pharisee’s thoughts.

\(^{21}\) tn Grk “answering, said to him.” This is redundant in contemporary English and has been simplified to “answered him.”

\(^{22}\) sn Jesus answered him. Note that as the Pharisee is denying to himself that Jesus is a prophet, Jesus is reading his thoughts.

\(^{23}\) tn Grk “he said.”

\(^{24}\) sn A creditor was a moneylender, whose business was to lend money to others at a fixed rate of interest.

\(^{25}\) tn The word “him” is not in the Greek text, but is implied.

\(^{26}\) tn Grk “five hundred denarii.”

\(^{27}\) sn The silver coins were denarii. The denarius was worth about a day’s wage for a laborer; this would be an amount worth not quite two years’ pay. The debts were significant: They represented two months’ pay and one and three quarter years’ pay (20 months) based on a six day work week.

\(^{28}\) tn The verb ἐγκαταστάσατο (ekhariasato) 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).

\(^{29}\) tn Grk “answering, said.” This is redundant in contemporary English and has been simplified to “answered.”

\(^{30}\) tn Grk “the one to whom he forgave more” (see v. 42).

\(^{31}\) sn This is who is touching, whom he forgave more (see v. 42).

\(^{32}\) tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity. Here δὲ (de) has not been translated.

\(^{33}\) tn Here kai (καί) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^{34}\) sn It is discussed whether these acts in vv. 44-46 were required by the host. Most think they were not, but this makes the woman’s acts of respect all the more amazing.

\(^{35}\) tn Grk “no kiss.” This refers to a formalized kiss of greeting, standard in that culture. To convey this to the modern reader, the words “of greeting” have been supplied to qualify what kind of kiss is meant.
anointed my feet\textsuperscript{4} with perfumed oil. 7:47 Therefore I tell you, her sins, which were many, are forgiven, thus she loved much;\textsuperscript{5} but the one who is forgiven little loves little.” 7:48 Then\textsuperscript{9} Jesus\textsuperscript{10} said to her, “Your sins are forgiven.”\textsuperscript{7} 7:49 But\textsuperscript{6} those who were at the table\textsuperscript{2} with him began to say among themselves, “Who is this, who even forgives sins?” 7:50 He\textsuperscript{10} said to the woman, “Your faith\textsuperscript{9} has saved you;\textsuperscript{10} go in peace.”

Jesus’ Ministry and the Help of Women

8:1 Some time\textsuperscript{21} afterward\textsuperscript{22} he went on through towns\textsuperscript{23} and villages, preaching and proclaiming the good news\textsuperscript{24} of the kingdom of God.\textsuperscript{19} The\textsuperscript{26} twelve were with him, 8:2 and also some women\textsuperscript{17} who had been healed of evil spirits and disabilities: Mary\textsuperscript{18} (called Magdalene), from whom seven demons had gone out, 8:3 and Joanna the wife of Cuza\textsuperscript{20} (Herod’s\textsuperscript{21} household manager), Susanna, and many others who provided for them\textsuperscript{23} out of their own resources.

The Parable of the Sower

8:4 While a large crowd was gathering and people were coming to Jesus,\textsuperscript{24} from one town after another,\textsuperscript{25} he spoke to them\textsuperscript{26} in a parable:

8:5 “A sower went out to sow his seed.\textsuperscript{28} And as he sowed, some fell along the path and was trampled on, and the wild birds\textsuperscript{29} devoured it. 8:6 Other seed fell on rock,\textsuperscript{30} and when it came up,
it withered because it had no moisture. 8:7 Other seed fell among the thorns; and they grew up with it and choked it out. 8:8 But other seed fell on good soil and grew, and it produced a hundred times as much grain. 8:9 As he said this, he called out, “The one who has ears to hear had better listen!”

8:9 Then his disciples asked him what this parable meant. 8:10 He said, “You have been given the opportunity to know the secrets of the kingdom of God, but for others they are in parables, so that although they see they may not see, and although they hear they may not understand.”

8:11 “Now the parable means this: The seed is the word of God. 8:12 Those along the path are the ones who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. 8:13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in a time of temptation fall away. 8:14 As for the seed that fell among thorns, these are the ones who hear, but as they go on their way they are choked by the worries and riches and pleasures of life, and their fruit does not mature. 8:15 But as for the seed that landed on good soil, these are the ones who, after hearing the word, cling to it with an honest and good heart, and bear fruit with steadfast endurance.”

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1 sn Palestinian weeds like these thorns could grow up to six feet in height and have a major root system.

2 sn That is, crowed out the good plants.

3 tn Here καί (kaí) has been translated as “but” to indicate the contrast present in the final stage of the parable.

4 tn Grk “when it grew, after it grew.”

5 sn Unlike the parallel accounts in Matt 13:8 and Mark 4:8, there is no distinction in yield in this version of the parable.

6 tn Grk “said these things.”

7 tn The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive imitation of the third person imperative in the Greek text, addressed to a single person.

8 tn Here δὲ (de) has not been translated.

9 tn This is an example of a so-called “divine passive,” with the key term μυστήριον (mystery) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and the secrets of the kingdom of God, 24 but for others they are in parables, so that although they see they may not see, and although they hear they may not understand.

10 sn The key term secrets (μυστήριον, misterion) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and the secrets of the kingdom of God, 24 but for others they are in parables, so that although they see they may not see, and although they hear they may not understand. 11 sn The key term secrets (μυστήριον, misterion) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and the secrets of the kingdom of God, 24 but for others they are in parables, so that although they see they may not see, and although they hear they may not understand.

12 tn Grk “it has been given to you to know.” The dative pronoun occurs first, in emphatic position in the Greek text, although this position is awkward in contemporary English.

13 tn Grk “the mystery.”

14 sn The key term secrets (μυστήριον, misterion) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and the secrets of the kingdom of God, 24 but for others they are in parables, so that although they see they may not see, and although they hear they may not understand.

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16 tn Grk “is,” but in this context it is clearly giving an explanation of the parable.

17 sn Interestingly, the synoptic parallels each use a different word for the devil here: Matt 13:19 has “the evil one,” while Mark 4:15 has “Satan.” This illustrates the fluidity of the gospel tradition in often using synonyms at the same point of the parallel tradition.

18 sn The word of Jesus has the potential to save if it germinates in a person’s heart, something the devil is very much against.

19 tn The participle μακροπρομένων (pisteusantes) has been translated as a finite verb here. It may be regarded as an adverbial participle of attendant circumstance. From a logical standpoint the negative must govern both the participle and the finite verb.

20 tn Here δὲ (de) has not been translated.

21 sn This time of temporary faith represented by the description believe for a while is presented rather tragically in the passage. The seed does not get a chance to do all it can.

22 tn Here καί (kaí) has been translated as “but” to indicate the contrast present in this context.

23 tn Traditionally, “temptation.” Such a translation puts the emphasis on temptation to sin rather than testing of faith, which is what the context seems to indicate.

24 sn Fall away. On the idea of falling away and the warnings against it, see 2 Tim 3:1; Heb 3:12; Jer 3:14; Dan 9:9.

25 tn Grk “What”; the referent (the seed) has been specified in the translation for clarity.

26 tn Here καί (kaí) has been translated as “but” to indicate the contrast present in this context.

27 sn That is, their concern for spiritual things is crowded out by material things.

28 sn On warnings about the dangers of excessive material attachments, described here as the worries and riches and pleasures of life, see Luke 12:12-21; 16:19-31.

29 tn The verb τελεσφορέω (telesforeo) means “to produce mature or ripe fruit” (L&N 23:203). Once again the seed does not reach its goal.

30 tn The aorist participle ἀκούσαντες (akousantes) has been taken temporally, reflecting action antecedent (prior to) that of the main verb.

31 sn There is a tenacity that is a part of spiritual fruitfulness.

32 sn In an ancient context, the qualifier good described the ethical person who possessed integrity. Here it is integrity concerning God’s revelation through Jesus.

33 sn Given the pressures noted in the previous soils, bearing fruit takes time (steadfast endurance), just as it does for the farmer. See Jas 1:2-4,
SHOWING THE LIGHT

8:16 “No one lights a lamp and then covers it with a jar or puts it under a bed, but puts it on a lampstand so that those who come in can see the light. 8:17 For nothing is hidden that will not be revealed, and nothing concealed that will not be made known and brought to light. 8:18 So listen carefully, for whoever has will be given more, but whoever does not have, even what he thinks he has will be taken from him.”

Jesus’ True Family

8:19 Now Jesus’ mother and his brothers came to him, but they could not get near him because of the crowd. 8:20 So he was told, “Your mother and your brothers are standing outside, wanting to see you.” 8:21 But he replied to them, “My mother and my brothers are those who hear the word of God and do it.”

STILLING OF A STORM

8:22 One day Jesus got into a boat with his disciples and said to them, “Let’s go across to the other side of the lake.” So they set out, 8:23 and as they sailed he fell asleep. Now a violent windstorm came down on the lake, 8:24 and the boat started filling up with water, and they were in danger. 8:25 Then he got up and rebuked the wind and the raging waves, and it was calm. 8:26 Then he said to them, “Where is your faith?” But they were afraid and amazed, saying to one another, “Who then is this? He commands even the winds and the water, and they obey him!”

1 In the participle ἀπελθόντες (apelleonto) has been translated as a finite verb due to requirements of contemporary English style.
2 sn This is probably an ancient oil burning lamp or perhaps a candlestick. Jesus is comparing revelation to light, particularly the revelation of his ministry; see 1:78-79.
3 sn Or “its light,” if the Greek article is translated as a possessive pronoun (for such usage, cf. ExSyn 215).
4 In 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.
5 In the participle ἐγένετο (egeneto) has been translated as “it happened that,” common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here δὲ (de) has not been translated either.
6 sn Or “a squall.”
7 sn A violent windstorm came down on the lake. The Sea of Galilee is located in a depression some 700 ft (200 m) below sea level and is surrounded by hills. Frequently a rush of wind and the right mix of temperatures can cause a storm to come suddenly on the lake. Storms on the Sea of Galilee were known for their suddenness and violence.
8 sn Or “a squall.”
9 sn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
10 In 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.
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12 sn The issue of whether Jesus had brothers (siblings) has had a long history in the church. Epiphanius, in the 4th century, argued that Mary was a perpetual virgin and had no offspring other than Jesus. Others argued that these brothers were really cousins. Nothing in the text suggests any of this. See also John 7:3.
13 sn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
14 sn Here καί (kai) has been translated as “so” to indicate the sequence of events.
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Healing of a Demonic

8:26 So 5 they sailed over to the region of the Gerasenes, 2 which is opposite 3 Galilee. 28 As 4 Jesus 5 stepped ashore, 6 a certain man from the town 7 met him who was possessed by demons. 8 For a long time this man 9 had worn no clothes and had not lived in a house, but among 3 10 the tombs. 8:28 When he saw 41 Jesus, he cried out, fell 12 down before him, and shouted with a loud voice, “Leave me alone, 13 Jesus, Son of the Most 14 High! God! I beg you, do not torment 15 me!”

1 tn Grk “And.” Here καί (kai) has been translated as “so” to indicate a summary and transition in the narrative.

2 tc The textual tradition here is quite complicated. Most Mss, especially later ones (A W Evil F 13 B D Θ Ψ Φ 0¹ 802), read “Gadarenes,” which is the better reading in Matt 8:28. Some Mss (X L O Δ f 33 579 700 1241 72) pc have “Gergesenes.” But early and important representatives of the Alexandrian and Western text-types (f 18 B D latt) have “Gerasæans,” the reading followed in the translation. The difference between Matthew and Luke may well have to do with uses of variant regional terms.

3 sn That is, across the Sea of Galilee from Galilee.

4 tn Here δέ (de) has not been translated.

5 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

6 tn Grk “and fell,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

7 tn Grk “who had demons.”

8 tn Grk “he”; the referent (the demon-possessed man) has been specified in the translation for clarity.

9 tn Or “in.”

10 tn Grk “And seeing.” The participle ἰδὼν (idon) has been taken temporarily. Here δέ (de) has not been translated.

11 tn Grk “and fell,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

12 tn Grk “What to me and to you?” (an idiom). The phrase τί με καί αὐτόν (ti me kai auton) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἰδέα). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12; 2 Chr 35:21; 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13; Hos 14:8). These nuances were apparently expanded in Greek, but the basic notions of defensive hostility (option 1) and indifference or disengagement (option 2) are still present. BDAG suggests the following as glosses for this expression: What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone...”

13 sn On the title Most High see Luke 1:35.

14 sn The demons’ plea “do not torment me” is a recognition of Jesus’ inherent authority over evil forces. The request is that Jesus not bother them. There was an appointed time in which demons would face their judgment, and they seem to have viewed Jesus’ arrival on the scene as an illegitimate change in God’s plan regarding the time when their sentence would be executed.

15 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

16 tc Although the external evidence favors the aorist παρήγγειλεν (parengellein, “he commanded”), δέ (de) B D Θ Ψ f 13 579 700 1241 1424 2542 pm, the internal evidence favors the imperfect παρηγγέλλει (parengellein, here translated “he had started commanding”; A C K L W T Π 1 33 565 892 pm). The aorist is suspect because it can more easily be taken as a single command, and thus an immediate exorcism. The imperfect would most likely be indicative (BDF §§328; 329; 331), suggesting that Jesus started to command the evil spirit to depart, and continued the command.

17 tn Grk “unclean.”

18 tn Here καί (kai) has been translated as “so,” introducing a clause that gives the result of the man being seized by the demon.

19 tn Or “fetters”; these were chains for the feet.

20 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

21 tn Grk “into the deserts.” The plural use here has been translated as “deserted places,” that is, uninhabited areas.

22 tn This is a parenthetical, explanatory comment by the author.

23 tn Grk “And Jesus.” Here δέ (de) has been translated as “then” to pick up the sequence of the narrative prior to the parenthetical note by the author.

24 tn Here δέ (de) has not been translated.

25 sn The nameomination 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.

26 tn One could also translate the imperfect tense here with a repetitive force like “begged him repeatedly.”

27 tn Or “command.”

28 tn This word, ἄβυσσος (abysson), is a term for the place where the dead await the judgment. It also could hold hostile spirits according to Jewish belief (Jub. 5:6-7; 1 En. 10:4-6; 18:11-16).

29 tn Grk “mountain,” but this might give the English reader the impression of a far higher summit.

30 tn Grk “they”; the referent (the demonic spirits) has been specified in the translation for clarity.

31 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

32 sn Many have discussed why Jesus gave them permission, since the animals were destroyed. However, this is another example of a miracle that is a visual lesson. The demons are destructive: They were destroying the man. They destroyed the pigs. They destroy whatever they touch. The point was to take demonic influence seriously, as well as Jesus’ power over it as a picture of the larger battle for human souls. There would be no doubt how the man’s transformation had taken place.

33 tn Here δέ (de) has been translated as “so” to indicate a conclusion and transition in the narrative.

8:29 For Jesus 16 had started commanding 27 the evil 18 spirit to come out of the man. (For it had seized him many times, so 19 he would be bound with chains and shackles 20 and kept under guard. But 21 he would break the restraints and be driven by the demon into deserted 22 places.) 23 8:30 Jesus then 24 asked him, “What is your name?” Hc 25 said, “Legion,” 26 because many demons had entered him. 8:31 And they began to beg him not to order 28 them to depart into the abyss. 29 8:32 Now a large herd of pigs was feeding there on the hillside, 30 and the demonic spirits 31 begged Jesus 32 to let them go into them. He gave them permission. 33 8:33 So 34 the demons came
out of the man and went into the pigs, and the herd of pigs rushed down the steep slope into the lake and drowned. 8:34 When the herdsmen saw what had happened, they ran off and spread the news in the town and countryside. 8:35 So the people went out to see what had happened, and they came to Jesus. They found the man from whom the demons had gone out, sitting at Jesus’ feet, clothed and in his right mind, and they were afraid. 8:36 Those who had seen it told them how the man who had been demon-possessed had been healed. 8:37 Then all the people of the Gerasenes and the surrounding region asked Jesus to leave them alone, for they were seized with great fear. So he got into the boat and left. 8:38 The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, 8:39 “Return to your home, and declare what God has done for you.”

So he went away, proclaiming throughout the whole town what Jesus had done for him.

Restoration and Healing

8:40 Now when Jesus returned, the crowd welcomed him, because they were all waiting for him. 8:41 Then a man named Jairus, who was a ruler of the synagogue, came up. Falling at Jesus’ feet, he pleaded with him to come to his house, 8:42 because he had an only daughter, about twelve years old, and she was dying.

As Jesus was on his way, the crowds pressed around him. 8:43 Now a woman was there who had been suffering from a hemorrhage for twelve years; but could not be healed by anyone. 8:44 She came up behind

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1tn The words “of pigs” are supplied because of the following verb in English, “were drowned,” which is plural.
2tn Here δὲ (de) has not been translated.
3tn Or “reported it.” This verb is used three times in the next few verses (vv. 36, 37), showing how the healing became a major topic of conversation in the district.
4tn Or “city.”
5tn Here δὲ (de) has been translated as “so” to indicate the people’s response to the report.
6tn Grk “Jesus, and they,” Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
7tn Here δὲ (de) has not been translated.
8tn Or “had been delivered”; Grk “had been saved.” This should not be understood as an expression for full salvation. They were only discussing the healing.
9tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
10tn See the ὅτι note on “Gerasenes” in v. 26 for the same geographical options for the textual variants.
11tn Grk “all the people of the surrounding region of the Gerasenes,” but according to L&N 1.80, “περιήγουσας may include not only the surrounding region but also the point of reference, for example...the Gerasenes and the people living around them” Lk 8:32.”
12tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
13tn Or “to depart from them.”
14sn Again there is great fear at God’s activity, but there is a different reaction. Some people want nothing to do with God’s presence. Mark 5:16 hints that economic reasons motivated their request.
15tn Here δὲ (de) has been translated as “so” to indicate that Jesus’ departure was the result of the Gerasenes’ response. A new sentence was started in the translation at this point for stylistic reasons.
16tn Grk “returned,” but the effect is that he departed from the Gerasene region.
17tn Grk “be,” that is, “remain.” In this context that would involve accompanying Jesus as he went on his way.
18tn Grk “he”: the referent (Jesus) has been specified in the translation for clarity.
19tn Grk “your house.”
20tn Or “describe.”
21sn Jesus instructs the man to declare what God has done for him, in contrast to the usual instructions (e.g., 8:56; 9:21) to remain silent. Here in Gentile territory Jesus allowed more open discussion of his ministry. D. L. Bock (Luke [BECNT], 1:783) suggests that with few Jewish religious representatives present, there would be less danger of misunderstanding Jesus’ ministry as political.
22tn Here καί (kai) has been translated as “so” to indicate the man’s response to Jesus’ instructions.
23tn Or “city.”
24sn Note that the man could not separate what God had done from the one through whom God had done it (what Jesus had done for him). This man was called to witness to God’s goodness at home.
25tn This is a temporal infinitival clause in contrast to Mark’s genitive absolute (Mark 5:21).
26sn Here the author notes that Jesus returned to the western shore of the Sea of Galilee after his brief excursion into Gentile territory (8:26-39; cf. also Mark 5:21).
27tn In Jairus is described as ἀρχιν ποίημα τῆς συναγωγῆς (archiν poiēma syntagōγes), the main elder at the synagogue who was in charge of organizing the services.
28sn See the note on synagogues in 4:15.
29tn Grk “and behold.” Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. The Greek word ἦλθον (elōn) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
30tn This verb is an imperfect tense, commonly used by Luke for vividness.
31tn This imperfect verb could be understood ingressively: “she was beginning to die” or “was approaching death.”
32sn Pressed is a very emphatic term – the crowds were pressing in so hard that one could hardly breathe (L&N 19.48).
33tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
34tn Grk “a flow of blood.”
35tn Most MSS, including the majority of later MS (M* C L W Q Ξ [א] [א] [א]), and the Targum (11Q19 [11a24] 3[2] [1] syb-syn so Or) have read here, “having spent all her money on doctors.” Uncertainty over its authenticity is due primarily to the fact that certain important witnesses do not have the phrase (e.g., 175 B [D] 0279 sy syn sa Or). This evidence alone renders its authenticity unlikely. It may have been intentionally added by later scribes in order to harmonize Luke’s account with similar material in Mark 5:26 (see TCNT 121). NA27 includes the words in brackets, indicating doubt as to their authenticity.
36tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
Luke 8:45

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Jesus\(^3\) and touched the edge\(^2\) of his cloak,\(^3\) and at once the bleeding\(^4\) stopped. 8:45 Then\(^5\) Jesus asked,\(^6\) “Who was it who touched me?” When they all denied it, Peter\(^7\) said, “Master, the crowds are surrounding you and pressing\(^8\) against you!” 8:46 But Jesus said, “Someone touched me, for I know that power has gone out\(^9\) from me.” 8:47 When\(^10\) the woman saw that she could not escape notice,\(^11\) she came trembling and fell down before him. In\(^12\) the presence of all the people, she explained why\(^13\) she had touched him and how she had immediately healed. 8:48 Then\(^14\) he said to her, “Daughter, your faith has made you well.\(^15\) Go in peace.”

8:49 While he was still speaking, someone from the synagogue ruler’s\(^16\) house came and said, “Your daughter is dead; do not trouble the teacher any longer.” 8:50 But when Jesus heard this, he told\(^17\) him, “Do not be afraid; just be

\(^{1}\) **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

\(^{2}\) **tn** The edge of his cloak refers to the krapedon, the blue tassel on the garment that symbolized a Jewish man’s obedience to the law (cf. Num 15:37-41). The woman thus touched the very part of Jesus’ clothing that indicated his ritual purity.

\(^{3}\) **tn** Grk “garment,” but here μισθων (himation) denotes the outer garment in particular.

\(^{4}\) **tn** Grk “the flow of her blood.”

\(^{5}\) **tn** Here και (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^{6}\) **tn** Grk “said.”

\(^{7}\) **tc** Most mss, especially the later ones (\(\text{N A C* D L W Θ Σ}^3 \text{V} \text{P}^3 33 32 \text{א}^\text{latt,}) also have “and those together with him” (with two different Greek constructions for the phrase “with him”), while several important witnesses omit this phrase (\(\text{D}^5 \text{B}^1 \text{Π}^700^* \text{al sa)}). The singular verb εἶπεν (eipen, “he said”) could possibly suggest that only Peter was originally mentioned, but, if the longer reading is authentic, then εἶπεν would focus on Peter as the spokesman for the group, highlighting his prominence (cf. ExSyn 401:2). Nevertheless, the longer reading looks like a clarifying note, harmonizing this account with Mark 5:31.

\(^{8}\) **sn** Pressing is a graphic term used in everyday Greek of pressing grapes. Peter says in effect, “How could you ask this? Everyone is touching you!”

\(^{9}\) **tn** This is a consummative perfect. Jesus sensed that someone had approached him to be healed, as his reference to power makes clear. The perception underlies Jesus’ prophetic sense as well.

\(^{10}\) **tn** Here δὲ (de) has not been translated.

\(^{11}\) **tn** Or “could not remain unnoticed” (see L&N 28.83).

\(^{12}\) **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. The order of the clauses in the remainder of the verse has been rearranged to reflect contemporary English style.

\(^{13}\) **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{14}\) **tn** Here δὲ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^{15}\) **tn** Or “has delivered you”; Grk “will be saved.” This should not be understood as an expression for full salvation in the immediate context; it refers only to the girl’s healing.

\(^{16}\) **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{17}\) **tn** Or “has delivered you”; but κοί (koi) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

\(^{18}\) **tn** This imperfect verb has been translated as an ingestive imperfect.

\(^{19}\) **tn** The participle εἰδότες (eides) has been translated as a causal adverbial participle.

\(^{20}\) **tn** Or “had died.”

\(^{21}\) **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{22}\) **tn** Grk “and called, saying.” This is redundant in contemporary English and has been simplified in the translation to “and said.”

\(^{23}\) **tn** Grk “And her.” Here και (kai) has not been translated because of differences between Greek and English style.

\(^{24}\) **tn** In other words, she came back to life; see Acts 20:10.

\(^{25}\) **tn** Here και (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^{26}\) **tn** Grk “And her.” Here και (kai) has not been translated because of differences between Greek and English style.

\(^{27}\) **tn** Jesus ordered them to tell no one because he desired that miracles not become the center of his ministry.

\(^{28}\) **tn** Here δὲ (de) has not been translated.

\(^{29}\) **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{30}\) **tn** An aorist participle preceding an aorist main verb may indicate either contemporaneous (simultaneous) action (“When he called... he gave”) or antecedent (prior) action (“After he called... he gave”). The participle ἁγιάζων (sunkalesemenos) has been translated here as indicating antecedent action.

\(^{31}\) **tn** Some mss add ἀποστόλους (apostolous), “apostles”; \(\text{N C* E L Ψ Ω Θ 070 0291}^3 33 579 892 1241 1424 2542 \text{pc lat})\) or μαθητὰς (matthetous, “his disciples”); \(\text{C1 al it})\) here, but such clarifying notes are clearly secondary.

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\(^{1}\) Or “will be delivered”;

\(^{2}\) Grk “will be saved.”

\(^{3}\) This should not be understood as an expression for full salvation in the immediate context; it refers only to the girl’s healing.

\(^{4}\) Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{5}\) Or “has delivered you”; but κοί (koi) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

\(^{6}\) This imperfect verb has been translated as an ingestive imperfect.

\(^{7}\) The participle εἰδότες (eides) has been translated as a causal adverbial participle.

\(^{8}\) Or “had died.”

\(^{9}\) Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{10}\) Grk “and called, saying.” This is redundant in contemporary English and has been simplified in the translation to “and said.”

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The Sending of the Twelve Apostles

9:1 After\(^33\) Jesus\(^34\) called\(^35\) the twelve\(^36\) together, he gave them power and authority over

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\(^{41}\) Grk “and called, saying.” This is redundant in contemporary English and has been simplified in the translation to “and said.”

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\(^{42}\) Grk “And her.” Here και (kai) has not been translated because of differences between Greek and English style.

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\(^{43}\) In other words, she came back to life; see Acts 20:10.

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\(^{44}\) Here και (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

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\(^{45}\) Grk “And her.” Here και (kai) has not been translated because of differences between Greek and English style.

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\(^{46}\) Jesus ordered them to tell no one because he desired that miracles not become the center of his ministry.

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\(^{47}\) Here δὲ (de) has not been translated.

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\(^{48}\) Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

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\(^{49}\) An aorist participle preceding an aorist main verb may indicate either contemporaneous (simultaneous) action (“When he called... he gave”) or antecedent (prior) action (“After he called... he gave”). The participle ἁγιάζων (sunkalesemenos) has been translated here as indicating antecedent action.

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\(^{50}\) Some mss add ἀποστόλους (apostolous), “apostles”; \(\text{N C* E L Ψ Ω Θ 070 0291}^3 33 579 892 1241 1424 2542 \text{pc lat})\) or μαθητὰς (matthetous, “his disciples”); \(\text{C1 al it})\) here, but such clarifying notes are clearly secondary.
all demons and to cure diseases, 9:2 and he sent them out to proclaim the kingdom of God and to heal the sick. 9:3 He 4 said to them, “Take nothing for your journey—no staff, no bag, no bread, no money, and do not take an extra tunic.” 9:4 Whatever house you enter, stay there until you leave the area. 9:5 Wherever they do not receive you, 5 as you leave that town, shake the dust off your feet as a testimony against them.” 9:6 Then they departed and went throughout the villages, proclaiming the good news 20 and healing people everywhere.

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1 sn Note how Luke distinguishes between exorcisms (authority over all demons) and diseases here. 2 sn “To send out” is often a term of divine commission in Luke: 1:19; 4:18; 43; 7:27; 9:48; 10:1, 16; 11:49; 13:34; 24:49. 3 tn Or “to preach.” 4 sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21. 5 sn As Jesus’ own ministry (Luke 4:16-44) involved both word (to proclaim) and deed (to heal) so also would that of the disciples. 6 tn Grk “And he.” Here καί (kai) has not been translated because of differences between Greek and English style. 7 tn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215). 8 sn Mark 6:8 allows one staff. It might be that Luke’s summary (cf. Matt 10:9-10) means not taking an extra staff or that the expression is merely rhetorical for “traveling light” which has been rendered in two slightly different ways. 9 tn Or “no traveler’s bag”; or possibly “no beggar’s bag” (L&N 6.145; BDAG 811 s.v. πήρα). 10 tn Grk “two tunics.” See the note on the word “tunics” in 3:11. 11 tn Grk “And whatever.” Here καί (kai) has not been translated because of differences between Greek and English style. 12 sn Jesus telling his disciples to stay there in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging. 13 tn Grk “and depart from there.” The literal wording could be easily misunderstood; the meaning is that the disciples were not to move from house to house in the same town or locality, but remain at the same house as long as they were in that place. 14 tn Grk “And wherever.” Here καί (kai) has not been translated because of differences between Greek and English style. 15 tn Grk “all those who do not receive you.” 16 tn Or “city.” 17 sn To shake the dust off represented shaking off the uncleanliness from one’s feet; see Luke 10:11; Acts 13:51; 18:6. It was a sign of rejection. 18 tn Here ἐκ (de) has been translated as “then” to indicate the implied sequence of events within the narrative. 19 tn This is a distributive use of κατὰ (kata); see L&N 83:12 where this verse is cited as an example of the usage. 20 tn Or “preaching the gospel.” 21 sn This verse is similar to Luke 9:2, except for good news at this point. The change means that to “preach the kingdom” is to “preach the good news.” The ideas are interchangeable as summaries for the disciples’ message. They are combined in Luke 8:1.

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Herod’s Confusion about Jesus

9:7 Now Herod 22 the tetrarch heard about everything that was happening, and he was thoroughly perplexed 23 because some people were saying that John 24 had been raised from the dead, 9:8 while others were saying that Elijah 25 had appeared, and still others that one of the prophets of long ago had risen. 9:9 Herod said, “I had John 27 beheaded, but who is this about whom I hear such things?” So Herod wanted to learn about Jesus. 28

The Feeding of the Five Thousand

9:10 When 29 the apostles returned, 30 they told Jesus 31 everything they had done. Then 32 he took them with him and they withdrew privately to a town 33 called...
Bethsaida. But when the crowds found out, they followed him. He welcomed them, spoke to them about the kingdom of God, and cured those who needed healing. Now the day began to draw to a close, the twelve came and said to Jesus, “Send the crowd away, so they can go into the surrounding villages and countryside and find lodging and food, because we are in an isolated place.” But he said to them, “You give them something to eat.” They replied, “We have no more than five loaves and two fish—unless we go and buy food for all these people.” (Now about five thousand men were there.) Then he answered, “Make the people recline.” Here the pronoun has not been translated because of differences between Greek and English style.

Then the disciples’ request was related to the approach of sunset. But when the crowds found out, they followed him. He himself, and his disciples were nearby, he asked them, “Who do the crowds say that I am?” They answered, “John the Baptist; others say Elijah; and still others that one of the.

Peter’s Confession

Once when Jesus was praying by himself, and his disciples were nearby, he asked them, “Who do the crowds say that I am?” They answered, “John the Baptist; others say Elijah; and still others that one of the.

place are an assimilation to Mark 6:32, as well as being a harmonization with v. 12, and should also be regarded as secondary. The reading that best explains the rise of the others – both internally and externally – is the one that stands behind the translation and is found in the text of NA.

Not only would going and buying food have been ex...

The appearance of Elijah would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah.
prophets of long ago has risen."\(^1\) 9:20 Then\(^2\) he said to them, "But who do you say that I am?" Peter\(^3\) answered, \(^4\) "The Christ\(^5\) of God." 9:21 But he forcefully commanded\(^6\) them not to tell this to anyone,\(^7\) 9:22 saying, "The Son of Man must suffer\(^8\) many things and be rejected by the elders,\(^9\) chief priests, and experts in the law,\(^10\) and be killed, and on the third day be raised."\(^11\)

A Call to Discipleship

9:23 Then\(^12\) he said to them all,\(^13\) "If anyone wants to become my follower,\(^14\) he must deny\(^16\) himself, take up his cross daily,\(^16\) and follow me. 9:24 For whoever wants to save his life will lose it,\(^17\) but whoever loses his life for my sake will save it. 9:25 For what does it benefit a person\(^18\) if he gains the whole world but loses or forfeits himself? 9:26 For whoever is ashamed\(^19\) of me and my words, the Son of Man will be ashamed of that person\(^20\) when he comes in his glory and in the glory of the Father and of the holy angels. 9:27 But I tell you most certainly,\(^22\) there are some standing here who will not\(^23\) experience\(^24\) death before they see the kingdom of God."\(^25\)

The Transfiguration

9:28 Now\(^26\) about eight days\(^27\) after these sayings, Jesus\(^28\) took with him Peter, John, and James, and went up the mountain to pray. 9:29 As\(^29\) he was praying,\(^30\) the appearance of his face was transformed,\(^31\) and his clothes became very

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\(^1\) sn The phrase has risen could be understood to mean "has not been resurrected," but this is only a possible option, not a necessary one, since the phrase could merely mean that a figure had appeared on the scene who mirrored an earlier historical figure. Note that the three categories in the reply match the ones in Luke 9:7-8.

\(^2\) tn The word Kai (καί) has been translated as "then" to indicate the implied sequence of events within the narrative.

\(^3\) tn Here δὲ (de) has not been translated.

\(^4\) tn Grk “Peter answering, said.” This is redundant in contemporary English and has been simplified to “Peter answered.”

\(^5\) tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

\(^6\) sn The combination of the participle and verb ἐπιτιμήσας and παρέγγειλαν (ἐπιτιμήσας καὶ παρέγγειλαν, “commanding, he ordered”) is a Hendiadys that makes the instruction emphatic.

\(^7\) sn No explanation for the command not to tell this to anyone is given, but the central section of Luke, chapters 9-19, appears to reveal a reason. The disciples needed to understand who the Messiah really was and exactly what he would do before they were ready to proclaim Jesus as such. But they and the people had an expectation that needed some instruction to be corrected.

\(^8\) sn The necessity that the Son of Man suffer is the particular point that needed emphasis, since for many 1st century Jews the Messiah was a glorious and powerful figure, not a suffering one.

\(^9\) sn Rejection in Luke is especially by the Jewish leadership (here elders, chief priests, and experts in the law), though in Luke 23 almost all will join in.

\(^10\) tn Or “and scribes.” See the note on the phrase “experts in the law” in 5:21.

\(^11\) sn The description of the Son of Man being rejected... killed, and...raised is the first of six passion summaries in Luke 9:44; 17:22; 18:31-33; 24:27; 24:46-47.

\(^12\) tn Here δὲ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.

\(^13\) sn Here them all could be limited to the disciples, since Jesus was alone with them in v. 18. It could also be that by this time the crowd had followed and found him, and he addressed them, or this could be construed as a separate occasion from the discussion with the disciples in 9:18-22. The cost of discipleship is something Jesus was willing to tell both insiders and outsiders about. The rejection he felt would also fall on his followers.

\(^14\) tn Grk “to come after me.”

\(^15\) tn This translation better expresses the force of the Greek third person imperative than the traditional “let him deny,” which could be understood as merely permissive.

\(^16\) sn Only Luke mentions taking up one’s cross daily. To bear the cross means to accept the rejection of the world for turning to Jesus and following him. Discipleship involves a death that is like a crucifixion; see Gal 6:14.

\(^17\) sn The point of the saying whoever wants to save his life will lose it is that if one comes to Jesus then rejection by many will certainly follow. If self-protection is a key motivation, then one will not respond to Jesus and will not be saved. One who is willing to risk rejection will respond and find true life.

\(^18\) sn This word has been translated as a temporal clause (for whoever is ashamed of me and my words, the Son of Man will be ashamed of that person when he comes in his glory and in the glory of the Father and of the holy angels). The phrase could be understood to mean merely permissive.

\(^19\) sn How one responds now to Jesus and his teaching is a reflection of how Jesus, as the Son of Man who judges, will respond then in the final judgment.

\(^20\) sn This pronoun (τοῦτον, touton) is in emphatic position in its own clause in the Greek text: “of that person the Son of Man will be ashamed.”

\(^21\) tn 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 unacceptable awkwardly in contemporary English.

\(^22\) sn Here I tell you truly (λέγω δὲ υἱὸν ἀνθρώπου, λέγον de humin alethōs).

\(^23\) tn The Greek negative here (οὐ μὴ, ou mei) is the strongest possible.

\(^24\) tn Grk “will not taste.” Here the Greek verb does not mean “sample a small amount” (as a typical English reader might infer from the word “taste”), but “experience something cognitively or emotionally; come to know something” (cf. BDAG 195 s.v. γεύομαι).

\(^25\) sn The meaning of the statement that some will not taste death before they see the kingdom of God is clear at one level, harder at another. Jesus predicts some will experience the kingdom before they die. When does this happen? (1) An initial fulfillment is the next event, the transfiguration. (2) It is also possible in Luke’s understanding that all but Judas experienced the initial fulfillment of the coming of God’s presence and rule in the work of Acts 2. In either case, the “kingdom of God” referred to here would be the initial rather than the final phase.

\(^26\) tn Grk “Now it happened that about.” The introductory phrase ἦν γενέσθαι (egenēthai, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

\(^27\) tn Matt 17:1 and Mark 9:2 specify the interval more exactly, saying it was the sixth day. Luke uses ἐν οὐδὲ (Rōset, “about”) to give an approximate reference.

\(^28\) tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^29\) tn Grk “And as.” Here καὶ (kai) has not been translated because of differences between Greek and English style.

\(^30\) tn Here the preposition ἐν (en) plus the dative articule aorn infitive has been translated as a temporal clause (ἐν δὲ 595:1).

\(^31\) sn In 1st century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1 Cor 15:42-49; 2 Cor 5:1-10). This transformation
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bright, a brilliant white.\(^1\)

9:30 Then\(^2\) two men, Moses and Elijah,\(^3\) began talking with him.\(^4\)

9:31 They appeared in glorious splendor and spoke about his departure\(^5\) that he was about to carry out\(^6\) at Jerusalem.\(^7\)

9:32 Now Peter and those with him were quite sleepy,\(^8\) but as they became fully awake,\(^9\) they saw his glory and the two men standing with him.\(^10\)

9:33 Then\(^11\) as the men\(^11\) were starting to leave,\(^12\) Peter said to Jesus, “Master, it is good for us to be here. Let us make three shelters,\(^13\) one for you and one for Moses and one for Elijah” – not knowing what he was saying.\(^14\)

9:34 As\(^15\) he was saying this, a cloud\(^15\) came down and overshadowed\(^16\) them, and they were afraid as they entered the cloud.\(^17\)

9:35 Then\(^18\) a voice came from the cloud, saying, “This is my Son, my Chosen One.\(^19\) Listen to him!”\(^20\)

9:36 After\(^21\) the voice had spoken, Jesus was found alone.\(^22\) So\(^22\) they kept silent and told no one\(^23\) at that time\(^24\) anything of what they had seen.

Healing a Boy with an Unclean Spirit

9:37 Now\(^25\) the next day, when they had come down from the mountain, a large crowd met him.\(^26\) Then\(^26\) a man from the crowd cried out,\(^27\) “Teacher, I beg you to look at my son – he is my only child!\(^28\) A\(^29\) spirit seizes him, and he suddenly screams;\(^30\) it throws him

\(\text{tn}\) Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(\text{tc}\) Most mss, especially the later ones, have ἀγαπητός (agapētōs, “the one I love”; A C W f 33 \text{\textit{V}}} \text{\textit{B}}} \text{\textit{P}}} \text{\textit{L}}} \text{\textit{Σ}}} \text{\textit{א}}} \text{\textit{δ}}} \text{\textit{ε}}} \text{\textit{ψ}}} \text{\textit{у}}} \text{\textit{w}}} \text{\textit{z}}} \text{\textit{ amused)}).

\(\text{s.v.}\) This divine endorsement is like Luke 3:22 at Jesus’ baptism. One difference here is the mention of the Chosen One, a reference to the unique and beloved role of the regal, messianic Son.

\(\text{tn}\) The expression listen to him comes from Deut 18:15 and makes two points: 1) Jesus is a prophet like Moses, a leader-prophet, and 2) they have much yet to learn from him.

\(\text{tn}\) Here καί (kai) has not been translated because of differences between Greek and English style.

\(\text{tn}\) Here καί (kai) has been translated as “so” to indicate the concluding summary of the account.

\(\text{sn}\) Although the disciples told no one at the time, later they did recount this. The commentary on this scene is 2 Pet 1:17-18.

\(\text{tn}\) “cried out, saying,” The participle λέγων (legōn) is redundant in contemporary English and has not been translated.

\(\text{tn}\) This verb means “to have regard for”; see Luke 1:48.

\(\text{tn}\) “and behold, a.” Because of the length and complexity of the Greek sentence, καί (kai) has not been translated here; instead a new sentence was started in the translation. The Greek word ἰδίου (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

\(\text{tn}\) The Greek here is slightly ambiguous; the subject of the verb “screams” could be either the son or the spirit.
into convulsions\(^1\) and causes him to foam at the mouth. It hardly ever leaves him alone, torturing\(^2\) him severely. 9:40 11 Begged\(^b\) your disciples to cast it out, but\(^3\) they could not do so.\(^4\) 9:41 Jesus answered, "You\(^5\) unbelieving\(^6\) and perversive generation! How much longer\(^7\) must I be with you and endure\(^8\) you?\(^9\) Bring your son here." 9:42 As\(^10\) the boy,\(^11\) was approaching, the demon threw him to the ground\(^12\) and shook him with convulsions.\(^13\) But Jesus rebuked\(^14\) the uncle\(^15\) and healed the boy, and gave him back to his father. 9:43 Then\(^16\) they were all astonished at the mighty power\(^20\) of God.

**Another Prediction of Jesus’ Suffering**

But while the entire crowd\(^21\) was amazed at everything Jesus\(^22\) was doing, he said to his disciples, 9:44 “Take these words to heart,\(^23\) for the Son of Man is going to be betrayed into the hands of men.\(^24\) 9:45 But they did not understand this statement; its meaning\(^25\) had been concealed\(^26\) from them, so that they could not grasp it. Yet\(^27\) they were afraid to ask him about this statement.

**Concerning the Greatest**

9:46 Now an argument started among the disciples\(^28\) as to which of them might be\(^29\) the greatest. 9:47 But when Jesus discerned their innermost thoughts,\(^30\) he took a child, had him stand by\(^31\) his side, 9:48 and said to them, “Whoever welcomes\(^32\) this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me, for the one who is least among you all is the one who is great.”\(^34\)
On the Right Side

9:49 John answered,4 “Master, we saw someone casting out demons in your name, and we tried to stop5 him because he is not a disciple6 among us.” 9:50 But Jesus said to him, “Do not stop him, for whoever is not against you is for you.”

Rejection in Samaria

9:51 Now whena the days drew near7 for him to be taken up,8 Jesus set out resolutely9 to go to Jerusalem.9:52 He10 sent messengers on ahead of him.11 As they went along,12 they entered a Samaritan village to make things ready in advance13 for him,9:53 but the villagers14 refused to welcome15 him, because he was determined to go to Jerusalem.16 9:54 Now when his disciples James and John saw this, they said, “Lord, do you want us to call fire from heaven and consume17 them?”18

1 tn Grk “And answering, John said.” This is redundant in contemporary English and has been simplified to “John answered.” Here ἀπεκρίθη (ade) has not been translated.
2 tc The translation follows the reading that has Luke’s normal imperfect here (ἐκκαθίζων, ἐκκαθιστῶν; found in Ψ Δ Θ L Ξ Ω variant). Most MSS, however, have an aorist (ἐκκαθίζω, ἐκκαθιστῶν; found in A C D Ῥ Ψ f¹ 133 33 1739 75 0 36 700* 1241) which would be translated “we forbade him.” The imperfect enjoys the best external and internal support.
3 tn Grk “does not follow with us.” BDAG 36 s.v. ἀκολουθεῖν 2 indicates that the pronoun σοι (sai, “you”) is to be supplied after the verb in this particular instance; the translation in the text best represents this nuance.
4 tn Grk “And it happened that when.” The introductory phrase εἰς ἑγεμόνειν (egenomen, “it happened that”), common in Luke (89 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
5 tn Grk “the days were being fulfilled.” There is literary deixis here. This starts what has been called in the Gospel of Luke the “Jerusalem Journey.” It is not a straight-line trip, but a journey to meet his fate (Luke 13:31-35).
6 sn Taken up is a reference to Jesus’ upcoming return to heaven by crucifixion and resurrection (compare Luke 9:31). This term was used in the LXX of Elijah’s departure in 2 Kgs 2:9.
7 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
8 tn Grk “And he.” Here καὶ (kai) has not been translated because of differences between Greek and English style.
9 tn Grk “sent messengers before his face,” an idiom.
10 tn Grk “And going along, they entered.” The aorist passive participle πορευόμενοι (poroumenoi) has been taken temporally. Here καὶ (kai) has not been translated because of differences between Greek and English style.
11 tn Or “to prepare (things) for him.”
12 tn Grk “they”; the referent (the villagers) has been specified in the translation for clarity.
13 tn Or “did not receive”; this verb, δέχομαι (dechomai), is a term of hospitality or welcome (L&N 34.53).
14 tn Grk “because his face was set toward Jerusalem.”
15 sn Jerusalem is to be the place of rejection, as Luke 9:44 suggested. Jesus had resolved to meet his fate in Jerusalem, so the rejection was no surprise.
16 tn Or “destroy.”
17 tc Most MSS, especially the later ones (A C D W Ῥ Ψ f¹ 133 33 1739 75 0 36 700* 1241), read “as also Elijah did,” making the allusion to 2 Kgs 1:10, 12, 14 more explicit. The shorter reading has better and earlier support (isodes 75 Β Λ Ξ Ω 579 700+ 1241). pc lat 9:55 But Jesus19 turned and rebuked them,20 9:56 and they went on to another village.

Challenging Professed Followers

9:57 As21 they were walking22 along the road, someone said to him, “I will follow you wherever you go.”23 9:58 Jesus said to him, “Foxes have dens and the birds in the sky24 have nests, but the Son of Man has no place to lay his head.”25 9:59 Jesus26 said to another, “Follow me.” But he replied,27 “Lord, first let me go and bury my father.” 9:60 But Jesus28 said to him, “Let the dead bury their own dead,29 but as for

19 sn An allusion to 2 Kgs 1:10, 12, 14.
20 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
21 tc Many MSS ([D] K Θ f¹ 133 33 1739 75 0 36 700* 1241) have at the end of the verse (with slight variations) “and he said, ‘You do not know what sort of spirit you are of, for the Son of Man did not come to destroy people’s lives, but to save [them].’” This variant is clearly secondary, as it gives some content to the rebuke. Further, it is difficult to explain how such rich material would have been omitted by the rest of the witnesses, including the earliest and best MSS.
22 sn The point of the rebuke is that now was not the time for judgment but patience; see 2 Pet 3:9.
23 tn Grk “And as.” Here καὶ (kai) has not been translated because of differences between Greek and English style.
24 tn Grk “going,” but “walking” is an accurate description of how they traveled about.
25 tc Most MSS (A C W Ῥ Ψ f¹ 133 33 1739 75 0 36 700* 1241) add κῦριε (kurie, “Lord”) here, but scribes were prone to add to the text, especially appellations for the Lord. The shorter reading also enjoys significant textual support ([B] Β Δ Λ f¹兼职). The statement “I will follow you wherever you go” is an offer to follow Jesus as a disciple, no matter what the cost.
26 tn Grk “the birds of the sky,” or “the birds of heaven”; the Greek word οὐρανός (ouranos) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 609 s.v. τετελειωμένον).
27 sn Jesus’ reply is simply this: Do you understand the rejection he will be facing? Jesus has no home in the world (the Son of Man has no place to lay his head).
28 tn Grk “And he”; the referent (Jesus) has been specified in the translation for clarity. Here ἀπεκρίθη (ade) has not been translated.
29 sn There are several options for the meaning of Jesus’ reply Leave the dead to bury their own dead: (1) Recent research suggests that burial customs in the vicinity of Jerusalem from about 20 B.C. to A.D. 70 involved a reinterment of the bones a year after the initial burial, once the flesh had rotted away. At that point the son would have placed his father’s bones in a special box known as an ossuary to be set into the wall of the tomb. Thus Jesus could be rebuking the man for wanting to wait around for as much as a year before making a commitment to follow him. In 1st century Jewish culture, to have followed Jesus rather than burying one’s father would have seriously dishonored one’s father (cf. Tobit 4:3-4). (2) The remark is an idiom (possibly a proverbial saying) that means, “The matter in question is not the real issue,” in which case Jesus was making a wordplay on the wording of the man’s (literal) request (see L&N 33.137). (3) This remark could be a figurative reference to various kinds of...
The Mission of the Seventy-Two

10:1 After this the Lord appointed seventy-two others and sent them out two by two into every town and place where he himself was about to go. 10:2 He said to them, “The harvest is plentiful, but the workers are few. Therefore ask the Lord of the harvest to send out workers into his harvest. 10:3 Go! I am sending you out like lambs surrounded by wolves. 10:4 Do not carry a money bag, a traveler’s bag, or sandals, and greet no one on the road. 10:5 Whenever you enter a house, first say, ‘May peace be on this house!’ 10:6 And if a peace-loving person is there, your peace will remain on him, but if not, it will return to you. 10:7 Stay in that same house, eating and drinking what they give you, for the worker deserves his pay. 10:8 Do not move around from house to house. 10:9 Heal the sick in that town and say to them, ‘The kingdom of God has come upon you!’

The phrase ‘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.

Or possibly “a beggar’s bag” (L&N 6.145; BDAG 611 s.v. mpio).

Or “no one along the way.”

The response to these messengers determines how God’s blessing is bestowed — if they are not welcomed with peace, their blessing will return to them. Jesus shows just how important their mission is by this remark.

Jesus warns that excessive concern for family ties (looks back) will make the kingdom a lesser priority, which is not appropriate for discipleship. The image is graphic, for who can plow straight ahead toward a goal while looking back? Discipleship cannot be double-minded.

The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

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May peace be on this house!
10:10 But whenever⁵ you enter a town² and the people³ do not welcome⁶ you, go into its streets⁸ and say, 10:11 “Even the dust of your town⁹ that clings to our feet we wipe off¹⁰ against you.¹⁰ Nevertheless know this: The kingdom of God has come.¹⁰ 10:12 I tell you, it will be more bearable on that day for Sodom¹¹ than for that town!¹¹

10:13 “Woe to you, Chorazin!¹² Woe to you, Bethsaida! For if¹³ the miracles¹⁴ done in you had been done in Tyre¹⁵ and Sidon,¹⁶ they would have repented long ago, sitting in sackcloth and ashes. 10:14 But it will be more bearable for Tyre and Sidon in the judgment than for you! 10:15 And you, Capernaum,⁵⁷ will you be exalted to heaven?¹⁸ No, you will be thrown down to Hades!¹⁹

10:16 “The one who listens²⁰ to you listens to me,²¹ and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me.”²³

10:17 Then²⁴ the seventy-two²⁵ returned with joy, saying, “Lord, even the demons submit to²⁶ us in your name!”²⁷ 10:18 So²⁸ he said to them, “I saw²⁹ Satan fall like lightning from heaven. 10:19 Look, I have given you authority to tread on snakes and scorpions³³ and on the full force of the enemy,”³⁴ and nothing will³⁵ hurt you. 10:20 Nevertheless, do not rejoice that³⁶ the

its ability to overcome the power of Satan and those elements in the creation that oppose humanity. Confirmation of this understanding comes in v. 18 and in Luke 11:14-23, especially the parable of vv. 21-23. ¹ tn Grk “whenever town you enter,” but this is more often expressed in English as “whenever you enter a town.” ² tn Or “city.” ³ tn Grk “and they;” the referent (the people who live in the town) has been specified in the translation for clarity. ⁴ sn More discussion takes place concerning rejection (the people do not welcome you), as these verses lead into the condemnation of certain towns for their rejection of God’s kingdom. ⁵ sn The term πλατεία (plateia) refers to the “broad street,” so this refers to the main roads of the town. ⁶ tn Or “city.” ⁷ sn See Luke 9:5, where the verb is different but the meaning is the same. This was a sign of rejection. ⁸ tn Here ὑμῖν (humin) has been translated as a dative of disadvantage. ⁹ tn Or “has come near.” As in v. 9 (see above), the combination of γίγνομαι (enginun) with the preposition εἰς (eis) is decisive in showing that the sense is “has come” (see BDAG 270 s.v. γίγνομαι 2, and W. R. Hutton, “The Kingdom of God Has Come,” ExpTim 64 [Dec 1952]: 89-91). ¹⁰ sn The allusion to Sodom, the most wicked of OT cities from Gen 19:1-29, shows that to reject the current message is even more serious than the worst sins of the old era and will result in more severe punishment. The noun Sodom is in emphatic position in the Greek text. ¹¹ tn Or “city.” ¹² sn Chorazin was a town of Galilee that was probably fairly small in contrast to Bethsaida and is otherwise unattested. Bethsaida was declared a polis by the tetrarch Herod Philip, sometime after A.D. 30. ¹³ tn This introduces a second class (contrary to fact) condition in the Greek text. ¹⁴ tn Or “powerful deeds.” ¹⁵ map For location see Map 1A-2; Map 2G-2; Map 4A-1; JP3-F3; JP4-F3. ¹⁶ sn Tyre and Sidon are two other notorious OT cities ( Isa 23; Jer 25:22; 47:4). The remark is a severe rebuke, in effect: “Even the sinners of the old era would have responded to the proclamation of the kingdom, unlike you!” ¹⁷ map For location see Map 1A-1; JP3-F3; JP4-F3. ¹⁸ sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region. ¹⁹ map For location see Map 1D-2; Map 2C-3; Map 3B-2. ²⁰ tn The interrogative particle introducing this question expects a negative reply. ²¹ sn In the OT, Hades was known as Sheol. It is the place where the unrighteous will reside (Matt 11:23; Luke 16:23; Rev 20:13-14). ²² tn Grk “hears you,” but as the context of vv. 8-9 makes clear, it is response that is the point. In contemporary English, “listen to” is one way to express this function (L&N 31.56). ²³ sn Jesus linked himself to the disciples’ message: Responding to the disciples (listens to you) counts as responding to him. ²⁴ tn The double mention of rejection in this clause – ἀκολούθουσαν ἀκολούθης (athetōn athethei) in the Greek text – keeps up the emphasis of the section. ²⁵ sn The one who sent me refers to God. ²⁶ tn Here ἐν (de) has been translated as “then” to indicate the implied sequence of events within the narrative. ²⁷ tc See the tc note on the number “seventy-two” in Luke 10:1. ²⁸ tn Or “the demons obey”; see L&N 36.18. ²⁹ tn The prepositional phrase “in your name” indicates the sphere of authority for the messengers’ work of exorcism. ³⁰ sn This is an imperfect tense verb. ³¹ tn In Greek, this is a participle and comes at the end of the verse, making it somewhat emphatic. ³² sn This is probably best taken as allusion to Isa 14:12; the phrase in common is ἐκ τοῦ οὐρανοῦ (ek tou ouranoü). These exorcisms in Jesus’ name are a picture of Satan’s greater defeat at Jesus’ hands (D. L. Bock, Luke [BECNT], 2:1006-7). ³³ tn Or perhaps, “trample on” (which emphasizes the impact of the feet on the snakes). See L&N 15.226. ³⁴ sn Snakes and scorpions are examples of the hostility in the creation that is defeated by Jesus. The use of battle imagery shows who the kingdom fights against. See Acts 28:3-6. ³⁵ tn Or “I have given you authority to tread on snakes and scorpions, and [authority] over the full force of the enemy.” The second prepositional phrase can be taken either as modifying the infinitive πατεῖν (patein, “to tread”) or the noun ἐξουσίαν (exousian, “power”). The former is to be preferred and has been represented in the translation. ³⁶ sn The enemy is a reference to Satan (mentioned in v. 18). ³⁷ tn This is an emphatic double negative in the Greek text. ³⁸ tn This is a negative reply that the
The Parable of the Good Samaritan

10:25 Now an expert in religious law stood up to test Jesus, saying, “Teacher, what must I do to inherit eternal life?”

10:26 He said to him, “What is written in the law? How do you understand it?”

10:27 The expert answered, “Love the Lord your God with all your heart, with all your soul, with all your mind, and love your neighbor as yourself.”

10:28 Jesus said to him, “You have answered correctly; do this, and you will live.”

10:29 But the expert wanting to justify himself, said to Jesus, “And who is my neighbor?”

10:30 Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, despoiled him, and took his money. And leaving him half dead, they departed.

16.1 Then Jesus stood up and said, “There was a man of noble birth who gathered a large number of servants, and divided his property among them. Then he said to his oldest servant, ‘Go to your master’s vineyard and make an accurate accounting of it.’

16.2 And he said, ‘Mistress, you gave me no servant, nor did you entrust me with anything. What I have done is all this.’

16.3 ‘Well done, good and faithful servant! You have been faithful in small things, I will make you ruler over many things. Come, take your share in the joy of your master.’

16.4 And the second servant said, ‘Mistress, you gave me five talents. ‘Go do business with them, and make gain for me.’

16.5 ‘And he said, ‘Well done, good and faithful servant! You have been faithful in small things, I will make you ruler over many things. Come, take your share in the joy of your master.’

16.6 The servants went out, each of them according to his ability. In one case, it was five talents; in the other, it was five. And he who had the five talents immediately went out and traded with them.

16.7 And he gained other five talents.

16.8 But he who had one talent went out and dug in the ground and hid his master’s money.

16.9 After a long time, the master of those servants returned. And he called the one who had the five talents and said to him, ‘Good servant; you have been faithful in small things, I will put you in charge of many things. Come, take your share in the joy of your master.’

16.10 Then he also who had the one talent came forward and said, ‘Mistress, I knew you to be a harsh man, reaping where you did not sow, and gathering where you did not pour in seed.

16.11 And I was afraid of you, going and hid your money in a cloth.

16.12 Say to your master, ‘I was afraid of you, going and hid your money in a cloth.’

16.13 But the master, being angry, said to him, ‘You wicked servant! I knew you to be harsh, and you ought to have put my money in the bank; then when I came back, I would have received my money with interest. ‘And what I tell you I say to everyone: Make gain for yourself, and if you cannot, hand over the money to those who have charge of it. ‘For everyone who has will be given more; he will have abundance. But he who has not, even what he has will be taken away from him. ‘And throw the worthless servant into the outer darkness, where there will be weeping and gnashing of teeth.’

16.14 Then the Pharisees and Sadducees came, and testing him, said, ‘Teacher, which is the greatest commandment in the law?’

16.15 And Jesus answered, ‘Love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And the second is like it: Love your neighbor as yourself. ‘All the law and the prophets depend on these two commandments.’

16.16 Now the tax collectors and sinners were all drawing near to hear him. But the Pharisees and the teachers of the law *restrained* him, saying, ‘Teacher, we want to see a sign from you.’

16.17 But he said to them, ‘You *will* see a sign from me today. *The son of man* will be *rejected by the elders and by the authorities and by the scribes,* and *be killed,* and after three days *he will rise.*

16.18 I tell you the truth, there is no sign to be given on the day of the son of man. *But as for you,* after this time you will see *signs in the heavens,* and there will be signs on the earth. *But woe to the wise men of this age, and woe to the scribes and the Pharisees, who sit in the seat of Moses! For if the sign of the son of man were to be given to them, they would have turned it aside. *Woe to you, scribes and Pharisees, hypocrites, *you are like white wolves, you are like门前的野狗,* you are like thieves and robbers. *You have plowed your garden and the things you have grown have been eaten by the birds of the air.* *You have *planted vineyards and the fruit of your vineyards has been eaten by the Gentiles. *You have *built houses and you have *lived in them. *You have *dug holes and you have *lived in them. *You have *reaped and you have worn away. One of you will utterly destroy the other.* *You have *destroyed the houses of others, and you have *squatted in them. *You have *planted grapes and you have *eaten the fruit of another’s vineyard. *You have *planted and you have eaten the fruit of another’s vineyard. *You have *plowed and you have sown and you have reaped and *you are *rejected.* *You are *rejected from your people and *you are *rejected from your land. *You are *rejected to *those *who come *from your land.* *You are *rejected by *the *philosophers, *you are *rejected by *the *writers, *you are *rejected by *the *wise men, *you are *rejected by *the *teachers of the law, *you are *rejected by *the *elders and *by *the *authorities and *by *the *scribes,* and *you are *rejected by *the *sadducees.*

16.19 For I tell you that many prophets and kings longed to see what you see! *And yet they did not see it, and to hear what you hear but did not hear it.*
beat him up, and went off, leaving him half dead.  

10:31 Now by chance a priest was going down that road, but\(^{2}\) when he saw the injured man\(^{3}\) he passed by\(^{4}\) on the other side.  

7 10:32 So too a Levite, when he came up\(^{5}\) to the place and saw him,\(^{6}\) passed by on the other side.  

10:33 But\(^{10}\) a Samaritan\(^{11}\) who was traveling\(^{12}\) came to where the injured man\(^{13}\) was, and when he saw him, he felt compassion for him.  

14 10:34 He\(^{15}\) went up to him\(^{16}\) and bandaged his wounds, pouring oil\(^{17}\) and wine on them. Then\(^{18}\) he put him on\(^{19}\) his own animal,\(^{20}\) brought him to an inn, and took care of him.  

10:35 The\(^{21}\) next day he took out two silver coins\(^{22}\) and gave them to the innkeeper, saying, ‘Take care of him, and whatever else you spend, I will repay you when I come back this way.’  

22 10:36 Which of these three do you think became a neighbor\(^{24}\) to the man who fell into the hands of the robbers?’\(^{25}\)  

10:37 The expert in religious law\(^{26}\) said, “The one who showed mercy\(^{26}\) to him.” So\(^{27}\) Jesus said to him, “Go and do\(^{28}\) the same.”

Jesus and Martha  

10:38 Now as they went on their way, Jesus\(^{29}\) entered a certain village where a woman named Martha welcomed him as a guest.  

30 10:39 She\(^{31}\) had a sister named Mary, who sat\(^{32}\) at the Lord’s feet\(^{33}\) and listened to what he said.  

10:40 But Martha was distracted\(^{34}\) with all the preparations

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1 tn Grk “and beat,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.  

2 sn That is, in a state between life and death; severely wounded.  

3 sn The phrase by chance adds an initial note of hope and fortune to the expectation in the story.  

4 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context between the priest’s expected action (helping the victim) and what he really did.  

5 tn Grk “him”; the referent (the injured man) has been specified in the translation for clarity.  

6 sn It is not said why the priest passed by and refused to help. It is not relevant to the point of the parable that no help was given in the emergency situation.  

7 sn The text suggests that the priest went out of his way(on the other side) not to get too close to the scene.  

8 tn Here καί (kai) has been translated “up to”; it could also be translated “upon.”  

9 tn The clause containing the orist active participle ἔλθον (elthôn) suggests that the Levite came up to the place, took a look, and then moved on.  

10 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context between the previous characters (considered by society to be examples of piety and religious duty) and a hated Samaritan.  

11 sn This is at the beginning of the clause, in emphatic position in the Greek text.  

12 tn The participle διελθών (dielthôn) has been translated as an adjectival participle (cf. NAB, NASB, TEV); it could also be taken temporally (‘while he was traveling,” cf. NRSV, NIV).  

13 sn Grk “he”; the referent (the injured man) has been specified in the translation for clarity.  

14 sn “Him” is not in the Greek text but is implied. The verb means “to feel compassion for,” and the object of the compassion is understood.  

15 sn Here is what made the Samaritan different: He felt compassion for him. In the story, compassion becomes the concrete expression of love. The next verse details explicitly six acts of compassion.  

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

17 sn The ancient practice of pouring oil was designed to comfort and clean the wounds ( Isa 1:6).  

18 tn Here ζητεῖ (de) has been translated as “then” to indicate the implied sequence of events within the narrative. Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation.  

19 sn It is not clear whether the causative nuance of the verb included actual assistance or not (“helped him on” versus “had him get on”; see L&N 15.98), but in light of the severity of the victim’s condition as described in the preceding verses, some degree of assistance was almost certainly needed.  

20 sn His own animal refers to a riding animal, presumably a donkey, but not specified.
she had to make, so she came up to him and said, “Lord, don’t you care that my sister has left me to do all the work alone? Tell her to help me.”

10:41 But the Lord answered her, “Martha, Martha, you are worried and troubled about many things, but one thing[10] is needed. Mary has chosen the best[11]; it will not be taken away from her.”

Instructions on Prayer

11:1 Now[12] Jesus[13] was praying in a certain place. When[14] he stopped, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.” 11:2 So he said to them, “When you pray,[15] say:

Father,[16] may your name be honored,[17]

1 tn Grk “with much serving.”
2 tn Here δε (de) has been translated as “so” to indicate that the following was a result of Martha’s distraction.
3 tn The negative οὐ (ou) used with the verb expects a positive reply. Martha expected Jesus to respond and rebuke Mary.
4 tn Grk “has left me to serve alone.”
5 tn The conjunction οὖν (oun, “then, therefore”) has not been translated here.
7 tn Grk “answering, said to her.” This is redundant in contemporary English and has been simplified to “answered her.”
8 sn The double vocative Martha, Martha communicates emotion.
9 tn Or “upset.” Here the meanings of μεριμνάω (merimnáō) and μερισμός (merismos) reinforce each other (Luke 25.234).
10 tc Or, with some mss (א B C L Θ †Ψ f1-13 33 [579]) “few things are needed – or only one” (as well as other variations). The textual problem here is a difficult one to decide. The shorter reading is normally preferred, but it is not altogether clear how the variants would arise from it. However, the reading followed in the translation has good support (with some internal variations) from a number of witnesses (B[3]D[7] L 579). A shorter reading is found, however, in weighty vs (B7 L 579), and cannot be easily explained as arising from the longer reading.
11 sn Your kingdom come represents the hope for the full manifestation of God’s promised rule.
12 tn Or “Give us bread each day for the coming day,” or “Give us each day the bread we need for today.” The term ἐπιούσιος (epiousios) does not occur outside of early Christian literature (other occurrences are in Matt 6:11 and Diache 8:2), so its meaning is difficult to determine. Various suggestions include “daily,” “the coming day,” and “for existence.” See BDAG 376 s.v.; L&N 67:183, 206.
13 tn Or “Who among you will have a friend and go to him.”
14 tc Most mss (א B C D W Θ †Ψ f1-13 33 1963 [2] 33 [579]) add “but deliver us from the evil one,” an assimilation to Matt 6:10. The shorter reading is found, however, in weighty vs (B7 L 579) and cannot be easily explained as arising from the longer reading.
15 sn God is addressed in terms of intimacy (Father). The original Semitic term here was probably אב (Ab), The term is a little unusual in a personal prayer, especially as it lacks qualification. It is not the exact equivalent of “Daddy” (as is sometimes popularly suggested), but it does suggest a close, familial relationship.
16 tn Grk “hallowed be your name.”
17 tc Most mss (א B C D Θ †Ψ f1-13 33 1963 [2] 33 [579]) “read” at the end of the verse “may your will be done on earth as it is in heaven,” making this version parallel to Matt 6:10. The shorter reading is found, however, in weighty vs (B7 L 579), and cannot be easily explained as arising from the longer reading.
18 sn Your will be done represents the hope for the full manifestation of God’s promised rule.
19 tn Or “Give for us our daily bread.”
20 sn “Give us each day our daily bread,” is really the disciples’ prayer. Given this more weighty external evidence, combined with the scribal tendency to harmonize Gospel parallels, the shorter reading is preferred.
21 sn God is addressed in terms of intimacy (Father). The original Semitic term here was probably אב (Ab), The term is a little unusual in a personal prayer, especially as it lacks qualification. It is not the exact equivalent of “Daddy” (as is sometimes popularly suggested), but it does suggest a close, familial relationship.
22 sn This is redundant in contemporary English and has been simplified to “he will reply.”
23 sn The background to the statement I have nothing to set before him is that in ancient Middle Eastern culture it was a matter of cultural honor to be a good host to visitors.
I cannot get up and give you anything.2

I tell you, even though the man inside will not get up and give him anything because he is his friend, yet because of the first man’s sheer persistence he will get up and give him whatever he needs.

11:9 “So I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened for you. 11:10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened.

11:11 What father among you, if your son asks for a fish, will give him a snake instead of a fish? 11:12 Or if he asks for an egg, will give him a scorpion?

11:13 If you then, although you are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!

Jesus and Beelzebul

11:14 Now he was casting out a demon that was mute.18 When the demon had gone out, the man who had been mute began to speak, and the crowds were amazed. 11:15 But some of them said, “By the power of Beelzebul, the ruler of demons, he casts out demons.”

11:16 Others, to test him,24 began asking for a sign from heaven. 11:17 But Jesus, realizing their thoughts, said to them, “Every kingdom divided against itself is destroyed, and a house divided against itself will not stand.”

1 tn Grk “my children are with me in the bed.” In Jewish homes in the time of Jesus, the beds were often together in one room, thus the householder may be speaking of individuals (using a collective singular) rather than a common bed.

2 tn The syntax of vv. 6-7 is complex. In the Greek text Jesus’ words in v. 6 begin as a question. Some see Jesus’ question ending at v. 6, but the reply starting in v. 8 favors extending the question through the entire illustration. The translation breaks up the long sentence at the beginning of v. 7 and translates Jesus’ words as a statement for reasons of English style.

3 tn Grk “he”; the referent (the man in bed in the house) has been specified in the translation for clarity.

4 tn Grk “his”; the referent (the first man mentioned) has been specified in the translation for clarity.

5 tn The term ἀναιδεία (anaideia) is hard to translate. It refers to a combination of ideas, a boldness that persists over time, or “audacity,” which comes most clearly when the speaker describes the one making the request, since the unit’s teaching underscores the action of the man making the request, not of the neighbor. But the original question probably refers to a water snake. This is probably a referable phrase, although it is sometimes taken temporary English and has not been translated. Here ἑδ (de) has not been translated either.

6 tn Here καὶ (kai) has been translated as “now” to indicate the transition to a new topic.

7 tn The phrase “a demon that was mute” should probably be understood to mean that the demon caused muteness or speechlessness in its victim, although it is sometimes taken to refer to the demon’s own inability to speak (cf. TEV, “a demon that could not talk”).

8 tn Grk “And it happened that when.” The introductory phrase ἑξετάσας (exetasa, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here ἑδ (de) has not been translated either.

9 tn This miracle is different from others in Luke. The miracle is told entirely in one verse and with minimum detail, while the response covers several verses. The emphasis is on explaining what Jesus’ work means.

10 tn Grk “By Beelzebul.”

11 sn Beelzebul is another name for Satan. So some people recognized Jesus’ work as supernatural, but called it diabolical.

12 tn Or “prince.”

13 tn Grk “testing;” the participle is taken as indicating the purpose of the statement.

14 sn The pronoun “him” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

15 tn Grk “seeking from him.” The imperfect εἰζήτου (eizhtou, “kept on asking”) is taken aggressively. It is also possible to regard it as iterative (“kept on asking”).

16 sn What exactly this σήγ 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.

17 sn 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 toalign 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.

18 sn The provision of the Holy Spirit is probably a reference to the wisdom and guidance supplied in response to repeated requests. Some apply it to the general provision of the Spirit, but this would seem to look only at one request in a context that speaks of repeated asking. The teaching as a whole stresses not that God gives everything his children want, but that God gives the good that they need. The parallel account in Matthew (7:11) refers to good things where Luke mentions the Holy Spirit.

19 sn The actions of asking, seeking, and knocking are repeated here from v. 9 with the encouragement that God does respond.

20 sn The three present imperatives in this verse (Ask... seek... knock) are probably intended to call for a repeated or continual approach before God.

21 sn This miracle is different from others in Luke. The miracle is told entirely in one verse and with minimum detail, while the response covers several verses. The emphasis is on explaining what Jesus’ work means.

22 sn 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 toalign 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.
divided household falls.\(^1\) 11:18 So\(^2\) i\(^3\) Satan too is divided against himself, how will his kingdom stand? I ask you this because\(^4\) you claim that I cast out demons by Beelzebul. 11:19 Now if I cast out demons by Beelzebul, by whom do your sons\(^5\) cast them\(^6\) out? Therefore they will be your judges. 11:20 But if I cast out demons by the finger of God, then the kingdom of God\(^8\) has already overtaken\(^9\) you. 11:21 When a strong man,\(^10\) fully armed, guards his own palace,\(^11\) his possessions are safe.\(^12\) 11:22 But\(^13\) when a stronger man\(^14\) attacks\(^15\) and conquers him, he takes away the first man's\(^{16}\) armor on which the man relied\(^17\) and divides up\(^18\) his plunder. 11:23 Whoever is not with me is against me,\(^20\) and whoever does not gather with me scatters.\(^21\)

Response to Jesus' Work

11:24 "When an unclean spirit\(^22\) goes out of a person,\(^23\) it passes through waterless places\(^24\) looking for rest but\(^25\) not finding any. Then\(^26\) it says, 'I will return to the home I left.'\(^27\) 11:25 When it returns,\(^28\) it finds the house\(^29\) swept clean and put in order.\(^30\) 11:26 Then it goes and brings seven other spirits more evil than itself, and they go in and live there, so\(^32\) the last state of that person\(^32\) is worse than the first.\(^33\)

\(^1\) tn Grk “and house falls on house.” This phrase pictures one house collapsing on another, what is called today a “house of cards.”

\(^2\) tn Here δέ (de) has been translated as “so” to indicate that the clause that follows is a logical conclusion based on the preceding examples.

\(^3\) tn This first class condition, the first of three “if” clauses in the following verses, presents the example vividly as if it were so. In fact, all three conditions in these verses are first class conditions, and are made totally parallel. The expected answer is that Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal.

\(^4\) tn Grk “because.” “I ask you this” is supplied for the sake of English.

\(^5\) sn Most read your sons as a reference to Jewish exorcists (cf. “your followers,” L&N 9:4; for various views see D. L. Bock, Luke [BECNT], 2:1077–78), but more likely this is a reference to the first-class condition and to the persons who are, or who were and have been healed as well (R. J. Shrock, “Whose Exorcists are Belons?) Second, the following illustration in vv. 21-23 looks at the classification of “upon you” suggests arrival (Dan 4:24, 28; Theodotion). The expected answer is that Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal. Here δέ (de) has been translated as “so” to indicate that the clause that follows is a logical conclusion based on the preceding examples.

\(^6\) tn The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when unimportant or clear from the context.

\(^7\) sn The finger of God is a figurative reference to God’s power (L&N 76.3). This phrase was used of God’s activity during the Exodus (Exod 8:19).

\(^8\) sn The kingdom of God is a major theme of Jesus. It is a reference to the rule and reign of God as noted above and to which those who trust him belong. See Luke 6:20; 11:10; 17:20-21.

\(^9\) tn The phrase εἶπον ἀπὸ τῶν ἑωρακίσεων (epthasen ep' hu'mas) is important. Does it mean merely “approach” (which would be reflected in a translation like “has come near to you”) or actually “come upon” (as in the translation given above, “has already overtaken you,” which has the added connotation of suddenness)? The issue here is like the one in 10:18 (see note there on the phrase “come on”). Is the arrival of the kingdom merely anticipated or already in process? Two factors favor arrival over anticipation here. First, the prepositional phrase “upon you” suggests arrival (Dan 4:24, 28; Theodotion). Second, the following illustration in vv. 21-23 looks at the healing as portraying Satan being overthrown. So the presence of God’s authority has arrived. See also L&N 13.123 for the translation of ἐπέθανα (thathana) as “to happen to already, to come upon, to come upon already.”

\(^10\) tn The referent of the expression “a strong man” is Satan.

\(^11\) tn The word ἀνώτατον (auwde) describes any building large and elaborate enough to have an interior courtyard, thus “dwell ing, palace, mansion” (L&N 7.6).

\(^12\) tn Grk “his goods are in peace.”

\(^13\) tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^14\) tn The referent of the expression “a stronger man” is Jesus.

\(^15\) tn Grk “stronger man than he attacks.”

\(^16\) tn Grk “his”; the referent (the first man mentioned) has been specified in the translation for clarity.

\(^17\) tn Grk “on which he relied.”

\(^18\) tn Or “and distributes.”

\(^19\) sn Some see the imagery here as similar to Eph 4:7-10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan. Jesus’ acts of healing mean that the war is being won and the kingdom is coming.

\(^20\) sn Whoever is not with me is against me. The call here is to join the victor. Failure to do so means that one is being destructive. Responding to Jesus is the issue.

\(^21\) sn For the image of scattering, see Pss. Sol. 17:18.

\(^22\) sn This is a reference to an evil spirit. See Luke 4:33.

\(^23\) tn Grk “man.” This is a generic use of ἀνθρώπος (anthrōpōs), referring to both males and females.

\(^24\) sn The background for the reference to waterless places is not entirely clear, though some Jewish texts suggest spirits must have a place to dwell, but not with water (Luke 8:29-31; Tob 8:3). Some suggest that the image of the desert or deserted cities as the places demons dwell is where this idea started (Isa 13:21; 34:14).

\(^25\) tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

\(^26\) tc Most MSS, including a few early and important ones (364 A C D W F † f133 0142 lat), lack τοῖς (tois, “then”). Other MSS, including some early and important ones (B D L 0 [B 070 33 579 892 1241.101] pc co), have the adverb. Although the external evidence better supports the longer reading, the internal evidence is on the side of the shorter, for conjunctions and adverbs were frequently added by copyists to remove asyndeton and to add clarification. The shorter reading is thus preferred. The translation, however, adds “Then” because of English stylistic requirements. NAS has τοίς in brackets indicating doubts as to its authenticity.

\(^27\) tn Grk “I will return to my house from which I came.”

\(^28\) tn Grk “comes.”

\(^29\) tn The words “the house” are not in Greek but are implied.

\(^30\) tn 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.

\(^31\) tn Here καί (kai) has been translated as “so” to indicate the concluding point of the story.

\(^32\) tn Grk “man.” This is a generic use of ἀνθρώπος (anthrōpōs), referring to both males and females.

\(^33\) tn The point of the story is that to fail to respond is to risk a worse fate than when one started.
As he said these things, a woman in the crowd spoke out to him, "Blessed is the womb that bore you and the breasts at which you nursed!" But he replied, "Blessed rather are those who hear the word of God and obey it!"

The Sign of Jonah

As the crowds were increasing, Jesus began to say, "This generation is a wicked generation; it looks for a sign, but no sign will be given to it except the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be a sign to this generation. The queen of the South will rise up at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to hear the word of God— and now, something greater than Solomon is here! The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them—and now, something greater than Jonah is here!

Internal Light

"No one after lighting a lamp puts it in a hidden place or under a basket, but on a lampstand, so that those who come in can see the light. Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is diseased, your body is full of darkness. Therefore see to it that the light in you is not darkness. If then your whole body is full of light, with no part in the dark, it will be as full of light as when the light of a lamp shines on you."

1. tn Grk “And it happened that as.” The introductory phrase εἶδεν (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here δὲ (de) has not been translated.
2. tn Grk “lifted up her voice and said.” This idiom is somewhat redundant in contemporary English and has been simplified to “spoke out.”
3. tn For this term see L&N 8.69.
4. sn Both the reference to the womb and the breasts form a figure of speech called metonymy. In this case the parts are mentioned instead of the whole; the meaning is “Blessed is your mother!” The warnings seem to have sparked a little nervousness that brought forth this response. In the culture a mother was valued for the accomplishments of her son. So this amounts to a compliment to Jesus.
5. tn Grk “said.”
6. sn This is another reference to hearing and doing the word of God, which here describes Jesus’ teaching; see Luke 8:21.
7. tn Here δὲ (de) has not been translated.
8. tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
9. sn The mention of a sign alludes back to Luke 11:16. Given what Jesus had done, nothing would be good enough. This leads to the rebuke that follows.
10. As the following comparisons to Solomon and Jonah show, in the present context the sign of Jonah is not an allusion to Jonah being three days in the belly of the fish, but to Jesus’ teaching about wisdom and repentance.
11. tn Grk “to the Ninevites.” What the Ninevites experienced was Jonah’s message (Jonah 3:4, 10; 4:1).
12. tn The repetition of the words “a sign” are not in the Greek text; see Luke 8:16 as well. It seems somewhat more likely that a scribe copying Luke would be inclined to harmonize the phrase at Luke 8:16, which here describes Jesus’ teaching; see Luke 7:35; 10:21-22; 1 Cor 1:24, 30.
13. sn See the note on the word “people” in v. 31.
14. tn Grk “at the preaching of Jonah.”
15. sn The phrase repented when Jonah preached to them confirms that in this context the sign of the Jonah (v. 30) is his message.
16. tn Grk “behold.”
17. tn Or perhaps “in a cellar” (L&N 28.78). The point is that the light of Jesus’ teaching has been put in public view.
18. tn The phrase “or under a basket” is lacking in some important and early MSS (א B C D W Ω a Φ 46 1241 2542 2586 2595 2598 sy syh sa). It is hard to decide in this case, since the inclusion of “or under a basket” is widely attested by some early and decent witnesses, as well as the overwhelming majority of MSS (ms). As the following comparisons to Solomon and Jonah show, in the present context the sign of Jonah is not an allusion to Jonah being three days in the belly of the fish, but to Jesus’ teaching about wisdom and repentance.
19. sn This is a first class condition in the Greek text, so the emphasis is on the permanence of the instruction. The idiom states the eager anticipation and expectation. In Luke 6:22; 12:25 the parallel passage in Luke 8:16 does not include “under a basket.” If the phrase “under a basket” were added as a harmonization with Mark 4:21 and Matt 5:15, it is perhaps surprising that scribes did not add the phrase at Luke 8:16 as well. It seems somewhat more likely that a scribe copying Luke would be inclined to harmonize 11:33 with 8:16 by omitting the phrase here. Thus, the words “or under a basket” seem to have the marks of authenticity.
20. tn Or “a bowl”; this refers to any container for dry material of about eight liters (two gallons) capacity. It could be translated “basket, box, bowl” (L&N 6.151).
21. tn Or “sound” (so L&N 23.132 and most scholars). A few scholars take this word to mean something like “generous” here (L&N 57.107), partly due to the immediate context of this saying in Matt 6:22 which concerns money, in which case the “eye” is a metonymy for the entire person (“if you are generous”).
22. tn Or “when it is sick” (L&N 23.149).
23. sn There may be a slight wordplay here, as this term can also mean “evil,” so the figure uses a term that points to the real meaning of being careful as to what one pays attention to or looks at.
24. tn This is a present imperative, calling for a constant watch (L&N 24.32; ExSyn 721).
25. sn Here you is a singular pronoun, individualizing the application.
26. tn This is a first class condition in the Greek text, so the example ends on a hopeful, positive note.
27. tn Grk “Therefore”; the same conjunction as at the beginning of v. 35, but since it indicates a further inference or conclusion, it has been translated “then” here.
28. tn Grk “not having any part dark.”
29. tn Grk “it will be completely illuminated as when a lamp illuminates you with its rays.”
Rebuking the Pharisees and Experts in the Law

11:37 As he spoke, a Pharisee2 invited Jesus3 to have a meal with him, so he went in and took his place at the table.4 11:38 The5 Pharisee was astonished when he saw that Jesus6 did not first wash his hands7 before the meal. 11:39 But the Lord said to him, “Now you Pharisees clean8 the outside of the cup and the plate, but inside you are full of greed and wickedness.9 11:40 You fools10 Didn’t the one who made the outside make the inside as well?11 11:41 But give from your heart to those in need,12 and13 then everything will be clean for you.14

1 Luke 11:46 “But woe to you Pharisees!15 You give a tenth16 of your mint,17 rue,18 and every herb, yet you neglect justice19 and love for God! But you should have done these things without neglecting the others.20 11:43 Woe to you Pharisees! You love the best seats,21 in the synagogues,22 and elaborate greetings in the marketplaces! 11:44 Woe to you!24 You are like unmarked graves, and people28 walk over them without realizing it!26

11:45 One of the experts in religious law answered him, “Teacher, when you say these things you insult28 us too.” 11:46 But Jesus29 replied,30 “Woe to you experts in religious law...
as well! You load people down with burdens difficult to bear, yet you yourselves refuse to touch the burdens with even one of your fingers! 11:47 Woe to you! You build the tombs of the prophets whom your ancestors killed. 11:48 So you testify that you approve of the deeds of your ancestors, because they killed the prophets and you build their tombs! 11:49 For this reason also the wisdom of God said, ‘I will send them prophets and apostles, some of whom they will kill and persecute.’ 11:50 so that this generation may be held accountable for the blood of all the prophets that has been shed since the beginning of the world. 11:51 from the blood of Abel to the blood of Zechariah, whom was killed between the altar and the sanctuary. 18 Yes, I tell you, it will be charged against this generation. 11:52 Woe to you experts in religious law! You have taken away the key to knowledge! You did not go in yourselves, and you hindered those who were going in.” 11:53 When he went out from there, the experts in the law and the Pharisees began to oppose him bitterly, and to ask him hostile questions about many things, 11:54 plotting against him, to catch him in something he might say.

Fear God, Not People

12:1 Meanwhile, when many thousands of the crowd had gathered so that they were trampling on one another, Jesus began to speak first to his disciples, “Be on your guard against the yeast of the Pharisees, which is hypocrisy. 12:2 Nothing is hidden that will not be revealed, and nothing is secret that will not be made known. 12:3 So then whatever you have said in the dark will be heard in the light, and what you have whispered in private rooms will be proclaimed from the housetops.

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1 tn Here “as well” is used to translate καί (kai) at the beginning of the statement.
2 tn Grk “men.” This is a generic use of ἄνθρωπος (anthropos), referring to both males and females.
3 tn Grk “you yourselves do not touch.” This could mean one of two things: (1) Either they make others do what they themselves do not (through various technical exceptions) or (2) they make no effort to help the others fulfill what they are required to do. Considering the care these religious figures are said to have given to the law, the second option is more likely (see L&N 18.11).
4 sn The effect of what the experts in the law were doing was to deny the message of the prophets and thus honor their death by supporting those who had sought their removal. The charge that this is what previous generations did shows the problem is chronic. As T. W. Manson said, the charge here is “The only prophet you honor is a dead prophet!” (The Sayings of Jesus, 101).
5 tn Or “forefathers”; Grk “fathers.”
6 tn Grk “you are witnesses and approve of.”
7 tn Or “forefathers”; Grk “fathers.”
8 tn Or “them”; the referent (the prophets) has been specified in the translation for clarity.
9 tn Their, i.e., the prophets.
10 sn The majority of manuscripts list a specific object (“their tombs”), filling out the sentence (although there are two different words for “tombs” among the manuscripts, as well as different word orders: ἀνασκέπτοντο τοὺς μνήματα; found in א C W Θ 75 46 924 1241 it sa); it is likely that they were not part of the original text of Luke. Nevertheless, the words “their tombs” are inserted in the translation because of requirements of English style.
11 sn The expression the wisdom of God is a personification of an attribute of God that refers to his wise will.
12 tn Or “that this generation may be charged with”; or “the blood of all the prophets... may be required from this generation.” This is a warning of judgment. These people are responsible for the shedding of prophetic blood.
13 tn Or “foundation.” However, this does not suggest a time to the modern reader.
14 tn The order of the clauses in this complicated sentence has been rearranged to simplify it for the modern reader.
15 sn Gen 4:10 indicates that Abel’s blood cried out for justice.
16 sn It is not clear which Zechariah is meant here. It is probably the person mentioned in 2 Chr 24:20-25.
17 tn Or “who perished.”
18 tn Grk “and the temple”; Grk “and the house,” but in this context a reference to the house of God as a place of sanctuary.
19 tn Or “required from.”
20 sn You have taken away the key to knowledge is another stinging rebuke. They had done the opposite of what they were trying to do.
21 tn Or “you tried to prevent.”
22 tn Or “the scribes.” See the note on the phrase “experts in the law” in 5:21.
23 tn Or “terribly.”
24 tn For this term see L&N 33.183.
25 tn Grk “lying in ambush against,” but this is a figurative extension of that meaning.
26 sn This term was often used in a hunting context (BDAG 455 s.v. θηρεύω; L&N 27.30). Later examples of this appear in Luke 20.
27 tn The phrase εἰκόν (en hoi) can be translated “meanwhile.”
28 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
29 tn According to L&N 27.59, “to pay attention to, to keep on the lookout for, to be alert for, to be on your guard against.”
30 sn See the note on Pharisees in 5:17.
31 sn The pursuit of popularity can lead to hypocrisy, if one is not careful.
32 tn Or “concealed.”
33 sn I.e., be revealed by God. The passive voice verbs here (“be revealed,” “be made known”) see the revelation as coming from God. The text is both a warning about bad things being revealed and an encouragement that good things will be made known, though the stress with the images of darkness and what is hidden in vv. 2-3 is on the attempt to conceal.
34 tn Or “because.” Understanding this verse as a result of v. 2 is a slightly better reading of the context. Knowing what is coming should impact our behavior now.
35 tn Grk “spoken in the ear,” an idiom. The contemporary expression is “whispered.”
36 sn The term translated private rooms refers to the inner room of a house, normally without any windows opening outside, the most private location possible (BDAG 988 s.v. ταχεύω 2).
37 tn The expression “proclaimed from the housetops” is an idiom for proclaiming something publicly (L&N 7.51). Roofs of many first century Jewish houses in Judea and Galilee were flat and had access either from outside or from within the house. Something shouted from atop a house would be heard by everyone in the street below.
12:4 “You shall not be afraid of those who kill the body, and after that have nothing more they can do. 12:5 But I will warn you, fear the one who, after the killing, has authority to throw you into hell. Yes, I tell you, fear him! 12:6 Aren’t five sparrows sold for two pennies? Yet not one of them is forgotten before God. 12:7 In fact, even the hairs on your head are all numbered. Do not be afraid, you are more valuable than many sparrows.

12:8 “I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge before God’s angels. 12:9 But the one who denies me before men will be denied before God’s angels. 12:10 And everyone who speaks a word against the Son of Man will be forgiven, but the person who blasphemes against the Holy Spirit will not be forgiven. 12:11 But when they bring you before the synagogues, do not worry about how you should make your defense, or what you should say.

12:12 Then someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.” 12:13 But Jesus said to him, “Man, who made me a judge or arbitrator between you two?” 12:14 Then he said to them, “Watch out and guard yourself from all types of greed, for one’s life does not consist in the abundance of his possessions.”

12:15 He then told them a parable: “The land of a certain rich man produced an abundant crop. 12:16 So he thought to himself, ‘What should I do, for I have nowhere to store my crops?’ Then he said, ‘I will tear down my barns and build bigger ones, 12:18 Then he said, ‘I will sell my goods and give to the poor, so that when I die, they will not be taken from me.’

16 tn Grk “and the,” but koi (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. 17 tn Grk “about how or what you should say in your defense,” but this is redundant with the following clause, “or what you should say.” 18 tn Grk “in that very hour” (an idiom). 19 tn Grk “what is necessary to say.” 20 tn Here δε (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

21 sn Tell my brother. In 1st century Jewish culture, a figure like a rabbi was often asked to mediate disputes, except that here mediation was not requested, but representation.

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

23 tn This term of address can be harsh or gentle depending on the context (BDAG 82 s.v. ἄβους). Here it is a rebuke.

24 tn The pronoun ύμος (hymes) is plural, referring to both the man and his brother; thus the translation “you two.” 25 tn Here δε (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

26 tn See L&N 13.154 for this use of the middle voice of φυλάσσω (phulassō) in this verse.

27 tn Or “avarice,” “covetousness.” Note the warning covers more than money and gets at the root attitude – the strong desire to acquire more and more possessions and experiences.

28 tn Grk “And he.” Here δε (de) has been translated as “then” to indicate the connection to the preceding statement.

29 tn Grk “a parable, saying.” The participle λέγον (legōn) is redundant in contemporary English and has not been translated here.

30 tn Or “yielded a plentiful harvest.” 31 tn Here koi (kai) has been translated as “so” to indicate that this is a result of the preceding statement.

32 tn Grk “to himself, saying.” The participle λέγον (legōn) is redundant in contemporary English and has not been translated here. 33 tn I have nowhere to store my crops. The thinking here is prudent in terms of recognizing the problem. The issue in the parable will be the rich man’s solution, particularly the arrogance reflected in v. 19.

34 tn Grk θεία (thēia) has been translated as “then” to indicate the implied sequence of events within the narrative.

35 tn Note how often the first person pronoun is present in these verses. The farmer is totally self absorbed.
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LUKE 12:19

12:19 And I will say to myself, 2“You have plenty of goods stored up for many years; relax, eat, drink, celebrate!”' 12:20 But God said to him, ‘You fool! This very night your life 2will be demanded back from you, but who will get what you have prepared for yourself?’ 12:21 So it is with the one who stores up riches for himself, 5but is not rich toward God.”

Exhortation Not to Worry

12:22 Then 6Jesus 7said to his 8disciples, “Therefore I tell you, do not worry 9about your 10life, what you will eat, or about your 11body, what you will wear. 12:23 For there is more to life than food, and more to the body than clothing. 12:24 Consider the ravens: 12They do not sow or reap, they have no storeroom or barn, yet God feeds 13them. How much more valuable are you than the birds! 12:25 And which of you by worrying 14can add an hour to his life? 15

1 tn Grk “to my soul,” which is repeated as a vocative in the following statement, but is left untranslated as redundant.
2 tn Grk “your soul,” but ψυχή (psuchē) is frequently used of one’s physical life. It clearly has that meaning in this context.
3 tn Or “required back.” This term, ἀπαιτέω (apaitew), has an economic feel to it and is often used of a debt being called in for repayment (BDAG 96 s.v. 1). Although the addition of clarifying pronouns is a known scribal alteration, in this case it is probably better to view the drop of the pronoun as the alteration in light of its minimal attestation. For a conclusion drawn from the previous illustrations, a typical form of rabbinic argumentation, from the lesser to the greater. If God cares for the little things, surely he will care for the more important things.
4 tn Here δε (de) has been translated as “then” to indicate the implied sequence of events within the narrative. Jesus’ remarks to the disciples are an application of the point made in the previous parable.
5 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
6 tc autoc (autou, “his”) is lacking in ¹Δ ¹Ψ 1:30 ¹ψ 070 f ¹33 ¹3071 B 1241 c e. Although the addition of clarifying pronouns is a known scribal alteration, in this case it is probably better to view the dropping of the pronoun as the alteration in light of its minimal attestation.
7 tn Or “do not be anxious.”
8 tc Most mss (¹Δ ¹Ψ 070 f ¹33 ¹3071) supply the pronoun ὑμῶν (humōn, “your”) here, although several important and early witnesses omit it (¹6 ¹B ¹A ¹D L Q W Θ f ¹700 2542 ad lat). Externally, the shorter reading is superior. Internally, the pronoun looks to be a scribal clarification. In context the article can be translated as a possessive pronoun anyway (ExSyn 215), as it has been done for this translation.
9 tc Some mss (B 070 f ¹33 ¹3424 ad) supply the pronoun ὑμῶν (humōn, “your”) here, although the witnesses for the omission are early, important, and varied (¹Δ ¹Ψ 1:30 ¹B ¹D L Q W Θ f ¹33 ¹3071). See previous tc note for more discussion.
10 cf Or “crows.” Crows and ravens belong to the same family of birds. English uses “crow” as a general word for the family. Palestine has several indigenous members of the crow family.
11 cf Or “God gives them food to eat.” L&N 23.6 has both “to provide food for” and “to give food to someone” for the translation. The expression ἐδίδον τῷ θεῷ (tou theou, “of God”) instead of autoc (autou, “his”; found in ¹B ¹D L Ψ ⁵⁷⁷ ⁸⁹² ⁵² cc). But such a clarifying reading is suspect. autoc is superior on both internal and external grounds. ¹B ¹D L Ψ ⁵⁷⁷ ⁸⁹² ⁵² includes neither and as such would support the translation above since the article alone can often be translated as a possessive pronoun.
12 sn His (that is, God’s) kingdom is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.
12:32 “Do not be afraid, little flock, for your Father is well pleased to give you the kingdom.
12:33 Sell your possessions and give to the poor. Provide yourselves purses that do not wear out—a treasure in heaven that never decreases, where no thief approaches and no moth destroys. 12:34 For where your treasure is, there your heart will be also.

Call to Faithful Stewardship

12:35 “Get dressed for service and keep your lamps burning; 12:36 be like people waiting for their master to come back from the wedding celebration, so that when he comes and knocks they can immediately open the door for him. 12:37 Blessed are those slaves whom their master finds alert when he returns! I tell you the truth, 14 he will dress himself to serve and have them take their place at the table, and will come and wait on them! 12:38 Even if he comes in the second or third watch of the night and finds them alert, 20 blessed are those slaves!

12:39 But understand this: If the owner of the house had known at what hour the thiev21 was coming, he would not have let his house be broken into. 12:40 You also must be ready, because the Son of Man will come at an hour when you do not expect him.”

12:41 Then29 Peter said, “Lord, are you telling this parable for us or for everyone?” 12:42 The Lord replied, 27 “Who then is the faithful and wise manager, whom the master puts in charge of his household servants, to give them their allowance of food at the proper time? 12:43 Blessed is that slave whom his master finds at work when he returns. 12:44 I tell you the truth, 32 the master will put him in charge of all his possessions. 12:45 But if4 that 35 slave should not be doing.

20 tn Grk “finds (them) thus,” but this has been clarified in the translation by referring to the status (“alert”) mentioned in v. 37.
21 tn Grk “blessed are they”; the referent (the watchful slaves, v. 37) has been specified in the translation for clarity.
22 sn On Jesus pictured as a returning thief, see 1 Thess 5:2, 4; 2 Pet 3:10; Rev 3:3; 16:15.
23 sn Most MSS ( Surely 4 B L Q W 070 f1 f 333 H sy vg sa) read “he would have watched and not let” here, but this looks like an assimilation to Matt 24:43. The alliance of two important and early vss along with a few others (Vg * M [D] e i sy vg sa) coupled with much stronger internal evidence, suggests that the shorter reading is authentic.
24 sn Jesus made clear that his coming could not be timed, and suggested it might take some time — so long, in fact, that some would not be looking for him any longer (at an hour when you do not expect him).
25 tn Grk “And Peter.” Here διψάθη (de) has been translated as “then” to indicate the connection to the preceding statement.
26 sn Is the parable only for disciples (us) or for all humanity (everyone)? Or does Peter mean for disciples (us) or for the crowd (everyone)? The fact that unfaithful slaves are mentioned in v. 46 looks to a warning that includes a broad audience, though it is quality of service that is addressed. This means the parable focuses on those who are associated with Jesus.
27 tn Grk “And the Lord said.” Here καί (kai) has not been translated because of differences between Greek and English style.
28 sn Or “administrator,” “steward” (L&N 37.39).
29 tn This term, θεραπεία (therapeia), describes the group of servants working in a particular household (L&N 46.6).
30 sn See the note on the word “slave” in 7:2.
31 tn That is, doing his job, doing what he is supposed to be doing.
32 tn Grk “truly (ἀληθῶς, aithōs), I say to you.”
33 tn Grk “he”; the referent (the master) has been specified in the translation for clarity. See also Luke 19:11-27.
34 sn In the Greek text this is a third class condition that for all practical purposes is a hypothetical condition (note the translation of the following verb “should say”).
35 sn The term “that” (ἐκείνος, ekëinos) 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). These differences are indicated by the different levels of punishment in vv. 46-48.
say to himself,1 ‘My master is delayed2 in returning,’ and he begins to beat3 the other4 slaves, both men and women,5 and to eat, drink, and get drunk, 12:46 then the master of that slave will come on a day when he does not expect him and at an hour he does not foresee, and will cut him in two,6 and assign him a place with the unfaithful. 12:47 That8 servant who knew his master’s will but did not get ready or do what his master asked9 will receive a severe beating. 12:48 But the one who did not know his master’s will10 and did things worthy of punishment11 will receive a light beating.12 From everyone who has been given much, much will be required,13 and from the one who has been entrusted with much,14 even more will be asked.15

Not Peace, but Division

12:49 “I have come16 to bring17 fire on the earth – and how I wish it were already kindled!

1 sn The figure of the baptism is variously interpreted, as some see a reference (1) to martyrdom or (2) to inundation with God’s judgment. The OT background, however, suggests the latter sense: Jesus is about to be uniquely inundated with God’s judgment as he is rejected, persecuted, and killed (Ps 18:4-5; 42:7; 69:1-2; Isa 8:7-8; 30:27-28; Jonah 2:3-6).

18 sn The verb διχοτομέω (dichotomew) means to cut an object into two parts (L&N 19.19). This is an extremely severe punishment compared to the other two later punishments. To translate it simply as “punish” is too mild. If taken literally this punished service is dismembered, although it is possible to view the stated punishment as hyperbole (L&N 38.12).

19 sn The slave’s action in beginning to beat the other slaves was not only a failure to carry out what was commanded but involved doing the exact reverse.

20 tn Or “is taking a long time.”

21 sn The earth – and how I wish it were already kindled!

22 sn The South Wind

23 sn The verb διχοτομέω (dichotomew) means to cut an object into two parts (L&N 19.19). This is an extremely severe punishment compared to the other two later punishments. To translate it simply as “punish” is too mild. If taken literally this punished service is dismembered, although it is possible to view the stated punishment as hyperbole (L&N 38.12).

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27 sn The verb διχοτομέω (dichotomew) means to cut an object into two parts (L&N 19.19). This is an extremely severe punishment compared to the other two later punishments. To translate it simply as “punish” is too mild. If taken literally this punished service is dismembered, although it is possible to view the stated punishment as hyperbole (L&N 38.12).

28 sn The slave’s action in beginning to beat the other slaves was not only a failure to carry out what was commanded but involved doing the exact reverse.

29 sn The earth – and how I wish it were already kindled!

30 sn The term ἀρχών (archon) refers to an official who, under the authority of the government, serves as judge in legal cases (see L&N 56.29).
Warning to Israel to Bear Fruit

13:6 Then 14 Jesus 15 told this parable: “A man had a fig tree 16 planted in his vineyard, and he came looking for fruit on it and found none. 13:7 So 17 he said to the worker who tended the vineyard, ‘For 18 three years 19 now, I have come looking for fruit on this fig tree, and each time I inspect it 20 I find none. Cut 21 it down! Why 22 should it continue to deplete 23 the soil?’ 13:8 But the worker 24 answered him, ‘Sir, leave it alone this year too, until I dig around it and put fertilizer 25 on it. 13:9 Then 26 it bears fruit next year, 27 very well, 28 but if 29 not, you can cut it down.’”

Healing on the Sabbath

13:10 Now he was teaching in one of the synagogues 29 on the Sabbath, 13:11 and a woman was there 30 who had been disabled by a

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1 sn The officer (πράκτωρ, praktor) was a civil official who functioned like a bailiff and was in charge of debtor’s prison. The use of the term, however, does not automatically demand a Hellenistic setting (BDAG 859 s.v.; K. H. Rengstorff, TDNT 8:539; C. Maurer, TDNT 6:642).

2 sn Here the English word “cent” is used as opposed to the parallel in Matt 5:26 where “penny” appears, since often a fig was given for a penny.

3 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

4 sn This is an event that otherwise is unattested, though several events similar to it are noted in Josephus (I. W. 2.9.2-4 [2.169-177]; Ant. 13.13.5 [13.372-73], 18.3.1-2 [18.55-62]; 18.4.1 [18.85-87]). It would have caused a major furor.

5 tn Grk “And he.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

6 sn Jesus did not want his hearers to think that tragedy was necessarily a judgment on these people because they were worse sinners.

7 sn Jesus was stressing that all stand at risk of death, if they do not repent and receive life.

8 tn Or “you will also likewise perish,” but this could be misunderstood to mean that they would perish by the same means as the Galileans. Jesus’ point is that apart from repentance all will perish.

9 tn Grk “on whom the tower in Siloam fell and killed them.” This is a reading that preserve embedded in a prepositional phrase is complex in English and has been simplified to an adjectival and a temporal clause in the translation.

10 sn Unlike the previous event, when the tower in Siloam fell on them, it was an accident of fate. It raised the question, however, “Was this a judgment?”

11 map For location see Map B-1: Map 5-B1; Map 6-F3; Map 7-E2; Map 8-B2; Map 10-B3; Jp 1-F4; Jp 2-F4; Jp 3-F4; Jp 4-F4.

12 sn Jesus’ point repeats v. 3. The circumstances make no difference. All must deal with the reality of what death means.

13 tn Grk “similarly.”
spirit\(^1\) for eighteen years. She\(^2\) was bent over and could not straighten herself up completely.\(^3\) 13:12 When\(^4\) Jesus saw her, he called her to him\(^5\) and said, “Woman,\(^6\) you are freed\(^7\) from your infirmity.”\(^8\) 13:13 Then\(^9\) he placed his hands on her, and immediately\(^10\) she straightened up and praised God. 13:14 But the president of the synagogue, indignant because Jesus had healed on the Sabbath, said to the crowd, “There are six days on which work\(^11\) should be done!\(^12\) So come\(^13\) and be healed on those days, and not on the Sabbath day.” 13:15 Then the Lord answered him,\(^14\) “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from its stall,\(^15\) and lead it to water?\(^16\) 13:16 Then\(^17\) he said to this woman, a daughter of Abraham whom Satan\(^18\) bound for eighteen long\(^20\) years, be released from this imprisonment\(^21\) on the Sabbath day?” 13:17 When\(^22\) he said this all his adversaries were humiliated,\(^23\) but\(^24\) the entire crowd was rejoicing at all the wonderful things\(^25\) he was doing.\(^26\)

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On the Kingdom of God

13:18 Thus Jesus\(^27\) asked, “What is the kingdom of God\(^29\) like?\(^30\) To\(^31\) what should I compare it? 13:19 It is like a mustard seed\(^32\) that a man took and sowed\(^33\) in his garden. It\(^34\) grew and became a tree,\(^35\) and the wild birds\(^36\) nested in its branches.”\(^37\)

13:20 Again\(^38\) he said, “To what should I

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Greek text by ἵδοι ( ἵδου). See BDAG 468 s.v. 1.

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\(^{1}\) **tn** Grk “a woman having a spirit of weakness” (or “a spirit of infirmity”).

\(^{2}\) **tn** Grk “years, and.” Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^{3}\) **tn** Or “and could not straighten herself up at all.” If εἰς τὸ παντελές (eis to pantele) is understood to modify δεύκομεν (deukomen), the meaning is “she was not able at all to straighten herself up,” but the phrase may be taken as a form of the adverb παντελῶς (pantelos), with the meaning “she was not able to straighten herself up completely.” See BDAG 754 s.v. παντελεῖς 1 for further discussion. The second option is preferred in the translation because of proximity: “she was not able to straighten herself up completely.” The phrase in question follows ἄνακυψαι in the Greek text.

\(^{4}\) **tn** The participle ἰδὼν (idow) has been taken temporarily. Here δέ (de) has not been translated.

\(^{5}\) **tn** The verb προσφέρειν (proseferen) has been translated as “called (her) to (him),” with the direct object (“her”) and the indirect object (“him”) both understood.

\(^{6}\) **sn** Woman was a polite form of address (see BDAG 208-9 s.v. γυνή), similar to “Madam” or “Ma’am” used in English in different regions.

\(^{7}\) **tn** Or “released.”

\(^{8}\) **tn** Or “sickness.”

\(^{9}\) **tn** Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^{10}\) **sn** The healing took place immediately.

\(^{11}\) **sn** The irony is that Jesus “work” consisted of merely touching the woman. There is no sense of joy that eighteen years of suffering was reversed with his touch.

\(^{12}\) **tn** Grk “on which it is necessary to work.” This has been simplified in the translation.

\(^{13}\) **sn** The charge here is hypocrisy, but it is only part one of the response. Various ancient laws detail what was allowed with cattle; see Mishnah, m. Shabbat 5; CD 11:5-6.

\(^{14}\) **tn** Here δέ (de) has been translated as “then” to show the connection with Jesus’ previous statement.

\(^{15}\) **tn** Grk “from the manger [feeding trough],” but by metonymy of part for whole this can be rendered “stall.”

\(^{16}\) **sn** The charge here is hypocrisy, but it is only part one of the response. Various ancient laws detail what was allowed with cattle; see Mishnah, m. Shabbat 5; CD 11:5-6.

\(^{17}\) **tn** Here δέ (de) has been translated as “then” to show the connection with Jesus’ previous statement.

\(^{18}\) **tn** Grk “is it not necessary that.” Jesus argues that no other day is more appropriate to heal a descendent of Abraham than the Sabbath, the exact opposite view of the synagogue leader.

\(^{19}\) **sn** Note that this is again a battle between Satan and God; see 11:18-23.

\(^{20}\) **tn** The word “long” reflects the emphasis added in the paraphrase of the Greek text by ἵδοι ( ἵδου). See BDAG 468 s.v. 1.

\(^{21}\) **tn** Or “bondage”; Grk “bond.”

\(^{22}\) **tn** Grk “And when.” Here καί (kai) has not been translated because of differences between Greek and English style.

\(^{23}\) **tn** Or “were put to shame.”

\(^{24}\) **tn** Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

\(^{25}\) **sn** Concerning all the wonderful things see Luke 7:16; 19:37.

\(^{26}\) **tn** Grk “that were being done by him.” The passive has been converted to an active construction in the translation.

\(^{27}\) **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{28}\) **tn** Grk “said,” but what follows is a question.

\(^{29}\) **sn** The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

\(^{30}\) **tn** What is the kingdom of God like? Unlike Mark 4 or Matt 13, where the kingdom parables tend to be all in one location in the narrative, Luke scatters his examples throughout the Gospel.

\(^{31}\) **tn** Grk “And to.” Here καί (kai) has not been translated because of differences between Greek and English style.

\(^{32}\) **sn** The mustard seed was noted for its tiny size.

\(^{33}\) **tn** Grk “threw.”

\(^{34}\) **tn** Grk “garden, and it.” Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

\(^{35}\) **sn** Calling the mustard plant a tree is a rhetorical hyperbole, since technically it is not one. This plant could be one of two types of mustard popular in Palestine and would be either 10 or 25 ft (3 or 7.5 m) tall.

\(^{36}\) **tn** Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (ouranos) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πτερύγιον).

\(^{37}\) **tn** The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will someday (i.e., at the second advent) be great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. Also, there is important OT background in the image of the mustard seed that grew and became a tree: Ezek 17:22-24 pictures the reemergence of the Davidic house where people can find calm and shelter. Like the mustard seed, it would start out small but grow to significant size.

\(^{38}\) **tn** Grk “And again.” Here καί (kai) has not been translated because of differences between Greek and English style.
compare the kingdom of God. The Narrow Door

13:22 Then Jesus traveled throughout towns and villages, teaching and making his way toward Jerusalem. Someone asked him, “Lord, will only a few be saved?” So he said to them, 13:24 “Exert every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. 13:25 Once the head of the house gets up and shuts the door, then you will stand outside and start to knock on the door and beg him, ‘Lord, let us in!’ But he will answer you, ‘I don’t know where you come from.’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ But he will reply, ‘I don’t know where you come from!’ Go away from me, all you evildoers!’ 13:28 Those who are in the kingdom of God but you yourselves throw out. The people will come from east and west, and from north and south, and take their places at the table in support of the kingdom of God. It is like yeast that a woman took and mixed with three measures of flour until all the dough had risen. The kingdom of God is a major theme of Jesus. It is a realm in which Jesus’ teaching has led to the teaching of the kingdom, which is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him are invited to enter. The issue is not familiarity (with Jesus’ teaching) or even shared activity (eating and drinking with him), but knowledge, which occurs here because of exclusion from the kingdom. The warnings earlier in Jesus’ teaching have led to the head of the house that the head of the house gets up and shuts the door, then you will stand outside and start to knock on the door and beg him, ‘Lord, let us in!’ But he will answer you, ‘I don’t know where you come from.’ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ But he will reply, ‘I don’t know where you come from!’ Go away from me, all you evildoers!’ Those who are in the kingdom of God but you yourselves throw out. The people will come from east and west, and from north and south, and take their places at the table in support of the kingdom of God. It is like yeast that a woman took and mixed with three measures of flour until all the dough had risen. The kingdom of God is a major theme of Jesus. It is a realm in which Jesus’ teaching has led to the teaching of the kingdom, which is a major theme of Jesus. 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banquet table\(^1\) in the kingdom of God.\(^2\) 13:30 But\(^3\) indeed,\(^4\) some are last\(^5\) who will be first, and some are first who will be last.\(^6\)

**Going to Jerusalem**

13:31 At that time,\(^6\) some Pharisees\(^7\) came up and said to Jesus,\(^8\) “Get away from here,\(^9\) because Herod\(^10\) wants to kill you.” 13:32 But\(^11\) he said to them, “Go\(^12\) and tell that fox,\(^13\) ‘Look, I am casting out demons and performing healings today and tomorrow, and on the third day\(^14\) I will complete my work.’\(^15\) 13:33 Nevertheless I must\(^16\) go on my way today and tomorrow and the next day, because it is impossible\(^17\) that a prophet should be killed\(^18\) outside Jerusalem.\(^19\) 13:34 O Jerusalem, Jerusalem,\(^20\) you who kill the prophets and stone those who are sent to you!\(^21\) How often I have longed\(^22\) to gather your children together as a hen gathers her chicks under her wings, but\(^23\) you would have none of it\(^24\) 13:35 Look, your house is forsaken!\(^25\) And I tell you, you will not see me until you say, ‘Blessed is the one who comes in the name of the Lord!’ ”\(^26\)

**Healing Again on the Sabbath**

14:1 Now one Sabbath when Jesus went to dine\(^28\) at the house of a leader\(^29\) of the Pharisees,\(^30\) they were watching\(^31\) him closely. 14:2 There\(^32\) right\(^33\) in front of him was a man suffering-
ing from dropsy.3 14:3 So2 Jesus asked3 the experts in religious law4 and the Pharisees, “Is it lawful to heal on the Sabbath5 or not?” 14:4 But they remained silent. So6 Jesus7 took hold of the man,8 healed him, and sent him away.9 14:5 Then10 he said to them, “Which of you, if you have a son11 or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” 14:6 But12 they could not reply13 to this.

On Seeking Seats of Honor

14:7 Then14 when Jesus15 noticed how the guests16 chose the places of honor,17 he told them a parable. He said to them, 14:8 “When you are invited by someone to a wedding feast,18 do not take the place of honor, because a person more distinguished than you may have been invited by your host.19 14:9 So20 the host who invited both of you will then come and say to you, ‘Give this man your place.’ Then, ashamed,22 you will begin to move to the least important23 place. 14:10 But when you are invited, go and take the least important place, so that when your host24 approaches he will say to you, ‘Friend, move up here to a better place.’ 25 Then you will be honored in the presence of all who share the meal with you. 14:11 For everyone who exalts himself will be humbled, but26 the one who humbles27 himself will be exalted.”

14:12 He28 said also to the man29 who had invited him, “When you host a dinner or a banquet,30 don’t invite your friends or your brothers or your relatives or rich neighbors so you can be invited by them in return and get repaid. 14:13 But when you host an elaborate meal,31 invite the poor, the crippled,32 the lame, and33 the blind 34 14:14 Then35 you will be blessed.36

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1 sn The condition called dropsy involves swollen limbs resulting from the accumulation of fluid in the body’s tissues, especially the legs.
2 tn Here καί (kai) has been translated as “so” to indicate the sequence of events (Jesus’ question was prompted by the man’s appearance).
3 tn Grk “Jesus, answering, said.” This is redundant in contemporary English. In addition, since the context does not describe a previous question to Jesus (although one may well be implied), the phrase has been translated here as “Jesus asked.”
4 tn That is, experts in the interpretation of the Mosaic law (traditionally, “lawyers”).
5 sn “Is it lawful to heal on the Sabbath or not?” Will the Pharisees and experts in religious law defend tradition and speak out against doing good on the Sabbath? Has anything at all been learned since Luke 13:10-17? Has repentance come (1:36-9)?
6 tn Here καί (kai) has been translated as “so” to indicate the sequence of events (Jesus’ healing the man was in response to their refusal to answer).
7 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
8 sn “taking hold [of the man].” The participle ἐπιλαβόμενος (epilabomenos) has been taken as indicating attendant circumstance.
9 tn Or “and let him go.”
10 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
11 tc Here “son,” found in Ḥ 46,75 (A) B W 33, is the preferred reading. The other reading, “donkey” (found in K K L Ψ f1-13 33 579 892 1241 2542 al lat bo), looks like an assimilation to Luke 13:15 and Deut 22:4; Isa 32:20, and was perhaps motivated by an attempt to soften the unusual collocation of “son” and “ox.” The Western ms D differs from all others and reads “sheep.”
12 tn καί (kai) has been translated here as “but” to indicate the contrast present in this context. The experts, who should be expected to know the law, are unable to respond to Jesus’ question.
13 sn They could not reply. Twice in the scene, the experts remain silent (see v. 4). That, along with the presence of power working through Jesus, serves to indicate endorsement of his works and message.
14 tn Here δὲ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.
15 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
16 tn Grk “those who were invited.”
17 tn Or “the best places.” The “places of honor” at the meal would be those closest to the host.
18 tn Or “banquet.” This may not refer only to a wedding feast, because this term can have broader sense (note the usage in Esth 2:18; 9:22 LXX). However, this difference does not affect the point of the parable.
19 sn You will be blessed. God notes and approves of such generosity.
20 sn You will be honored in the presence of all who share the meal with you. 14:11 For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”
21 sn “host, and.” Here καί (kai) has been translated as “so” to indicate this action is a result of the situation described in the previous verse. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
22 sn Or “then in disgrace”; Grk “with shame.” In this culture avoiding shame was important.
23 sn “lowest place” (also in the repetition of the phrase in the next verse).
24 tn Grk “the one who invited you.”
25 tn “Go up higher.” This means to move to a more important place.
26 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context, which involves the reversal of expected roles.
27 sn The point of the statement the one who humbles himself will be exalted is humility and the reversal imagery used to underline it is common: Luke 1:52-53; 6:21; 10:15; 18:14.
28 tn Here δὲ (de) has not been translated.
29 sn That is, the leader of the Pharisees (v. 1).
30 tn The meaning of the two terms for meals here, ἄριστον (ariston) and δεῖτων (deitmon), essentially overlap (L&N 23.22). Translators usually try to find two terms for a meal to avoid shame. In this translation “dinner” and “banquet” have been used, since the expected presence of rich neighbors later in the verse suggests a rather more elaborate occasion than an ordinary meal.
31 sn This term, δοῦχη (dochē), is a third term for a meal (see v. 12) that could also be translated “banquet, feast.”
32 sn Normally the term means crippled as a result of being maimed or mutilated (L&N 23.177).
33 tn Here “and” has been supplied between the last two elements in the series in keeping with English style.
35 sn Here καί (kai) has been translated as “then” to indicate that this follows from the preceding action. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
36 sn You will be blessed. God notes and approves of such generosity.

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LUKE 14:14
because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

The Parable of the Great Banquet

14:15 When two of those at the meal with Jesus heard this, he said to him, “Blessed is everyone who will feast in the kingdom of God!”

14:16 But Jesus said to him, “A man once gave a great banquet and invited many guests. At the time for the banquet he sent his slave to tell those who had been invited, ‘Come, because everything is now ready.’ But one after another they all began to make excuses. The first said to him, ‘I have bought a field, and I must go out to examine it. Please excuse me.’ The second said, ‘I have bought five yoke of oxen, and I am going out to examine them. Please excuse me.’

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1 sn The passive verb will be repaid looks at God’s commendation.
2 tn Here δέ (de) has not been translated.
3 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
4 tn Grk “whoever” (the indefinite relative pronoun). This has been translated as “everyone who” to conform to contemporary English style.
5 tn Or “will dine”; Grk “eat bread.” This refers to those who enjoy the endless fellowship of God’s coming rule.
6 sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him enjoy the endless fellowship of God’s coming rule.
7 sn The word “guests” is not in the Greek text but is implied.
8 sn Presumably those invited would have sent a reply with the invitation stating their desire to attend, much like a modern R.S.V.P. Then they waited for the servant to announce the beginning of the celebration (D. L. Bock, Luke [BECNT], 2:1272).
9 tn The word “guests” is not in the Greek text but is implied.
10 sn Presumably many guests were invited.
11 tn Grk “And at.” Here καί (kai) has not been translated because of differences between Greek and English style.
12 tn Or “dinner.”
13 tn See the note on the word “slave” in 7:2.
14 tn Or “all unanimously” (BDAG 107 s.v. ὀνόμα). “One after another” is suggested by L&N 61.2.
15 sn To make excuses and cancel at this point was an inexcusable way of refusing, given the dynamics of the situation, although it is important to note that an initial acceptance had probably been indicated and it was now a bit late for a refusal. The semantic equivalent of the phrase may well be “please accept my apologies.”
16 sn Grk “And another.” Here καί (kai) has not been translated because of differences between Greek and English style.
17 sn Five yoke of oxen. This was a wealthy man, because the normal farmer had one or two yoke of oxen.
18 sn The translation “going out” for πορεύεσθαι (porueostai) is used because “going” in this context could be understood to mean “I am about to” rather than the correct nuance, “I am on my way to.”
19 sn The translation “going out” for πορεύεσθαι (porueostai) is used because “going” in this context could be understood to mean “I am about to” rather than the correct nuance, “I am on my way to.”
20 sn The translation “going out” for πορεύεσθαι (porueostai) is used because “going” in this context could be understood to mean “I am about to” rather than the correct nuance, “I am on my way to.”

14:20 Another said, ‘I just got married, and I cannot come.’ So the slave came back and reported this to his master. Then the master of the household was furious and said to his slave, ‘Go out quickly to the streets and alleys of the city, and bring in the poor, the crippled, the blind, and the lame.’ Then the slave said, ‘Sir, what you instructed has been done, and there is still room.’ So the master said to his slave, ‘Go out to the highways and country roads and urge people to come in, so that my house will be filled.”
14:24 For I tell you, not one of those individuals¹ who were invited² will taste my banquet!³

Counting the Cost

14:25 Now large crowds⁴ were accompanying Jesus,⁵ and turning to them he said, 14:26 “If anyone comes to me and does not hate⁶ his own father and mother, and wife and children, and brothers and sisters, and even his own life,⁷ he cannot be my disciple. 14:27 Whoever does not carry his own cross⁸ and follow⁹ me cannot be my disciple. 14:28 For which of you, wanting to build a tower, doesn’t sit down¹⁰ first and compute the cost¹¹ to see if he has enough money to complete it? 14:29 Otherwise,¹² when he has laid¹³ a foundation and is not able to finish the tower,¹⁴ all who see it¹⁵ will begin to make fun of him. 14:30 They will say,¹⁶ “This man¹⁷ began to build and was not able to finish!”¹⁸ 14:31 Or what king, going out to confront another king in battle, will not sit down¹⁹ first and determine whether he is able with ten thousand to oppose²⁰ the one coming against him with twenty thousand? 14:32 If he cannot succeed,²¹ he will send a representative²² while the other is still a long way off and ask for terms of peace.²³ 14:33 In the same way therefore not one of you can be my disciple if he does not renounce all his own possessions.²⁴

14:34 “Salt²⁵ is good, but if salt loses its flavor,²⁶ how can its flavor be restored? 14:35 It is

¹ In the Greek word here is ἀνήρ (anēr), which frequently stresses males or husbands (in contrast to women or wives). However, the emphasis in the present context is on identifying these individuals as the ones previously invited, examples of which were given in vv. 18-20. Cf. also BDAG 79 s.v. ἀνήρ 2.
² sn None of those individuals who were invited. This is both the point and the warning. To be a part of the original invitation does not mean one automatically has access to blessing. One must respond when the summons comes in order to participate. The summons came in the person of Jesus and his proclamation of the kingdom. The statement here refers to the fact that many in Israel will not be blessed with participation, for they have ignored the summons when it came.
³ Or “dinner.”
⁴ sn It is important to note that the following remarks are not just to disciples, but to the large crowds who were following Jesus.
⁵ sn In Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
⁶ tn This figurative use operates on a relative scale. God is to be loved more than family or self.
⁷ sn Grk “his own soul,” but ψυχή (psuchē) is frequently used of one’s physical life. It clearly has that meaning in this context.
⁸ sn It was customary practice in a Roman crucifixion for the prisoner to be made to carry his own cross. Jesus is speaking figuratively here in the context of rejection. If the priority is not one’s allegiance to Jesus, then one will not follow him in the face of possible rejection; see Luke 9:23.
⁹ sn Grk “and come after.” In combination with the verb ἔρχομαι (erchomai) the improper preposition ὑπέρ (opsis) means “to follow.”
¹⁰ tn The participle καθίσας (kathisas) has been translated as a finite verb due to requirements of contemporary English style.
¹¹ tn The first illustration involves checking to see if enough funds exist to build a watchtower. Both ἐρέχθω (erēchthō, “compute”) and διαπνέω (dianpe̔, “cost”) are economic terms.
¹² sn Grk “to complete it, lest.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation and ὑπάρχει (hina mēpote, “lest”) has been translated as “Otherwise.”
¹³ tn The participle θέντος (thenotos) has been taken temporally.
¹⁴ tn The words “the tower” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.
¹⁵ tn The word “it” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.
¹⁶ tn Or “mock,” “ridicule.” The person who did not plan ahead becomes an object of joking and ridicule.
¹⁷ tn Grk “make fun of him, saying.”
¹⁸ sn The phrase this man is often used in Luke in a derogatory sense; see “this one” and expressions like it in Luke 5:21; 7:39; 13:32; 23:4, 14, 22, 35.
¹⁹ sn The failure to finish the building project leads to embarrassment (in a culture where avoiding public shame was extremely important). The half completed tower testified to poor preparation and planning.
²⁰ tn The participle καθίσας (kathisas) has been translated as a finite verb due to requirements of contemporary English style.
²¹ tn On the meaning of this verb see also L&N 55.3, “to meet in battle, to face in battle.”
²² tn Grk “And if not.” Here δὲ (de) has not been translated; “succeed” is implied and has been supplied in the translation for clarity.
²³ tn Grk “a messenger.”
²⁴ sn This image is slightly different from the former one about the tower (vv. 28-30). The first part of the illustration (sit down first and determine) deals with preparation. The second part of the illustration (ask for terms of peace) has to do with recognizing who is stronger. This could well suggest thinking about what refusing the “stronger one” (God) might mean, and thus constitutes a warning. Achieving peace with God, the more powerful king, is the point of the illustration.
²⁵ tn Grk “Likewise therefore every one of you who does not renounce all his own possessions cannot be my disciple.” The complex double negation is potentially confusing to the modern reader and has been simplified in the translation. See L&N 57.70.
²⁶ sn The application of the saying is this: Discipleship requires that God be in first place. The reference to renunciation of all his own possessions refers to all earthly attachments that have first place.
²⁷ tn In Grk “Now salt...”; here οὖν has not been translated.
²⁸ sn Salt was used as seasoning or fertilizer (BDAG 41 s.v. ἀλάς a), or as a preservative. If salt ceased to be useful, it was thrown away. With this illustration Jesus warned about a disciple who ceased to follow him.
²⁹ sn The difficulty of this saying is understanding how salt could lose its flavor since its chemical properties cannot change. It is often assumed that Jesus was referring to chemically impure salt, perhaps a natural salt which, when exposed to the elements, had all the genuine salt leached out, leaving only the sediment or impurities behind. Others have suggested the background of the saying is the use of salt blocks by Arab bakers to line the floor of their ovens; under the intense heat these blocks would eventually crystallize and undergo a change in chemical composition, finally being thrown out as unserviceable. A saying in the Talmud (b. Bekhorot 8b) attributed to R. Joshua ben Chananja (ca. A.D. 90), when asked the question “When salt loses its flavor, how can it be made salty again?” is said to have replied, “By salting it with the afterbirth of a mule.” He was then asked, “Then does the mule (being sterile) bear young?” to which he replied: “Can salt lose its flavor?” The point appears to be, both are impossible. The saying, while admittedly late, suggests that culturally the loss of flavor by salt was regarded as an impos-
of no value for the soil or for the manure pile; it is to be thrown out. The one who has ears to hear had better listen! 19

The Parable of the Lost Sheep and Coin

15:1 Now all the tax collectors and sinners were coming to hear him. 15:2 But the Pharisees and the experts in the law were complaining, “This man welcomes sinners and eats with them.”

15:3 So Jesus told them this parable: 15:4 “Which one of you, if he has a hundred sheep and loses one of them, would not leave the ninety-nine in the open pasture and go look for the one that is lost until he finds it? 15:5 Then when he has found it, he places it on his shoulders, rejoicing. 15:6 Returning home, he calls together his friends and neighbors, telling them, ‘Rejoice with me, because I have found my sheep that was lost.’ 15:7 I tell you, in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need to repent. 15:8 “Or what woman, if she has ten silver coins and loses one of them, does not light a lamp and sweep the house, and search thoroughly until she finds it? 15:9 Then when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ 15:10 In the same way, I tell you, there is joy in the presence of God’s angels over one sinner who repents.”

The Parable of the Compassionate Father

15:11 Then Jesus said, “A man had two sons. 15:12 The younger of them said to his father, ‘Father, give me the share of the estate.’ 15:13 Then the father divided his property between them. 15:14 And not long after this, the younger son went off and wasted his property. 15:15 So he went to a foreign country and there squandered his property in dissolute living. 15:16 After he had spent everything, there was a severe famine throughout that country, and he began to be hungry. 15:17 And he went and hired himself out to a Gentile, who sent him into his fields to feed pigs. 15:18 And he would gladly have filled himself with the pods that the pigs were eating, but no one gave him anything. 15:19 When he came to himself, he said, ‘How many hired hands of my father’s have bread enough and to spare, but I do not have enough to eat. 15:20 I will arise and go to my father, and I will say to him, ‘Father, I have sinned against heaven and before you. 15:21 I am no longer worthy to be called your son; treat me as one of your hired hands.’ 15:22” And he arose and came to his father. But while he was still a long way off, his father saw him and had compassion on him, and ran and embraced him and kissed him. 15:23 And the son said to him, ‘Father, I have sinned against heaven and before you. 15:24 I am no longer worthy to be called your son; treat me as one of your hired hands.’

The father said to them, ‘The son is come who was lost and has returned. Go and kill the fatted calf, and let us feast and be joyful; for this my son was dead, and has come to life again; he was lost, and has been found.’

22 sn A touch of drama may be present, as the term calls together can mean a formal celebration (1 Kgs 1:9-10).
23 sn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215). It occurs before “neighbors” as well (“his friends and his neighbors”) but has not been translated the second time because of English style. 24 sn There will be more joy in heaven over one sinner who repents. The pursuit of the sinner is a priority in spite of the presence of others who are doing well (see also Luke 5:32; 19:10). The theme of repentance, a major Lukan theme, is again emphasized.
25 sn Here δίκαιος (dikaios) is an adjective functioning substantivally and has been translated “righteous people.”
26 sn Or “who do not need to repent”; Grk “who do not have need of repentance.”
27 sn This silver coin is a drachma, equal to a denarius, that is, a day’s pay for the average laborer.
28 sn Grk “What woman has ten silver coins, if she loses them.” The initial participle ἔχουσα (eichousa) has been translated as a finite verb parallel to ἔχωσα (echousa) in the conditional clause to improve the English style.
29 sn Grk “one coin.”
30 sn Grk “and sweep,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.
31 sn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
32 sn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).
33 sn Rejoice. Besides the theme of pursuing the lost, the other theme of the parable is the joy of finding them.
34 sn Grk “drachma.”
35 sn The whole of heaven is said to rejoice. Joy in the presence of God’s angels is a way of referring to God’s joy as well without having to name him explicitly. Contemporary Judaism tended to refer to God indirectly where possible out of reverence or respect for the divine name.
36 sn Here δί (de) has been translated as “then” to indicate the implied sequence of events within the narrative.
37 sn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
38 sn Grk “And the.” Here καί (kai) has not been translated because of differences between Greek and English style.
39 sn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).
40 sn L&N 57.19 notes that in nonbiblical contexts in which the word οἰκία (oussia) occurs, it refers to considerable possessions or wealth, thus “estate.”
that will belong to me. He divided his assets between them. After a few days, the younger son gathered all he had and left on a journey to a distant country, and there he squandered his wealth with a wild lifestyle. 

In the parable, the younger son returns home and is welcomed by his father. The father's compassion highlights God's love and forgiveness.

The phrase against heaven has been translated as "so" to indicate the result of the son's decision to return home. Greek style often begins sentences or clauses with "and," but English style generally does not.

The phrase against heaven is a circumlocution for God. 1st century Judaism tended to minimize use of the divine name out of reverence.

The younger son launches into his confession just as he had planned. See vv. 18-19.

See the note on the word slave in 7:2.

With the instructions Hurry! Bring the best robe, there is a total acceptance of the younger son back into the home.

The phrase the prize calf (L&N 65.8) can refer to either the whole hand or any relevant part of it (L&N 8.30).

The phrase and kill it! Let us eat and celebrate, this son of mine was dead, and is alive again — he was lost and is found! So they began to celebrate.

Now his older son was in the field. As he came and approached the house, he heard

like one of your hired workers. So he got up and went to his father. But while he was still a long way from home his father saw him, and his heart went out to him; he ran and kissed him.

The picture is of the father hanging on the son's neck in welcome. The need for religious celebrations.

The participle phagontes (phagontes) has been translated as a finite verb due to requirements of contemporary English style.

This statement links the parable to the theme of 15:6, 9.

The phrase against heaven has not been translated because of differences between Greek and English style.
music\(^4\) and dancing. 15:26 So\(^2\) he called one of the slaves\(^3\) and asked what was happening. 15:27 The slave replied,\(^4\) ‘Your brother has returned, and your father has killed the fattened calf\(^9\) because he got his son\(^6\) back safe and sound.’ 15:28 But the older son\(^7\) became angry\(^8\) and refused\(^9\) to go in. His father came out and appealed to him, 15:29 but he answered\(^10\) his father, ‘Look! These many years I have worked like a slave\(^4\) for you, and I never disobeyed your commands. Yet\(^2\) you never gave me even a goat\(^3\) so that I could celebrate with my friends! 15:30 But when this son of yours\(^4\) came back, who has devoured\(^15\) your assets with prostitutes,\(^38\) you killed the fattened calf\(^7\) for him!’ 15:31 Then\(^2\) the father\(^4\) said to him, ‘Son, you are always with me, and everything that belongs to me is yours. 15:32 It was appropriate\(^20\) to celebrate and be glad, for your brother\(^21\) was dead, and is alive; he was lost and is found.’\(^22\)

The Parable of the Clever Steward

16:1 Jesus\(^23\) also said to the disciples, “There was a rich man who was informed of accusations\(^24\) that his manager\(^25\) was wasting\(^26\) his assets. 16:2 So\(^27\) he called the manager\(^28\) in and said to him, ‘What is this I hear about you?’\(^29\) Turn in the account of your administration,\(^30\) because you can no longer be my manager.’ 16:3 Then\(^2\) the manager said to himself, ‘What should I do, since my master is taking my position\(^2\) away from me? I’m not strong enough to dig,\(^3\) and I’m too ashamed\(^35\) to beg. 16:4 I know,\(^35\) what to do so that when I am put out of management, people will welcome me into their

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\(^1\) sn This would have been primarily instrumental music, but might include singing as well.

\(^2\) tn Here καί (kai) has been translated as “so” to indicate the result of the older son hearing the noise of the celebration in progress.

\(^3\) tn The Greek term here, χεῖρα (pais), describes a slave, possibly a household servant regarded with some affection (L&N 87.77).

\(^4\) tn Grk “And he said to him.” Here δὲ (de) has not been translated. The rest of the phrase has been simplified to “the slave replied,” with the referent (the slave) specified in the translation for clarity.

\(^5\) tn See note on the phrase “fattened calf” in v. 23.

\(^6\) tn Grk “him”; the referent (the younger son) has been specified in the translation for clarity.

\(^7\) tn Grk “he”; the referent (the older son, v. 25) has been specified in the translation for clarity.

\(^8\) tn The aorist verb ὑποπότεθη (argisto\(h\)ē) has been translated as an ingressive aorist, reflecting entry into a state or condition.

\(^9\) sn Ironically the attitude of the older son has left him outside and without joy.

\(^10\) tn Grk “but answering, he said.” This is somewhat redundant in contemporary English and has been simplified to “but he answered.”

\(^11\) tn Or simply, “have served,” but in the emotional context of the older son’s outburst the translation given is closer to the point.

\(^12\) tn Here καὶ (kai) has been translated as “yet” to bring out the contrast indicated by the context.

\(^13\) sn You never gave me even a goat. The older son’s complaint was that the generous treatment of the younger son was not fair: “I can’t get even a little celebration with a basic food staple like a goat!”

\(^14\) sn Note the younger son is not “my brother” but this son of yours (an expression with a distinctly pejorative nuance).

\(^15\) sn This is another graphic description. The younger son’s consumption had been like a glutton. He had both figuratively and literally devoured the assets which were given to him.

\(^16\) sn The charge concerning the prostitutes is unproven, but essentially the older brother accuses the father of committing an injustice by rewarding his younger son’s unrighteous behavior.

\(^17\) sn See note on the phrase “fattened calf” in v. 23.

\(^18\) tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events in the parable.

\(^19\) tn Grk “he”; the referent (the father) has been specified in the translation for clarity.

\(^20\) tn Or “necessary.”

\(^21\) sn By referring to him as your brother, the father reminded the older brother that the younger brother was part of the family.

\(^22\) sn The theme he was lost and is found is repeated from v. 24. The conclusion is open-ended. The reader is left to ponder with the older son (who pictures the scribes and Pharisees) what the response will be. The parable does not reveal the ultimate response of the older brother. Jesus argued that sinners should be pursued and received back warmly when they returned.

\(^23\) tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

\(^24\) tn These are not formal legal charges, but reports from friends, acquaintances, etc.; Grk “A certain man was rich who had a manager, and this one was reported to him as wasting his property.”

\(^25\) sn His manager was the steward in charge of managing the house. He could have been a slave trained for the role.

\(^26\) tn Or “squandering.” This verb is graphic; it means to scatter (L&N 57.151).

\(^27\) tn Here καὶ (kai) has been translated as “so” to indicate the result of the reports the man received about his manager.

\(^28\) tn Grk “him”; the referent (the manager) has been specified in the translation for clarity.

\(^29\) sn Although phrased as a question, the charges were believed by the owner, as his dismissal of the manager implies.

\(^30\) tn Or “stewardship”; the Greek word οἰκονόμια (oikonomia) is cognate with the noun for the manager (οἰκόνομος, oikonomos).

\(^31\) tn Here δὲ (de) has been translated as “then” to indicate the implied sequence of events in the parable.

\(^32\) tn Grk “the stewardship,” “the management.”

\(^33\) tn Here “dig” could refer (1) to excavation (“dig ditches,” L&N 19.55) or (2) to agricultural labor (“work the soil,” L&N 43.3). In either case this was labor performed by the uneducated, so it would be an insult as a job for a manager.

\(^34\) tn Grk “I do not have strength to dig; I am ashamed to beg.”

\(^35\) sn To beg would represent a real lowering of status for the manager, because many of those whom he had formerly collected debts from, he would now be forced to beg from.
homes. 14:16:5 So² he contacted³ his master's debtors one by one. He asked the first, 'How much do you owe my master?' 16:6 The man⁴ replied, 'A hundred measures⁵ of olive oil.' The manager⁶ said to him, 'Take your bill, sit down quickly, and write fifty.' 16:7 Then he said to another, 'And how much do you owe?' The second man⁷ replied, 'A hundred measures⁸ of wheat.' The manager⁹ said to him, 'Take your bill, and write eighty.' 16:8 The manager commended the dishonest¹⁰ manager because he acted shrewdly.¹¹ For the people¹² of this world are more shrewd in dealing with their contemporaries than the people¹³ of light. 16:9 And I tell you, make friends for yourselves by how you use worldly wealth,¹⁴ so that when it runs out you will be welcomed¹⁵ into the eternal homes.¹⁶

16:10 'The one who is faithful in a very little is also faithful in much, and the one who is dishonest in a very little is also dishonest in much.¹⁷ 16:11 If you haven’t been trustworthy in handling worldly wealth,²³ who will entrust you with the true riches?²⁴ 16:12 And if you haven't been trustworthy with someone else’s property,²⁵ who will give you your own?²⁷ 16:13 No servant can serve two masters, for either he will hate²⁸ the one and love the other, or he will be devoted to the one and despise²⁹ the other. You cannot serve God and money.³⁰

More Warnings about the Pharisees

16:14 The Pharisees³¹ (who loved money) heard all this and ridiculed³² him. 16:15 But³³ Jesus³⁴ said to them, "You are the ones who justify yourselves in men's eyes,³⁵ but God

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¹ sn Thinking ahead, the manager develops a plan to make people think kindly of him (welcome me into their homes).
² tn Here καί (kai) has been translated as "so" to indicate the result of the manager's decision.
³ tn Grk "summoning." The participle προσκαλέσαμενος (proskalesamenos) has been translated as a finite verb due to requirements of contemporary English style.
⁴ tn Grk "He"; the referent (the first debtor) has been specified in the translation for clarity.
⁵ sn A measure (sometimes translated “bath”) was just over 8 gallons (about 30 liters). This is a large debt—about 875 gallons (3000 liters) of olive oil, worth 1000 denarii, over three year's pay for a daily worker.
⁶ tn Grk "He"; the referent (the manager) has been specified in the translation for clarity. Here δὲ (de) has not been translated for stylistic reasons.
⁷ sn The bill was halved (sit down quickly, and write fifty). What was the steward doing? 1) Did he simply lower the price? 2) Did he remove interest from the debt? 3) Did he remove his own commission? It is hard to be sure. Either of the latter two options is more likely. The goal was clear: The manager would be seen in a favorable light for bringing a deflationary trend to prices.
⁸ tn Grk "He"; the referent (the second debtor) has been specified in the translation for clarity. Here δὲ (de) has not been translated for stylistic reasons.
⁹ sn The hundred measures here was a hundred cors. A cor was a Hebrew dry measure for grain, flour, etc., of between 10-12 bushels (about 390 liters). This was a huge amount of wheat, representing the yield of about 100 acres, a debt of between 2500-3000 denarii.
¹⁰ tn Grk "He"; the referent (the manager) has been specified in the translation for clarity.
¹¹ sn The percentage of reduction may not be as great because of the change in material.
¹² tn Grk “And the." Here καί (kai) has not been translated because of differences between Greek and English style.
¹³ sn Is the manager dishonest because of what he just did? Or is it a reference to what he had done earlier, described in v. 17? This is a difficult question, and it seems unlikely that the master, having fired the man for prior dishonesty, would now commend those same actions. It would also be unusual for Jesus to make that point of the story the example. Thus it is more likely the reference to dishonesty goes back to the earliest events, while the commendation is for the cleverness of the former manager reflected in vv. 5-7.
¹⁴ Here where this parable ends is debated: Does it conclude with v. 7, after v. 8a, or after v. 8b, or after v. 9? Verse 8a looks as if it is still part of the story, with its clear reference to the manager, while 8b looks like Jesus’ application, since its remarks are more general. So it is most likely the parable stops after v. 8a.
¹⁵ tn Grk "sons" (an idiom).
¹⁶ tn Grk "with their own generation." ¹⁷ tn Grk "Here the phrase "sons of light" is a reference to the righteous. The point is that those of the world often think ahead about consequences better than the righteous do.
¹⁸ tn Grk "unrighteous mammon." Mammon is the Aramaic term for wealth or possessions. The point is not that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:6-10, 17-19. The call is to be generous and kind in its use. Zacchaeus becomes the example of this in Luke’s Gospel (19:1-10).
¹⁹ sn The passive refers to the welcome of heaven.
²⁰ tn Grk "eternal tents" (as dwelling places).
²¹ sn The point of the statement faithful in a very little is that character is shown in how little things are treated.
²² tn Or "faithful."
²³ tn Grk “the unrighteous mammon.” See the note on the phrase "worldly wealth" in v. 9.
²⁴ sn Entrust you with the true riches is a reference to future service for God. The idea is like 1 Cor 9:11, except there the imagery is reversed.
²⁵ tn Or "faithful."
²⁶ tn Grk “have not been faithful with what is another’s.”
²⁷ tn Grk "what is your own.
²⁸ sn The contrast between hate and love here is rhetorical. The point is that one will choose the favorite if a choice has to be made.
²⁹ tn Or "and treat [the other] with contempt."
³⁰ tn Grk “God and mammon.” This is the same word (μαμωνᾶς, mamōnas; often merely transliterated as “mammon”) translated "worldly wealth" in vv. 9, 11.
³¹ sn The term money is used to translate mammon, the Aramaic term for wealth or possessions. The point is not that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:6-10, 17-19. God must be first, not money or possessions.
³² sn See the note on Pharisees in 5:17.
³³ tn A figurative extension of the literal meaning “to turn one’s nose up at someone”; here ‘ridicule, sneer at, show contempt for” (L&N 33.409).
³⁴ tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
³⁵ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
³⁶ tn Grk “before men.” The contrast is between outward appearance ("in people's eyes") and inward reality ("God knows your hearts."). Here the Greek term ἀνθρώπου (anthrōpos) is used twice in a generic sense, referring to both men and women, but "men" has been retained in the text to provide a strong verbal contrast with "God" in the second half of the verse.
knows your hearts. For what is highly prized among men is utterly detestable in God's sight.

16:16 "The law and the prophets were in force until John; since then, the good news of the kingdom of God has been proclaimed, and everyone is urged to enter it. But it is easier for heaven and earth to pass away than for one tiny stroke of a letter in the law to become void.

16:18 “Everyone who divorces his wife and marries someone else commits adultery, and the one who marries a woman divorced from her husband commits adultery.

The Rich Man and Lazarus

16:19 “There was a rich man who dressed in purple and fine linen and who feasted sumptuously every day. 16:20 But at his gate lay a poor man named Lazarus, whose body was covered with sores. 16:21 who longed to eat what fell from the rich man's table. In addition, the dogs came and licked his sores.

16:22 “Now the poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried. 16:23 And in hell, as he was in torment, he looked up and saw Abraham far off with Lazarus at his side. 16:24 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, because I am in anguish in this fire. But Abraham said, ‘Child, remember that in your lifetime you received your good things and Lazarus likewise bad things, but now he is comforted here and you are in anguish.’

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14 sn Until John; since then. This verse indicates a shift in era, from law to kingdom. 15 sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

16 tn The term κυνείς (kunes) refers to “wild” dogs (either “street” dogs or watchdogs), not house pets (L&N 4.34). When the dogs came and licked his sores it meant that he was unclean. See the negative image of Rev 22:15 that draws on this picture.

17 sn Grk “Now it happened that the…” The introductory phrase έγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

18 tn Grk “to Abraham’s bosom.” The phrase “carried by the angels to Abraham’s bosom” describes being gathered to the fathers and is a way to refer to heaven (Gen 15:15; 47:30; Deut 31:16).

19 sn Grk “And the.” Here κοί (koi) has not been translated because of differences between Greek and English style.

20 sn The shorter description suggests a different fate, which is confirmed in the following verses.

21 sn The Greek term Ηαδεσ stands for the Hebrew concept of Sheol. It is what is called hell today, this is where the dead were gathered (Ps 16:10; 86:13). In the NT Hades has an additional negative force of awaiting judgment (Rev 20:13).

22 sn Hades is a place of torment, especially as one knows that he is separated from God.

23 sn Grk “he lifted up his eyes” (an idiom).

24 sn Grk “in his bosom,” the same phrase used in 16:22. This idiom refers to heaven and/or participation in the eschatological banquet. An appropriate modern equivalent is “at Abraham’s side.”

25 tn Here κοί (koi) has been translated as “so” to indicate the implied result of previous actions in the narrative.

26 tn Grk “calling out he said”; this is redundant in contemporary English style and has been simplified to “he called out.”

27 sn The rich man had not helped Lazarus before, when he lay outside his gate (v. 2), but he knew him well enough to know his name. This is why the use of the name Lazarus in the parable is significant. (The rich man’s name, on the other hand, is not mentioned, because it is not significant for the point of the story.)

29 sn The dipping of the tip of his finger in water is evocative of thirst. The thirsty are in need of God’s presence (Ps 42:1-2; Isa 5:13). The imagery suggests the rich man is now separated from the presence of God.

30 tn Or “in terrible pain” (L&N 24.92).

31 sn Fire in this context is OT imagery; see Isa 66:24.

32 sn The Greek term here is τέκνον (tekon), which could be understood as a term of endearment.

16:26 Besides all this, a great chasm has been fixed between us, so that those who want to cross over from here to you cannot do so, and no one can cross from there to us. 16:27 So the rich man said, ‘Then I beg you, father — send Lazarus9 to my father’s house 16:28 (for I have five brothers) to warn1 them so that they don’t come8 into this place of torment.’ 16:29 But Abraham said,9 ‘They have Moses and the prophets; they must respond to10 them.’ 16:30 Then11 the rich man12 said, ‘No, father Abraham, but if someone from the dead13 goes to them, they will repent.’ 16:31 He14 replied to him, ‘If they do not respond to15 Moses and the prophets, they will not be convinced even if someone rises from the dead.’"16

Sin, Forgiveness, Faith, and Service

17:1 Jesus17 said to his disciples, “Stumbling blocks are sure to come, but woe18 to the one through whom they come! 17:2 It would be better for him to have a millstone19 tied around his neck and be thrown into the sea20 than for him to cause one of these little ones to sin.21 17:3 Watch22 yourselves! If2 your brother24 sins, rebuke him. If24 he repents, forgive him. 17:4 Even if he sins against you seven times in a day, and seven times returns to you saying, ‘I repent,’ you must forgive26 him.”

17:5 The27 apostles said to the Lord, “Increase our faith!”28 17:6 So29 the Lord replied,30 “If31 you had faith the size of32 a mustard seed, you could say this to black mulberry33 tree, ‘Be pulled out by the roots and planted in the sea,’34 and it would obey35 you.

1 sn If someone from the dead goes to them. The irony and joy of the story is that what is denied the rich man’s brother, a word of warning from beyond the grave, is given to the reader of the Gospel in this exchange.

2 sn If one of these little ones sins. Reckoning with children’s involved in sin.


5 sn Both the “if” clause in this verse and the “if” clause in v. 4 are third class conditions in Greek.

6 sn You must forgive him. Forgiveness is to be readily given and not withheld. In a community that is to have restored relationships, grudges are not beneficial.

7 sn A black mulberry tree is a deciduous fruit tree that grows about 20 ft (6 m) tall and has black juicy berries. This tree has an extensive root system, so to pull it up would be a major operation.

8 sn The passives here (ἐκριζώθητι and φυτεύωται, ἀκορμίζεται and φυτεύωται) are probably a circumlocution for God performing the action (the so-called divine passive, see ExSyn 437-38). The issue is not the amount of faith (which in the example is only very tiny), but its presence, which can accomplish impossible things. To cause a tree to be uprooted and planted in the sea is impossible. The expression is a rhetorical idiom. It is like saying a camel can go through the eye of a needle (Luke 18:25).

9 sn The verb is aorist, though it looks at a future event, because of differences between Greek and English style.

10 sn Or “obey”; Greek “hear.” This recalls the many OT texts that emphasize the importance of listening. The warning would consist of a call to repentance or a righteousness to respond to people in need. The need to repent is always implied in the present imperative as a call to the reader of the Gospel to a greater degree of commitment.

11 sn This is one of the few times Luke uses the historical present.


13 sn If one of these little ones. Reckoning with children’s involved in sin.

14 sn This term refers to the heavy upper stone of a grinding mill (L&N 7.70; BDAG 660 s.v. μύλικος).

15 sn The punishment of drowning with a heavy weight attached is extremely gruesome and reflects Jesus’ views concerning those who cause others who believe in him to sin.

16 sn This term refers to the heavy upper stone of a grinding mill (L&N 7.70; BDAG 660 s.v. μύλικος).

17 sn And if. Here καὶ (kai) has not been translated because of differences between Greek and English style.

18 sn You must forgive him. Forgiveness is to be readily given and not withheld. In a community that is to have restored relationships, grudges are not beneficial.

19 sn A black mulberry tree is a deciduous fruit tree that grows about 20 ft (6 m) tall and has black juicy berries. This tree has an extensive root system, so to pull it up would be a major operation.

20 sn The passives here (ἐκριζώθητι and φυτεύωται, ἀκορμίζεται and φυτεύωται) are probably a circumlocution for God performing the action (the so-called divine passive, see ExSyn 437-38). The issue is not the amount of faith (which in the example is only very tiny), but its presence, which can accomplish impossible things. To cause a tree to be uprooted and planted in the sea is impossible. The expression is a rhetorical idiom. It is like saying a camel can go through the eye of a needle (Luke 18:25).

21 sn The verb is aorist, though it looks at a future event, another rhetorical touch to communicate certainty of the effect of faith.

22 sn You must forgive him. Forgiveness is to be readily given and not withheld. In a community that is to have restored relationships, grudges are not beneficial.

23 sn If one of these little ones. Reckoning with children’s involved in sin.


25 sn This is a mixed condition, with ἀν (an) in the apodosis.

26 sn If one of these little ones. Reckoning with children’s involved in sin.

27 sn “faith as,” “faith like.”

28 sn If one of these little ones. Reckoning with children’s involved in sin.

29 sn If one of these little ones. Reckoning with children’s involved in sin.

30 sn If one of these little ones. Reckoning with children’s involved in sin.

31 sn If one of these little ones. Reckoning with children’s involved in sin.

32 sn If one of these little ones. Reckoning with children’s involved in sin.

33 sn A black mulberry tree is a deciduous fruit tree that grows about 20 ft (6 m) tall and has black juicy berries. This tree has an extensive root system, so to pull it up would be a major operation.

34 sn The passives here (ἐκριζώθητι and φυτεύωται, ἀκορμίζεται and φυτεύωται) are probably a circumlocution for God performing the action (the so-called divine passive, see ExSyn 437-38). The issue is not the amount of faith (which in the example is only very tiny), but its presence, which can accomplish impossible things. To cause a tree to be uprooted and planted in the sea is impossible. The expression is a rhetorical idiom. It is like saying a camel can go through the eye of a needle (Luke 18:25).

35 sn The verb is aorist, though it looks at a future event, another rhetorical touch to communicate certainty of the effect of faith.
17:7 “Would any one of you say to your slave 8 who comes in from the field after plowing or shepherding sheep, ‘Come at once and sit down for a meal’? 17:8 Won’t the master 9 instead say to him, ‘Get my dinner ready, and make yourself ready 10 to serve me while I eat and drink.’? 17:9 He won’t thank the slave because he did what he was told, 11 but will he? 17:10 So you too, when you have done everything you were commanded to do, should say, ‘We are slaves undeserving of special praise; 12 we have only done what was our duty.’”

The Grateful Leper

17:11 Now on 13 the way to Jerusalem, 14 Jesus 15 was passing along 16 between Samaria and Galilee. 17:12 As 17 he was entering 18 a village, ten men with leprosy 19 met him. They 20 stood at a distance, 17:13 raised their voices and said, “Jesus, Master, have mercy 21 on us.” 17:14 When 22 he saw them he said, “Go 23 and show yourselves to the priests.” 24 And 25 as they went along, they were cleansed. 17:15 Then one of them, when he saw he was healed, turned back, praising 26 God with a loud voice. 17:16 He 27 fell with his face to the ground 28 at Jesus’ feet and thanked him. 29 (Now 30 he was a Samaritan.) 31 17:17 Then 32 Jesus said, 33 “Were 34 not ten cleansed? Where are the other 35 nine? 17:18 Was no one found to turn back and give praise to God except this foreigner?” 36 17:19 Then 37 he said to the man, 38 “Get up and go your way. Your faith has made you well.” 39

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1 tn Grk “Who among you, having a slave... would say to him.”
2 tn See the note on the word “slave” in 7:2.
3 tn Grk “and recline at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away. See BDAG 70 s.v. ἀκολούθος 1.
4 tn The question includes a Greek particle, εἰσερχομένου (eisercomenou) that expects a positive reply. The slave is expected to prepare a meal before eating himself.
5 tn Grk “he”; the referent has been specified in the translation for clarity.
6 tn Grk “and gird yourself” (with an apron or towel, in preparation for service).
7 tn BDAG 423 s.v. ἐκς 2.b, “to denote contemporaneousness as long as, while... w. subjunctive... Lk 17:8.”
8 tn Grk “after these things.”
9 tn Grk “did what was commanded.”
10 tn The Greek construction anticipates a negative reply which is indicated in the translation by the ‘tag’ at the end, “will he?”. Thanks are not required.
11 tn Some translations describe the slaves as “worthless” (NRSV) or “unworthy” (NASB, NIV) but that is not Jesus’ point. These disciples have not done anything deserving special commendation or praise (L&N 33.361), but only what would normally be expected of a slave in such a situation (thus the translation “we have only done what was our duty”).
12 tn Or “we have only done what we were supposed to do.”
13 tn Grk “Now it happened that on.” The introductory phrase ἵνα εὐγενέτο (geneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
14 sn This is another travel note about Jesus going to Jerusalem in Luke 9:51-19:48. The so-called “Jerusalem journey” section of Luke’s Gospel is not its straight line journey, because to travel along the Galilean and Samaritan border is to go east or west, not south to Jerusalem.
15 fn-map For location see Map 5-B1; Map 6-F3; Map 7-E2; Map 8-F2; Map 10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
16 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
17 tn Or “was traveling about.”
18 tn Here καί (kai) has not been translated because of differences between Greek and English style.
19 tn The participle εἰσερχομένου (eiserchomenou) is taken temporarily.
20 sn The ten men with leprosy would have been unable to approach Jesus (Lev 13:45-46; Num 5:2-3). The ancient term for leprosy covered a wider array of conditions than what is called leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).
21 sn Jesus’ point in calling the man a foreigner is that none of the other nine, who were presumably Israelites, responded with gratitude. Only the “outsiders” were listening and responding.
22 sn Jesus’ point in calling the man a foreigner is that none of the other nine, who were presumably Israelites, responded with gratitude. Only the “outsiders” were listening and responding.
23 sn The word “other” is implied in the context.
24 sn Jesus’ point in calling the man a foreigner is that none of the other nine, who were presumably Israelites, responded with gratitude. Only the “outsiders” were listening and responding.
25 sn Or “has saved you”; Grk “has saved you.” The remark about faith suggests the benefit of trusting in Jesus’ ability to deliver. Apparently the Samaritan benefited from the healing in a way the other nine did not.
The Coming of the Kingdom

17:20 Now at one point the Pharisees2 asked Jesus3 when the kingdom of God4 was coming, so he answered, “The kingdom of God is not coming with signs5 to be observed, 17:21 nor will they say, ‘Look, here it is!’ or ‘There!’ For indeed, the kingdom of God is6 in your midst.”7

The Coming of the Son of Man

17:22 Then8 he said to the disciples, “The days are coming when you will desire to see one of the days9 of the Son of Man, and you will not see it. 17:23 Then people10 will say to you, ‘Look, here he is!’11 or ‘Look, here he is!’ Do not go out or chase after them.12 17:24 For just like the lightning flashes from one side to the other, so will the Son of Man be in his day.14 17:25 But first he must15 suffer many things and be rejected by this generation. 17:26 Just16 as it was17 in the days of Noah,18 so too it will be in the days of the Son of Man. 17:27 People19 were eating,20 they were drinking, they were marrying, they were being given in marriage — right up to the day Noah entered the ark. Then21 the flood came and destroyed them all.22 17:28 Likewise, just as it was23 in the days of Lot, people24 were eating, drinking, buying, selling, planting, building; 17:29 but on the day Lot went out from Sodom, fire and sulfur rained down from heaven and destroyed them all.25 17:30 It will be the same on the day the Son of Man is revealed. 17:31 On that day, anyone who is on the roof,26 with his goods in the house, must not come down to take them away, and likewise the person in the field must not turn back. 17:32 Remember Lot’s wife!27 17:33 Whoever tries to keep29 his life will lose it, but whoever loses his life30 will preserve it. 17:34 I tell you, in that night there will be two

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4 tn The words “at one point” are supplied to indicate that the following incident is not necessarily in chronological sequence with the preceding event.
5 sn See the note on Pharisees in 5:17.
6 tn Grk “having been asked by the Pharisees.” The passive construction has been translated as an active one in keeping with contemporary English style, and the direct object, Jesus, has been supplied from the context.
7 sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.
8 tn Or “is not coming in a way that it can be closely watched” (JBL 58). Although there are differing interpretations of what this means, it probably refers to the cosmic signs often associated with the kingdom’s coming in the Jewish view (1 En. 91, 93; 2 Bar. 53–74; See D. L. Bock, Luke (BECNT), 2:1412-14, also H. Riesenfeld, TDNT 8:150.
9 tn This is a present tense in the Greek text. In contrast to waiting and looking for the kingdom, it is now available.
10 tn This is a far better translation than “in you.” Jesus would never tell the hostile Pharisees that the kingdom was inside them. The reference is to Jesus present in their midst. He brings the kingdom. Another possible translation would be “in your grasp.” For further discussion and options, see D. L. Bock, Luke (BECNT), 2:1414-19.
11 tn Here δὲ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.
12 sn Do not go out or chase after them. There will be no need to search for the Son of Man at his coming, though many will falsely claim its arrival.
13 sn The Son of Man’s coming in power will be sudden and obvious to one who needs to point it out.
14 tc Some very important mss (B D it sa) lack the words ἐν τῇ ἡμέρᾳ αὐτοῦ (en ἐν ἡμέρᾳ αὐτοῦ, “in his day”), but the words are included in N A L W Θ Ψ ƒ1-13 05 1215 lat sy bo. On the one hand, the shorter reading is impressive because it has some of the best Alexandrian and Western witnesses in support; on the other hand, the expression ἐν τῇ ἡμέρᾳ αὐτοῦ is unique (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. NA27 rightly has the words in brackets, expressing doubt as to their authenticity.
15 sn The Son of Man’s suffering and rejection by this generation is another “it is necessary” type of event in God’s plan (Luke 4:43; 24:7, 26, 44) and the fifth passion prediction in Luke’s account (9:22, 44; 12:50; 13:32-33; for the last, see 18:33-34).
16 tn Here καὶ (kai) has not been translated because of differences between Greek and English style.
17 tn Or “as it happened.”
18 tn Like the days of Noah, the time of the flood in Gen 6:5–8:22, the judgment will come as a surprise as people live their day to day lives.
19 tn Grk “They.” The plural in Greek is indefinite, referring to people in general.
20 tn These verbs (“eating... drinking... marrying... being given in marriage”) are all progressive imperfектs, describing action in progress at that time.
21 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
22 sn Like that flood came and destroyed them all, the coming judgment associated with the Son of Man will condemn many.
23 tn Or “as it happened.”
24 tn Grk “they.” The plural in Greek is indefinite, referring to people in general.
25 sn And destroyed them all. The coming of the Son of Man will be like the judgment on Sodom, one of the most immoral places of the OT (Gen 19:16–17; Deut 32:32–33; Isa 1:10).
26 sn Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.
27 tn 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.
28 sn An allusion to Gen 19:26. The warning about Lot’s wife is not to look back and long to be where one used to be. The world is being judged, and the person who delays or turns back will be destroyed.
29 tn Or “tries to preserve”; Grk “seeks to gain.”
30 sn If there is no willingness to suffer the world’s rejection at this point, then one will not respond to Jesus (which is trying to keep his life) and then will be subject to this judgment of the world.
people in one bed; one will be taken and the other left.\(^1\) There will be two women grinding grain together; one will be taken and the other left.\(^2\)

17:37 Then\(^4\) the disciples\(^5\) said\(^6\) to him, “Where? Lord?” He replied to them, “Where the dead body\(^8\) is, there the vultures\(^9\) will gather.”\(^10\)

Prayer and the Parable of the Persistent Widow

18:1 Then\(^11\) Jesus\(^12\) told them a parable to show them they should always\(^13\) pray and not lose heart.\(^14\) 18:2 He said,\(^15\) “In a certain city\(^16\) there was a widow\(^17\) who neither feared God nor respected people.\(^18\) 18:3 There was also a widow\(^19\) in that city\(^20\) who kept coming\(^21\) to him and saying, ‘Give me justice against my adversary.’ 18:4 For\(^22\) a while he refused, but later on\(^23\) he said to himself, ‘Though I neither fear God nor have regard for people,\(^24\) 18:5 yet because this widow keeps on bothering me, I will give her justice, or in the end she will wear me out\(^25\) by her unending pleas.’\(^26\)

18:6 And the Lord said, “Listen to what the unrighteous judge says!\(^27\) 18:7 Won’t\(^28\) God give justice to his chosen ones, who cry out\(^29\) to him day and night?\(^30\) Will he delay\(^31\) long to help them? 18:8 I tell you, he will give them justice speedily.\(^32\) Nevertheless, when the Son of Man comes, will he find faith\(^33\) on earth?”

The Parable of the Pharisee and Tax Collector

18:9 Jesus\(^34\) also told this parable to some who were confident that they were righteous and looked down\(^35\) on everyone else. 18:10 “Two men went up\(^36\) to the temple to pray, one a Pharisee\(^37\) and the other a tax collector.\(^38\)

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\(^1\) sn There is debate among commentators and scholars over the phrase one will be taken and the other left about whether one is taken for judgment or for salvation. If the imagery is patterned after the rescue of Noah from the flood and Lot from Sodom, as some suggest, the ones taken are the saved (as Noah and Lot were) and those left behind are judged. The imagery, however, is not directly tied to the identification of the two groups. Its primary purpose in context is to picture the sudden, surprising separation of the righteous and the judged (i.e., condemned) at the return of the Son of Man.

\(^2\) tn Grk “at the same place.” According to L&N 46.16, this refers to a hand mill normally operated by two women.

\(^3\) tn Several mss (D\(^\text{f1}\) [579] 700 al lat sy) add (with several variations among these witnesses) 17:36 “There will be two in the field; one will be taken and the other left.” It is not well enough attested to be original. Further, it is an assimilation to the parallel in Matt 24:40, which marks the addition as secondary. The present translation follows NA\(^\text{22}\) in omitting the verse number, a procedure also followed by a number of other modern translations.

\(^4\) tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^5\) tn Grk “they”; the referent (the disciples, v. 22) has been specified in the translation for clarity.

\(^6\) tn Grk “answering, they said to him.” This is redundant of the previous sentence in the Greek text, but a new sentence was started here in the translation by supplying the pronominal subject “He.”

\(^7\) sn The question “Where, Lord?” means, “Where will the judgment take place?”

\(^8\) tn Or “corpses.”

\(^9\) tn The same Greek term can refer to “eagles” or “vultures” (L&N 4.42; BDAG 22 s.v. ἄετος, vulture), but in this context it must mean vultures, because the gruesome image is one of dead bodies being consumed by scavengers.

\(^10\) sn Jesus’ answer is that when the judgment comes, the scenes of death will be obvious and so will the location of the judgment.

\(^11\) tn Grk “will be gathered.” The passive construction has been translated as an active one in English.

\(^12\) tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^13\) tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^14\) tn Or “should pray at all times” (L&N 67.88).

\(^15\) sn This is one of the few parables that comes with an explanation at the start: ...they should always pray and not lose heart. It is part of Luke’s goal in encouraging Theophilius (1:4).

\(^16\) tn Grk “lose heart, saying.” This is a continuation of the previous sentence in the Greek text, but a new sentence was started here in the translation by supplying the pronominal subject “He.”

\(^17\) tn Or “town.”

\(^18\) sn The judge here is apparently portrayed as a civil judge who often handled financial cases.
18:11 The Pharisee stood and prayed about himself like this:4 “God, I thank you that I am not like other people: extortions, unrighteous people, adulterers— or even like this tax collector.5 18:12 I fast twice a week; I give a tenth of everything I get.” 18:13 The tax collector, however, stood far off and would not even look up to heaven, but beat his breast and said, “God, be merciful to me, a sinner that I am!” 18:14 I tell you that this man went down to his home justified rather than the Pharisee. For everyone who exalts himself will be humbled, but he who humbles himself will be exalted.6

Jesus and Little Children

18:15 Now people were even bringing their babies to him for him to touch. But when the disciples saw it, they began to scold those who brought them.18:16 But Jesus called for the children, saying, “Let the little children come to me and do not try to stop them, for the kingdom of God belongs to such as these.18:17 I tell you, whoever does not receive the kingdom of God like a child will never enter it.”

The Wealthy Ruler

18:18 Now a certain ruler asked him, “Good teacher, what must I do to inherit eternal life?” 18:19 Jesus said to him, “Why do you call me good? No one is good except God alone. 18:20 You know the commandments: ‘Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother’.”

1 sn The Pharisee’s prayer started out as a thanksgiving to God, but the praise ended up not being about God. 2 sn The Greek word ἐαυτὸν is used as a generic and can refer to both men and women (NASB, NRSc, “people”; NLT, “everyone else”; NAB, “the rest”). 3 sn The phrase πρὸς ἑαυτόν can mean “by himself” or “alone” in biblical Greek. On the other hand, if πρὸς ἑαυτόν is taken with the verb, then two different nuances emerge, both of which highlight in different ways the principal point Jesus seems to be making about the arrogance of this religious leader: (1) “stood by 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.

4 sn The rich man wanted to know what he must do to inherit eternal life. 5 sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

6 sn The kingdom of God belongs to such as these. Children are a picture of those whose simple trust illustrates what faith is all about. The remark illustrates how everyone is important to God, even those whom others regard as insignificant.

7 sn Grk συνάξων, αὐτός, “with them”; the referent (the children) has been specified as “those who brought them.”
father and mother.” 18:21 The man replied, “I have wholeheartedly obeyed 2 all these laws 3 since my youth.” 18:22 When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have 4 and give the money 5 to the poor, 6 and you will have treasure 7 in heaven. Then 8 come, follow me.” 18:23 But when the man heard this he became very sad, 12 for he was extremely wealthy. 18:24 When Jesus noticed this, 23 he said, “How hard 14 it is for the rich to enter the kingdom of God! 15 18:25 In fact, it is easier for a camel to go through the eye of a needle 16 than for a rich person to enter the kingdom of God.” 18:26 Those who heard this said, “Then 27 who can be saved?” 18:27 He replied, “What is impossible 19 for mere humans 20 is possible for God.” 18:28 And Peter said, “Look, we have left everything we own 22 to follow you!” 18:29 Then Jesus 24 said to them, “I tell you the truth, 25 there is no one who has left home or wife or brothers 26 or parents or children for the sake of God’s kingdom 18:30 who will not receive many times more 27 in this age 28 — and in the age to come, eternal life.” 29

Another Prediction of Jesus’ Passion

18:31 Then 20 Jesus 21 took the twelve aside and said to them, “Look, we are going up to Jerusalem, 32 and everything that is written about the Son of Man by the prophets will be fulfilled. 33

1 sn A quotation from Exod 20:12-16 and Deut 5:16-20. Jesus cited the parts of the ten commandments that relate to how others should be treated.

2 tn Grk “And he”; the referent (the ruler mentioned in v. 18) has been specified in the translation for clarity. Here καί (kai) has not been translated because of differences between Greek and English style.

3 tn Grk “kept.” The implication of this verb is that the man has obeyed the commandments without fail throughout his life, so the adverb “wholeheartedly” has been added to the translation to bring out this nuance.

4 tn Grk “these things.” The referent of the pronoun (the laws as mentioned by Jesus) has been specified in the translation for clarity.

5 sn While the rich man was probably being sincere when he insisted I have wholeheartedly obeyed all these laws, he had confined his righteousness to external obedience. The rich man’s response to Jesus’ command to give away all he had revealed that internally he loved money more than God.

6 sn Since my youth. Judaism regarded the age of thirteen as the age when a man would have become responsible to live by God’s commands.


8 tn The words “the money” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.


10 sn For sake of convenience comes with a promise of eternal reward…you will have treasure in heaven. Jesus’ call is a test to see how responsive the man is to God’s direction through him. Will he walk the path God’s agent calls him to walk? For a rich person who got it right, see Zacchaeus in Luke 19:1-10.

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

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

13 tc ‡ The phrase περίλυπον γενόμενον (perilupon genomenos), “[When Jesus saw him] becoming sad”) is found in the majority of MSS (A D W Ï 708 f 334 367 382 392) and is not unknown in Lukan style to repeat a word or phrase in adjacent passages (TcGNT 143). However, the phrase is lacking in some significant witnesses (N B L f 1:579 1241 2542 260). The shorter reading is nevertheless difficult to explain if it is not original: It is possible that these witnesses omitted this phrase out of perceived redundancy from the preceding verse, although intentional omissions, especially by several and varied witnesses, are generally unlikely. NA27 places the words in brackets, indicating doubts as to their authenticity.

14 tn For the rich it is hard for wealth not to be the point of focus, as the contrast in vv. 28-30 will show, and for rich people to trust God. Wealth was not an automatic sign of blessing as far as Jesus was concerned.

15 sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

16 sn The eye of a needle refers to a sewing needle, one of the smallest items one might deal with on a regular basis, in contrast to the biggest animal of the region. (The gate in Jerusalem known as “The Needle’s Eye” was built during the middle ages and was not in existence in Jesus’ day.) Jesus is saying rhetorically that this is impossible, unless God (v. 27) intervenes.

17 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of thought.

18 tn The assumption is that the rich are blessed, so if they risk exclusion, who is left to be saved?

19 sn The term impossible is in the emphatic position in the Greek text. God makes the impossible possible.

20 tn The plural Greek term ἀνθρώπους (anthropoi) is used here in a generic sense, referring to both men and women (cf. NASB 1995 update, “people”). Because of the contrast here between mere mortals and God (“impossible for men…possible for God”) the phrase “mere humans” has been used in the translation.

21 tn Or “left our homes,” “left our possessions”; Grk “left our own things.” The word διός (idios) can refer to one’s home (including the people and possessions in it) or to one’s property or possessions. Both options are mentioned in BDAG 467 s.v. 4.b. See also I. H. Marshall, Luke (NIGTC), 688; D. L. Bock, Luke (BECNT), 2:1484.

22 tn Grk “We have left everything we own and followed you.” Koine Greek often used paraletic structure when hypotactic was implied.

23 tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

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

25 tn Grk “ Truly (ἀμὴν, amēn), I say to you.”

26 tn The term “brothers” could be understood as generic here, referring to either male or female siblings. However, it is noteworthy that in the parallel passages in both Matt 19:29 and Mark 10:29, “sisters” are explicitly mentioned in the Greek text.

27 sn Jesus reassures his disciples with a promise that (1) much benefit in this life (many times more) and (2) eternal life in the age to come will be given.

28 tn Grk “this time” (καιρός, kairos), but for stylistic reasons this has been translated “this age” here.

29 sn Note that Luke (see also Matt 19:29; Mark 10:30; Luke 10:25) portrays eternal life as something one receives in the age to come, unlike John, who emphasizes the possibility of receiving eternal life in the present (John 5:24).

30 tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

31 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

32 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
accomplished.\(^1\) 18:32 For he will be handed over\(^2\) to the Gentiles; he will be mocked,\(^3\) mistreated,\(^4\) and spat on.\(^5\) 18:33 They will flog him severely\(^6\) and kill him. Yet\(^7\) on the third day he will rise again.” 18:34 But\(^8\) the twelve\(^9\) understood none of these things. This\(^{10}\) saying was hidden from them, and they did not grasp\(^{11}\) what Jesus meant.\(^12\)

Healing a Blind Man

18:35 As\(^{13}\) Jesus\(^{14}\) approached\(^{15}\) Jericho,\(^{16}\) a blind man was sitting by the road begging. 18:36 When he heard a crowd going by, he asked what was going on. 18:37 They\(^{17}\) told him, “Jesus the Nazarene is passing by.” 18:38 So\(^{18}\) he called out,\(^{19}\) “Jesus, Son of David,\(^{20}\) have mercy\(^{21}\) on me!” 18:39 And those who were in front\(^{22}\) scolded\(^{23}\) him to get him to be quiet, but he shouted\(^{24}\) even more, “Son of David, have mercy on me!” 18:40 So\(^{25}\) Jesus stopped and ordered the beggar\(^{26}\) to be brought to him. When the man\(^{27}\) came near, Jesus\(^{28}\) asked him, 18:41 “What do you want me to do for you?” He replied,\(^{29}\) “Lord, let me see again.” 18:42 Jesus\(^{30}\) said to him, “Receive\(^{31}\) your sight; your faith has healed you.”\(^{32}\) 18:43 And immediately he regained\(^{34}\) his sight and followed Jesus,\(^{35}\) praising\(^{36}\) God. When\(^{37}\) all the people saw it, they too\(^{38}\) gave praise to God.

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\(^{2}\) The passive voice verb be handed over does not indicate by whom, but other passages note the Jewish leadership and betrayal (9:22, 44).


\(^{4}\) Or “and insulted.” L&N 33.390 and 88.130 note ὑβρίζω (hubriizo) can mean either “insult” or “mistreat with insolence.”

\(^{5}\) And spat on. Later Luke does not note this detail in the passion narrative in chaps. 22-23, but see Mark 14:65; 15:19; Matt 26:67; 27:30 where Jesus’ prediction is fulfilled.

\(^{6}\) Traditionally, “scourge” (the term means to beat severely) has been translated “flog…severely” to distinguish it from the term φραγελλόω (fragellow) used in Matt 27:26; Mark 15:15.

\(^{7}\) Here καὶ (kai) has been translated as “yet” to indicate the contrast present in this context.

\(^{8}\) Here καὶ (kai) has been translated as “but” to indicate the contrast.

\(^{9}\) Grk “they”; the referent (the twelve, v. 31) has been specified in the context for clarity.

\(^{10}\) Grk “And this.” Here καὶ (kai) has not been translated.

\(^{11}\) This failure of the Twelve to grasp what Jesus meant probably reflects a genuine misunderstanding 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.

\(^{12}\) Grk “the things having been said.” The active agent, Jesus, has been specified for clarity, and “said” has been translated as “meant” to indicate that comprehension of the significance is really in view here.

\(^{13}\) Grk “Now it happened that as.” The introductory phrase εἶδεν (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

\(^{14}\) Grk “he”; the referent (Jesus) has been supplied in the translation for clarity.

\(^{15}\) The phrase is “he drew near to” (19:29; 24:28). It is also possible the term merely means “is in the vicinity of.” Also possible is a reversal in the timing of the healing and Zacchaeus events for literary reasons as the blind man “sees” where the rich man with everything did not.

\(^{16}\) For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

\(^{17}\) Here δὲ (de) has not been translated. “They” could refer to bystanders or people in the crowd.

\(^{18}\) Here καὶ (kai) has been translated as “so” to indicate the implied result of the blind man learning that Jesus was nearby.

\(^{19}\) Grk “called out, saying.” The participle λέγων (legon) is redundant in contemporary English and has not been translated.

\(^{20}\) Grk Jesus was more than a Nazarene to this blind person, who saw quite well that Jesus was Son of David. He understood what Luke 7:22-23 affirms. There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, Ant. 8.2.5 [8.42-49]).

\(^{21}\) Grk “receive back the sight he once had.” Since the man is not noted as having been blind from birth (as the man in John 9 was) it is likely the request is to regain what Jesus had already given him.

\(^{22}\) Grk “ordered him”; the referent (the blind beggar, v. 35) has been specified in the translation for clarity.

\(^{23}\) Grk “he”; the referent (the beggar) has been specified in the translation for clarity.

\(^{24}\) Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^{25}\) Grk “said.”

\(^{26}\) Grk “Lord, that I may see [again].” The phrase can be rendered as an imperative of request, “Please, give me sight.” Since the man is not noted as having been blind from birth (as the man in John 9 was) it is likely the request is to receive back the sight he once had.

\(^{27}\) Here καὶ (kai) has not been translated because of differences between Greek and English style.

\(^{28}\) Or “Regain” (see the note on the phrase “let me see again” in the previous verse).

\(^{29}\) Grk “has saved you,” but in a nonsoteriological sense; the man has been delivered from his disability.

\(^{30}\) Or “received” (see the note on the phrase “let me see again” in v. 41).

\(^{31}\) Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

\(^{32}\) 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).

\(^{33}\) Grk “flog…severely” to distinguish it from the term φραγέλλω (fragelloo) used in Matt 27:26; Mark 15:15.

\(^{34}\) The word “too” has been supplied for stylistic reasons.
Luke 19:1

Jesus and Zacchaeus

19:1 Jesus entered Jericho and was passing through it. 19:2 Now a man named Zacchaeus who was rich. 19:3 He was trying to get a look at Jesus, but being a short man he could not see over the crowd. 19:4 So he ran on ahead and climbed up into a sycamore tree to see him, because Jesus was going to pass that way. 19:5 And when Jesus came to that place, he looked up and said to him, “Zacchaeus, come down quickly, because I must stay at your house today.” 19:6 So he came down quickly and welcomed Jesus joyfully. 19:7 And when the people saw it, they all complained. “He has gone in to be the guest of a man who is a sinner.”

19:8 But Zacchaeus stopped and said to the Lord, “Look, Lord, half of my possessions I now give to the poor, and if I have cheated anyone of anything, I am paying back four times as much!”

19:9 Then Jesus said to him, “Today salvation has come to this household, because he too is a son of Abraham.

19:10 For the Son of Man came to seek and to save the lost.”

The Parable of the Ten Minas

19:11 While the people were listening to these things, Jesus proceeded to tell a parable, because he was near to Jerusalem, and because they thought that the kingdom of God was going to appear immediately. 19:12 Therefore he said, “A nobleman went to a distant country to receive for himself a kingdom and then return. 19:13 And he summoned ten of his times (BDAG 227 s.v. διαγογγύζω). The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.


21 sn Zacchaeus was a penitent man who resolved on the spot to act differently in the face of Jesus’ acceptance of him. In resolving to give half his possessions to the poor, Zacchaeus was not defending himself against the crowd’s charges and claiming to be righteous. Rather as a result of this meeting with Jesus, he was a changed individual. So Jesus could speak of salvation coming that day (v. 9) and of the lost being saved (v. 10).

22 sn This is a first class condition in the Greek text. It virtually confesses fraud.

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

24 sn This is one of the few uses of the specific term salvation in Luke (1:69, 71, 77), though the concept runs throughout the Gospel.

25 sn The household is not a reference to the building, but to the people who lived within it (L&N 10.8).

26 sn Zacchaeus was personally affirmed by Jesus as a descendant (son) of Abraham and a member of God’s family.

27 sn The Son of Man came to seek and to save the lost is Jesus’ mission succinctly defined. See Luke 15:1-32.

28 sn “he”; the referent (Jesus) has been specified in the translation for clarity.

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

30 sn The present active infinitive δοκέω (dokéō) has been translated as causal.

31 sn Luke means here the appearance of the full kingdom of God in power with the Son of Man as judge as Luke 17:22-37 describes.

32 tn Or perhaps, “the kingdom of God must appear immediately” (L&N 71.36).

33 sn “a man of noble birth” or “a man of noble status” (L&N 87.27).

34 sn Note that the receiving of the kingdom takes place in the far country. This suggests that those in the far country recognize and acknowledge the king when his own citizens did not want him as king (v. 14; cf. John 1:11-12).

35 sn The background to this story about the nobleman who went...to receive for himself a kingdom had some parallels in the area’s recent history: Archelaus was appointed ethnarch of Judea, Samaria, and Idumea in 4 b.c., but the people did not like him. Herod the Great also made a similar journey to Rome where he was crowned King of Judea in 40 B.C., although he was not able to claim his kingdom until 37 B.C.
slaves,¹ gave them ten minas,² and said to them, ‘Do business with these until I come back.’ 19:14 But his citizens³ hated⁴ him and sent a delegation after him, saying, ‘We do not want this man⁵ to be king⁶ over us!’ 19:15 When he returned after receiving the kingdom, he summoned⁷ these slaves to whom he had given the money. He wanted⁸ to know how much they had earned¹⁰ by trading. 19:16 So¹¹ the first one came before him and said, ‘Sir, twelve your mina¹² has made ten minas more.’ 19:17 And the king¹³ said to him, ‘Well done, good slave! Because you have been faithful¹⁵ in a very small matter, you will have authority¹⁶ over ten cities.’ 19:18 Then¹⁷ the second one came and said, ‘Sir, your mina has made five minas.’ 19:19 So¹⁸ the king¹⁹ said to him, ‘And you are to be over five cities.’ 19:20 Then another²⁰ slave²¹ came and said, ‘Sir, here is²² your mina that I put away for safekeeping²³ in a piece of cloth. 19:21 For I was afraid of you, because you are a severe²⁴ man. You withdraw²⁵ what you did not deposit²⁶ and reap what you did not sow.’ 19:22 The king²⁷ said to him, ‘I will judge you by your own words.’ 19:23 Why then didn’t you put²⁸ my money in the bank,²³ so that when I returned I could have collected it with interest?’ 19:24 And he said to his attendants,³¹ ‘Take the mina from him, and give it to the one who has ten.’ 19:25 But³² they said to him, ‘Sir, he has ten minas already!’ 19:26 ‘I tell you that everyone who has will be given more,³³ but from the one who does not have, even what he has will be taken away.³⁴ 19:27 But as for these ene-

¹tn See the note on the word “slave” in 7:2.
²tn That is, for each. A mina was a Greek monetary unit worth one hundred denarii or about four months’ wages for an average worker based on a six-day work week.
³tn Or “subjects.” Technically these people were not his subjects yet, but would be upon his return. They were citizens of his country who opposed his appointment as their king; later the newly-appointed king will refer to them as his “enemies” (v. 27).
⁴tn The imperfect is intense in this context, suggesting an ongoing attitude.
⁵tn In Grk “this one” (somewhat derogatory in this context).
⁶tn Or “to rule.”
⁷tn In Grk “And it happened that when.” The introductory phrase εγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
⁸tn Grk “he said for these slaves to be called to him.” The passive construction has been translated as an active one and simplified to “he summoned.”
⁹tn In Grk “in order that he might know” (a continuation of the preceding sentence). Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “he” as subject and the verb “wanted” to convey the idea of purpose.
¹⁰tn The Greek verb earned refers to profiting from engaging in commerce and trade (L&N 57.195). This is an examination of stewardship.
¹¹tn Here δὲ (de) has been translated as “so” to indicate the implied result of the royal summons.
¹²tn Or “Lord”; or “Master.” (and so throughout this paragraph).
¹³tn See the note on the word “minas” in v. 13.
¹⁴tn Grk “he”; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.
¹⁶tn The faithful slave received expanded responsibility (authority over ten cities) as a result of his faithfulness; this in turn is an exhortation to faithfulness for the reader.
¹⁷tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
¹⁸tn Here δὲ (de) has been translated as “so” to indicate the implied result of the second slave’s report.
¹⁹tn Grk “he”; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.
²⁰tn Though ten were given minas, the story stops to focus on the one who did nothing with the opportunity given to him. Here is the parable’s warning about the one who does not trust the master. This figure is called “another,” marking him out as different than the first two.
²¹tn The word “slave” is not in the Greek text, but has been supplied for stylistic reasons.
²²tn Grk “beheld.”
²³tn Or “that I stored away.” L&N 85.53 defines ἀπόκειμαι (apokeimai) here as “to put something away for safekeeping – to store, to put away in a safe place.”
²⁴tn In The piece of cloth, called a σουδάριον (soudarion), could have been a towel, napkin, handkerchief, or face cloth (L&N 6.159).
²⁵tn Or “exact” “harsh,” “hard.”
²⁶tn Grk “man, taking out.” The Greek word can refer to withdrawing money from a bank (L&N 57.218), and in this context of financial accountability that is the most probable meaning. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “you” as subject and translating the participle αποδίδω (apodidw) as a finite verb.
²⁷tn The Greek verb τίθημι (tithemi) can be used of depositing money with a banker to earn interest (L&N 57.217). In effect the slave charges that the master takes what he has not earned.
²⁸tn Grk “He”; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.
²⁹tn Grk “out of your own mouth” (an idiom).
³⁰tn Note the contrast between this slave, described as “wicked,” and the slave in v. 17, described as “good.”
³¹tn Or “exact,” “harsh,” “hard.”
³²tn That is, “If you really feared me why did you not do a minimum to get what I asked for?”
³³tn Grk “on the table”; the idiom refers to a place where money is kept or managed, or credit is established, thus “bank” (L&N 57.215).
³⁴tn Grk “to those standing by,” but in this context involving an audience before the king to give an accounting, these would not be casual bystanders but courtiers or attendants.
³⁵tn Grk “the ten minas.”
³⁶tn Here καὶ (kai) has been translated as “but” to indicate the contrast present in this context. Those watching the evaluation are shocked, as the one with the most gets even more. The word “already” is supplied at the end of the statement to indicate this surprise and shock.
³⁷tn In A few miss (D W 69 pc and a few versional witnesses) omit this verse either to harmonize it with Matt 25:28-29 or to keep the king’s speech seamless.
³⁸tn Grk “to everyone who has, he will give more.”
³⁹tn Everyone who has will be given more. Again, faithfulness yields great reward (see Luke 8:18; also Matt 13:12; Mark 4:25).
⁴⁰tn The one who has nothing has even what he seems to have taken away from him, ending up with no reward at all (see also Luke 8:18). The exact force of this is left ambiguous, but there is no comfort here for those who are pictured by the third slave as being totally unmoved by the master. Though not an outright enemy, there is no relationship to the master either. Three groups are represented in the parable: the faithful of various sorts (vv. 16, 18); the unfaithful who associate with Jesus but do not trust him (v. 21); and the enemies (v. 27).
The Triumphal Entry

19:28 After Jesus⁴ had said this, he continued on ahead,⁵ going up to Jerusalem.⁶ 19:29 Now when he approached Bethphage⁷ and Bethany, at the place called the Mount of Olives,⁸ he sent two of the disciples, 19:30 telling them,⁹ “Go to the village ahead of you.¹⁰ When you enter it, you will find a colt tied there that has never been ridden.¹¹ Untie it and bring it here. 19:31 If anyone asks you, ‘Why are you untying it?’ just say, ‘The Lord needs it.’”¹² 19:32 So those who were sent ahead found it exactly as he had told them. 19:33 As⁷ they were untying the colt, its owners asked them,¹³ “Why are you untying that colt?” 19:34 They replied, “The Lord needs it.” 19:35 Then¹⁵ they brought it to Jesus, threw their cloaks¹⁶ on the colt,¹⁷ and had Jesus get on it. 19:36 As¹⁳ he rode along, they¹⁴ spread their cloaks on the road. 19:37 As he approached the road leading down from the Mount of Olives,¹⁸ the whole crowd of his disciples began to rejoice and praise²⁰ God with a loud voice for all the mighty works.²¹ They had seen, and they cried out, “Blessed is the king who comes in the name of the Lord!”²² Peace in heaven and glory in the highest!” 19:39 But²³ some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”²⁴ 19:40 He answered,²⁵ “I tell you, if they⁶ keep silent, the very stones⁶ will cry out!”

1 tn Grk “to rule over them.”
2 tn This term, when used of people rather than animals, has some connotations of violence and mercilessness (L&N 20.72).
3 sn Slaughter them. To reject the king is to face certain judgment from him.
4 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
5 tn This could mean “before [his disciples],” but that is slightly more awkward, requiring an elided element (the disciples) to be supplied.
6 sn This is yet another travel note on the journey to Jerusalem. See also Luke 18:31; 19:11. Jesus does not actually enter Jerusalem until 19:45.
7 tn Grk “And it happened that when.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
8 sn The exact location of the village of Bethphage is not known. Most locate it on the southeast side of the Mount of Olives and northwest of Bethany, about 1.5 miles (3 km) east of Jerusalem.
9 tn Grk “at the mountain called ‘of Olives.’” This form of reference is awkward in contemporary English, so the more familiar “Mount of Olives” has been used in the translation.
10 sn “Mountain” in English generally denotes a higher elevation than it does in reference to places in Palestine. The Mount of Olives is really a ridge running north to south about 1.8 mi (3 km) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 100 ft (30 m) higher than Jerusalem. It was named for the large number of olive trees which grew on it.
11 tn Grk “saying.”
12 tn Grk “the village lying before [you]” (BDAG 530 s.v. κατέχομαι 2a).
13 tn Grk “in which entering.” This is a continuation of the previous sentence in Greek, but because of the length and complexity of the construction a new sentence was started here in the translation.
14 tn Grk “a colt tied there on which no one of men has ever sat.”
15 sn The custom called angaria allowed the impressment of animals for service to a significant figure.
16 sn Grk “sent ahead and went and found.”
18 tn Here καί (kai) has not been translated because of differences between Greek and English style.
19 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
20 tn Grk “garments,” but this refers in context to their outer cloaks. The action is like 2 Kgs 9:13.
22 tn Although ἐπεβίβασαν (ephebivasan) is frequently translated “set [Jesus] on it” or “put [Jesus] on it,” when used of a riding animal the verb can mean “to cause to mount” (L&N 15.98); thus here “had Jesus get on it.” The degree of assistance is not specified.
23 tn Here καί (kai) has not been translated because of differences between Greek and English style.
24 tn The disciples initiated this action (since in 19:35 and 37 they are the subject) but the other glosses indicate the crowds also became involved. Thus it is difficult to specify the referent here as “the disciples” or “people.”
25 tn Grk “the descent of”; this could refer to either the slope of the hillside itself or the path leading down from it (the second option has been adopted for the translation, see L&N 15.109).
26 sn See the note on the name Mount of Olives in v. 29.
27 tn Grk “the”; the Greek article has been translated here as a possessive pronoun (ExSyn 215).
28 tn Here the participle χαρίστος (charistos) has been translated as a definite verb in English; it could also be translated adverbially as a participle of manner: “began to praise God joyfully.”
30 tn Or “works of power,” “miracles.” Jesus’ ministry of miracles is what has drawn attention. See Luke 7:22.
31 tn Grk “they had seen, saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.
32 sn Luke adds the title king to the citation from Ps 118:26 to make clear who was meant (see Luke 18:38). The psalm was used in looking for the deliverance of the end, thus leading to the Pharisees’ reaction.
33 sn A quotation from Ps 118:26.
34 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context. Not all present are willing to join in the acclamation.
35 sn See the note on Pharisees in 5:17.
36 sn Teacher, rebuke your disciples. The Pharisees were complaining that the claims were too great.
37 tn Grk “and answering, he said.” This has been simplified in the translation to “He answered.” Here καί (kai) has not been translated because of differences between Greek and English style.
38 tn Grk “these.”
39 sn This statement amounts to a rebuke. The idiom of creation speaking means that even creation knows what is taking place, yet the Pharisees miss it. On this idiom, see Gen 4:10 and Hab 2:11.
Jesus Weeps for Jerusalem under Judgment

19:41 Now 1 when Jesus 2 approached 3 and saw the city, he wept over it, 19:42 saying, “If you had only known on this day, 4 even you, the things that make for peace! 5 But now they are hidden 6 from your eyes. 19:43 For the days will come upon you when your enemies will build 7 an embankment 8 against you and surround you and close in on you from every side. 19:44 They will demolish you 9 — you and your children within your walls 10 — and they will not leave within you one stone 11 on top of another, 12 because you did not recognize the time of your visitation from God.” 13

Cleansing the Temple

19:45 Then 14 Jesus 15 entered the temple courts 16 and began to drive out those who were selling things there. 17 19:46 saying to them, “It is

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1 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
2 tn Grk “he.”
3 sn When Jesus approached and saw the city. This is the last travel note in Luke’s account (the so-called Jerusalem journey), as Jesus approached and saw the city before entering it.
4 sn On this day. They had missed the time of Messiah’s coming; see v. 44.
5 tn Grk “the things toward peace.” This expression seems to mean “the things that would ‘lead to,’ ‘bring about,’ or ‘make for’ peace.”
6 sn But now they are hidden from your eyes. This becomes an oracle of doom in the classic OT sense; see Luke 13:31-35; 11:49-51; Jer 9:2; 13:7; 14:7. They are now blind and under judgment (Jer 15:5; Ps 122:6).
7 sn Jesus now predicted the events that would be fulfilled in the fall of Jerusalem in A.D. 70. The details of the siege have led some to see Luke writing this after Jerusalem’s fall, but the language of the verse is like God’s exilic judgment for covenant unfaithfulness (Hab 2:8; Jer 6:6, 14; 8:13-22; 9:1; Ezek 4:2; 26:8; Isa 29:1-4). Specific details are lacking and the procedures described (build an embankment against you) were standard Roman military tactics.
8 sn An embankment refers either wooden barricades or earthworks, or a combination of the two.
9 tn Grk “They will raze you to the ground.”
10 tn Grk “your children within you.” The phrase “[your] walls” has been supplied in the translation to clarify that the city of Jerusalem, metaphorically pictured as an individual, is spoken of here.
11 sn (Not) one stone on top of another is an idiom for total destruction.
12 tn Grk “leave stone on stone.”
13 tn Grk “the time of your visitation.” To clarify what this refers to, the words “from God” are supplied at the end of the verse, although they do not occur in the Greek text.
14 sn You did not recognize the time of your visitation refers to the time God came to visit them. They had missed the Messiah; see Luke 1:68-79.
15 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
16 tn Grk “he.”
17 tn Grk “the temple” (also in v. 47).
18 sn The merchants (those who were selling things there) would have been located in the Court of the Gentiles.
19 sn Matthew (21:12-27), Mark (11:15-19) and Luke (here, 19:45-46) record this incident of the temple cleansing at the end of Jesus’ ministry. John (2:13-16) records a cleansing of the temple at the beginning of Jesus’ ministry. See the note on the word temple courts in John 2:14 for a discussion of the relationship of these accounts to one another.
20 sn A quotation from Isa 56:7.
21 tn Or “a hideout” (see L&N 1.57).
22 sn A quotation from Jer 7:11. The meaning of Jesus’ statement about making the temple courts a den of robbers probably operates here at two levels. Not only were the religious leaders robbing the people financially, but because of this they had also robbed them spiritually by stealing from them the opportunity to come to know God genuinely. It is possible that these merchants had recently been moved to this location for convenience.
23 tn Grk “And he”; the referent (Jesus) has been specified in the English.
24 sn Grk “and the scribes.” See the note on the phrase “experts in the law” in 5:21.
25 tn Grk “to destroy.”
26 sn The action at the temple was the last straw. In their view, if Jesus could cause trouble in the holy place, then he must be stopped, so the leaders were seeking to assassinate him.
27 sn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
28 sn Grk “they did not find the thing that they might do.”
29 sn All the people hung on his words is an idiom for intent, eager listening. Jesus’ popularity and support made it unwise for the leadership to seize him.
30 tn Grk “Now it happened that one.” The introductory phrase εγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
31 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
32 tn Grk “the temple.”
33 tn Or “preaching.”
34 tn Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.
35 sn The chief priests and the experts in the law with the elders came up. The description is similar to Luke 19:47. The leaders are really watching Jesus at this point.
36 sn The merchants and the experts in the law were seeking to assassinate him (21:12-27), Mark (11:15-19) and Luke (here, 19:45-46) record this incident of the temple cleansing at the end of Jesus’ ministry. John (2:13-16) records a cleansing of the temple at the beginning of Jesus’ ministry. See the note on the word temple courts in John 2:14 for a discussion of the relationship of these accounts to one another.
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49 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
50 tn Grk “the temple.”
51 tn Or “preaching.”
52 tn Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.
53 sn The chief priests and the experts in the law with the elders came up. The description is similar to Luke 19:47. The leaders are really watching Jesus at this point.
54 sn Grk “and said, saying to him.” This is redundant in English and has been simplified in the translation.
55 tn Or this phrase, see BDAG 844 s.v. ποιεῖσθαι 2.a.y.
56 sn The leadership is looking back to acts like the temple cleansing (19:45-48). How could a Galilean preacher do these things?
57 tn Grk “answering, he said to them.” This is redundant in English and has been simplified in the translation.
The Parable of the Tenants

Luke 20:9 Then he began to tell the people this parable: "A man planted a vineyard, leased it to tenant farmers, and went on a journey for a long time. When harvest time came, he sent a slave to the tenants so that they would give him his portion of the crop. However, the tenants beat his slave and sent him away empty-handed. Then he sent another slave. They beat this one too, treated him outrageously, and sent him away empty-handed. He sent still another. They even wounded this one, and threw him out. Then the owner of the vineyard said, 'What should I do? I will send my one dear son; perhaps they will respect him.' But when the tenants saw him, they said to one another, 'This is the heir; let’s kill him so the inheritance will be ours!’ Then they threw him out of the vineyard and killed him. What then will the owner of the vineyard do? He will come and destroy those tenants and give the vineyard to others.'

When the people heard this, they said, ‘May this never happen!’ But Jesus looked...
straight at them and said, “Then what is the meaning of that which is written: ‘The stone the builders rejected has become the cornerstone’”?

20:18 Everyone who falls on this stone will be broken to pieces, and the one on whom it falls will be crushed.”

20:19 Then the experts in the law and the chief priests wanted to arrest him that very hour, because they realized he had told this parable against them. But they were afraid of the people.

Paying Taxes to Caesar

20:20 Then they watched him carefully and sent spies who pretended to be sincere. They wanted to take advantage of what he might say so that they could deliver him up to the authority and jurisdiction of the governor. 20:21 Thus they asked him, “Teacher, we know that you speak and teach correctly, so that they could deliver him up to the authority and jurisdiction of the governor. 20:22 Is it right for us to pay the tribute tax to Caesar or not?”

20:23 But Jesus perceived their deceit and said to them, 20:24 “Show me a denarius. Whose image and inscription are on it?” They said, “Caesar’s.”

20:25 So he said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”

20:26 Thus they were unable in the presence of the people to trap him by his own words. And stunned by his answer, they fell silent.

Marriage and the Resurrection

20:27 Now some Sadducees (who contend that there is no resurrection) came to him.

20:28 They asked him, “Teacher, Moses wrote for us that if a man’s brother dies leaving a wife but...
no children, that man must marry the widow and father children for his brother. 20:29 Now there were seven brothers. The first one married a woman and died without children. 20:30 The second and the third married her, and in this same way all seven died, leaving no children. 20:32 Finally the woman died too. 20:33 In the resurrection, therefore, whose wife will the woman be? For all seven had married her.

20:34 So Jesus said to them, “The people of this age marry and are given in marriage. 20:35 But those who are regarded as worthy to share in that age and in the resurrection from the dead neither marry nor are given in marriage. 20:36 In fact, they can no longer die, because they are equal to angels and are sons of God, since they are sons of the resurrection. 20:37 But even Moses revealed that the dead are raised in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. 20:38 Now he is not God of the dead, but of the living. 20:39 Then some of the experts in the law answered, “Teacher, you have spoken well!”

20:40 For they did not dare any longer to ask him anything.

The Messiah: David’s Son and Lord

20:41 But he said to them, “How is it that they say that the Christ is David’s son? 20:42 For David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right hand, 20:43 until I make your enemies a footstool for your feet.”’

20:44 If David then calls him ‘Lord,’ how can he be his son?”

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1 tn Grk “his brother,” but this would be redundant in English with the same phrase “his brother” at the end of the verse, so most modern translations render this phrase “the man” (so NIV, NRSV).

2 tn The use of ἱνα (hinai) with imperatival force is unusual (BDF §470.1).

3 tn Grk “and raise up seed,” an idiom for procreating children (L&N 23.59).

4 sn A quotation from Deut 25:5. Because the OT quotation does not include “a wife” as the object of the verb, it has been left as normal type. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, Yevamot, Ant. 4.8.23 [4,254-256]). The levirate law is described in Deut 25:5-10. The brother of a man who died without a son had an obligation to marry his brother’s widow. This served several purposes: It provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.

5 tn Grk “took a wife” (an idiom for marrying a woman).

6 tc Most MSS (א) W _uploaded Ψ f^3 33 (א) λειτου) have the words, “took the wife and this one died childless” after “the second.” But this looks like a clarifying addition, assimilating the text to Mark 12:21. In light of the early and diverse witnesses that lack the expression (א B D L ὁ 2026 ῥιπ 992 1241 co), the shorter reading should be considered authentic.

7 sn The point is a dilemma. In a world arguing a person should have one wife, whose wife will she be in the afterlife? The question was designed to show that (in the opinion of the Sadducees) resurrection leads to a major problem.

8 tn Grk “For the seven had her as wife.”

9 tn Here καί (kai) has been translated as “so” to indicate that Jesus’ response is a result of their framing of the question.

10 tn Grk “sons of this age” (an idiom, see L&N 11.16). The following clause which refers to being “given in marriage” suggests both men and women are included in this phrase.

11 tn Grk “to attain to.”

12 sn Life in the age to come is different than life here (they neither marry nor are given in marriage). This means Jesus’ questioners had made a false assumption that life was the same both now and in the age to come.

13 sn Άνγελος do not die, nor do they eat according to Jewish tradition (1 En. 15:6; 51:4; Wis 5:5; 2 Bar. 51:10; 1QH 3.21-23).

14 tn Grk “sons of God, being.” The participle ὑπότεσσαρις (ontes) has been translated as a causal adverbial participle here.

15 Or “people.” The noun υἱός (huioi) followed by the genitive of class or kind ("sons of...") denotes a person of a class or kind, specified by the following genitive construction. This Semitic idiom is frequent in the NT (L&N 9.4).
Jesus Warns the Disciples against Pride

20:45 As all the people were listening, Jesus2 said to his disciples, 20:46 “Beware of the experts in the law.4 They like walking around in long robes, and they love elaborate greetings in the marketplaces and the best seats in the synagogues5 and the places of honor at banquets. 20:47 They6 devour widows’ property,7 and as a show make long prayers. They will receive a more severe punishment.”

The Widow’s Offering

21:1 Jesus8 looked up and saw the rich putting their gifts into the offering box.9 21:2 He also saw a poor widow put in two small copper coins.10 21:3 He11 said, “I tell you the truth,12 this poor widow has put in more than all of them.”13

1 tn Here δὲ (de) has not been translated.
2 tn Grk ἦ; the referent (Jesus) has been specified in the translation for clarity.
3 tn Or “Be on guard against.” This is a present imperative and indicates that pride is something to constantly be on the watch against.
4 tn Or “of the scribes.” See the note on the phrase “experts in the law” in 5:21.
5 tn Grk “who,” continuing the sentence begun by the prior phrase.
6 sn There is later Jewish material in the Talmud that spells out such greetings in detail. See D. L. Bock, Luke (BECNT), 2:1642; H. Windisch, TDNT 1:498.
8 sn See the note on synagogue in 4:15.
9 tn Grk “who,” continuing the sentence begun in v. 46.
10 sn How they were able to devour widows’ houses is debated. Did they seek too much for contributions, or take too high a commission for their work, or take homes after debts failed to be paid? There is too little said here to be sure.
11 tn Grk “houses,” “households”; however, the term can have the force of “property” or “possessions” as well (O. Michel, TDNT 5:131; BDAG 695 s.v. οἶκos 1a).
12 tn Grk Ἡ; the referent has been specified in the translation for clarity. Here δὲ (de) has not been translated.
13 tn Grk “looking up, he saw.” The participle ἰανόθλιος (anaphlepos) has been translated as a finite verb due to requirements of contemporary English style.
14 tn On the term γαζοφυλάκιον (gazophulakion), often translated “treasury,” see BDAG 186 s.v., which states, “For Mk 12:41; 43; Lk 21:1 the mng. contribution box or receptacle is attractive. Acc. to Mishnah, Shekalim 6, 5 there were in the temple 13 such receptacles in the form of trumpets. But even in these passages the general sense of ‘treasury’ is prob., for the contributions would go into [the] treasury via the receptacles.” Based upon the extra-biblical evidence (see sn following), however, the translation opts to refer to the actual receptacles and not the treasury itself.
15 sn The offering box probably refers to the receptacles in the temple forecourt by the Court of Women used to collect free-will offerings. These are mentioned by Josephus, J. W. 5.5.2 (5.200); 6.5.2 (6.292); Ant. 19.6.1 (19.294); and in 1 Macc. 14:49 and 2 Macc 3:6, 24, 28, 40 (see also Mark 12:41; John 8:20).
16 sn These two small copper coins were lepta (sing., “lepton”), the smallest and least valuable coins in circulation in Palestine, worth one-half of a quadrans or 1/128 of a denarius, or about six minutes of an average daily wage. This was not worth nothing in value.
17 tn Here καὶ (kai) has not been translated because of differences between Greek and English style.
18 tn Grk “Truly, I say to you.”
19 sn Has put in more than all of them. With God, giving is equal to much.
20 sn This is not the usual term for fear, but refers to a deep sense of terror and emotional distress (Luke 24:37; BDAG 895 s.v. πανικός).
21 sn The end will not come at once. This remark about timing not only indicates that there will be events before the end, but that some time will also pass before it comes.
22 sn For the translation “rise up in arms” see L&N 55.2.

2:14 For they all offered their gifts out of their wealth.19 But she, out of her poverty, put in everything she had to live on.”20

The Signs of the End of the Age

21:5 Now22 while some were speaking about the temple, how it was adored22 with beautiful stones and offerings,23 Jesus24 said, 21:6 “As for these things that you are gazing at, the days will come when not one stone will be left on another.25 All will be torn down!”26 21:7 So27 they asked him, 28 “Teacher, when will these things29 happen? And what will be the sign that30 these things are about to take place?” 21:8 He31 said, “Watch out32 that you are not misled. For many will come in my name, saying, ‘I am he,’33 and, ‘The time is near.’ Do not follow them! 21:9 And when you hear of wars and rebellions,34 do not be afraid.35 For these things must happen first, but the end will not come at once.”36

Persecution of Disciples

21:10 Then he said to them, “Nation will rise up in arms37 against nation, and kingdom against kingdom. 21:11 There will be great earthquakes, and famines38 and plagues in various places, and people will be craving for bread.39

19 sn The widow was praised because she gave sincerely and at some considerable cost to herself.
20 sn This is not the usual term for fear, but refers to a deep sense of terror and emotional distress (Luke 24:37; BDAG 895 s.v. πανικός).
21 sn The end will not come at once. This remark about timing not only indicates that there will be events before the end, but that some time will also pass before it comes.
22 sn For the translation “rise up in arms” see L&N 55.2.
there will be terrifying sights\(^1\) and great signs\(^2\) from heaven. 21:12 But before all this,\(^3\) they will seize\(^4\) you and persecute you, handing you over to the synagogues and prisons. You\(^5\) will be brought before kings and governors because of my name. 21:13 This will be a time for you to serve as witnesses.\(^7\) 21:14 Therefore be resolved\(^8\) not to hear\(^9\) ahead of time how to make your defense. 21:15 For I will give you the words along with the wisdom\(^11\) that none of your adversaries will be able to withstand or contradict. 21:16 You will be betrayed even by parents,\(^12\) brothers, relatives,\(^13\) and friends, and they will have some of you put to death. 21:17 You will be hated by everyone because of my name.\(^14\) 21:18 Yet\(^15\) not a hair of your head will perish.\(^16\) 21:19 By your endurance\(^17\) you will gain\(^18\) your lives.\(^19\)

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\(^1\) tn This term, φοβήτρον (phobētron), occurs only here in the NT. It could refer to an object, event, or condition that causes fear, but in the context it is linked with great signs from heaven, so the translation “sights” was preferred.  


\(^3\) sn But before all this. Another note of timing is present, this one especially important in understanding the sequence in the discourse. Before the things noted in vv. 8-11 are the events of vv. 12-19.  

\(^4\) tn Grk “lay their hands on you.”  

\(^5\) sn Some of the persecution is of Jewish origin (the synagogues). Some fulfillment of this can be seen in Acts. See the note on synagogues in 4:15.  

\(^6\) tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.  

\(^7\) tn Grk “This will turn out to you for [a] testimony.”  

\(^8\) tn Grk “determine in your hearts.”  

\(^9\) tn This term could refer to rehearsing a speech or a dance. On its syntax, see BDF §392.2.  

\(^10\) tn Grk “a mouth.” It is a metonymy and refers to the reply the Lord will give to them.  

\(^11\) tn Grk “and wisdom.”  

\(^12\) sn To confess Christ might well mean rejection by one’s own family, even by parents.  

\(^13\) tn Grk “and brothers and relatives,” but καί (kai) has not been translated twice here since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.  


\(^15\) tn Here καί (kai) has been translated as “yet” to indicate the contrast present in this context.  

\(^16\) sn Given v. 16, the expression not a hair of your head will perish will be taken figuratively and refer to living ultimately in the presence of God.  

\(^17\) sn By your endurance is a call to remain faithful, because trusting in Jesus is the means to life.  

\(^18\) sn Some important Greek witnesses plus the majority of mss (N D L W L* f* f¹) read the aorist imperative κτήσασθε (ktēsasthe) here, though some mss (A BΘ f² f³ 33 pc lat sa) read the future indicative κτήσεσθε (ktēsese). A decision is difficult because the evidence is so evenly balanced, but the aorist imperative is the harder reading and better explains the rise of the other. J. A. Fitzmyer assesses the translation options this way: “In English one has to use something similar [i.e., a future indicative], even if one follows the [aorist imperative]” (Luke [AB], 2:1341); in the same vein, although this translation follows the aorist imperative, because of English requirements it has been translated as though it were a future indicative.  

\(^19\) sn Grk “your souls,” but ψυχή (psyche) is frequently used of one’s physical life. In light of v. 16 that does not seem to be the case here. The entire phrase could be taken as an idiom meaning “you will save yourselves” (L&N 21.20), or (as in v. 18) this could refer to living ultimately in the presence of God.  

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### The Desolation of Jerusalem

21:20 “But when you see Jerusalem surrounded by armies, then know that its desolation has come near. 21:21 Then those who are in Judea must flee to the mountains. Those\(^25\) who are inside the city must depart. Those\(^26\) who are out in the country must not enter it. 21:22 Because these are days of vengeance,\(^27\) to fulfill all that is written. 21:23 Woe to those who are pregnant and to those who are nursing their babies in those days! For there will be great distress\(^29\) on the earth and wrath against this people. 21:24 They\(^30\) will fall by the edge of the sword and be led away as captives among all nations. Jerusalem\(^32\) will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.\(^34\)

### The Arrival of the Son of Man

21:25 “And there will be signs in the sun and moon and stars.\(^35\) and on the earth nations will
be in distress,2 anxious over the roaring of the sea and the surging waves. 21:26 People will be fainting from fear and from the expectation of what is coming on the world, for the powers of the heavens will be shaken.4 21:27 Then9 they will see the Son of Man arriving in a cloud with power and great glory. 21:28 But when these things7 begin to happen, stand up and raise your heads, because your redemption9 is drawing near.”

The Parable of the Fig Tree

21:29 Then9 he told them a parable: “Look at the fig tree and all the other trees.10 21:30 When they sprout leaves, you see that summer is now near. 21:31 And when you see these things happening, know,32 that the kingdom of God33 is near. 21:32 I tell you the truth,14 this generation15 will not pass away until all these things take place. 21:33 Heaven and earth will pass away, but my words will never pass away.16

Be Ready!

21:34 “But be on your guard27 so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day close down upon you suddenly like a trap.18 21:35 For49 it will overtake all who live on the face of the whole earth.21 21:36 But stay alert at all times,22 praying that you may have strength to escape all these things that must23 happen, and to stand before the Son of Man.”

21:37 So24 every day Jesus25 was teaching in the temple courts,26 but at night he went and stayed27 on the Mount of Olives.28 21:38 And all the people29 came to him early in the morning to listen to him in the temple courts.30

Judas’ Decision to Betray Jesus

22:1 Now the Feast of Unleavened Bread,31 which is called the Passover, was approaching.
The Passover

Then the day for the feast[25] of Unleavened Bread came, on which the Passover lamb had to be sacrificed.[22] Jesus[23] sent Peter and John, saying, “Go and prepare the Passover[24] for us to eat.”[28] They[26] said to him, “Where do you want us to prepare it?”[22] He said to them, “Listen,[28] when you have entered the city, a man carrying a jar of water[29] will meet you. Follow him into the house that he enters,[22] and tell the owner of the house,[31] ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’[22] Then he will show you a large furnished room upstairs. Make preparations there.”[22] They[32] went and found things[33] just as he had told them,[34] and they prepared the Passover.

The Lord’s Supper

Now[35] when the hour came, Jesus[36] took his place at the table[37] and the apostles had to be sacrificed.[22] Jesus[23] sent Peter and John, saying, “Go and prepare the Passover[24] for us to eat.”[28] They[26] said to him, “Where do you want us to prepare it?”[22] He said to them, “Listen,[28] when you have entered the city, a man carrying a jar of water[29] will meet you. Follow him into the house that he enters,[22] and tell the owner of the house,[31] ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’[22] Then he will show you a large furnished room upstairs. Make preparations there.”[22] They[32] went and found things[33] just as he had told them,[34] and they prepared the Passover.

Luke 22:2

22:2 The chief priests and the experts in the law were trying to find some way to execute Jesus, for they were afraid of the people.

22:3 Then Satan entered Judas, the one called Iscariot, who was one of the twelve. He went away and discussed with the chief priests and officers of the temple guard how he might betray Jesus, handing him over to them. They were delighted and arranged to give him money.

22:6 So Judas agreed and began looking for an opportunity to betray Jesus when no crowd was present.

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Then the day for the feast of Unleavened Bread came, on which the Passover lamb had to be sacrificed. Jesus sent Peter and John, saying, “Go and prepare the Passover for us to eat.” They said to him, “Where do you want us to prepare it?” He said to them, “Listen, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, and tell the owner of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”’ Then he will show you a large furnished room upstairs. Make preparations there.” They went and found things just as he had told them, and they prepared the Passover.

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joined1 him. 22:15 And he said to them, “I have earnestly desired2 to eat this Passover with you before I suffer. 22:16 For I tell you, I will not eat it again3 until it is fulfilled4 in the kingdom of God.” 22:17 Then5 he took a cup,6 and after giving thanks he said, “Take this and divide it among yourselves. 22:18 For I tell you that from now on I will not drink of the fruit7 of the vine until the kingdom of God comes.”8 22:19 Then10 he took bread, and after giving thanks he broke it and gave it to them, saying, “This is my body11 which is given for you. 12 Do this in remembrance of me.” 22:20 And in the same way he took13 the cup after they had eaten,14 saying, “This cup that is poured out for you is the new covenant15 in my blood.

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1 tn Grk “the apostles with him.”
2 tn This phrase parallels a Hebrew infinitive absolute and serves to underline Jesus’ enthusiasm for holding this meal (BDF §198.6).
3 tn Although the word “again” is not in the Greek text, it is supplied to indicate that Jesus did indeed partake of this Passover meal, as statements in v. 18 suggest (“from now on”). For more complete discussion see D. L. Bock, Luke (BECNT), 2:1720.
4 sn Jesus looked to a celebration in the kingdom to come when the Passover is fulfilled. This reference could well suggest that some type of commemorative sacrifice and meal will be celebrated then, as the antecedent is the Passover sacrifice. The reference is not to the Lord’s supper as some argue, but the Passover.
5 sn The kingdom of God here refers to the kingdom in all its power. See Luke 17:20-37.
6 tn Here καί (kaí) has been translated as “then” to indicate the implied sequence of events within the narrative.
7 sn Then he took a cup. Only Luke mentions two cups at this meal; the other synoptic gospels (Matt, Mark) mention only one. This is the first of the two. It probably refers to the first cup in the traditional Passover meal, which today has four cups (although it is debated whether the fourth cup was used in the 1st century).
8 tn Grk “the produce” (“the produce of the vine” is a figurative expression for wine).
9 sn Until the kingdom of God comes is a reference to the kingdom in all its power. See Luke 17:20-37. Jesus awaits celebration with the arrival of full kingdom blessing.
10 tn Here καί (kaí) has been translated as “then” to indicate the implied sequence of events within the narrative.
11 tc Some important Western mss (D it) lack the words from this point to the end of v. 20. However, the authenticity of these verses is very likely. The inclusion of the second cup is the harder reading, since it differs from Matt 26:26-29 and Mark 14:22-25, and it has much better Ms support. It is thus easier to explain the shorter reading as a scribal accident or misunderstanding. Further discussion of this complicated problem (the most difficult in Luke) can be found in TCGNT 148-50.
12 sn The language of the phrase given for you alludes to Christ’s death in our place. It is a powerful substitutionary image of what he did for us.
13 tn The words “he took” are not in the Greek text at this point, but are an understood repetition from v. 19.
14 tn The phrase “after they had eaten” translates the temporal infinitive construction μετά το δέεσθαι μετά το δείπνου (metá de típnaí), where the verb δείπνεο (deípneō) means “to eat a meal” or “to have a meal.” Jesus’ death established the forgiveness promised in the new covenant of Jer 31:31. Jesus is reinterpreting the symbolism of the Passover meal, indicating the presence of a new era.

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A Final Discourse

22:21 “But look, the hand of the one who betrays me is with me on the table.27 22:22 For the Son of Man is to go just as it has been determined, but woe to that man by whom he is betrayed!” 22:23 So24 they began to question one another as to which of them it could possibly be who would do this.

22:24 A dispute also started20 among them over which of them was to be regarded as the greatest.21 22:25 So22 Jesus23 said to them, “The kings of the Gentiles lord it over them, and those in authority over them are called ‘benefactors.’24 22:26 Not so with you;25 instead the one who is greatest among you must become like the youngest, and the leader26 like the one who serves.27 22:27 For who is greater, the one who is seated at the table,28 or the one who serves? Is it not29 the one who is seated at the table? But I am among you as one30 who serves.
22:28 “You are the ones who have remained14 with me in my trials. 22:29 Thus15 I grant16 to you a kingdom, just as my Father granted to me, 22:30 that you may eat and drink at my table in my kingdom, and you will sit17 on thrones judging18 the twelve tribes of Israel.

22:31 “Simon,7 Simon, pay attention!18 Satan has demanded to have you all,9 to sift you like wheat,10 22:32 but I have prayed for you, Simon,11 that your faith may not fail.12 When13 you have turned back,14 strengthen15 your brothers.” 22:33 But Peter16 said to him, “Lord, I am ready to go with you both to prison and to death!”17 22:34 Jesus replied,18 “‘I tell you, Peter, the rooster will not crow19 today until you have denied20 three times that you know me.”

22:35 Then21 Jesus22 said to them, “When I sent you out with no money bag,23 or traveler’s bag,24 or sandals, you didn’t lack25 anything, did you?” They replied,26 “Nothing.” 22:36 He said to them, “But now, the one who27 has a money bag must take it, and likewise a traveler’s bag28 too. And the one who has no sword must sell his cloak and buy one. 22:37 For I tell you that this scripture must be29 fulfilled in me, ‘And he was counted with the transgressors.’30 For what is written about me is being fulfilled.31 22:38 So32 they said, “Look, Lord, here are two swords.”33 Then he told them, “It is enough.”34

On the Mount of Olives

22:39 Then35 Jesus36 went out and made his way,37 as he customarily did, to the Mount of Olives,38 and the disciples followed him. 22:40 When he came to the place,39 he said to them,
“Pray that you will not fall into temptation.”

2:41 He went away from them about a stone’s throw, knelt down, and prayed, 2:42 “Father, if you are willing, take this cup away from me. Yet not my will but yours be done.” 2:43 Then an angel from heaven appeared to him and strengthened him. 2:44 And in his anguish he prayed more earnestly, and his sweat was like drops of blood falling to the ground. 2:45 When he got up from prayer, he came to the disciples and found them sleeping, exhausted from grief. 2:46 So he said to them, “Why are you sleeping? Get up and pray that you will not fall into temptation!”

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4 sn Jesus’ instructions to pray not to fall into temptation is an allusion to Luke 22:28-38, especially 22:31. The temptation is Satan’s challenge to them to defect, like what happened to Judas and what will happen to Peter.

5 tn Grk “And being in anguish.”

6 tn Various Greek MSS (374 1 5 124 707 76 81 1045 1173 1970 2265 2543) along with diverse and widespread versional witnesses lack 2:43-44. In addition, the verses are placed after Matt 26:39 by J.

7 sn This cup alludes to the wrath of God that Jesus would encounter in the form of suffering and death for us. See Ps 11:6; 75:8-9; Isa 51:17, 19, 22 for this figure.

8 tn With the statement “not my will but yours be done,” Jesus submitted fully to God’s will.

9 tn Grk “And being in anguish.”

10 sn Jesus’ comment about betraying the Son of Man with a kiss shows the hypocrisy and blindness of an attempt to cover up sin. On “misused kisses” in the Bible, see Gen 34:29-31; 49:14; Prov 7:13; 2 Sam 15:5; 18:16.

11 sn Jesus’ comment “Father, if you are willing, take this cup away from me” is a prayer requesting God’s will to be done (see 14:36; 18:3-4, 13).

12 ts Several important Greek MSS (374 1 5 124 707 76 81 1045 1173 1970 2265 2543) along with diverse and widespread versional witnesses lack 2:43-44. In addition, the verses are placed after Matt 26:39 by J.

13 tn Many MSS (D 69 707 76 81 1045 1173 334) add here, “for this is the sign he gave to them: Whoever I kiss is [the one].” This addition is almost certainly not original, since most of the important MSS lack it. It may be a copyist’s attempt to clarify the text, or the accidental inclusion of a marginal gloss.

14 tn Jesus’ comment about betraying the Son of Man with a kiss shows the hypocrisy and blindness of an attempt to cover up sin. On “misused kisses” in the Bible, see Gen 34:29-31; 49:14; Prov 7:13; 2 Sam 15:5; 18:16.

15 tn Here δή (de) has not been translated.

16 tn The direct question using “if” in Greek is not unusual (BDF §440.3).

17 sn “Should we use our swords?” The disciples’ effort to defend Jesus recalls Luke 22:35-38. One individual did not wait for the answer.

18 tn Here οἱ (hai) has been translated as “then” to indicate the implied sequence of events within the narrative.

19 sn One of them. The unnamed disciple is Peter according to John 18:10 (cf. also Matt 26:51; Mark 14:47).

20 tn See the note on the word “slave” in 7:2.

21 tn Grk “But answering, Jesus said.” This is redundant in contemporary English and has been simplified in the translation.

22 tn Grk “his”; the referent (the slave of the high priest mentioned in the previous verse) has been specified in the translation for clarity.

23 tn When Jesus healed the man’s ear he showed grace even to those who hated him, following his own teaching (Luke 6:27-36).

24 tn Here οὗ (hūi) has been translated as “then” to indicate the implied sequence of events within the narrative.

25 sn In this title, literally “official of the temple” (Στράτηγος τού ἱεροῦ, strátēgos tou hierou), referred to the commander of the Jewish soldiers who guarded and maintained order in the Jerusalem temple. Here, since the term is plural, it has been translated “officers of the temple guard” rather than “commanders of the temple guard,” since the idea of a number of commanders might be confusing to the modern English reader.

26 tn Or “a revolutionary.” This term can refer to one who stirs up rebellion: BDAG 594 s.v. ἀρχηγός (arēchēgos), 2 has “revolutionary, insurrectionist, guerrilla” citing evidence from Josephus (J. W. 2.132.2-3 [2.253-254]). However, this usage generally post-dates Jesus’ time. It does refer to a figure of violence. Luke uses the same term for the highwaymen who attack the traveler in the parable of the good Samaritan (10:30).
in the temple courts,1 you did not arrest me. But this is your hour,2 and that of the power3 of darkness!4

Jesus’ Condemnation and Peter’s Denials

22:54 Then5 they arrested6 Jesus,7 led him away, and brought him into the high priest’s house. But Peter was following at a distance. 22:55 When they had made a fire in the middle of the courtyard and sat down together, Peter sat down among them. 22:56 Then a slave girl,8 seeing him as he sat in the firelight, stared at him and said, “This man was with him too!” 22:57 But Peter9 denied it: “Woman,10 I don’t know him!” 22:58 Then11 a little later someone else12 saw him and said, “You are one of them too.” But Peter said, “Man,13 I am not!” 22:59 And after about an hour still another insisted,13 “Certainly this man was with him, because he too is a Galilean.”17 22:60 But Peter said, “Man, I don’t know what you’re talking about!” At that moment,18 while he was still speaking, a rooster crowed.19 22:61 Then20 the Lord turned and looked straight at Peter, and Peter remembered the word of the Lord,21 how he had said to him, “Before a rooster crows today, you will deny me three times.” 22:62 And he went outside and wept bitterly.22

22:63 Now23 the men who were holding Jesus24 under guard began to mock him and beat him. 22:64 They25 blindfolded him and asked him repeatedly, 26 “Prophesy! Who hit you?”27 22:65 They also said many other things against him, reviling28 him.

22:66 When day came, the council of the elders of the people gathered together, both the chief priests and the experts in the law.29 Then30 they led Jesus31 away to their council32 22:67 and said, “I33 you are the Christ,34 tell us.” But he said to them, “If33 I tell you, you will not36 believe, 22:68 and if37 I ask you, you will not38 answer. 22:69 But from now on39 the Son of Man

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1 tn Grk “in the temple.”
2 tn Or “your time.”
3 tn Or “authority,” “domain.”
4 sn The expression “I do not know him” had an idiomatic use in Jewish ban formulas in the synagogue and could mean, “I have nothing to do with him.”
5 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
6 tn Or “seized” (L&N 37.109).
7 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
8 sn Putting all the gospel accounts together, there is a brief encounter with Annas (brought him into the high priest’s house, here and John 18:13, where Annas is named); the meeting led by Caiaphas (Matt 26:57-58 = Mark 14:53-65; and then a Sanhedrin meeting (Matt 27:1; Mark 15:1; Luke 22:66-71). These latter two meetings might be connected and apparently went into the morning.
9 tn The Greek term here is παιδίσκη (paidiske), referring to a slave girl or slave woman.
10 tn Grk “he denied it, saying.” The referent (Peter) has been specified in the translation for clarity. The participle λέγοντες (legontes) is redundant and has not been translated.
11 tn According to Mark 14:69, the same slave girl made the charge. So apparently Peter was being identified by a variety of people.
12 sn The expression “I do not know him” had an idiomatic use in Jewish ban formulas in the synagogue and could mean, “I have nothing to do with him.”
13 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
14 sn In Mark 14:69, the same slave girl made the charge. So apparently Peter was being identified by a variety of people.
15 tn Here and in v. 60 “Man” is used as a neutral form of address to a stranger.
16 tn Grk “insisted, saying.” The participle λέγοντες (legontes) is redundant and has not been translated here.
17 sn According to Mark 14:70 it was Peter’s accent that gave him away as a Galilean.
18 tn Grk “And immediately.” Here καί (kai) has not been translated because of differences between Greek and English style.
19 tn A real rooster crowing is probably in view here (rather than the Roman trumpet call known as gallicinium), in part due to the fact that Mark 14:72 mentions the rooster crowing twice. See the discussion at Matt 26:74.
20 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
21 tn “The word of the Lord” is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10; Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥήμα τοῦ κυρίου (rhema tou kuriou; here and in Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (logos tou kuriou; Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said. Because of its technical nature the expression has been retained in the translation in preference to a smoother rendering like “remembered what the Lord had said” (cf. TEV, NLT).
22 sn When Peter went out and wept bitterly it shows he really did not want to fail here and was deeply grieved that he had.
23 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
24 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
25 tn Here καί (kai) has not been translated because of differences between Greek and English style.
26 tn The verb ἔπερρωταν (eperrotan) has been translated as an iterative imperfect. The participle λέγοντες (legontes) is redundant in English and has not been translated here.
27 tn Grk “Who is the one who hit you?”
28 sn Who hit you? This is a variation of one of three ancient games that involved blindfolds.
29 tn Or “insulting.” Luke uses a strong word here; it means “to revile, to defame, to blaspheme” (L&N 33.400).
30 tn Or “and the scribes.” See the note on the phrase “expert in the law” in 5:21.
31 sn According to Mark 14:69, the same slave girl made the charge. So apparently Peter was being identified by a variety of people.
32 tn This is a first class condition in the Greek text.
33 tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
34 sn See the note on Christ in 2:11.
35 tn This is a third class condition in the Greek text. Jesus had this experience already in 20:1-8.
36 tn The negation in the Greek text is the strongest possible (οὐ, ou, ou mé).
37 tn This is also a third class condition in the Greek text.
38 tn The negation in the Greek text is the strongest possible (οὐ, ou, ou mé).
39 sn From now on. Jesus’ authority was taken up from this moment on. Ironically he is now the ultimate judge, who is himself being judged.
will be seated at the right hand of the power of God.” 22:70 So they all said, “Are you the Son of God, then?” He answered them, “You say that I am.” 22:71 Then they said, “Why do we need further testimony? We have heard it ourselves from his own lips!”

Jesus Brought Before Pilate

23:1 Then the whole group of them rose up and brought Jesus before Pilate. 23:2 They began to accuse him, saying, “We found this man subverting our nation, forbidding us to pay the tribute tax to Caesar and claiming that he himself is Christ,” a king.” 23:3 So Pilate asked Jesus, “Are you the king of the Jews?” He replied, “You say so.” 23:4 Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” 23:5 But they persisted in saying, “He incites the people by teaching throughout all Judea. It started in Galilee and ended up here!”

Jesus Brought Before Herod

23:6 Now when Pilate heard this, he asked whether the man was a Galilean. 23:7 When he learned that he was from Herod’s jurisdiction, he sent him over to Herod, who also happened to be in Jerusalem at that time. 23:8 When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him and was hoping to see him perform some miraculous sign. 23:9 So Herod37

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1. Seated at the right hand is an allusion to Ps 110:1 (“Sit at my right hand...”) and is a claim that Jesus shares authority with God in heaven. Those present may have thought they were his judges, but, in fact, the reverse was true.

2. The expression the right hand of the power of God is a circumscription for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.

3. Here (de) has been translated as “so” to indicate the implied result of Jesus’ pronouncement.

4. The members of the council understood the force of the claim and asked Jesus about another title, Son of God.

5. Grk “He said to them.”

6. Jesus’ reply, “You say that I am,” was not a denial, but a way of giving a qualified positive response: “You have said it, but I do not quite mean what you think.”

7. Here (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

8. We have heard it ourselves. The Sanhedrin regarded the answer as convicting Jesus. They saw it as blasphemous to claim such intimacy and shared authority with God, a claim so serious and convicting that no further testimony was needed.

9. Grk “from his own mouth” (an idiom).

10. Here (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

11. Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

12. Grk 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.

13. Here (de) has not been translated.

14. They began to accuse him. There were three charges:

1. disturbing Jewish peace; 2. fomenting rebellion through advocating not paying taxes (a lie – 20:20-26); and 3. claiming to be a political threat to Rome, by claiming to be a king, an allusion to Jesus’ messianic claims. The second and third charges were a direct challenge to Roman authority, Pilate would be forced to do something about them.

15. On the use of the term διαστρέφω (diastrephō) here, see L&N 31.71 and 88.264.

16. Subverting our nation was a summary charge, as Jesus “subverted” the nation by making false claims of a political nature, the next two detailed charges show.

17. Grk “and forbidding.” Here (de) has not been translated to suggest to the English reader that this and the following charge are specifics, while the previous charge was a summary one. See the note on the word “misleading” earlier in this verse.

18. This was a “poll tax.” L&N 57.182 states this was “a payment made by the people of one nation to another, with the implication that this is a symbol of submission and dependence – tribute tax.”

19. Or “to the emperor” (“Caesar” is a title for the Roman emperor).
questioned him at considerable length; Jesus\(^2\) gave him no answer. 23:10 The chief priests and the experts in the law\(^2\) were there, vehemently accusing him.\(^3\) 23:11 Even Herod with his soldiers treated him with contempt and mocked him. Then,\(^4\) dressing him in elegant clothes,\(^5\) Herod\(^6\) sent him back to Pilate. 23:12 That very day Herod and Pilate became friends with each other,\(^7\) for prior to this they had been enemies.\(^8\)

**Jesus Brought Before the Crowd**

23:13 Then\(^9\) Pilate called together the chief priests, the\(^10\) rulers, and the people, 23:14 and said to them, “You brought me this man as one who was misleading\(^11\) the people. When I examined him before you,\(^12\) I did not find this man guilty\(^13\) of anything you accused him of doing. 23:15 Neither did Herod, for he sent him back to us. Look, he has done nothing\(^14\) deserving death. 23:16 I will therefore him flogged\(^15\) and release him.”\(^16\)

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\(^1\) tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

\(^2\) tn Or “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

\(^3\) sn Luke portrays the Jewish leadership as driving events toward the cross by vehemently accusing Jesus.

\(^4\) tn This is a continuation of the previous Greek sentence, but because of its length and complexity, a new sentence was started here in the translation by supplying “then” to indicate the sequence of events.

\(^5\) sn This mockery involved putting elegant royal clothes on Jesus, either white or purple (the colors of royalty). This was no doubt a mockery of Jesus’ claim to be a king.

\(^6\) tn Grk “he”; the referent (Herod) has been specified in the translation for clarity.

\(^7\) sn Herod and Pilate became friends with each other. It may be that Pilate’s change of heart was related to the death of his superior, Sejanus, who had a reputation for being anti-Jewish. To please his superior, Pilate may have ruled the Jews with insensitivity. Concerning Sejanus, see Philo, Embassy 24 (160-61) and Flaccus 1 (1).

\(^8\) tn Grk “at enmity with each other.”

\(^9\) tn Here ἔστε (ḍē) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^10\) tn Grk “and the,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

\(^11\) tn This term also appears in v. 2.

\(^12\) tn Grk “behold, I.” A transitional use of ἵσοι (idow) has not been translated here.

\(^13\) tn Grk “nothing did I find in this man by way of cause.” The reference to “nothing” is emphatic.

\(^14\) sn With the statement “he has done nothing,” Pilate makes another claim that Jesus is innocent of any crime worthy of death.

\(^15\) tn Grk “nothing deserving death has been done by him.” The passive construction has been translated as an active one in keeping with contemporary English style.

\(^16\) tn Or “scourged” (BDAG 749 s.v. παιδεύω 2.b.y.). This refers to a whipping Pilate ordered in an attempt to convince Jesus not to disturb the peace. It has been translated “flogged” to distinguish it from the more severe verberatio.

\(^17\) tn Many of the best mss, as well as some others (\(\Psi\) A B K L T 070 1241 PC sa), lack 23:17 “(Now he was obligated to release one individual for them at the feast.)” This verse appears to be a parenthetical note explaining the custom of releasing someone on amnesty at the feast. It appears in two different locations with variations in wording, which makes it look like a scribal addition. It is included in Θ (D following v. 19) W Ψ f1-13 330 lat. The verse appears to be an explanation of the traditional gloss based on Matt 27:15 and Mark 15:6, not original in Luke. The present translation follows NA\(^2\) in omitting the verse number, a procedure also followed by a number of other modern translations.

\(^19\) sn Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it “a cruel and disgusting penalty” (Against Verres 2.5.63-66 §§163-70); Josephus (J. W. 7.6.4 [7.203]) called it the worst of deaths.

\(^30\) tn This is a parenthetical note by the author.

\(^31\) sn The account pictures a battle of wills – the people versus Pilate. Pilate is consistently portrayed in Luke’s account as wanting to release Jesus because he believed him to be innocent.

\(^34\) tn Grk “shouting, saying.” The participle ἐγένετος (legeotes) is redundant and has not been translated here.

\(^35\) tn This double present imperative is emphatic.

\(^38\) sn Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it “a cruel and disgusting penalty” (Against Verres 2.5.63-66 §§163-70); Josephus (J. W. 7.6.4 [7.203]) called it the worst of deaths.

\(^40\) tn Grk “to bring some sense of justice, believing Jesus had committed no crime deserving death.”

\(^41\) tn Or “scourge” (BDAG 749 s.v. παιδεύω 2.b.y.). See the note on “flogged” in 23:16.

\(^42\) tn Though a different Greek term is used here (BDAG 373 s.v. ἑπεκρίνειν), this remark is like 23:5.

\(^43\) tn Here καί (kai) has been translated as “so” to indicate the implied result of the crowd’s cries prevailing.

\(^44\) sn Finally Pilate gave in. He decided crucifying one Galilean teacher was better than facing a riot. Justice lost out in the process, because he did not follow his own verdict.

\(^45\) sn He handed Jesus over to their will. Here is where Luke places the major blame for Jesus’ death. It lies with the Jewish nation, especially the leadership, though in Acts 4:24-27 he will bring in the opposition of Herod, Pilate, and all people.
The Crucifixion

23:26 As they led him away, they seized Simon of Cyrene, who was coming in from the country. They placed the cross on his back and made him carry it behind Jesus. 23:27 A great number of the people followed him, among them women who were mourning and wailing for him. 23:28 But Jesus turned to them and said, "Daughters of Jerusalem," do not weep for me, but weep for yourselves and for your children. 23:29 For this is certain. The days are coming when they will say, "Blessed are the barren, the wombs that never bore children, and the breasts that never nursed!" 23:30 Then they will begin to say to the mountains, "Fall on us!" and to the hills, "Cover us!" 23:31 For if such things are done when the wood is green, what will happen when it is dry? 23:32 Two other criminals were also led away to be executed with him. 23:33 So when they came to the place that is called "The Skull," they crucified him there, along with the criminals, one on his right and one on his left. 23:34 [But Jesus said, "Father, forgive them, for they don't know what they are doing." Then they threw dice to divide his clothes. 23:35 The people also stood there watching, but the rulers ridiculed him, saying, "He saved others. Let him save himself if he is the Christ of God, his chosen one!" 23:36 The soldiers also mocked him, coming up and offering him sour wine, 23:37 and saying, "If you are the king of the Jews, save yourself!"
23:38 There was also an inscription⁴ over him, “This is the king of the Jews.”

23:39 One of the criminals who was hanging there railed at him, saying, “Aren’t you the Christ? Save yourself and us!” 23:40 But the other rebuked him, saying, ⁴ “Don’t you fear God, since you are under the same sentence of condemnation? ²⁷ 23:41 And we rightly so, for we are getting what we deserve for what we did, but this man has done nothing.” ²⁷ 23:42 Then⁸ he said, “Jesus, remember me” when you come in⁹ your kingdom. ²³ 23:43 And Jesus¹⁰ said to him, “I tell you the truth,¹² today¹³ you will be with me in paradise.”¹¹ This reading emphasizes the future aspect of the coming of Christ; it has virtually no meaning in a general way. “Today,” slightly favors the reading “in your kingdom.” Codex Bezae (D), in place of this short interchange with Jesus’ reply, “Today,” avoids the problem that avoids the problem of implying an eclipse (see sn below). This alternative thus looks secondary because it is a more common word and less likely to be misunderstood as referring to a solar eclipse. That it appears in later witnesses rather than the earliest ones adds confirmatory testimony to its inauthentic character.

23:44 It was now about noon,¹⁸ and darkness came over the whole land until three in the afternoon,²⁷ 23:45 because the sun’s light failed.¹⁸ The temple curtain¹⁹ was torn in two.

¹ sn Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners’ point of view.

² tc Most mss (A C¹ W Ψ f¹-3 33 acı lat) read ἐπὶ σὺ ἐμέ (ei su ei, “If you are”) here, while ὠφει σὺ ἐμέ (ouche su ei, “Are you not”) is found in overall better and earlier witnesses (3⁵⁷ B C L T 070 1241 pc it). The “if” clause reading creates a parallel with the earlier taunts (vv. 35, 37), and thus is most likely a motivated reading.

³ sn The question in Greek expects a positive reply and is also phrased with irony.

⁴ tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

⁵ sn See the note on Christ in 2:11.

⁶ tn Grk “But answering, the other rebuking him, said.” This is somewhat redundant and has been simplified in the translation.

⁷ tn The particle used here (ουκ, oude), which expects a positive reply, makes this a rebuke — “You should fear God and not speak!”

⁸ sn The words “of condemnation” are not in the Greek text, but are implied.

⁹ tn This man has done nothing wrong is yet another declaration that Jesus was innocent of any crime.

¹⁰ tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹¹ sn Jesus, remember me is a statement of faith from the cross, as Jesus saves another even while he himself is dying. This man’s faith had shown itself when he rebuked the other thief. He hoped to be with Jesus sometime in the future in the kingdom.

¹² tn The alternate readings of some mss make the reference to Jesus’ coming clearer. “Into your kingdom” — with εἰς τῆν βασιλείαν (εἰς τέν βασιλείαν), read by 3⁵⁷ B L — is a reference to his entering into God’s presence at the right hand.

¹³ tn “In your kingdom” — with εἰς τῆν βασιλείαν (en tē basileia), read by B A C¹-² W Ψ 070 f¹-13 33 acı lat sy — looks at his return. It could be argued that the reading with εἰς is more in keeping with Luke’s theology elsewhere, but the contrast with Jesus’ reply, “Today,” slightly favors the reading “in your kingdom.” Codex Bezae (D), in place of this short interchange between the biblical and Jesus, reads “Then he turned to the Lord and said to him, ‘Remember me in the day of your coming.’ Then the Lord said in reply to [him], ‘Take courage; today you will be with me in paradise.’” This reading emphasizes the future aspect of the coming of Christ; it has virtually no support in any other verses.

¹⁴ tn Grk “he.”

¹⁵ tn Grk “Truly (ἀμὴν, amēn), I say to you.”

¹⁶ sn Jesus gives more than the criminal asked for, because the blessing will come today, not in the future. He will be among the righteous. See the note on today in 2:11.

¹⁷ sn In the NT, paradise is mentioned three times. Here it refers to the abode of the righteous dead. In Rev 2:7 it refers to the restoration of Edenic paradise predicted in Isa 51:3 and Ezek 36:35. In 2 Cor 12:4 it probably refers to the “third heaven” (2 Cor 12:2) as the place where God dwells.

¹⁸ tn The referent of this term, καταπέτασμα (katapetasma), is not entirely clear. It could refer to the curtain separating the holy of holies from the holy place (Josephus, J. W. 5:5.5 [5:219], or it could refer to one at the entrance of the temple court (Josephus, J. W. 5:5.4 [5:212]). Many argue that the inner curtain is meant because another term, καλυμμα (kaluma), is also used for the outer curtain. Others see a reference to the outer curtain as more likely because of the public nature of this sign. Either way, the symbolism means that access to God has been opened up. It also pictures a judgment that includes the sacrifices.
23:46 Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!”13 And after he said this he breathed his last.

23:47 Now when the centurion saw what had happened, he praised God and said, “Certainly this man was innocent!”14 23:48 And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts.4 23:49 And all those who knew Jesus stood at a distance, and the women who had followed him from Galilee saw these things.

Jesus’ Burial

23:50 Now7 there was a man named Joseph who was a member of the council,8 a good and righteous man. 23:51 (He9 had not consented10 to their plan and action.) He10 was from the Judean town11 of Arimathea, and was looking forward to13 the kingdom of God.14 23:52 He went to Pilate and asked for the body18 of Jesus. 23:53 Then16 he took it down, wrapped it in a linen cloth,17 and placed it18 in a tomb cut out of the rock,19 where no one had yet been buried. 23:54 It was the day of preparation20 and the Sabbath was beginning. 23:55 The23 women who had accompanied Jesus24 from Galilee followed, and they saw the tomb and how his body was laid in it. 23:56 Then25 they returned and prepared aromatic spices26 and perfumes.27

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1 sn A quotation from Ps 31:5. It is a psalm of trust. The righteous, innocent sufferer trusts in God, Luke does not have the cry of pain from Ps 22:1 (cf. Matt 27:46; Mark 15:34), but notes Jesus’ trust instead.
2 sn See the note on the word centurion in 7:2.
3 sn Or “righteous.” It is hard to know whether “innocent” or “righteous” is intended, as the Greek term used can mean either, and both make good sense in this context. Luke has been emphasizing Jesus as innocent, so that is slightly more likely here. Of course, one idea entails the other.
4 sn Here is a fourth figure who said that Jesus was innocent in this chapter (Pilate, Herod, a criminal, and now a centurion).
5 sn Apparently regretted what had taken place. Beating their breasts was a sign of lamentation.
6 sn Or “kai” (καί) has been translated as “now” to indicate the transition to a new topic. The Greek word ἵδον (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
7 sn The term αἱδών (sindōn) can refer to a linen cloth used either for clothing or for burial.
8 sn In the Greek text this pronoun (αὐτόν, auton) is masculine, while the previous one (αὐτό, auto) is neuter, referring to the body.
9 sn That is, cut or carved into an outcropping of natural rock, resulting in a cave-like structure (see L&N 19.26).
10 tc Several mss (א C-rendering). 2542 α1 1424 579 [579] 892) read the present participle συγκατατέθηκεν (συγκαταθείμενος) instead of the perfect participle συγκαταθέθηκεν (συγκαταθείμενος). The present participle could be taken to mean that Joseph had decided that the execution was now a mistake. The perfect means that he did not agree with it from the start. The perfect participle, however, has better support externally (15 1A B W Θ 33 384), and is thus the preferred reading.
11 sn The parenthetical note at the beginning of v. 51 indicates that Joseph of Arimathea had not consented to the action of the Sanhedrin in condemning Jesus to death. Since Mark 14:64 indicates that all the council members condemned Jesus as deserving death, it is likely that Joseph was not present at the trial.

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13 sn Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.
14 sn Or “Judean city”; Grk “from Arimathea, a city of the Judeans.” Here the expression “of the Jews” (Ἰουδαίων, Ioudaín) is used in an adjectival sense to specify a location (cf. BDAG 478 s.v. Ἰουδαίων, 2.c) and so has been translated “Judean.”
15 sn Or “waiting for.”
16 sn Though some dispute that Joseph of Arimathea was a disciple of Jesus, this remark that he was looking forward to the kingdom of God, the affirmation of his character at the end of v. 50, and his actions regarding Jesus’ burial all suggest otherwise.
17 sn Joseph went to Pilate and asked for the body because he sought to give Jesus an honorable burial. This was indeed a bold move on the part of Joseph of Arimathea, for it clearly and openly identified him with a man who had just been condemned and executed, namely, Jesus. His faith is exemplary, especially for someone who was a member of the council that handed Jesus over for crucifixion (cf. Mark 15:43).
18 sn Here καί (καί) has been translated as “then” to indicate the implied sequence of events within the narrative.
19 sn The term αἰδών (sindōn) can refer to a linen cloth used either for clothing or for burial.
20 sn In the Greek text this pronoun (αὐτόν, auton) is masculine, while the previous one (αὐτό, auto) is neuter, referring to the body.
21 sn That is, cut or carved into an outcropping of natural rock, resulting in a cave-like structure (see L&N 19.26).
22 sn Codex Bezae (D), with some support from 070, one Itala ms, and the Sahidic version, adds the words, “And after he [Jesus] was laid [in the tomb], he [Joseph of Arimathea] put a stone over the tomb which scarcely twenty men could roll.” Although this addition is certainly not part of the original text of Luke, it does show how interested the early scribes were in the details of the burial and may even reflect a very primitive tradition. Matt 27:60 and Mark 15:46 record the positioning of a large stone at the door of the tomb.
23 sn The day of preparation was the day before the Sabbath when everything had to be prepared for it, as no work could be done on the Sabbath.
24 sn Normally, “dawning,” but as the Jewish Sabbath begins at 6 p.m., “beginning” is more appropriate.
25 sn Here δὲ (de) has not been translated.
26 sn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
27 sn Here δὲ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.
28 sn On this term see BDAG 140-41 s.v. ὀμίλως. 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.
29 sn Or “ointments.” This was another type of perfumed oil.
On the Sabbath they rested according to the commandment. The Resurrection

24:1 Now on the first day² of the week, at early dawn, the women³ went to the tomb, taking the aromatic spices⁴ they had prepared. 24:2 They⁵ found that the stone had been rolled away from the tomb,⁶ 24:3 but when they went in, they did not find the body of the Lord Jesus.⁷ 24:4 While⁸ they were perplexed⁹ about this, suddenly¹⁰ two men stood beside them in dazzling¹¹ attire. 24:5 The¹² women¹³ were terribly frightened¹⁴ and bowed¹⁵ their faces to the ground, but the men said to them, “Why do you look for the

16 sn By referring to Jesus as the living, the angels make it clear that he is alive. There should be no surprise.
17 tc The phrase “He is not here, but has been raised” is omitted by a few MSS (D it), but it has wider support and differs slightly from the similar statement in Matt 28:6 and Mark 16:6. Although NA²⁷ places the phrase at the beginning of v. 6, as do most modern English translations, it is omitted from the RSV and placed at the end of v. 5 in the NRSV.
18 sn While he was still in Galilee looks back to the beginning of Jesus’ ministry. So the point is that this was announced long ago, and should come as no surprise.
19 tc Grk saying that, but this would be redundant in English. Although the translation represents this sentence as indirect discourse, the Greek could equally be taken as direct discourse: “Remember how he told you, while he was still in Galilee: ‘the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.’”
21 tn Because the historical context the individuals who were primarily responsible for the death of Jesus (the Jewish leadership in Jerusalem in Luke’s view [see Luke 9:22]) would have been men, the translation “sinful men” for ἁνδρῶν ἁμαρτωλῶν (anthrōōn hamartōlon) is retained here.
22 sn See the note on crucify in 23:21.
23 tn Here the infinitive εὐαναπτύχθην (anastēnthēn) is active rather than passive.
24 sn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
26 sn Judas is now absent and “the twelve” have now become “the eleven.” Other disciples are also gathered with the remaining eleven.
27 sn 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.
29 sn The term pure nonsense can describe idle talk or a tale. The point is important, since the disciples reacted with disbelief that a resurrection was possible. Sometimes it is thought the ancients were gullible enough to believe anything. But these disciples needed convincing about the resurrection.
Jesus Walks the Road to Emmaus

24:13 Now^7^ that very day two of them^8^ were on their way to a village called Emmaus, about seven miles^9^ from Jerusalem.\textsuperscript{10} 24:14 They^11^ were talking to each other about all the things that had happened. 24:15 While^12^ they were talking and debating^13^ these things,^14^ Jesus himself approached and began to accompany them 24:16 (but their eyes were kept^15^ from recognizing^16^ him).\textsuperscript{17} 24:17 Then\textsuperscript{18} he said to them,

\textit{“What are these matters^19^ you are discussing so intensely^20^ as you walk along?”} And they stood still, looking sad. 24:18 Then one of them, named Cleopas, answered him,^21^ “Are you the only visitor to Jerusalem who doesn’t know^22^ the things that have happened there^23^ in these days?” 24:19 He^24^ said to them, “What things?” “The things concerning Jesus the Nazarene,” they replied, “a man\textsuperscript{25} who, with his powerful deeds and words, proved to be a prophet^26^ before God and all the people; 24:20 and how our chief priests and rulers handed him over\textsuperscript{27} to be condemned to death, and crucified^28^ him. 24:21 But we had hoped^29^ that he was the one who was going to redeem\textsuperscript{30} Israel. Not only this, but it is now the third day since these things happened. 24:22 Furthermore, some women of our group amazed us.\textsuperscript{31} They\textsuperscript{32} were at the tomb early this morning, 24:23 and when they did not find his body, they came back and said they had seen a vision of angels;\textsuperscript{33} who said he was alive. 24:24 Then,\textsuperscript{34} some of those who were with us went to

\footnotesize{\textsuperscript{1} sn While the others dismissed the report of the women, Peter got up and ran to the tomb, for he had learned to believe in what the Lord had said.\textsuperscript{2} sn In most instances the entrance to such tombs was less than 3 ft (1 m) high, so that an adult would have to bend down and practically crawl inside.\textsuperscript{3} tn In the NT this term is used only for strips of cloth used to wrap a body for burial (LN 6.154; BDAG 693 s.v. \textit{ο}θόνιον).\textsuperscript{4} tn Or “went away, wondering to himself.” The prepositional phrase προς \textit{εαυτόν} \textit{(pros heauton)} can be understood with the preceding verb \textit{απῆλθεν} \textit{(apelthen)} or with the following participle θαυμάζον (thaumazōn), but it more likely belongs with the former (cf. John 20:10, where the phrase can only refer to the verb).\textsuperscript{5} sn Peter’s wondering was not a lack of faith, but struggling in an attempt to understand what could have happened.\textsuperscript{6} tc Some Western mss (D it) lack 24:12-13. The phrase “these things” is not in the Greek text, but the MS evidence for omission is far too slight for the verse to be rejected as secondary. It is included in \textsuperscript{7} D\textsuperscript{15} and the rest of the MS tradition.\textsuperscript{8} tn Grk “And behold.” Here καί \textit{(kai)} has been translated as “now” to indicate the transition to a new topic. The Greek word ιδου \textit{(idou)} at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).\textsuperscript{9} tn These are disciples as they know about the empty tomb and do not know what to make of it all.\textsuperscript{10} tn Grk “sixty stades” or about 11 kilometers. A stade \textit{(stadium)} was a unit of distance about 187 meters (607 feet) long.\textsuperscript{11} tn For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.\textsuperscript{12} tn Grk “And it happened that while.” The introductory phrase \textit{εγένετο} \textit{(egeneto), “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί \textit{(kai)} has not been translated because of differences between Greek and English style.\textsuperscript{13} tn This term suggests emotional dialogue and can thus be translated “debated.”\textsuperscript{14} tn The phrase “these things” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.\textsuperscript{15} sn The two disciples will not be allowed to recognize Jesus until v. 31.\textsuperscript{16} tn This is an epexegetical (i.e., explanatory) infinitive in Greek.\textsuperscript{17} sn This parenthetical remark by the author is necessary so the reader will understand the account.\textsuperscript{18} tn Here δι (de) has been translated as “then” to indicate the implied sequence of events within the narrative.\textsuperscript{19} tn Grk “words,” but the term λόγος \textit{(logos)} can refer to “matters” rather than only “words” (BDAG 600 s.v. 1.a.c).\textsuperscript{20} tn “Discussing so intently” translates the reciprocal idea conveyed by προς \textit{άλληλους} \textit{(pros allelous)}, the term ἀντίκειται \textit{(antikeitai)}, used only here in the NT, has the nuance of “arguing” or “debating” a point (the English idiom “to exchange words” also comes close).\textsuperscript{21} tn Grk “answering him, said.” This is redundant in English and has been simplified in the translation.\textsuperscript{22} sn There is irony and almost a sense of mocking disbelief as the question “Are you the only visitor to Jerusalem who doesn’t know the things that have happened there in these days?” comes to Jesus, but, of course, the readers know what the travelers do not.\textsuperscript{23} tn Grk “in it” (referring to the city of Jerusalem).\textsuperscript{24} tn Here καί \textit{(kai)} has not been translated because of differences between Greek and English style.\textsuperscript{25} tn This translates the Greek term \textit{ανήρ} \textit{(anēr).}\textsuperscript{26} sn The role of Jesus as prophet is a function Luke frequently mentions: 4:25-27; 9:35; 13:31-35.\textsuperscript{27} sn Handed him over is another summary of the passion Luke 9:22.\textsuperscript{28} sn See the note on crucify in 23:21.\textsuperscript{29} tn The imperfect verb looks back to the view that they held during Jesus’ past ministry.\textsuperscript{30} sn Their messianic hope concerning Jesus is expressed by the phrase who was going to redeem Israel.\textsuperscript{31} sn The account in 24:1-12 is repeated here, and it is clear that the other disciples were not convinced by the women, but could not explain the events either.\textsuperscript{32} tn In the Greek text this is a continuation of the previous sentence, but because of the length and complexity of the construction a new sentence was started here in the translation.\textsuperscript{33} sn The men in dazzling attire mentioned in v. 4 are identified as angels here.\textsuperscript{34} tn Here καί \textit{(kai)} has been translated as “then” to indicate the implied sequence of events within the narrative.}
the tomb, and found it just as the women had said, but they did not see him.\(^1\) 24:25 So he said to them, “You foolish people\(^2\) – how slow of heart\(^3\) to believe\(^4\) all that the prophets have spoken! 24:26 Wasn’t it necessary\(^5\) for the Christ\(^6\) to suffer these things and enter into his glory?” 24:27 Then\(^7\) beginning with Moses and all the prophets,\(^8\) he interpreted to them the things written about himself in all the scriptures.

24:28 So they approached the village where they were going. He acted as though he wanted to go farther,\(^9\) 24:29 but they urged him,\(^10\) “Stay with us, because it is getting toward evening and the day is almost done.” So\(^11\) he went in to stay with them.

24:30 When\(^12\) he had taken his place at the table\(^13\) with them, he took the bread, blessed and broke it,\(^14\) and gave it to them. 24:31 At this point\(^15\) their eyes were opened and they recognized\(^16\) him.\(^17\) Then\(^18\) he vanished out of their sight. 24:32 They\(^19\) said to each other, “Didn’t\(^20\) our hearts\(^21\) burn within us\(^22\) while he was speaking with us on the road, while he was explaining\(^23\) the scriptures to us?” 24:33 So\(^24\) they got up that very hour and returned to Jerusalem.\(^25\) They\(^26\) found the eleven and those with them gathered together 24:34 and\(^27\) saying, “The Lord has really risen, and has appeared to Simon!”\(^28\) 24:35 Then they told what had happened on the road,\(^29\) and how they recognized him\(^30\) when he broke the bread.

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\(^1\) tn The pronoun οὕτων (auton), referring to Jesus, is in an emphatic position. The one thing they lacked was solid evidence that he was alive.

\(^2\) tn Here καί (kai) has been translated as “so” to indicate the implied result of the disciples’ inability to believe in Jesus’ resurrection.

\(^3\) tn Grk “O,” an interjection used both in address and emotion (BDAG 1101 s.v. 1).

\(^4\) tn The word “people” is not in the Greek text, but is supplied to complete the interjection.

\(^5\) sn The rebuske is for failure to believe the promise of scripture, a theme that will appear in vv. 43-47 as well.

\(^6\) tn On the syntax of this infinitival construction, see BDAG 364-65 s.v. εἰναι 6.b.

\(^7\) tn This Greek particle (αὐξί, ouchi) expects a positive reply.

\(^8\) sn The statement οὐχίταν (w·τα) has been translated as “so” to indicate the implied result of the disciples’ inability to believe in Jesus’ resurrection.

\(^9\) tn This is a collective singular use of the term καρδία (kardia), so each of their hearts were burning, a reference to the intense emotion of their response.

\(^10\) sn 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.

\(^11\) tn Or “regarding,” “concerning.” “Written” is implied by the mention of the scriptures in context; “said” could also be used here, referring to the original utterances, but by now these things have been committed to writing.

\(^12\) sn He acted as though he wanted to go farther. This is written in a way that gives the impression Jesus knew they would ask him to stay.

\(^13\) tn Grk “urged him, saying.” The participle λέγοντες (legontes, “saying”) has not been translated because it is redundant in contemporary English.

\(^14\) tn Here καί (kai) has been translated as “so” to indicate the implied result of the disciples’ request.

\(^15\) tn Grk “And it happened that when.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style.

\(^16\) tn Grk “had received at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.
Jesus Makes a Final Appearance

24:36 While they were saying these things, Jesus himself stood among them and said to them, “Peace be with you.”

24:37 But they were startled and terrified, thinking they saw a ghost.

24:38 Then he said to them, “Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; it is I myself!”

24:39 Touch me and see; a ghost does not have flesh and bones like you see I have.”

24:40 When he had said this, he showed them his hands and his feet.

24:41 And while they still could not believe it (because of their joy) and were amazed, he said to them, “Do you have anything here to eat?”

24:42 So they gave him a piece of broiled fish, and he took it and ate it in front of them.

Jesus’ Final Commission

24:44 Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.”

24:45 Then he opened their minds so they could understand the scriptures, and said to them, “Thus it stands written that the Christ would suffer and would rise from the dead on the third day, and repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem.

24:46 You are witnesses of these things.

24:49 And look, I am sending you ahead of me to Jerusalem, where you will be witnesses to the Lord’s death, which will be ratified by the Holy Spirit and looks back to how one could see Messiah had come with the promise of old (Luke 3:15-18). The promise is rooted in Jer 31:31 and Ezek 36:26.

24:50 The city refers to Jerusalem.

Jesus’ Departure

24:50 Then Jesus led them out as far as Bethany, and lifting up his hands, he blessed them.

24:51 Now, during the blessing he departed and was taken up into heaven. So they worshiped him and returned to Jerusalem with great joy, and were continually in the temple courts blessing God.

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1 tn Here δὲ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.
2 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
3 sn Bethany was village on the Mount of Olives about 2 m (3 km) from Jerusalem; see John 11:1, 18.
4 tn Grk “And it happened that while.” The introductory phrase ἐγένετο (egene, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
5 tn Grk “while he blessed them.”
6 tn Grk “he departed from them.”
7 sn There is great debate whether this event equals Acts 1:9-11 so that Luke has telescoped something here that he describes in more detail later. The text can be read in this way because the temporal marker in v. 50 is vague.
8 tn Here καί (kai) has been translated as “so” to indicate the result of Jesus’ ascension and the concluding summary of Luke’s Gospel.
9 tc The reference to worship is lacking in the Western ms D, its last major omission in this Gospel.
11 tn Grk “in the temple.”
12 sn Luke’s gospel story proper ends where it began, in the temple courts (Luke 1:4-22). The conclusion is open-ended, because the story continues in Acts with what happened from Jerusalem onwards, once the promise of the Father (v. 49) came.
13 tc The Western text (D it) has οἰκονομεῖς (oikonomes, “praising”) here, while the Alexandrian mss (א B C* L) have εὐλογοῦντες (eulogountes, “blessing”). Most mss, especially the later Byzantine mss, evidently combine these two readings with οἰκονομεῖς καὶ εὐλογοῦντες (A C* W Θ Ψ f1-13 33 81 02 9 69 70 71 73 1166 5 vell), it is more difficult to decide between the two earlier readings. Internal arguments can go either way, but what seems decisive in this instance are the superior witnesses for εὐλογοῦντες.
14 tc The majority of Greek mss, some of which are important witnesses (א B C* Θ Ψ f33 81 02 9 69 70 71 73 1166 5 vell), add “Amen” to note the Gospel’s end. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding εὐλογήσας in every NT book except Acts, James, and 3 John (and even in these books, εὐλογήσας is found in some witnesses). It is thus a predictable variant. Further, since significant witnesses lack the word (א B C* D L W 1 33 pc it co ), it is evidently not original.