

Luke

Chapter 1

¹ Many have taken on the work of putting together an account of the things that have been accomplished among us, ² just as they were passed down to us by those who from the first were eyewitnesses and servants of the word. ³ So it seemed good to me also, because I have accurately investigated everything from the beginning, to write an orderly account for you, most excellent Theophilus, ⁴ so that you might know the certainty of the things you have been taught.

⁵ In the days of Herod, king of Judea, there was a certain priest named Zechariah from the division of Abijah; his wife Elizabeth was also a descendant of Aaron. ⁶ They were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. ⁷ But they had no child because Elizabeth was barren, and they were both advanced in their days.

⁸ Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his division. ⁹ According to the customary way of choosing which priest would serve, he had been chosen by lot to enter into the temple of the Lord to burn incense. ¹⁰ The whole crowd of people was praying outside at the hour when the incense was burned. ¹¹ Now an angel of the Lord appeared to him and stood at the right side of the incense altar. ¹² When Zechariah saw him, he was troubled, and fear fell on him. ¹³ But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son. You will call his name John. ¹⁴ You will have joy and gladness, and many will rejoice at his birth. ¹⁵ For he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit from his mother's womb. ¹⁶ Many of the descendants of Israel will be turned to the Lord their God. ¹⁷ He will go before the face of the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the righteous—to make ready for the Lord a people prepared for him."

¹⁸ Zechariah said to the angel, "How can I know this? For I am an old man and my wife is advanced in her days."

¹⁹ The angel answered and said to him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, to bring you this good news. ²⁰ Behold! You will be silent, unable to speak, until the day these things take place. This is because you did not believe my words, which will be fulfilled at the right time." ²¹ Now the people were waiting for Zechariah. They were surprised that he was spending so much time in the temple. ²² But when he came out, he could not speak to them. They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent. ²³ It came about that when the days of his service were over, he went to his house.

²⁴ After these days, his wife Elizabeth conceived and for five months she kept herself hidden. She said, ²⁵ "This is what the Lord has done for me when he looked at me with favor in order to take away my shame before people."

²⁶ In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth, ²⁷ to a virgin engaged to a man whose name was Joseph, who was a descendant of David, and the virgin's name was Mary. ²⁸ He came to her and said, "Greetings, you who are highly favored! The Lord is with you." ²⁹ But she was very confused by his words, and she wondered what kind of greeting this could be. ³⁰ The angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹ See, you will conceive in your womb and bear a son. You will call his name 'Jesus.' ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. ³³ He will reign over the house of Jacob forever, and there will be no end to his kingdom."

³⁴ Mary said to the angel, "How will this happen, since I have not known any man?"

³⁵ The angel answered and said to her, "The Holy Spirit will overshadow you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. ³⁶ See, your relative Elizabeth has also conceived a son in her old age. This is the sixth month for her, she who was called barren. ³⁷ For nothing will be impossible for God."

³⁸ Mary said, "See, I am the female servant of the Lord. Let it be for me according to your message." Then the angel left her.

³⁹ Then Mary arose in those days and quickly went into the hill country, to a city in Judea. ⁴⁰ She went into the house of Zechariah and greeted Elizabeth. ⁴¹ Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit. ⁴² She cried out with a loud shout and said, "Blessed are you among women, and blessed is the fruit of your womb. ⁴³ Why has it happened to me that the mother of my Lord should come to me? ⁴⁴ For see, when the sound of your greeting came to my ears, the baby in my womb jumped for joy. ⁴⁵ Blessed is she who believed that there would be a fulfillment of the things that were told her from the Lord."

⁴⁶ Mary said,

"My soul praises the Lord,

⁴⁷ and my spirit has rejoiced in God my Savior.

⁴⁸ For he has looked

at the low condition of his female servant.

For see, from now on all generations will call me blessed.

⁴⁹ For the Mighty One has done great things for me,
and his name is holy.

⁵⁰ His mercy lasts from generation to generation
for those who fear him.

⁵¹ He has displayed strength with his arm;
he has scattered those who were proud
about the thoughts of their hearts.

⁵² He has thrown down princes from their thrones
and he has raised up those of low condition.

⁵³ He has filled the hungry with good things,
but the rich he has sent away empty-handed.

⁵⁴ He has given help to Israel his servant,
so as to remember to show mercy

⁵⁵ (as he said to our fathers)
to Abraham and his descendants forever."

⁵⁶ Mary stayed with Elizabeth about three months and then returned to her house.

⁵⁷ Now the time had come for Elizabeth to deliver her baby and she gave birth to a son. ⁵⁸ Her neighbors and her relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

⁵⁹ Now it happened on the eighth day that they came to circumcise the child. They would have called him "Zechariah," after the name of his father. ⁶⁰ But his mother answered and said, "No. He will be called John." ⁶¹ They said to her, "There is no one among your relatives who is called by this name." ⁶² They made signs to his father as to how he wanted him to be named. ⁶³ His father asked for a writing tablet and wrote, "His name is John." They all were astonished at this. ⁶⁴ Immediately his mouth was opened and his tongue was freed. He spoke and praised God. ⁶⁵ Fear came on all who lived around them. All these matters were spread throughout all the hill country of Judea. ⁶⁶ All who heard them stored them in their hearts, saying, "What then will this child become?" For the hand of the Lord was with him.

⁶⁷ His father Zechariah was filled with the Holy Spirit and prophesied, saying,

⁶⁸ "Praised be the Lord, the God of Israel,
for he has come to help
and he has accomplished redemption for his people.
⁶⁹ He has raised up a horn of salvation for us
in the house of his servant David
⁷⁰ (as he spoke by the mouth of his holy prophets from long ago),
⁷¹ salvation from our enemies
and from the hand of all who hate us.
⁷² He will do this to show mercy to our fathers
and to remember his holy covenant,
⁷³ the oath that he swore
to Abraham our father.
⁷⁴ He swore to grant to us that we,
having been delivered out of the hand of our enemies,
would serve him without fear
⁷⁵ in holiness and righteousness
before him all our days.
⁷⁶ Yes, and you, child,
will be called a prophet of the Most High,
for you will go before the face of the Lord
to prepare his paths,
to prepare people for his coming,
⁷⁷ to give knowledge of salvation to his people
by the forgiveness of their sins.
⁷⁸ This will happen because
of the tender mercy of our God,
because of which the sunrise
from on high will come to help us,
⁷⁹ to shine on those who sit in darkness
and in the shadow of death.
He will do this to guide our feet
into the path of peace."

⁸⁰ Now the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

Luke 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:46-55, 68-79.

Special concepts in this chapter

"He will be called John"

Most people in the ancient Near East would give a child the same name as someone in their family. People were surprised that Elizabeth and Zechariah named their son John, because there was no one else in their family with that name.

Important figures of speech in this chapter

Luke's language is simple and straightforward. He does not use many figures of speech.

Luke 1:1

General Information:

Luke explains why he writes to Theophilus.

of the things that have been accomplished among us
"about those things that have happened among us" or
"about those events that have happened among us"

among us

No one knows for sure who Theophilus was. If he was a Christian, the word "us" here would include him and so be inclusive, and if not, it would be exclusive.

Luke 1:2

were eyewitnesses and servants of the word

An "eyewitness" is a person who saw something happen, and a servant of the word is a person who serves God by telling people God's message. You may need to make it clear how they were servants of the word. Alternate translation: "saw what had happened and served God by telling people his message"

servants of the word

The word "word" is a synecdoche for a message made up of many words. Alternate translation: "servants of the message" or "servants of God's message"

Luke 1:3

accurately investigated

"carefully researched." Luke was careful to find out exactly what happened. He probably talked to the different people who saw what happened to make sure that what he wrote down about these events was correct.

most excellent Theophilus

Luke said this to show honor and respect for Theophilus. This may mean that Theophilus was an important government official. This section should use the style that your culture uses to address people of high status. Some people may prefer to also put this greeting at the beginning and say, "To most excellent Theophilus" or "Dear most excellent Theophilus."

most excellent

"honorable" or "noble"

Theophilus

This name means "friend of God." It may describe this man's character or it may have been his actual name. Most translations have it as a name.

Luke 1:4

General Information:

This page has intentionally been left blank.

Luke 1:5

General Information:

Zechariah and Elizabeth are introduced. Verses 5-7 give background information about them.

Connecting Statement:

The angel prophesies the birth of John.

In the days of Herod, king of Judea

The phrase "In the days of" is used to indicate a new event. Alternate translation: "During the time that King Herod ruled over Judea"

there was a certain

"there was a particular" or "there was a." This is a way of introducing a new character in a story. Consider how your language does this.

division

It is understood that this refers to the priests. Alternate translation: "division of priests" or "group of priests"

of Abijah

"who descended from Abijah." Abijah was an ancestor of this group of priests and all of them were descended from Aaron, who was the first Israelite priest.

Luke 1:6

before God

"in God's sight" or "in God's opinion"

all the commandments and statutes of the Lord

"all that the Lord had commanded and required"

Luke 1:7

But

This contrast word shows that what follows here is the opposite of what is expected. People expected that if

they did what was right, God would allow them to have children. Although this couple did what was right, they did not have any children.

they were both advanced in their days

This is a euphemism that says that they were very old.

Alternate translation: "they had both lived many days" or "they had both lived many years" or "they were both very old"

Luke 1:8

Now it came about

This phrase is used to mark a shift in the story from the background information to the participants.

Zechariah was in God's presence, carrying out the priestly duties. It is implied that Zechariah was in God's temple and that these priestly duties were part of worshipping God.

in the order of his division

"when it was his group's turn" or "when the time came for his group to serve"

Luke 1:9

According to the customary way of choosing which priest would ... burn incense

This sentence gives us information about priestly duties.

the customary way

"the traditional method" or "the usual way"

chosen by lot

A lot was a marked stone that was thrown or rolled on the ground in order to decide something. The priests believed that God guided the lot to show them which priest he wanted them to choose.

to burn incense

The priests were to burn sweet-smelling incense as an offering to God each morning and evening on a special altar inside the temple.

Luke 1:10

The whole crowd of people

"A large number of people" or "Many people"

outside

The courtyard was the enclosed area surrounding the temple. Alternate translation: "outside the temple building" or "in the courtyard outside the temple"

at the hour

"at the set time." It is unclear if this was the morning or evening time for the incense offering.

Luke 1:11

Connecting Statement:

While Zechariah does his duty in the temple, an angel comes from God to give him a message.

Now

This word marks the beginning of the action in the story.

appeared to him

"suddenly came to him" or "was suddenly there with Zechariah." This expresses that the angel was present with Zechariah, and not simply a vision.

Luke 1:12

Zechariah ... was troubled ... fear fell on him

These two phrases mean the same thing, and emphasize how afraid Zechariah was.

When Zechariah saw him

"When Zechariah saw the angel." Zechariah was afraid because the appearance of the angel was frightening. He had not done anything wrong, so he was not afraid that the angel would punish him.

fear fell on him

Fear is described as if it was something that attacked or overpowered Zechariah.

Luke 1:13

Do not be afraid

"Stop being afraid of me" or "You do not need to be afraid of me"

your prayer has been heard

This can be stated in active form. It is implied that God will give Zechariah what he has asked for. Alternate translation: "God has heard your prayer and will give you what you have asked for"

bear you a son

"have a son for you" or "give birth to your son"

Luke 1:14

You will have joy and gladness

The words "joy" and "gladness" mean the same thing and are used to emphasize how great the joy will be.

Alternate translation: "you will have great joy" or "you will be very glad"

at his birth
"because of his birth"

Luke 1:15

For he will be great
"This is because he will be great." Zechariah and the "many" will rejoice because John will be "great in the sight of the Lord." The rest of verse 15 tells how God wants John to live.

he will be great in the sight of the Lord
"he will be a very important person for the Lord" or "God will consider him to be very important"

he will be filled with the Holy Spirit
This can be stated in active form. Alternate translation: "the Holy Spirit will empower him" or "the Holy Spirit will guide him" Make sure it does not sound similar to what an evil spirit might do to a person.

from his mother's womb
"even while he is in his mother's womb" or "even before he is born"

Luke 1:16

Many of the descendants of Israel will be turned to the Lord their God
Here "be turned" is a metaphor for a person repenting and worshiping the Lord. This can be stated in active form. Alternate translation: "He will cause many of the people of Israel to repent and worship the Lord their God"

Luke 1:17

will go before the face of the Lord
Before the Lord comes, he will go and announce to the people that the Lord will come to them.

the face of the Lord
Here "the face of" someone can be an idiom that refers to the that person's presence. It is sometimes omitted in translation. Alternate translation: "the Lord"

in the spirit and power of Elijah
"with the same spirit and power that Elijah had." The word "spirit" either refers to God's Holy Spirit or to Elijah's attitude or way of thinking. Make sure that the word "spirit" does not mean ghost or evil spirit.

turn the hearts of the fathers to the children
"persuade fathers to care about their children again" or "cause fathers to restore their relationships with their children"

turn the hearts
The heart is spoken of as if it were something that could be turned to go in a different direction. This refers to changing someone's attitude toward something.

the disobedient
Here this refers to people who do not obey the Lord.

make ready for the Lord a people prepared for him
What the people will be prepared to do can be stated clearly. Alternate translation: "make ready for the Lord a people who are prepared to believe his message"

Luke 1:18

How can I know this?
"How can I know for sure that what you said will happen?" Here, "know" means to learn by experience, suggesting Zechariah was asking for a sign as proof. Alternate translation: "What can you do to prove to me that this will happen?"

my wife is advanced in her days
This is a euphemism that says that she was very old. See how you translated similar words in [Luke 1:7]

Luke 1:19

I am Gabriel, who stands in the presence of God
This is stated as a rebuke to Zechariah. The presence of Gabriel, coming directly from God, should be enough proof for Zechariah.

who stands
"who serves"

I was sent to speak to you
This can be stated in active form. Alternate translation: "God sent me to speak to you"

Luke 1:20

Behold
"Pay attention, because what I am about to say is both true and important"

silent, unable to speak
These mean the same thing, and are repeated to emphasize the completeness of his silence. Alternate

translation: "completely unable to speak" or "not able to speak at all"

not believe my words
"not believe what I said"

at the right time
"at the appointed time"

Luke 1:21

Now
This marks a shift in the story from what happened inside the temple to what happened outside. Alternate translation: "While that was happening" or "While the angel and Zechariah were talking"

Luke 1:22

They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent
These things probably happened at the same time, and Zechariah's signs helped the people understand that he had had a vision. It might be helpful to your audience to change the order to show that. Alternate translation: "He kept on making signs to them and remained silent. So they realized that he had seen a vision while he was in the temple"

a vision
The earlier description indicated that Gabriel actually came to Zechariah in the temple. The people, not knowing that, assumed Zechariah saw a vision.

Luke 1:23

It came about
This phrase moves the story ahead to when Zechariah's service was ended.

he went to his house
Zechariah did not live in Jerusalem, where the temple was located. He traveled to his home town.

Luke 1:24

After these days
The phrase "these days" refers to the time Zechariah was serving in the temple. It is possible to state more clearly what this refers to. Alternate translation: "After Zechariah's time of serving at the temple"

his wife
"Zechariah's wife"

kept herself hidden
"did not leave her house"

Luke 1:25

This is what the Lord has done for me
This phrase refers to the fact that the Lord allowed her to become pregnant.

This is what
This is a positive exclamation. She is very happy with what the Lord has done for her.

looked at me with favor
"to look at" here is an idiom that means "to treat" or "to deal with." Alternate translation: "regarded me kindly" or "had pity on me"

my shame
This refers to the shame she felt when she was not able to have children.

Luke 1:26

In the sixth month
"in the sixth month of Elizabeth's pregnancy." It may be necessary to state this clearly if it would be confused with the sixth month of the year.

the angel Gabriel was sent from God
This can be stated in active form. Alternate translation: "God told the angel Gabriel to go"

Luke 1:27

a virgin engaged to ... Joseph
Mary's parents had agreed that Mary would marry Joseph. Though they had not had sexual relations, Joseph would have thought and spoken of her as his wife.

who was a descendant of David
"he belonged to the same tribe as King David"

the virgin's name was Mary
This introduces Mary as a new character in the story.

Luke 1:28

He came to her
"The angel came to Mary"

Greetings
This was a common greeting. It means: "Rejoice" or "Be glad."

you who are highly favored!
"you who have received great grace!" or "you who have received special kindness!"

The Lord is with you

"with you" here is an idiom that implies support and acceptance. Alternate translation: "The Lord is pleased with you"

Luke 1:29

she was very confused by his words, and she wondered what kind of greeting this could be

Mary understood the meaning of the individual words, but she did not understand why the angel said this amazing greeting to her.

Luke 1:30

Do not be afraid, Mary

The angel does not want Mary to be afraid of his appearance, because God sent him with a positive message.

you have found favor with God

The idiom "to find favor" means to be positively received by someone. The sentence can be altered to show God as the actor. Alternate translation: "God has decided to give you his grace" or "God is showing you his kindness"

Luke 1:31

you will conceive in your womb and bear a son ... Jesus

Mary will bear "a son" who will be called "the Son of the Most High." Jesus is therefore a human son born of a human mother, and he is also the Son of God. These terms should be translated very carefully.

Luke 1:32

the Son of the Most High

Mary will bear "a son" who will be called "the Son of the Most High." Jesus is therefore a human son born of a human mother, and he is also the Son of God. These terms should be translated very carefully.

will be called

Possible meanings are 1) "people will call him" or 2) "God will call him"

Son of the Most High

This is an important title for Jesus, the Son of God.

give him the throne of his ancestor David

The throne represents the king's authority to rule.

Alternate translation: "give him authority to rule as king as his ancestor David did"

Luke 1:33

there will be no end to his kingdom

The negative phrase "no end" emphasizes that it continues forever. It could also be stated with a positive phrase. Alternate translation: "his kingdom will never end"

Luke 1:34

How will this happen

Though Mary did not understand how it could happen, she did not doubt that it would happen.

I have not known any man

Mary used this polite expression to say that she had not engaged in sexual activity. Alternate translation: "I am a virgin"

Luke 1:35

The Holy Spirit will overshadow you

The process of Mary's conception would begin with the Holy Spirit coming to her.

the power of the Most High

It was God's "power" that would supernaturally cause Mary to become pregnant even while she still remained a virgin. Make sure this does not imply any physical or sexual union—this was a miracle.

will overshadow you

"will cover you like a shadow"

So the holy one to be born will be called the Son of God

This can be stated in active form. Alternate translation:

"So the holy one who will be born they will call the Son of God" or "So the baby that will be born will be holy, and people will call him the Son of God"

the holy one

"the holy child" or "the holy baby"

Son of God

This is an important title for Jesus.

Luke 1:36

See, your relative

"Pay attention, because what I am about to say is both true and important: your relative"

your relative Elizabeth

If you need to state a specific relationship, Elizabeth was probably Mary's aunt or great-aunt.

has also conceived a son in her old age
"Elizabeth has also become pregnant with a son even though she is already very old" or "Elizabeth, even though she is old, has also become pregnant and will bear a son." Make sure it does not sound as though both Mary and Elizabeth were old when they conceived.

the sixth month for her
"the sixth month of her pregnancy"

Luke 1:37

For nothing
"Because nothing" or "This shows that nothing"

nothing will be impossible for God
Elizabeth's pregnancy was proof that God was able to do anything—even enable Mary to become pregnant without her sleeping with a man. The double negatives in this statement can be stated with positive terms.
Alternate translation: "everything will be possible for God" or "God can do anything"

Luke 1:38

See, I am the female servant
"Here I am, the female servant" or "I am glad to be the female servant." She is responding humbly and willingly.

I am the female servant of the Lord
Choose an expression that shows her humility and obedience to the Lord. She was not boasting about being the Lord's servant.

Let it be for me
"Let this happen to me." Mary was expressing her willingness for the things to happen that the angel had told her were about to happen.

Luke 1:39

Connecting Statement:
Mary goes to visit her relative Elizabeth, who is going to give birth to John.

arose
This idiom means she not only stood up, but also "got ready." Alternate translation: "started out" or "got ready"

the hill country
"the hilly area" or "the mountainous part of Israel"

Luke 1:40

She went
It is implied that Mary finished her journey before she went in to Zechariah's house. This could be stated clearly. Alternate translation: "When she arrived, she went"

Luke 1:41

Now it happened
The phrase is used to mark a new event in this part of the story.

in her womb
"in Elizabeth's womb"

jumped
moved suddenly

Luke 1:42

cried out with a loud shout and said
The phrases "cried out" and "loud shout" mean the same thing and are used to emphasize how excited Elizabeth was. You may want to combine them into one phrase. Alternate translation: "exclaimed loudly"

Blessed are you among women
The idiom "among women" means "more than any other woman"

the fruit of your womb
Mary's baby is spoken of as if it is the fruit that a plant produces. Alternate translation: "the baby in your womb" or "the baby you will bear"

Luke 1:43

Why has it happened to me that the mother of my Lord should come to me?
Elizabeth is not asking for information. She was showing how surprised and happy she was that the mother of the Lord had come to her. Alternate translation: "How wonderful it is that the mother of my Lord has come to me!"

the mother of my Lord
It can be made clear that Elizabeth was calling Mary "the mother of my Lord" by adding the word "you."
Alternate translation: "you, the mother of my Lord"

Luke 1:44

For see

This phrase alerts Mary to pay attention to Elizabeth's surprising statement that follows.

when the sound of your greeting came to my ears

Hearing a sound is spoken of as if the sound came to the ears. Alternate translation: "when I heard the sound of your greeting"

jumped for joy

"moved suddenly with joy" or "turned forcefully because he was so happy"

Luke 1:45

Blessed is she who believed ... that were told her from the Lord Elizabeth is talking about Mary to Mary. Alternate translation: "Blessed are you who believed ... that were told you from the Lord"

Blessed is she who believed

The passive verb can be translated in active form. Alternate translation: "God will bless her because she believed"

there would be a fulfillment of the things

"the things would actually happen" or "the things would come true"

the things that were told her from the Lord

The word "from" is used here instead of "by" because it was the angel Gabriel whom Mary actually heard speak

Luke 1:46

General Information:

Mary begins a song of praise to the Lord her Savior.

My soul praises

The word "soul" refers to the spiritual part of a person. Mary is saying that her worship comes from deep inside her. Alternate translation: "My inner being praises" or "I praise"

Luke 1:47

my spirit has rejoiced

Both "soul" and "spirit" refer to the spiritual part of a person. Mary is saying that her worship comes from deep inside her. Alternate translation: "my heart has rejoiced" or "I rejoice"

has rejoiced in

"has felt very joyful about" or "was very happy about"

God my Savior

"God, the One who saves me" or "God, who saves me"

Luke 1:48

For he

"This is because he"

looked at

"looked at with concern" or "cared about"

low condition

"poverty." Mary's family was not rich.

For see

This phrase calls attention to the statement that follows.

from now on

"now and in the future"

all generations

"the people in all generations"

Luke 1:49

the Mighty One has

"God, the Powerful One, has"

his name

Here "name" refers to the entire person of God. Alternate translation: "he"

Luke 1:50

His mercy

"God's mercy"

from generation to generation

"from one generation to the next generation" or "throughout every generation" or "to people in every time period"

Luke 1:51

displayed strength with his arm

Here "his arm" is a metonym that stands for God's power. Alternate translation: "shown that he is very powerful"

has scattered those ... hearts

"has caused those ... hearts to run away in different directions"

who were proud about the thoughts of their hearts
Here "hearts" is a metonym for people's inner beings.
Alternate translation: "who were proud in their thoughts" or "who were proud"

Luke 1:52

He has thrown down princes from their thrones
A throne is a chair that a ruler sits on, and it is a symbol of his authority. If a prince is brought down from his throne, it means he no longer has the authority to reign. Alternate translation: "He has taken away the authority of princes" or "He has made rulers stop ruling"

raised up those of low condition
In this word picture, people who are important are higher than people who are less important. Alternate translation: "has made humble people important" or "has given honor to people whom others have not honored"

of low condition
"in poverty." See how you translated this in Luke 1:48.

Luke 1:53

He has filled the hungry ... the rich he has sent away empty
The contrast between these two opposite actions should be made clear in the translation if possible.

filled the hungry with good things
Possible meanings are 1) "given the hungry good food to eat" or 2) "given the needy good things."

Luke 1:54

General Information:
The information in verses 54 and 55 can be rearranged, as in the UDB, to make the meaning clearer.

He has given help to
"The Lord has helped"

Israel his servant
If readers confuse this with the man named Israel, it could be translated as "his servant, the nation of Israel" or "Israel, his servants."

so as to
"in order to"

to remember
God cannot forget. When God "remembers," it is an idiom that means God acts upon his earlier promise.

Luke 1:55

General Information:
The information in verses 54 and 55 can be rearranged, as in the UDB, to make the meaning clearer.

as he said to our fathers
"just as he promised our ancestors he would do." This phrase supplies background information about God's promise to Abraham. Alternate translation: "because he promised our ancestors he would be merciful"

his descendants
"Abraham's descendants"

Luke 1:56

returned to her house
"Mary returned to her (Mary's) house" or "Mary returned to her own house"

Luke 1:57

Now
This word marks the beginning of the next event in the story.

deliver her baby
"give birth to her baby"

Luke 1:58

Her neighbors and her relatives
"Elizabeth's neighbors and relatives"

shown his great mercy to her
"been very kind to her"

Luke 1:59

Now it happened
This phrase is used here to mark a change in the main story. Here Luke starts to tell a new part of the story.

on the eighth day
Here "eighth day" refers to the time after the birth of the baby, counted from the first day, which was the day he was born. Alternate translation: "on the eighth day of the baby's life"

they came to circumcise the child
This was often a ceremony where one person circumcised the baby and friends were there to celebrate with the family. Alternate translation: "they came for the baby's circumcision ceremony"

They would have called him

"They were going to name him" or "They wanted to give him the name"

after the name of his father

"his father's name"

Luke 1:60

General Information:

This page has intentionally been left blank.

Luke 1:61

by this name

"by that name" or "by the same name"

Luke 1:62

They

This refers to the people who were there for the circumcision ceremony.

made signs

"motioned." Either Zechariah was unable to hear, as well as unable to speak, or the people assumed that he could not hear.

to his father

"to the baby's father"

how he wanted him to be named

"what name Zechariah wanted to give the baby"

Luke 1:63

His father asked for a writing tablet

Since he could not speak, it may be helpful to state this differently. Alternate translation: "His father indicated that he wanted them to give him a writing tablet" or "His father showed that he wanted a writing tablets"

a writing tablet

"something on which to write"

astonished

greatly surprised or amazed

Luke 1:64

his mouth was opened ... his tongue was freed

These two phrases are word pictures that together emphasize that Zechariah was suddenly able to speak.

his mouth was opened and his tongue was freed

These phrases can be stated in active form. Alternate translation: "God opened his mouth and freed his tongue"

Luke 1:65

Fear came on all who lived around them

"All who lived around Zechariah and Elizabeth were afraid." It may be helpful to state clearly why they were afraid. Alternate translation: "All who lived around them were in awe of God because he had done this to Zechariah"

all who lived around them

The word "all" here is a generalization. Alternate translation: "those who lived around them" or "many who lived in that area"

All these matters were spread throughout all the hill country of Judea

The phrase "these matters were spread" is a metaphor for people talking about them. The passive verb here can also be translated in active form. Alternate translation: "All these matters were talked about by people throughout all the hill country of Judea" or "People throughout the hill country of Judea talked about all these matters"

Luke 1:66

All who heard them

"All who heard about these matters"

stored them in their hearts

People carefully remembering things so that they can think about them later is spoken of as if they were putting those things safely in their hearts. Alternate translation: "kept them in mind" or "thought carefully about these matters" or "thought a lot about these events"

hearts, saying

"hearts. They asked"

What then will this child become?

"What kind of great person will this baby grow up to be?" It is also possible that this question was meant to be a statement of their surprise at what they had heard about the baby. Alternate translation: "What a great man this child will be!"

the hand of the Lord was with him

The phrase "the hand of the Lord" refers to the Lord's power. Alternate translation: "the Lord's power was with him" or "the Lord was working in him powerfully"

Luke 1:67

Connecting Statement:

Zechariah tells what will happen with his son John.

His father Zechariah was filled with the Holy Spirit and prophesied. This can be stated in active form. Alternate translation: "The Holy Spirit filled his father Zechariah, and Zechariah prophesied"

His father
John's father

prophesied, saying

Consider natural ways of introducing direct quotes in your language. Alternate translation: "prophesied and said" or "prophesied, and this is what he said"

Luke 1:68

the God of Israel

"Israel" here refers to the nation of Israel. The relationship between God and Israel could be stated more directly. Alternate translation: "the God who reigns over Israel" or "the God whom Israel worships"

his people
"God's people"

Luke 1:69

He has raised up a horn of salvation for us in the house of his servant David

The horn of an animal is a symbol of its power to defend itself. To raise up here is to bring into existence or to enable to act. The Messiah is spoken of as if he were a horn with the power to save Israel. Alternate translation: "He has brought to us someone who is in the house of his servant David with the power to save us"

in the house of his servant David

David's "house" here represents his family, specifically, his descendants. Alternate translation: "in the family of his servant David" or "who is a descendant of his servant David"

Luke 1:70

as he spoke
"just as God said"

he spoke by the mouth of his holy prophets from long ago
God speaking by the prophets' mouths represents God causing his prophets to say what he wanted them to

say. Alternate translation: "he caused his holy prophets who lived long ago to say"

Luke 1:71

salvation from our enemies

The abstract noun "salvation" can be expressed with the verbs "save" or "rescue." Alternate translation: "who will save us from our enemies"

our enemies ... all who hate us

These two phrases mean basically the same thing and are repeated to emphasize how strongly their enemies are against them.

hand

The hand is a metonym for the power that the person uses the hand to exercise. Alternate translation: "power" or "control"

Luke 1:72

to show mercy to

"to be merciful to" or "to act according to his mercy toward"

remember

Here the word "remember" means to keep a commitment or fulfill something.

Luke 1:73

the oath that he swore

These words refer to "his holy covenant" (Luke 1:72).

Luke 1:74

to grant to us

"to make it possible for us"

that we, having been delivered out of the hand of our enemies, would serve him without fear

This can be stated in active form. Alternate translation: "that after he rescued us from the hand of our enemies we would serve him without fear"

out of the hand of our enemies

Here "hand" refers to the control or power a person. This could be stated clearly. Alternate translation: "from the control of our enemies"

without fear

This refers back to the fear of their enemies. Alternate translation: "without being afraid of our enemies"

Luke 1:75

in holiness and righteousness

This can be restated to remove the abstract nouns "holiness" and "righteousness." Possible meanings are 1) we would serve God in holy and righteous ways. Alternate translation: "doing what is holy and righteous" or 2) we would be holy and righteous. Alternate translation: "being holy and righteous"

before him

This is an idiom which means "in his presence"

Luke 1:76

Yes, and you

Zechariah uses this phrase to begin his direct address to his son. You may have a similar way to direct speech in your language.

you, child, will be called a prophet

This can be stated in active form. Alternate translation: "as for you, child, people will know that you are a prophet"

of the Most High

These words are a euphemism for God. Alternate translation: "who serves the Most High" or "who speaks for God Most High"

will go before the face of the Lord

Before the Lord comes, he will go and announce to the people that the Lord will come to them. See how you translated this in Luke 1:17.

the face of the Lord

"the face of" someone can be an idiom that refers to the that person's presence. It is sometimes omitted in translation. Alternate translation: "the Lord" See how you translated this in [Luke 1:17]

to prepare his paths

This is a metaphor that means that John will prepare the people to listen to and believe the Lord's message.

Luke 1:77

to give knowledge of salvation to his people by the forgiveness of their sins

The phrase "give knowledge" is a metaphor for teaching. The abstract nouns "salvation" and "forgiveness" can be expressed with the verbs "save" and "forgive." Alternate translation: "to teach his people salvation through the forgiveness of their sins" or "to teach his people how God saves people by forgiving their sins"

Luke 1:78

because of the tender mercy of our God

It might be helpful to state that God's mercy helps people. Alternate translation: "because God is compassionate and merciful to us"

the sunrise from on high

Light is often a metaphor for truth. Here, the Savior giving spiritual truth to people is spoken of as if he were a sunrise that shines light on the earth. Alternate translation: "the Savior, who is like a sunrise, will come from on high"

from on high

"from heaven"

Luke 1:79

to shine

Light is often a metaphor for truth. Here, the spiritual truth that the Savior will provide is spoken of as if it is a sunrise that lights up the earth

shine on

"give knowledge to" or "give spiritual light to"

those who sit in darkness and in the shadow of death

Darkness is here a metaphor for the absence of spiritual truth. Here, people who lack spiritual truth are spoken of as if they are sitting in darkness. Also "shadow of death" represents the threat of death.

Alternate translation: "those who do not know the truth and are in spiritual darkness and fear dying"

guide our feet into the path of peace

Here "guide" is a metaphor for teaching, and "path of peace" is a metaphor for living at peace with God. The phrase "our feet" is a synecdoche that represents the whole person. Alternate translation: "teach us how to live at peace with God"

Luke 1:80

General Information:

This tells briefly about John's growing years.

Now

This word is used here to mark a change in the main story. Luke quickly moves from the birth of John to the beginning of his ministry as an adult.

became strong in spirit

"became spiritually mature" or "strengthened his relationship with God"

was in the wilderness

"lived in the wilderness." Luke does not say at what age John began to live in the wilderness.

until

This does not necessarily mark a stopping point. John continued to live out in the desert even after he started preaching publicly.

the day of his public appearance

"when he began to preach in public"

the day

This is used here in the general sense of "the time" or "the occasion."

ULB Translation Questions

Luke 1:1

Who were the "eyewitnesses" that Luke mentions?

The "eyewitnesses" were the ones who were with Jesus from the beginning of his ministry.

Luke 1:2

Who were the "eyewitnesses" that Luke mentions?

The "eyewitnesses" were the ones who were with Jesus from the beginning of his ministry.

What did some of the eyewitnesses do after they saw what Jesus did?

They wrote down an account or story of what Jesus did.

Luke 1:4

Why did Luke decide to write his own account of what Jesus said and did?

He wanted Theophilus to know the truth about the things he had been taught.

Luke 1:6

Why did God consider Zechariah and Elizabeth to be righteous?

God considered them to be righteous because they obeyed his commandments.

Luke 1:7

Why did Zechariah and Elizabeth have no children?

They did not have children because Elizabeth was unable to bear a child. Now she and Zechariah were very old.

Luke 1:8

What work was Zechariah doing in the temple in Jerusalem?

Zechariah was serving as a priest.

Luke 1:9

What did Zechariah do in the temple?

He burned incense to God.

Luke 1:10

What did the people do while Zechariah was in the temple?

The people stayed outside in the courtyard and prayed.

Luke 1:11

Who appeared to Zechariah while he was in the temple?

An angel of the Lord appeared to Zechariah in the temple.

Luke 1:12

How did Zechariah act when he saw the angel?

When Zechariah saw the angel, he became very afraid.

Luke 1:13

What did the angel say to Zechariah?

The angel told Zechariah not to be afraid and that his wife Elizabeth would have a son. His son's name would be John.

Luke 1:16

What did the angel say John would do for the sons of Israel?

The angel said John would turn the sons of Israel back to the Lord their God.

Luke 1:17

All of John's deeds would make ready what kind of people?

A people prepared for the Lord would be made ready.

Luke 1:19

What was the angel's name and where did he normally stay?
The angel's name was Gabriel and he normally stood in the presence of God.

Luke 1:21

What did the angel say would happen to Zechariah because he did not believe the angel's words?
Zechariah would not be able to speak until the child was born.

Luke 1:27

Sixth months after Elizabeth's conception, who was Gabriel sent by God to see?
A virgin named Mary, who was engaged to Joseph, a descendant of David.

Luke 1:31

What did the angel say would happen to Mary?
The angel said that Mary would become pregnant.

Luke 1:33

What was the child to be named and what would he do?
The child was to be named Jesus and he would reign over the descendants of Jacob forever with no end to his kingdom.

Luke 1:35

How did the angel say this would happen since Mary was a virgin?
The angel said that the Holy Spirit would come upon Mary and the power of the Most High would overshadow her.

The angel said that this holy child would be whose son?
The angel said that the child would be called the Son of God.

What did the angel say is impossible for God?
Nothing.

Luke 1:41

When Mary greeted Elizabeth, what did Elizabeth's baby do?
The baby leaped in her womb for joy.

Luke 1:42

Who did Elizabeth say was blessed?
Elizabeth said that Mary and her baby were blessed.

Luke 1:54

Mary then said that these powerful acts of God would fulfill which promises made by God?
They would fulfill God's promises to Abraham and his descendants to be merciful to them and to help them.

Luke 1:59

On the day of circumcision, what would they normally have named Elizabeth's son?
Zechariah.

Luke 1:63

What did Zechariah write when asked what the name of the child should be?
Zechariah wrote "His name is John."

Luke 1:64

What happened to Zechariah immediately after he wrote the child's name?
Immediately after he wrote the child's name, Zechariah spoke and praised God.

Luke 1:66

Because of all these events what did everyone realize about the child?
They realized that the hand of the Lord was with him.

Luke 1:68

Zechariah praised God because God had now come to make a way for what to happen?
God had now made a way to set his people free.

Luke 1:77

Zechariah prophesied that his child John would help the people know what?
John would help the people know how they could be saved through the forgiveness of their sins.

Luke 1:80

Where did John grow up and live until he began to appear publicly?
John grew up and lived in the desert areas.

Chapter 2

¹ Now in those days, it came about that Caesar Augustus sent out a decree ordering that a census be taken of all the people living in the world. ² This was the first census made while Quirinius was governor of Syria. ³ So everyone went to his own city to be registered for the census. ⁴ Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David. ⁵ He went there to register along with Mary, who was engaged to him and was pregnant. ⁶ Now it came about that while they were there, the time came for her to deliver her baby. ⁷ She gave birth to a son, her firstborn child, and she wrapped him in long strips of cloth and laid him in a manger, because there was no room for them in the inn.

⁸ There were shepherds in that region who were staying in the fields, guarding their flock at night. ⁹ An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. ¹⁰ Then the angel said to them, "Do not be afraid, because I bring you good news that will bring great joy to all the people. ¹¹ Today a Savior was born for you in the city of David! He is Christ the Lord! ¹² This is the sign that will be given to you: You will find a baby wrapped in strips of cloth and lying in a manger." ¹³ Suddenly there was together with the angel a great multitude from heaven, praising God and saying,

¹⁴ "Glory to God in the highest,

and may there be peace on earth
among people with whom he is pleased." [\[1\]](#)

¹⁵ It came about that when the angels had gone away from them into heaven, the shepherds said to each other, "Let us now go to Bethlehem and see this thing that has happened, which the Lord has made known to us." ¹⁶ They hurried there and found Mary, Joseph, and the baby, who was lying in a manger. ¹⁷ After they had seen him, they made known what had been said to them about this child. ¹⁸ All who heard it were amazed at what was spoken to them by the shepherds. ¹⁹ But Mary kept thinking about all the things she had heard, treasuring them in her heart. ²⁰ The shepherds returned, glorifying and praising God for everything that they had heard and seen, just as it had been spoken to them.

²¹ When it was the end of the eighth day, when he was circumcised, he was named Jesus, the name he had been given by the angel before he was conceived in the womb.

²² When the required number of days for their purification had passed, according to the law of Moses, they brought him up to the temple in Jerusalem to present him to the Lord. ²³ As it is written in the law of the Lord, "Every male who opens the womb will be set apart to the Lord." ²⁴ So they offered a sacrifice according to what was said in the law of the Lord, "a pair of doves or two young pigeons." ²⁵ Behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. ²⁶ It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. ²⁷ Led by the Spirit, Simeon came into the temple. When the parents brought in the infant Jesus, to do for him according to the custom of the law, ²⁸ he took him into his arms and praised God, and he said,

²⁹ "Now let your servant depart in peace, Lord,

according to your word.

³⁰ For my eyes have seen your salvation,

³¹ which you have prepared in the presence of all peoples:

³² A light for revelation to the Gentiles
and glory to your people Israel."

³³ His father and mother ^[2] were amazed at what was said about him. ³⁴ Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel and for a sign that is rejected—³⁵ and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed."

³⁶ A prophetess named Anna was there. She was the daughter of Phanuel from the tribe of Asher. She was advanced in her days. She had lived with her husband for seven years after her virginity, ³⁷ and was a widow for eighty-four years. She never left the temple but was serving with fastings and prayers, night and day. ³⁸ At that very hour she came near to them and began giving thanks to God, and she spoke about the child to everyone who had been waiting for the redemption of Jerusalem.

³⁹ When they had finished everything they were required to do according to the law of the Lord, they returned to Galilee, to their own town of Nazareth. ⁴⁰ The child grew and became strong; he was full of wisdom, and the grace of God was upon him.

⁴¹ His parents went every year to Jerusalem for the Festival of the Passover. ⁴² When he was twelve years old, they again went up at the customary time for the festival. ⁴³ After they had stayed the full number of days for the feast, they began to return home. But the boy Jesus stayed behind in Jerusalem and his parents did not know it. ⁴⁴ They assumed that he was with the group that was traveling with them, so they traveled a day's journey. Then they started to search carefully for him among their relatives and friends. ⁴⁵ When they did not find him, they returned to Jerusalem and started to search carefully for him there. ⁴⁶ It came about that after three days they found him in the temple, sitting in the middle of the teachers, listening to them and asking them questions. ⁴⁷ All who heard him were amazed at his understanding and his answers. ⁴⁸ When they saw him, they were astonished. His mother said to him, "Son, why have you treated us this way? Look, your father and I have been anxiously searching for you." ⁴⁹ He said to them, "Why were you searching for me? Did you not know that I had to be about my Father's business?" ^[3]⁵⁰ But they did not understand what he meant by those words. ⁵¹ Then he went back home with them to Nazareth and was obedient to them. His mother treasured all these things in her heart.

⁵² But Jesus continued to grow in wisdom and stature, and increased in favor with God and people.

Footnotes

2:14 ^[1] Some ancient Greek copies have different spellings that suggest two possible meanings of the last phrase of verse 14, the second being preferred. The suggestions are:

2:33 ^[2] Some copies of the ancient Greek text have his father's name,

2:49 ^[3] Some scholars translate "about my Father's business" as

Luke 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:14, 29-32.

Luke 2:1

General Information:

This gives background to show why Mary and Joseph have to move at the time of Jesus's birth.

Now

This word marks the beginning of a new part of the story.

it came about that

This phrase is used to show that this is the beginning of an account. If your language has a way of showing the start of an account, you may use that. Some versions do not include this phrase.

Caesar Augustus

"King Augustus" or "Emperor Augustus." Augustus was the first emperor of the Roman Empire.

sent out a decree ordering

This command was probably carried by messengers throughout the empire. Alternate translation: "sent messengers with a decree ordering"

that a census be taken of all the people living in the world

This can be stated in active form. Alternate translation: "that they register all the people living in the world" or "that they count all the people in the world and write down their names"

the world

Here the word "world" represents only the part of the world that Caesar Augustus ruled. Alternate translation: "the Empire" or "the Roman world"

Luke 2:2

Quirinius

Quirinius was appointed to be the governor of Syria.

Luke 2:3

everyone went

"everyone started off" or "everyone was going"

his own city

This refers to the cities where people's ancestors lived. People may have lived in a different city. Alternate translation: "the city in which his ancestors lived"

to be registered for the census

"to have his name written in the register" or "to be included in the official count"

Luke 2:4

General Information:

The UDB rearranges verses 4 and 5 into a verse bridge in order to make it easier to shorten the sentences.

Joseph also

This introduces Joseph as a new participant in the story.

to the city of David, which is called Bethlehem

The phrase "the city of David" was a name for Bethlehem that tells why Bethlehem was important. Although it was a small town, King David was born there, and there was a prophecy that the Messiah would be born there. Alternate translation: "to Bethlehem, the city of King David" or "to Bethlehem, the town where King David was born"

because he was of the house and family line of David

"because Joseph was a descendant of David"

Luke 2:5

to register

This means to report to the officials there so they could include him in the count. Use a term for an official government count if possible.

along with Mary

Mary traveled with Joseph from Nazareth. It is likely that women were also taxed, so Mary would have needed to travel and be registered as well.

who was engaged to him

"his fiancée" or "who was promised to him." An engaged couple was considered legally married, but there would not have been physical intimacy between them.

Luke 2:6

General Information:

The UDB rearranges verses 6 and 7 into a verse bridge in order to keep together the details about the place they stayed.

Now it came about

This phrase marks the beginning of the next event in the story.

while they were there

"while Mary and Joseph were in Bethlehem"

the time came for her to deliver her baby

"it was time to give birth to her baby"

Luke 2:7

wrapped him in long strips of cloth
In some cultures mothers comfort their babies by wrapping them tightly in cloth or a blanket. Alternate translation: "wrapped cloths firmly around him" or "wrapped him tightly in a blanket"

laid him in a manger
This was some kind of box or frame that people put hay or other food in for animals to eat. It was most likely clean and may have had something soft and dry like hay in it as a cushion for the baby. Animals were often kept near the home to keep them secure and to feed them easily. Mary and Joseph stayed in a room that was used for animals.

there was no room for them in the inn
"there was no space for them to stay in the guest room."
This was probably because so many people went to Bethlehem to register. Luke adds this as background information.

Luke 2:8

General Information:
This page has intentionally been left blank.

Luke 2:9

An angel of the Lord
"An angel from the Lord" or "An angel who served the Lord"

appeared to them
"came to the shepherds"

the glory of the Lord
The source of the bright light was the glory of the Lord, which appeared at the same time as the angel.

Luke 2:10

Do not be afraid
"Stop being afraid"

that will bring great joy to all the people
"that will make all the people very happy"

all the people
Some understand this to refer to the Jewish people. Others understand it to refer to all people.

Luke 2:11

the city of David
This refers to Bethlehem.

Luke 2:12

This is the sign that will be given to you
This can be stated in active form. Alternate translation: "God will give you this sign" or "You will see this sign from God"

the sign
"the proof." This could either be a sign to prove that what the angel was saying was true, or it could be a sign that would help the shepherds recognize the baby.

wrapped in strips of cloth
This was the normal way that mothers protected and cared for their babies in that culture. See how you translated this in [Luke 2:7]

lying in a manger
This was some kind of box or frame that people put hay or other food in for animals to eat. See how you translated this in Luke 2:7.

Luke 2:13

a great multitude from heaven
These words could refer to a literal army of angels, or it could be a metaphor for an organized group of angels. Alternate translation: "a large group of angels from heaven"

praising God
"giving praise to God"

Luke 2:14

Glory to God in the highest
Possible meanings are 1) "Give honor to God in the highest place" or 2) "Give the highest honor to God."

may there be peace on earth among people with whom he is pleased
"may those people on earth with whom God is pleased have peace"

Luke 2:15

It came about
This phrase is used to mark a shift in the story to what the shepherds did after the angels left.

from them
"from the shepherds"

to each other
"to one another"

Let us ... to us
Since the shepherds were speaking to one another, languages that have inclusive forms for "we" and "us" should use the inclusive form here.

Let us
"We should"

this thing that has happened
This refers to the birth of the baby, and not to the appearance of the angels.

Luke 2:16

lying in a manger
A manger is a box or frame that people put hay or other food in for animals to eat. See how you translated this in Luke 2:7.

Luke 2:17

what had been said to them
This can be stated in active form. Alternate translation: "what the angels had told the shepherds"

this child
"the baby"

Luke 2:18

what was spoken to them by the shepherds
This can be stated in active form. Alternate translation: "what the shepherds told them"

Luke 2:19

treasuring them in her heart
A person who thinks is something is very valuable or precious is "treasuring" it. Mary considered the things she was told about her son to be very precious. Alternate translation: "carefully remembering them" or "joyfully remembering them"

Luke 2:20

shepherds returned
"shepherds went back to the sheep"

glorifying and praising God
These are very similar and emphasize how excited they were about what God had done. Alternate translation: "talking about and praising God's greatness"

Luke 2:21

General Information:
The laws God gave the Jewish believers told them when to circumcise a boy baby and what sacrifice the parents had to bring.

When it was the end of the eighth day
This phrase shows the passing of time before this new event.

the end of the eighth day
"the end of the eighth day of his life." The day he was born was counted as the first day.

he was named
Joseph and Mary gave him his name.

the name he had been given by the angel
This can be stated in active form. Alternate translation: "the name the angel had called him"

Luke 2:22

When the required number ... had passed
This shows the passing of time before this new event.

the required number of days
This can be stated in active form. Alternate translation: "the number of days that God required"

for their purification
"for them to become ceremonially clean." You can also state God's role. Alternate translation: "for God to consider them clean again"

they brought him up to the temple
"Mary and Joseph brought the baby up to the temple"

to present him to the Lord
"to bring him to the Lord" or "to bring him into the Lord's presence." This was a ceremony acknowledging God's claim on the firstborn children who were male.

Luke 2:23

As it is written
This can be stated in active form. Alternate translation: "As Moses wrote" or "They did this because Moses wrote"

Every male who opens the womb

This is an idiom meaning the first male born into a family. This referred to both animals and people.

Alternate translation: "The first male that a mother gives birth to" or "Every firstborn male"

Luke 2:24

what was said in the law of the Lord

"that which the law of the Lord also says." This is a different place in the law. It refers to all males, whether firstborn or not.

Luke 2:25

Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

was righteous and devout

These abstract terms can be expressed as actions.

Alternate translation: "did what was right and feared God" or "obeyed God's laws and feared God"

consolation of Israel

The word "Israel" is a metonym for the people of Israel. To "console" someone is to give them comfort, or "consolation." The words "consolation of Israel" are a metonym for the Christ or Messiah who would comfort or bring consolation to the people of Israel. Alternate translation: "the one who would comfort the people of Israel"

the Holy Spirit was upon him

"the Holy Spirit was with him." God was with him in a special way and gave him wisdom and direction in his life.

Luke 2:26

It had been revealed to him by the Holy Spirit

This can be stated in active form. Alternate translation: "The Holy Spirit had shown him" or "The Holy Spirit had told him"

he would not see death before he had seen the Lord's Christ
"he would see the Lord's Messiah before he died"

Luke 2:27

Led by the Spirit

This can be stated in active form. Alternate translation: "As the Holy Spirit directed him"

came

Some languages may say "went."

into the temple

"into the temple courtyard." Only priests could enter the temple building.

the parents

"Jesus's parents"

the custom of the law

"the custom of the law of God"

Luke 2:28

he took him into his arms

"Simeon took the infant Jesus into his arms" or "Simeon held Jesus in his arms"

Luke 2:29

Now let your servant depart in peace

"I am your servant; let me depart in peace." Simeon was referring to himself.

depart

This is a euphemism meaning "die"

according to your word

"Word" here is a metonym for "promise." Alternate translation: "as you have promised"

Luke 2:30

my eyes have seen

This expression means, "I have personally seen" or "I, myself, have seen"

your salvation

This expression refers to the person who would bring salvation—the infant Jesus—whom Simeon was holding. Alternate translation: "the savior whom you sent" or "the one whom you sent to save"

Luke 2:31

which you

Depending on how you translate the previous phrase, this may need to be changed to "whom you."

have prepared

"have planned" or "caused to happen"

Luke 2:32

A light for revelation to the Gentiles

This metaphor means that the child will help people to understand God's will. The Gentiles understanding God's will is spoken of as if they were people using

physical light to see a solid object. You may need to make explicit what it is that the Gentiles will see.
Alternate translation: "This child will enable the Gentiles to understand God's will as light allows people to see clearly"

for revelation
It may be necessary to state what is to be revealed.
Alternate translation: "that will reveal God's truth"

glory to your people Israel
"he will be the reason that glory will come to your people Israel"

Luke 2:33

what was said about him
This can be stated in active form. Alternate translation: "the things that Simeon said about him"

Luke 2:34

said to Mary his mother
"said to the child's mother, Mary." Make sure it does not sound like Mary is the mother of Simeon.

Behold
Simeon used this expression to tell Mary that what he is about to say is extremely important to her.

this child is appointed for the downfall and rising up of many people in Israel
The words "downfall" and "rising up" express turning away from God and drawing closer to God. Alternate translation: "this child will cause many people in Israel to fall away from God or to rise closer to God"

Luke 2:35

a sword will pierce your own soul
This metaphor describes the deep sadness that Mary would feel. Alternate translation: "your sadness will be painful as though a sword pierced your soul"

the thoughts of many hearts may be revealed
Here "hearts" is a metonym for people's inner beings. This can be stated in active form. Alternate translation: "he may reveal the thoughts of many people" or "he may reveal what many people secretly think"

Luke 2:36

A prophetess named Anna was there
This introduces a new participant into the story.

Phanuel
This is a man's name.

She was advanced in her days
This is a euphemism that says that she was very old.
See how you translated similar words in [Luk 2:7]

seven years
"7 years"

after her virginity
"after she married him"

Luke 2:37

a widow for eighty-four years
Possible meanings are 1) she had been a widow for 84 years or 2) she was a widow and was now 84 years old.

never left the temple
This is probably an exaggeration meaning that she spent so much time in the temple that it seemed as though she never left it. Alternate translation: "was always at the temple" or "was often at the temple"

with fastings and prayers
"by abstaining from food on many occasions and by offering many prayers"

Luke 2:38

came near to them
"approached them" or "went to Mary and Joseph"

the redemption of Jerusalem
Here the word "redemption" is used to refer to the person who would do it. Alternate translation: "the one who would redeem Jerusalem" or "the person who would bring God's blessings and favor back to Jerusalem"

Luke 2:39

Connecting Statement:
Mary, Joseph, and Jesus leave the town of Bethlehem and return to the city of Nazareth for his childhood.

they were required to do according to the law of the Lord
This can be stated in active form. Alternate translation: "that the law of the Lord required them to do"

their own town of Nazareth
This phrase means they lived in Nazareth. Make sure it does not sound like they owned the town. Alternate translation: "the town of Nazareth, where they lived"

Luke 2:40

full of wisdom
"becoming wiser" or "learning what was wise"

the grace of God was upon him
"God blessed him" or "God was with him in a special way"

Luke 2:41

His parents went ... Festival of the Passover
This is background information.

His parents
"Jesus's parents"

Luke 2:42

they again went up
Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem.

at the customary time
"at the normal time" or "as they did every year"

the festival
The Festival of the Passover, which involved eating a ceremonial meal.

Luke 2:43

After they had stayed the full number of days for the feast
"When the entire time for celebrating the feast was over" or "After celebrating the feast for the required number of days"

Luke 2:44

They assumed
"They thought"

they traveled a day's journey
"they traveled one day" or "they went as far as people walk in one day"

Luke 2:45

General Information:
This page has intentionally been left blank.

Luke 2:46

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

in the temple
This refers to the courtyard around the temple. Only the priests were allowed in the temple. Alternate translation: "in the temple courtyard" or "at the temple"

in the middle of
This does not mean the exact center. Rather, it means "among" or "together with" or "surrounded by."

the teachers
"the religious teachers" or "those who taught people about God"

Luke 2:47

All who heard him were amazed
They could not understand how a twelve-year-old boy with no religious education could answer so well.

at his understanding
"at how much he understood" or "that he understood so much about God"

his answers
"at how well he answered them" or "that he answered their questions so well"

Luke 2:48

When they saw him
"When Mary and Joseph found Jesus"

why have you treated us this way?
This was an indirect rebuke because he had not gone with them on the way back home. This caused them to worry about him. Alternate translation: "you should not have done this to us!"

Look
This word is often used to show the beginning of a new or important event. It also can be used to show where the action begins. If your language has a phrase that is used in this way, consider whether it would be natural to use it here.

Luke 2:49

Why were you searching for me?

Jesus uses two questions to mildly rebuke his parents, and to begin to tell them that he had a purpose from his heavenly Father that they did not understand.

Alternate translation: "You did not need to be concerned about me."

Did you not know ... business?

Jesus uses this second question to try to say that his parents should have known about the purpose for which his Father sent him. Alternate translation: "You should have known ... business."

about my Father's business

Possible meanings are 1) Jesus meant these words literally, to indicate that he was doing the work that his Father had given him, or 2) these words are an idiom that indicate where Jesus was, "in my Father's house." Since the next verse says that his parents did not understand what he was telling them, it would be best not to explain it more.

my Father's business

At age 12, Jesus, the Son of God, understood that God was his real Father

Luke 2:50

General Information:

This page has intentionally been left blank.

Luke 2:51

he went back home with them

"Jesus went back home with Mary and Joseph"

was obedient to them

"obeyed them" or "was always obeying them"

treasured all these things in her heart

Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "carefully remembered all these things"

Luke 2:52

grow in wisdom and stature

"become wiser and stronger." These refer to mental and physical growth.

increased in favor with God and people

This refers to spiritual and social growth. These could be stated separately. Alternate translation: "God blessed him more and more, and people liked him more and more"

ULB Translation Questions

Luke 2:3

Where did the people go to be registered for the census?

The people went to their own town to be registered.

Luke 2:4

Joseph went to Bethlehem with Mary because he was a descendant of whom?

Joseph and Mary went to Bethlehem because Joseph was a descendant of David.

Luke 2:7

When Mary gave birth to her son, where did she place him?

When the child was born, Mary placed him in an animal feeding trough.

Luke 2:8

To whom did the angel appear?

The angel appeared to shepherds who were tending their flocks.

Luke 2:9

To whom did the angel appear?

The angel appeared to shepherds who were tending their flocks.

How did the shepherds react when they saw the angel?

The shepherds were very afraid.

Luke 2:11

What good news did the angel give to the shepherds?

The angel told the shepherds that the Savior had been born, the one who is Christ the Lord.

Luke 2:15

What did the shepherds do after the angels left them?
The shepherds went to Bethlehem to see the child that had been born.

Luke 2:16

What did the shepherds do after the angels left them?
The shepherds went to Bethlehem to see the child that had been born.

Luke 2:21

When was Jesus circumcised?
Jesus was circumcised on the eighth day after his birth.

Luke 2:22

Why did Joseph and Mary bring the baby Jesus to the temple in Jerusalem?
They brought him to the temple to present him to the Lord and to offer a sacrifice, which was commanded in the Law of Moses.

Luke 2:23

Why did Joseph and Mary bring the baby Jesus to the temple in Jerusalem?
They brought him to the temple to present him to the Lord and to offer a sacrifice, which was commanded in the Law of Moses.

Luke 2:24

Why did Joseph and Mary bring the baby Jesus to the temple in Jerusalem?
They brought him to the temple to present him to the Lord and to offer a sacrifice, which was commanded in the Law of Moses.

Luke 2:26

What did the Holy Spirit reveal to Simeon?
The Holy Spirit revealed to Simeon that he would not die before he saw the Lord's Christ.

Luke 2:32

What did Simeon say that Jesus would be?
Simeon said that Jesus would be a light for revealing truth to the Gentiles and the glory of God's people Israel.

Luke 2:35

What did Simeon say would happen to Mary as a result of Jesus?
Simeon said that a sword would pierce her soul.

Luke 2:38

What did the prophetess Anna do when she came up to Mary, Joseph, and Jesus?
Anna began to thank God and to talk about the child to everyone.

Luke 2:40

What happened to the child Jesus after he returned to Nazareth?
Jesus grew and became strong, increasing in wisdom, and the grace of God was upon him.

Luke 2:43

Why did Jesus' parents not realize he had stayed behind in Jerusalem during the Festival of the Passover?
They did not realize because they assumed that he was in the group that was traveling with them.

Luke 2:44

Why did Jesus' parents not realize he had stayed behind in Jerusalem during the Festival of the Passover?
They did not realize Jesus stayed behind because they assumed he was in the group that was traveling with them.

Luke 2:46

Where did his parents find Jesus and what was he doing?
His parents found him in the temple sitting in the middle of the teachers, listening to them and asking them questions.

Luke 2:49

What did Jesus answer when Mary said to him that they had been anxiously searching for him?
"Did you not know I must be in my Father's house?"

Luke 2:51

What was Jesus' attitude toward his parents when they returned to Nazareth?
He was obedient to them.

Luke 2:52

As Jesus grew up, what kind of young man was he?

He grew in wisdom and stature, and increased in favor
with God and people.

Chapter 3

¹ In the fifteenth year of the reign of Tiberius Caesar—while Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene, ² during the high priesthood of Annas and Caiaphas—the word of God came to John son of Zechariah in the wilderness. ³ He went into all the region around the Jordan, preaching a baptism of repentance for the forgiveness of sins. ⁴ As it is written in the book of the words of Isaiah the prophet,

"A voice of one crying out in the wilderness,
'Make ready the way of the Lord,
make his paths straight.

⁵ Every valley will be filled,
and every mountain and hill will be made low,
and the crooked roads will be made straight,
and the uneven places will be built into roads,

⁶ and all flesh will see the salvation of God."

⁷ So John said to the crowds who were coming out to be baptized by him, "You offspring of vipers! Who warned you to run away from the wrath that is coming? ⁸ Therefore, produce fruits that are worthy of repentance, and do not begin to say within yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children for Abraham from these stones. ⁹ Even now the ax is set against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire."

¹⁰ Then the crowds kept asking him, saying, "What then are we to do?"

¹¹ He answered and said to them, "If someone has two tunics, he should share with a person who has none, and the one having food should do the same."

¹² Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

¹³ He said to them, "Do not collect more money than you have been ordered to collect."

¹⁴ Some soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Do not take money from anyone by force, and do not accuse anyone falsely. Be content with your wages."

¹⁵ Now as the people were eagerly expecting the Christ to come, everyone was wondering in their hearts concerning John, whether he might be the Christ. ¹⁶ John answered by saying to them all, "As for me, I baptize you with water, but someone is coming who is more powerful than I, and I am not worthy even to untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire. ¹⁷ His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather the wheat into his storehouse. But he will burn up the chaff with fire that can never be put out."

¹⁸ With many other exhortations also, John was announcing the good news to the people. ¹⁹ When Herod the tetrarch had been reprovved for marrying his brother's wife Herodias, and for all the other evil things that Herod had done, ²⁰ he added this to them all, that he locked John up in prison.

²¹ Now it came about, when all the people were baptized, Jesus also was baptized, and while he was praying, the heavens opened, ²² and the Holy Spirit in bodily form came down on him like a dove, and a voice came from heaven: "You are my beloved Son. I am pleased with you."

²³ When Jesus began his ministry, he was about thirty years of age. He was the son (as it was assumed) of Joseph, the son of Heli, ²⁴ the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph.

²⁵ Joseph was the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ²⁶ the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda.

²⁷ Joda was the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, ²⁸ the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

²⁹ the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi. ³⁰ Levi was the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

³¹ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ³² the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

³³ Nahshon was the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, ³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shalah. ³⁶ Shalah was the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, ³⁸ the son of Enos, the son of Seth, the son of Adam, the son of God.

Luke 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:4-6, which is from the Old Testament.

Special concepts in this chapter

Justice

John's instructions to the soldiers and tax collectors in this chapter are not complicated. They are things that should have been obvious to them. He instructed them to live justly. (See: justice and [Luke 3:12-15](#))

Genealogy

A genealogy is a list which records a person's ancestors or descendants. Such lists were very important in determining who had the right to be king, because the king's authority was usually passed down or inherited from his father. It was also common for other important people to have a recorded genealogy.

Important figures of speech in this chapter

Metaphor

Prophecy often involves the use of metaphors to express its meaning. Spiritual discernment is needed for proper interpretation of the prophecy. The prophecy of Isaiah is an extended metaphor describing the ministry of John the Baptist

Other possible translation difficulties in this chapter

"(Herod) had John locked up in prison"

This event can cause confusion because the author says John was imprisoned and then says he was baptizing Jesus. The author probably uses this phrase in anticipation of Herod's imprisonment of John. This would mean that this statement is still in the future at the time of the narrative.

Luke 3:1

General Information:

Verses 1-3 give background information to tell what is happening when Jesus's cousin John begins his ministry.

Connecting Statement:

As the prophet Isaiah had foretold, John begins to preach good news to the people.

Philip ... Lysanias

These are the names of men.

Iturea and Trachonitis ... Abilene

These are names of territories.

Luke 3:2

during the high priesthood of Annas and Caiaphas

"while Annas and Caiaphas were serving together as the high priest." Annas was the high priest, and the Jews continued to recognize him as such even after the Romans appointed his son-in-law, Caiaphas, to replace him as high priest.

the word of God came

The writer speaks of God's message as though it were a person who moved toward those who heard it.

Alternate translation: "God spoke his message"

Luke 3:3

preaching a baptism of repentance

The terms "baptism" and "repentance" could be stated as actions. Alternate translation: "and he preached that people should be baptized to show that they were repenting"

for the forgiveness of sins

They would repent so that God would forgive their sins.

The term "forgiveness" can be stated as an action.

Alternate translation: "so that their sins would be forgiven" or "so that God would forgive their sins"

Luke 3:4

General Information:

The author, Luke, quotes a passage from Isaiah the prophet concerning John the Baptist.

As it is written in the book of the words of Isaiah the prophet, These words introduce a quotation from the prophet Isaiah. They can be stated in active form, and the missing words can be supplied. Alternate translation: "This happened as Isaiah the prophet had written in the book that contains his words:" or "John fulfilled the message that the prophet Isaiah had written in his book:"

A voice of one crying out in the wilderness

This can be expressed as a sentence. Alternate translation: "The voice of one crying out in the wilderness is heard" or "They hear the sound of someone crying out in the wilderness"

Make ready the way of the Lord, make his paths straight

The second command explains or adds more detail to the first.

Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents preparing to hear the Lord's message when he comes.

Alternate translation: "Prepare yourselves for the Lord to come" or "Be ready for the Lord when he comes"

the way

"the path" or "the road"

Luke 3:5

Every valley will be filled ... every mountain and hill will be made low

When people prepare the road for an important person who is coming, they cut down the high places and fill in the low places so that the road will be level. This is part of the metaphor started in the previous verse.

Every valley will be filled

This can be stated in active form. Alternate translation: "They will fill in every low place in the road"

every mountain and hill will be made low

This can be stated in active form. Alternate translation: "they will level every mountain and hill" or "they will remove every high place in the road"

Luke 3:6

see the salvation of God

This can be stated as an action. Alternate translation: "learn how God saves people from sin"

Luke 3:7

to be baptized by him

This can be stated in active form. Alternate translation: "for John to baptize them"

You offspring of vipers

This is a metaphor. Here "offspring of" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. Alternate translation: "You evil poisonous snakes" or "You are evil, like poisonous snakes"

Who warned you ... coming?

He was not really expecting them to answer. John was rebuking the people because they were asking him to baptize them so that God would not punish them, but they did not want to stop sinning. Alternate translation: "You cannot flee from God's wrath like this!" or "You cannot escape from God's wrath just by being baptized!"

from the wrath that is coming

The word "wrath" is used here to refer to God's punishment because his wrath precedes it. Alternate translation: "from the punishment that God is sending" or "from God's wrath on which he is about to act"

Luke 3:8

produce fruits that are worthy of repentance

In this metaphor, a person's behavior is compared to fruit. Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. Alternate translation: "produce the kind of fruit that shows that you have repented" or "do the good things that show that you have turned away from your sin"

to say within yourselves

"saying to yourselves" or "thinking"

We have Abraham for our father

"Abraham is our ancestor" or "We are Abraham's descendants." If it is unclear why they would say this, you may also add the implied information: "so God will not punish us."

raise up children for Abraham

"create children for Abraham"

from these stones

John was probably referring to the actual stones along the Jordan River.

Luke 3:9

the ax is set against the root of the trees

The ax that is in position so it can cut the roots of a tree is a metaphor for the punishment that is about to begin. It can be stated in active form. Alternate translation: "God is like the man who has placed his ax against the root of the trees"

every tree ... is chopped down and thrown into the fire

"fire" here is a metaphor for punishment. This can be stated in active form. Alternate translation: "he chops down every tree ... and throws it into the fire"

Luke 3:10

asking him, saying

"asking him and said" or "asking John"

Luke 3:11

Connecting Statement:

John begins to respond to questions that people in the crowd ask him.

answered and said to them

"answered them, saying" or "answered them" or "said"

do the same

This refers back to giving to someone what he needs. Alternate translation: "give food to someone who does not have any" or "share extra food just as you shared the extra tunic"

Luke 3:12

to be baptized

This can be stated in active form. Alternate translation: "for John to baptize them"

Luke 3:13

Do not collect more money

"Do not ask for more money" or "Do not demand more money." Tax collectors had been collecting more money than they should have been collecting. John tells them to stop doing that.

than you have been ordered to collect

This is passive to show that the tax collector's authority comes from Rome. Alternate translation: "than what the Romans have authorized you to take"

Luke 3:14

What about us? What must we do?

"How about us soldiers, what must we do?" John is not included in the words "us" and "we." The soldiers have implied that John had told the crowd and the tax collector what they must do and want to know what they as soldiers are to do.

do not accuse anyone falsely

It seems that the soldiers were making false charges against people in order to get money. This can be stated clearly. Alternate translation: "in the same way, do not accuse anyone falsely in order to get money from them" or "do not say that an innocent person has done something illegal"

Be content with your wages

"Be satisfied with your pay"

Luke 3:15

as the people

"because the people." This refers to the same people who came to John.

everyone was wondering in their hearts concerning John, whether he might be the Christ.

"everyone was unsure what to think about John; they asked themselves, 'Could he be the Christ?'" or "no one was sure what to think about John because they were wondering whether he might be the Christ."

Luke 3:16

John answered by saying to them all

John's answer about a greater person coming clearly implies that John is not the Christ. It may be helpful to state this clearly for your audience. Alternate translation: "John clarified that he was not the Christ by saying to them all"

I baptize you with water

"I baptize using water" or "I baptize by means of water"

not worthy even to untie the strap of his sandals

"not important enough even to loosen the straps of his sandals." Untying the straps of sandals was a duty of a slave. John was saying that the one who would come is so great that John was not even worthy enough to be his slave.

He will baptize you with the Holy Spirit and with fire

This metaphor compares literal baptism that brings a person into contact with water to a spiritual baptism that brings them into contact with the Holy Spirit and with fire.

fire

Here the word "fire" may refer to 1) judgment or 2) purification. It is preferred to leave it as "fire"

Luke 3:17

His winnowing fork is in his hand

"He is holding a winnowing fork because he is ready." John speaks of the Christ coming to judge people as if he were a farmer who is ready to separate wheat grain from chaff. Alternate translation: "He is ready to judge people like a farmer who is ready"

winnowing fork

This is a tool for tossing wheat into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind. It is similar to a pitchfork.

to thoroughly clear off his threshing floor

The threshing floor was the place where wheat was stacked in preparation for threshing. To "clear off" the floor is to finish threshing the grain. Alternate translation: "to finish threshing his grain"

to gather the wheat

The wheat is the acceptable harvest that is kept and stored.

will burn up the chaff

The chaff is not useful for anything, so people burn it up.

Luke 3:18

With many other exhortations

"With many other strong urgings"

Luke 3:19

General Information:

Verses 19 and 20 tell what is going to happen to John but has not happened at this time.

Herod the tetrarch

Herod was a tetrarch, not a king. He had only limited rule over the region of Galilee.

When Herod the tetrarch had been reproved

It is implied that John reproved Herod. This can also be translated with an active form. Alternate translation: "When Herod the tetrarch had been reproved by John" or "When John reproved Herod the tetrarch")

for marrying his brother's wife Herodias

"because Herod married Herodias, his own brother's wife." This was evil because Herod's brother was still alive. This can be stated clearly. Alternate translation: "because he married his brother's wife, Herodias, while his brother was still alive"

Luke 3:20

he locked John up in prison

Because Herod was tetrarch, he probably locked John up by ordering his soldiers to lock John up. Alternate translation: "he had his soldiers lock John up in prison" or "he told his soldiers to put John in prison"

Luke 3:21

General Information:

The previous verse says that Herod put John in prison. It might be helpful to make it clear that the account starting in verse 21 happened before John was arrested. The UDB does this by starting verse 21 with "But before John was put in prison."

Connecting Statement:

Jesus begins his ministry with his baptism.

Now it came about

This phrase marks the beginning of a new event in the story. If your language has a way for doing this, you could consider using it here.

when all the people were baptized

"while John baptized all the people." The phrase "all the people" refers to the people present with John.

Jesus also was baptized

This can be stated in active form. Alternate translation: "John baptized Jesus also"

the heavens opened

"the sky opened" or "the sky became open." This is more than a simple clearing of clouds, but it's not clear what it means. It possibly means that a hole appeared in the sky.

Luke 3:22

the Holy Spirit in bodily form came down on him like a dove

"in physical form the Holy Spirit came down like a dove onto Jesus"

a voice came from heaven

Here "a voice came from heaven" represents people on earth hearing God in heaven speaking. It can be made clear that God spoke to Jesus. Alternate translation: "a voice from heaven said" or "God spoke to Jesus from heaven, saying"

my beloved Son

This is an important title for Jesus, the Son of God.

Luke 3:23

General Information:

Luke lists the ancestors of Jesus through the line of his supposed father, Joseph.

When

This word is used here to mark a change from the story to background information about Jesus's age and ancestors.

thirty years of age

"30 years old"

He was the son (as it was assumed) of Joseph

"It was thought that he was the son of Joseph" or "People assumed that he was the son of Joseph"

Luke 3:24

the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph

This continues the list that begins with the words "He was the son ... of Joseph, the son of Heli" in verse 24. Consider how people normally list ancestors in your language. You should use the same wording throughout the whole list. Possible formats are 1) "He was the son ... of Joseph, the son of Heli, who was the son of Matthat, who was the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph" or 2) "He was the son ... of Joseph. Joseph was the son of Heli. Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph" or 3) "His father ... was Joseph.

Joseph's father was Heli. Heli's father was Matthat.
Matthat's father was Levi. Levi's father was Melchi.
Melchi's father was Jannai. Jannai's father was Joseph"

Luke 3:32

the son of Jesse ... the son of Nahshon

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:25

the son of Mattathias, the son of Amos ... Naggai

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:33

the son of Amminadab, the son of Admin ... Judah

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:26

the son of Maath ... Joda

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:34

the son of Jacob ... Nahor

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:27

Joda was the son of Joanan, the son of Rhesa ... Neri

This is a continuation of the list of Jesus's ancestors that begins in [Luke 3:23]

Luke 3:35

the son of Salathiel

The name Salathiel may be a different spelling of the name Shealtiel (as some versions have it), but identification is difficult.

the son of Serug ... Shelah

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:36

Luke 3:28

the son of Cainan, the son of Arphaxad ... Lamech

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

the son of Melchi ... Er

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:37

Luke 3:29

the son of Methuselah ... Cainan

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

the son of Joshua, the son of Eliezer ... Levi

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 3:38

Luke 3:30

the son of Enos ... Adam

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

the son of Simeon, the son of Judah ... Eliakim

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Adam, the son of God

"Adam, created by God" or "Adam, who was from God"

or "Adam, the son, we could say, of God"

Luke 3:31

the son of Melea ... David

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

ULB Translation Questions

Luke 3:3

What message did John preach throughout the region around the Jordan River?
John preached a baptism of repentance for the forgiveness of sins.

Luke 3:4

For whom did John say he was making ready the way?
John said he was making ready the way of the Lord.

Luke 3:8

John told the people not to trust in the fact that Abraham was their father, but to do what instead?
John told them to produce fruits that come from repentance.

Luke 3:9

What did John say happens to the tree that does not produce good fruit?
John said that it is chopped down and thrown into the fire.

Luke 3:13

What did John tell the tax collectors they must do to show true repentance?
John said that they must not collect more money than they are supposed to.

Luke 3:16

John told the people that he baptized with water, but that someone was coming who would baptize with what?
John said someone was coming who would baptize with the Holy Spirit and with fire.

Luke 3:19

Why did John rebuke Herod?
John rebuked Herod because Herod had married his own brother's wife, and for doing many other evil things.

Luke 3:20

Who put John into prison?
Herod put John into prison.

Luke 3:21

What happened right away after John baptized Jesus?
After John baptized Jesus, the heavens opened up and the Holy Spirit came down on him like a dove.

Luke 3:22

What happened right away after John baptized Jesus?
After John baptized Jesus, the heavens opened up and the Holy Spirit came down on him like a dove.

What did the voice from heaven say?
The voice from heaven said, "You are my beloved son. I am very pleased with you".

Luke 3:23

About how old was Jesus when he began to teach?
Jesus was about thirty years old when he began to teach.

Chapter 4

¹ Then Jesus, being full of the Holy Spirit, returned from the Jordan River and was led by the Spirit in the wilderness, ² where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of that time he was hungry. ³ The devil said to him, "If you are the Son of God, command this stone to become bread."

⁴ Jesus answered him, "It is written, 'Man does not live on bread alone.'"

⁵ Then the devil led Jesus up and showed him all the kingdoms of the world in an instant of time. ⁶ The devil said to him, "I will give to you all this authority and all their glory, for they have been given to me, and I can give it to anyone I want. ⁷ So then, if you will bow down and worship me, it will be yours."

⁸ But Jesus answered and said to him, "It is written, 'You will worship the Lord your God, and you will serve only him.'"

⁹ Then the devil led Jesus to Jerusalem and put him on the very highest point of the temple building, and said to him, "If you are the Son of God, throw yourself down from here. ¹⁰ For it is written,

'He will give orders to his angels regarding you,
to protect you,'

¹¹ and, 'They will lift you up in their hands,
so that you will not strike your foot against a stone.'"

¹² Answering him, Jesus said, "It is said, 'Do not put the Lord your God to the test.'"

¹³ When the devil had finished tempting Jesus, he went away and left him until another time.

¹⁴ Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire surrounding region. ¹⁵ Then he began to teach in their synagogues and he was praised by all.

¹⁶ He came into Nazareth, where he had been raised, and, as was his custom, he entered the synagogue on the Sabbath day and he stood up to read aloud. ¹⁷ The scroll of the prophet Isaiah was handed to him. He opened the scroll and found the place where it was written,

¹⁸ "The Spirit of the Lord is upon me,
because he anointed me
to announce good news to the poor.

He has sent me to proclaim freedom to the captives
and recovery of sight to the blind,
to set free those who are oppressed,

¹⁹ to proclaim the year of the Lord's favor."

²⁰ Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹ He began to speak to them: "Today this scripture has been fulfilled in your hearing."

²² Everyone there spoke well of him and they were amazed at the gracious words which were coming out of his mouth, and they asked, "Is this not the son of Joseph?"

²³ He said to them, "Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard that you did in Capernaum, do the same in your hometown.'" ²⁴ But he said, "Truly I say to you, no prophet is received in his own hometown. ²⁵ But in truth I tell you that there were many widows in Israel during the time of Elijah, when the sky was shut up for three years and six months and a great famine came upon all the land. ²⁶ But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there. ²⁷ There were many lepers in

Israel during the time of Elisha the prophet, but none of them were cleansed except Naaman the Syrian." ²⁸ All the people in the synagogue were filled with rage when they heard these things. ²⁹ They got up, forced him out of the town, and led him to the cliff of the hill on which their town was built, so they might throw him off the cliff. ³⁰ But he passed through the middle of them and he went to another place.

³¹ Then he went down to Capernaum, a city in Galilee, and he began to teach them on the Sabbath. ³² They were astonished at his teaching, because he spoke with authority. ³³ Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, ³⁴ "Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

³⁵ Jesus rebuked the demon, saying, "Do not speak! Come out of him!" When the demon had thrown the man down in the middle of them, he came out of him, and did not harm him in any way.

³⁶ All the people were very amazed, and they kept talking about it with one another. They said, "What kind of words are these? He commands the unclean spirits with authority and power and they come out." ³⁷ So news about him began to spread into every part of the surrounding region.

³⁸ Then Jesus left the synagogue and entered into the house of Simon. Now Simon's mother-in-law was suffering with a high fever, and they pleaded with him on her behalf. ³⁹ So he stood over her and rebuked the fever, and it left her. Immediately she got up and started serving them.

⁴⁰ When the sun was setting, people brought to Jesus everyone who was sick with various kinds of diseases. He laid his hands on every one of them and healed them. ⁴¹ Demons also came out from many of them, crying out and saying, "You are the Son of God!" Jesus rebuked the demons and would not let them speak, because they knew that he was the Christ.

⁴² When daybreak came, he went out into a solitary place. Crowds of people were looking for him and came to the place where he was. They tried to keep him from going away from them. ⁴³ But he said to them, "I must also preach the gospel about the kingdom of God to many other cities, because this is the reason I was sent here."

⁴⁴ Then he continued to preach in the synagogues throughout Judea.

Luke 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:10-11, 18-19, which is from the Old Testament.

Other possible translation difficulties in this chapter

Jesus was tempted by the devil

While it is true that the devil sincerely believed that he could persuade Jesus to obey him, it is important not to imply that Jesus actually ever really wanted to obey him.

Luke 4:1

Then Jesus

After John had baptized Jesus.

was led by the Spirit

This can be stated in active form. Alternate translation:
"the Spirit led him"

Luke 4:2

Connecting Statement:

Jesus fasts for 40 days, and the devil meets him to try to persuade him to sin.

for forty days he was tempted

Most versions say that the temptation was throughout the forty days. The UDB states "While he was there, the devil kept tempting him" to make this clear.

forty days

"40 days"

he was tempted by the devil

This can be stated in active form, and you can make explicit what it was the devil tempted him to do.

Alternate translation: "the devil tried to persuade him to disobey God"

He ate nothing

The word "he" refers to Jesus.

Luke 4:3

If you are the Son of God

The devil challenges Jesus to prove that he is the Son of God.

this stone

The devil either holds a stone in his hand or points to a nearby stone.

Luke 4:4

Jesus answered him, "It is written ... alone."

Jesus's rejection of the devil's challenge is clearly implied in his answer. It may be helpful to state this clearly for your audience, as the UDB does. Alternate translation: "Jesus replied, 'No, I will not do that because it is written ... alone.'"

It is written

The quotation is from Moses's writings in the Old Testament. This can be stated in active form. Alternate translation: "Moses has written in the scriptures"

Man does not live on bread alone

The word "bread" refers to food in general. Food as compared to God, by itself, is not enough to sustain a person. Jesus quotes the scripture to say why he would not turn the stone into bread. Alternate translation: "People cannot live on just bread" or "It is not just food that makes a person live" or "God says there are more important things than food"

Luke 4:5

Then the devil led Jesus up ... world

"Then the devil led Jesus up to a very high place ... world." It is uncertain where the devil led Jesus and how he showed all the kingdoms of the world to him.

in an instant of time

"in an instant" or "instantly"

Luke 4:6

they have been given to me

This can be stated in active form. Possible meanings are that "them" refers to 1) the authority and splendor of the kingdoms or 2) the kingdoms. Alternate translation: "God has given them to me"

Luke 4:7

if you will bow down ... worship me

These two phrases are very similar. They can be combined. Alternate translation: "if you will bow down in worship to me"

it will be yours

"I will give you all these kingdoms, with their splendor"

Luke 4:8

It is written

Jesus refused to do what the devil asked. It may be helpful to state this clearly. Alternate translation: "No, I will not worship you, because it is written"

answered and said to him

"responded to him" or "replied to him"

It is written

This can be stated in active form. Alternate translation: "Moses has written in the scriptures"

You will worship the Lord your God

Jesus was quoting a command from the scriptures to say why he would not worship the devil.

You

This refers to the people in the Old Testament who received God's Law. You could use the singular form of 'you' because each person was to obey it, or you could use the plural form of 'you' because all of the people were to obey it.

him

The word "him" refers to the Lord God.

Luke 4:9

the very highest point

This was the corner of the temple roof. If someone fell from there, they would be seriously injured or die.

If you are the Son of God

The devil is challenging Jesus to prove that he is the Son of God.

Son of God

This is an important title for Jesus.

throw yourself down

"jump down to the ground"

Luke 4:10

For it is written

The devil implies that his quote from the Psalms means Jesus will not be hurt if he is the Son of God. This can be stated clearly, as the UDB does. Alternate translation: "You will not be hurt, because it is written"

it is written

This can be stated in active form. Alternate translation: "the writer has written"

He will give orders

"He" refers to God. The devil partially quoted from the Psalms in an effort to persuade Jesus to jump off the building.

Luke 4:11

General Information:

This page has intentionally been left blank.

Luke 4:12

It is said

Jesus tells the devil why he will not do what the devil told him to do. His refusal to do it can be stated clearly. Alternate translation: "No, I will not do that, because it is said"

It is said

Jesus quotes from the writings of Moses in Deuteronomy. This can be stated in active form. Alternate translation: "Moses has said" or "Moses has said in the scriptures"

Do not put the Lord your God to the test

Possible meanings are 1) Jesus should not test God by jumping off the temple, or 2) the devil should not test Jesus to see if he is the Son of God. It is best to translate

the verse as stated rather than to try to explain the meaning.

Luke 4:13

until another time

"until another occasion"

had finished tempting Jesus

This does not imply that the devil was successful in his temptation—Jesus resisted every attempt. This can be stated clearly. Alternate translation: "had finished trying to persuade Jesus to sin"

Luke 4:14

Connecting Statement:

Jesus returns to Galilee, teaches in the synagogue (4:15), and tells the people there that he is fulfilling scripture of Isaiah the prophet (4:17-21).

Then Jesus returned

This begins a new event in the story.

in the power of the Spirit

"and the Spirit was giving him power." God was with Jesus in a special way, enabling him to do things that humans usually could not.

news about him spread

"people spread the news about Jesus" or "people told other people about Jesus" or "knowledge about him was passed on from person to person." Those who heard Jesus told other people about him, and then those other people told even more people about him.

throughout the entire surrounding region

This refers to the areas or places around Galilee.

Luke 4:15

he was praised by all

"everyone said great things about him" or "all the people spoke about him in a good way"

Luke 4:16

where he had been raised

"where his parents had raised him" or "where he lived when he was a child" or "where he grew up"

as was his custom

"as he did each Sabbath." It was his usual practice to go to the synagogue on the Sabbath day.

Luke 4:17

The scroll of the prophet Isaiah was handed to him
This can be stated in active form. Alternate translation:
"Someone gave him the scroll of the prophet Isaiah"

scroll of the prophet Isaiah
This refers to the book of Isaiah written on a scroll.
Isaiah had written the words many years before, and
someone else had copied them onto a scroll.

the place where it was written
"the place in the scroll with these words." This sentence
continues on into the next verse.

Luke 4:18

The Spirit of the Lord is upon me
"The Holy Spirit is with me in a special way." When
someone says this, he is claiming to speak the words of
God.

he anointed me
In the Old Testament, ceremonial oil was poured on a
person when they were given power and authority to
do a special task. Jesus uses this metaphor to refer to
the Holy Spirit being on him to prepare him for this
work. Alternate translation: "the Holy Spirit is upon me
to empower me" or "the Holy Spirit gave me power and
authority"

the poor
"the poor people"

proclaim freedom to the captives
"tell people who are being held captive that they can go
free" or "set free the prisoners of war"

recovery of sight to the blind
"give sight to the blind" or "make the blind be able to
see again"

set free those who are oppressed
"set free those who are treated harshly"

Luke 4:19

to proclaim the year of the Lord's favor
"tell everyone that the Lord is ready to bless his people"
or "announce that this is the year that the Lord will
show his kindness"

Luke 4:20

rolled up the scroll
A scroll was closed by rolling it like a tube to protect the
writing inside it.

attendant
This refers to a synagogue worker who brought out and
put away with proper care and reverence the scrolls
containing the scriptures.

sat down
It was customary for teachers to be seated while
teaching.

were fixed on him
This idiom means "were focused on him" or "were
looking intently at him"

Luke 4:21

this scripture has been fulfilled in your hearing
Jesus was saying that he was fulfilling that prophecy by
his actions and speech at that very time. This can be
stated in active form. Alternate translation: "I am
fulfilling what this scripture says right now as you are
listening to me"

in your hearing
This idiom means "while you are listening to me"

Luke 4:22

amazed at the gracious words which were coming out of his mouth
"surprised about the gracious things that he was
saying." Here "gracious" may refer to 1) how well or
how persuasively Jesus spoke, or 2) that Jesus spoke
words about God's grace.

Is this not the son of Joseph?
People thought that Joseph was Jesus's father. Joseph
was not a religious leader, so they were surprised that
his son would preach what he did. Alternate
translation: "This is just Joseph's son!" or "His father is
only Joseph!"

Luke 4:23

Surely
"Certainly" or "There is no doubt that"

Doctor, heal yourself
If someone claims to be able to heal diseases that he
himself has, there is no reason to believe he is really a
doctor. People will speak this proverb to Jesus to say
that they will only believe he is a prophet if they see

him do what they have heard that he did in other places.

Whatever we heard ... do the same in your hometown
The people of Nazareth do not believe Jesus is a prophet because of his low status as Joseph's son. They will not believe unless they personally see him do miracles.

Luke 4:24

Truly I say to you
"It is certainly true." This is an emphatic statement about what follows.

no prophet is received in his own hometown
Jesus makes this general statement in order to rebuke the people. He means that they are refusing to believe the reports of his miracles in Capernaum. They think they already know all about him.

own hometown
"homeland" or "native city" or "country where he grew up"

Luke 4:25

General Information:
Jesus reminds the people who are listening to him in the synagogue about Elijah and Elisha

But in truth I tell you
"I tell you truthfully." Jesus uses this phrase to emphasize the importance, truth, and accuracy of the statement that follows.

widows
Widows are women whose husbands have died and who have not married again.

during the time of Elijah
The people to whom Jesus was speaking would have known that Elijah was one of God's prophets. If your readers would not know that, you can make this implicit information explicit as in the UDB. Alternate translation: "when Elijah was prophesying in Israel"

when the sky was shut up
This is a metaphor. The sky is pictured as a ceiling that was closed, and so no rain would fall from it. Alternate translation: "when no rain fell down from the sky" or "when there was no rain at all"

a great famine
"a serious lack of food." A famine occurs when the crops do not produce enough food for the people for a long period of time.

Luke 4:26

to Zarephath in Sidon, to a widow living there
The people living in the town of Zarephath were Gentiles, not Jews. The people listening to Jesus would have understood that the people of Zarephath were Gentiles. Alternate translation: "to a Gentile widow living in Zarephath in Sidon"

Luke 4:27

none of them were cleansed except Naaman the Syrian
This double negative emphasizes that Naaman was the only one who was cleansed. This can also be translated in active form. Alternate translation: "the only one of them who was cleansed was Naaman" or "the only one of them whom God cleansed was Naaman"

were cleansed
People who had leprosy were considered to be unclean. When they were healed from leprosy, they were clean. Alternate translation: "were healed"

Naaman the Syrian
A Syrian is a person from the country of Syria. The people of Syria were Gentiles, not Jews. Alternate translation: "the Gentile Naaman from Syria"

Luke 4:28

All the people in the synagogue were filled with rage when they heard these things
The people of Nazareth were deeply offended that Jesus had cited scriptures where God had helped Gentiles instead of Jews.

Luke 4:29

forced him out of the town
"forced him to leave the town" or "shoved him out of the city"

cliff of the hill
"edge of the cliff"

Luke 4:30

through the middle of them
"through the middle of the crowd" or "between the people who were trying to kill him."

he went to another place
"he went away" or "he went on his way" Jesus went where he had planned to go instead of where the people were trying to force him to go.

Luke 4:31

Connecting Statement:

Jesus then goes to Capernaum, teaches the people in the synagogue there, and commands a demon to leave a man (4:35).

Then he

"Then Jesus." This indicates a new event.

went down to Capernaum

The phrase "went down" is used here because Capernaum is lower in elevation than Nazareth.

Capernaum, a city in Galilee

"Capernaum, another city in Galilee"

Luke 4:32

astonished

greatly surprised, greatly amazed

he spoke with authority

"he spoke as one with authority" or "his words had great power"

Luke 4:33

Now ... there was a man

This phrase is used to mark the introduction of a new character into the story; in this case, a demon-possessed man.

who had the spirit of an unclean demon

"who was possessed by an unclean demon" or "who was controlled by an evil spirit"

he cried out with a loud voice

"he shouted loudly"

Luke 4:34

What do we have to do with you

This is an idiom. Alternate translation: "What do we have in common" or "What right do you have to bother us"

What do we have to do with you, Jesus of Nazareth?

This question could be written as a statement. Alternate translation: "What do you, Jesus of Nazareth, have to do with us!" or "We have nothing to do with you, Jesus of Nazareth!" or "You have no right to bother us, Jesus of Nazareth!"

Luke 4:35

Jesus rebuked the demon, saying

"Jesus scolded the demon, saying" or "Jesus sternly said to the demon"

Come out of him

He commanded the demon to stop controlling the man.

Alternate translation: "Leave him alone" or "Do not live in this man any longer"

Luke 4:36

What kind of words are these?

The people were expressing how amazed they were that Jesus had the authority to command demons to leave a person. This can be written as a statement.

Alternate translation: "These are amazing words!" or "His words are amazing!"

He commands the unclean spirits with authority and power

"He has authority and power to command the unclean spirits"

Luke 4:37

So news about him began to spread ... the surrounding region

This is a comment about what happened after the story.

The spread of the news was caused by the events within the story itself.

news about him began to spread

"reports about Jesus began to spread" or "people began to spread the news about Jesus"

Luke 4:38

Connecting Statement:

Jesus is still in Capernaum, but he is now at the house of Simon.

Then Jesus left

This introduces a new event.

Simon's mother-in-law

"the mother of Simon's wife"

was suffering with

This is an idiom that means "was very sick with"

a high fever

"very hot skin"

pleaded with him on her behalf

This means they asked Jesus to heal her from the fever.

This can be stated clearly. Alternate translation: "asked

Jesus to heal her from the fever" or "asked Jesus to cure her fever"

Luke 4:39

So he stood

The word "So" makes it clear that he did this because the people pleaded with him on behalf of Simon's mother-in-law.

stood over her

"went to her and leaned over her"

rebuked the fever, and it left her

"spoke sternly to the fever, and it left her" or "commanded the fever to leave her, and it did." It may be helpful to state clearly what he told the fever to do. Alternate translation: "commanded that her skin should become cool, and it did" or "commanded the sickness to leave her, and it did"

rebuked the fever

"rebuked the hotness"

started serving them

Here this means she began to prepare food for Jesus and the other people in the house.

Luke 4:40

laid his hands on

"placed his hands on" or "touched"

Luke 4:41

Demons also came out

It is implied that Jesus made the demons leave the demon-possessed people. This can be stated clearly. Alternate translation: "Jesus also forced demons to come out"

crying out and saying

These mean about the same thing, and probably refer to cries of fear or anger. Some translations use only one term. Alternate translation: "screaming" or "shouting"

Son of God

This is an important title for Jesus.

rebuked the demons

"spoke sternly to the demons"

would not let them

"did not allow them to"

Luke 4:42

Connecting Statement:

Though the people want Jesus to stay in Capernaum, he goes to preach in other Judean synagogues.

When daybreak came

"At sunrise" or "At dawn"

a solitary place

"a deserted place" or "a place where there were no people"

Luke 4:43

to many other cities

"to the people in many other cities"

this is the reason I was sent here

This can be stated in active form. Alternate translation: "this is the reason God sent me here"

Luke 4:44

throughout Judea

Since Jesus had been in Galilee, the term "Judea" here probably refers to the entire region where the Jews lived at that time. Alternate translation: "where the Jews lived"

ULB Translation Questions

Luke 4:1

Who led Jesus into the wilderness?

The Holy Spirit led Jesus into the wilderness.

Luke 4:2

How long did the devil tempt Jesus in the wilderness?

The devil tempted Jesus in the wilderness for 40 days.

Luke 4:3

What did the devil challenge Jesus to do with the stones on the ground?

The devil told Jesus to turn the stones into bread.

Luke 4:4

What was Jesus' response to the devil?

Man shall not live on bread alone.

Luke 4:5

What did the devil show to Jesus from a high place?

The devil showed Jesus all of the kingdoms of the world.

Luke 4:7

What did the devil want Jesus to do?

The devil wanted Jesus to bow down and worship him.

Luke 4:8

What was Jesus' response to the devil?

You must worship the Lord your God, and you must serve him only.

Luke 4:9

What did the devil tell Jesus to do when he took him to the highest point of the temple?

He told Jesus to jump down from there.

Luke 4:12

What was Jesus' response to the devil?

You must not test the Lord your God.

Luke 4:13

What did the devil do after Jesus refused to jump from the temple?

The devil left Jesus until another time.

Luke 4:17

From which book of the scriptures did Jesus read when he stood up in the synagogue?

Jesus read from the prophet Isaiah.

Luke 4:21

What did Jesus say was being fulfilled on that day?

Jesus said that the scripture he had just read from Isaiah was being fulfilled that day.

Luke 4:24

What kind of reception did Jesus say a prophet receives in his own country?

Jesus said that no prophet is accepted in his own country.

Luke 4:26

In Jesus' first example to the people in the synagogue, where did God send Elijah to help someone?

God sent Elijah to Zarephath, near the city of Sidon.

Luke 4:27

In Jesus' second example to the people in the synagogue, God had Elisha help someone from what country?

God had Elisha help Naaman the Syrian.

Luke 4:28

What did the people in the synagogue do when they heard these examples from Jesus?

They were filled with rage and wanted to throw him over the cliff.

Luke 4:29

What did the people in the synagogue do when they heard these examples from Jesus?

They were filled with rage and wanted to throw him over the cliff.

Luke 4:30

How did Jesus avoid being killed by the people from the synagogue?

Jesus walked right through their midst.

Luke 4:34

In the synagogue, what did the demon speaking through the man know about Jesus?

The demon said that he knew Jesus was the Holy One of God.

Luke 4:36

How did the people react after Jesus cast out the demon?

The people were amazed and kept talking about it with one another.

Luke 4:40

What did Jesus do for the sick who were brought to him?

Jesus laid his hands on every one of them and healed them.

Luke 4:41

What did the demons say as they were cast out, and why did Jesus not let them speak?

The demons said that Jesus was the Son of God, and Jesus did not let them speak because they knew he was the Christ.

Luke 4:43

What did Jesus say was the reason he was sent?

Jesus said he was sent to preach the good news about the kingdom of God to many other cities.

Chapter 5

¹ Now it happened while the people were crowding around Jesus and listening to the word of God, that he was standing by the lake of Gennesaret. ² He saw two boats pulled up by the edge of the lake. The fishermen had gotten out of them and were washing their nets. ³ Jesus got into one of the boats, which was Simon's, and asked him to put it out in the water a short distance from the land. Then he sat down and taught the people out of the boat. ⁴ When he had finished speaking, he said to Simon, "Take the boat out into the deeper water and let down your nets for a catch."

⁵ Simon answered and said, "Master, we have labored all night and caught nothing, but at your word, I will let down the nets." ⁶ When they had done this, they gathered a very large number of fish, and their nets were breaking. ⁷ So they motioned to their partners in the other boat that they should come and help them. They came and filled both the boats, so that they began to sink. ⁸ But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." ⁹ For he and all who were with him were amazed at the catch of fish which they had taken. ¹⁰ And so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Do not be afraid, because from now on you will catch men." ¹¹ When they had brought their boats to land, they left everything and followed him.

¹² It came about that while he was in one of the cities, a man full of leprosy was there. When he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can make me clean."

¹³ Then Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately the leprosy left him.

¹⁴ He instructed him to tell no one but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." ¹⁵ But the report about him spread even farther, and large crowds of people came together to hear him teach and to be healed of their sicknesses. ¹⁶ But he often withdrew into the deserted places and prayed.

¹⁷ It came about on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting there who had come from every village of Galilee and Judea and from Jerusalem. The power of the Lord was with him to heal. ¹⁸ Now some men came carrying on a mat a man who was paralyzed, and they looked for a way to bring him inside in order to lay him down in front of Jesus. ¹⁹ They could not find a way to bring him in because of the crowd, so they went up to the housetop and let the man down through the tiles, on his mat, into the midst of the people, right in front of Jesus. ²⁰ Seeing their faith, Jesus said, "Man, your sins are forgiven you."

²¹ The scribes and the Pharisees began to question this, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

²² But Jesus, knowing what they were thinking, answered and said to them, "Why are you questioning this in your hearts? ²³ Which is easier: to say, 'Your sins are forgiven you' or to say, 'Get up and walk'? ²⁴ But 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, get up, pick up your mat and go to your house." ²⁵ Immediately he got up in front of them and picked up the mat on which he was lying. Then he went away to his house, glorifying God.

²⁶ Everyone was amazed and they glorified God. They were filled with fear, saying, "We have seen extraordinary things today."

²⁷ After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector's tent. He said to him, "Follow me." ²⁸ So Levi got up and followed him, leaving everything behind.

²⁹ Then Levi gave a big banquet in his house for Jesus. There were many tax collectors there and other people who were reclining at the table and eating with them. ³⁰ But the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

³¹ Jesus answered them, "People who are well do not need a physician; only those who are sick. ³² I did not come to call the righteous, but sinners to repentance."

³³ They said to him, "The disciples of John often fast and pray, and the disciples of the Pharisees do the same. But your disciples eat and drink."

³⁴ Jesus said to them, "Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them? ³⁵ But the days will come when the bridegroom will be taken away from them, then in those days they will fast." ³⁶ Then Jesus also spoke a parable to them. "No one tears a piece of cloth from a new garment and uses it to mend an old garment. If he does that, he will tear the new garment, and the piece of cloth from the new garment will not fit with the cloth of the old garment. ³⁷ No one puts new wine into old wineskins. If he does that, the new wine will burst the skins, and the wine will be spilled, and the wineskins will be destroyed. ³⁸ But new wine must be put into fresh wineskins. ³⁹ No one after drinking old wine wants the new, for he says, 'The old is better.'"

Luke 5 General Notes

Special concepts in this chapter

"You will catch men"

Peter, James, and John were fishermen. When Jesus told them that they would catch men, he was using a metaphor to tell them he wanted them to help people believe the good news about him.

Sinners

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

Fasting and Feasting

People would fast, or not eat food for a long time, when they were sad or were showing God that they were sorry for their sins. When they were happy, like during weddings, they would have feasts, or meals where they would eat much food. (See: fast)

Important figures of speech in this chapter

Irony

Jesus uses irony to condemn the Pharisees. This passage includes "people in good health" and "righteous people." This does not mean that there are people who do not need Jesus. There are no "righteous people." Everybody needs Jesus. (See: and [Luke 5:31-32](#))

Other possible translation difficulties in this chapter

Implicit information

In several parts of this chapter the author left out some implicit information that his original readers would have understood and thought about. Modern readers might not know some of those things, so they might have trouble understanding all that the author was communicating. The UDB often shows how that information can be presented so that modern readers will be able to understand those passages.

Past Events

Parts of this chapter are sequences of events that have already happened. In a given passage, Luke sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Luke 5:1

asked him to put it out in the water
"asked Simon to move the boat"

Connecting Statement:

Jesus preaches from Simon Peter's boat at the lake of Gennesaret.

he sat down and taught the people
Sitting was the normal position for a teacher.

Now it happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

taught the people out of the boat
"taught the people while he sat in the boat." Jesus was in the boat a short distance from the shore and he was speaking to the people who were on the shore.

listening to the word of God

Possible meanings are 1) "listening to the message God wanted them to hear" or 2) "listening to Jesus's message about God"

Luke 5:4

When he had finished speaking
"When Jesus had finished teaching the people"

the lake of Gennesaret

These words refer to the Sea of Galilee. Galilee was on the west side of the lake, and the land of Gennesaret was on the east side, so it was called by both names. Some English versions translate this as the proper name of the body of water, "the Lake of Gennesaret."

Luke 5:5

at your word
"because you have told me to do this"

Luke 5:2

washing their nets

They were cleaning their fishing nets in order to use them again to catch fish.

General Information:
This page has intentionally been left blank.

Luke 5:7

motioned
They were too far from shore to call, so they made gestures, probably by waving their arms.

Luke 5:3

one of the boats, which was Simon's, and
"the boat belonging to Simon and"

they began to sink
"the boats began to sink." The reason could be stated clearly. Alternate translation: "the boats began to sink"

because the catch of fish was so heavy" or "the boats began to sink because there were so many fish"

Luke 5:8

fell down at Jesus' knees

Possible meanings are 1) "knelt down before Jesus" or 2) "bowed down at Jesus' feet" or 3) "lay down on the ground at Jesus' feet." Peter did not fall accidentally. He did this as a sign of humility and respect for Jesus.

sinful man

The word here for "man" means "adult male" and not the more general "human being."

Luke 5:9

the catch of fish

"the large number of fish"

Luke 5:10

partners with Simon

"Simon's partners in his fishing business"

you will catch men

The image of catching fish is being used as a metaphor for gathering people to follow Christ. Alternate translation: "you will fish for people" or "you will gather people for me" or "you will bring people to be my disciples"

Luke 5:11

General Information:

This page has intentionally been left blank.

Luke 5:12

Connecting Statement:

Jesus heals a leper in a different city that is not named.

It came about

This phrase marks a new event in the story.

a man full of leprosy

"a man who was covered with leprosy." This introduces a new character in the story.

he fell on his face

Here "fell on his face" is an idiom that means to bow down. Alternate translation: "he knelt and touched the ground with his face" or "he bowed down to the ground"

if you are willing

"if you want to"

you can make me clean

It is understood that he was asking Jesus to heal him.

This can be stated clearly. Alternate translation: "please make me clean, because you are able"

make me clean

This refers to ceremonial cleanness, but it is understood that he is unclean because of the leprosy. He is really asking Jesus to heal him of his disease. This can be stated clearly. Alternate translation: "heal me from leprosy so I will be clean"

Luke 5:13

Be clean

This refers to ceremonial cleanness, but it is understood that he is unclean because of the leprosy. He is really asking Jesus to heal him of his disease. This can be stated clearly. Alternate translation: "Be healed"

the leprosy left him

"he no longer had leprosy"

Luke 5:14

He instructed him to tell no one but told him, "Go on your way Jesus's instruction can be stated as a direct quote.

Alternate translation: "He said, 'Do not tell anyone, but go on your way'"

to tell no one

The understood information can be stated clearly. Alternate translation: "to not tell anyone that he had been healed"

sacrifice for your cleansing

The law required a person to make a specific sacrifice after they were healed. This allowed the person to be ceremonially clean, and able to again participate in religious rituals.

for a testimony

"as proof of your healing"

to them

Possible meanings are 1) "to the priests" or 2) "to all the people."

Luke 5:15

the report about him

"the news about Jesus." This could mean either "the report about Jesus's healing the man with leprosy" or "the report about Jesus's healing people."

the report about him spread even farther

"the report about him went out even farther." This can be stated in active form. Alternate translation: "people kept telling the news about him in other places"

Luke 5:16

the deserted places

"lonely places" or "places where there were no other people"

Luke 5:17

Connecting Statement:

One day when Jesus was teaching in a building, some men brought a paralyzed man for Jesus to heal.

It came about

This phrase marks the beginning of a new part of the story.

Luke 5:18

Now some men came

These are new people in the story. Your language may have a way of showing that these are new people.

mat

sleeping pad or bed or stretcher

was paralyzed

"could not move himself"

Luke 5:19

They could not find a way to bring him in because of the crowd, so In some languages it might be more natural to reorder this. Alternate translation: "But because of the crowd of people, they could not find a way to bring the man inside. So"

because of the crowd

It is clear that the reason they could not enter was that the crowd was so large that there was no room for them.

they went up to the housetop

Houses had flat roofs, and some houses had a ladder or staircase outside to make it easy to go up there. This can be stated. Alternate translation: "they went up to the flat roof of the house"

right in front of Jesus

"directly in front of Jesus" or "immediately in front of Jesus"

Luke 5:20

Seeing their faith, Jesus said

It is understood that they believe Jesus can heal the paralyzed man. This can be stated. Alternate translation: "When Jesus perceived that they believed that he could heal the man, he said to him"

Man

This is a general word that people used when speaking to a man whose name they did not know. It was not rude, but it also did not show special respect. Some languages might use a word like "friend" or "sir."

your sins are forgiven you

This can be stated in active form. Alternate translation: "you are forgiven" or "I forgive your sins"

Luke 5:21

question this

"discuss this" or "reason about this." What they questioned can be stated. Alternate translation: "discuss whether or not Jesus had authority to forgive sins"

Who is this who speaks blasphemies?

This question shows how shocked and angry they were at what Jesus said. This can be written as a statement. Alternate translation: "This man is blaspheming God!" or "He blasphemes God by saying that!"

Who can forgive sins but God alone?

The implied information is that if a person claims to forgive sins he says he is God. This can be written as a clear statement. Alternate translation: "No one can forgive sins but God alone!" or "God is the only one who can forgive sins!"

Luke 5:22

Why are you questioning this in your hearts?

This can be written as a statement. Alternate translation: "You should not argue about this in your hearts." or "You should not doubt that I have the authority to forgive sins."

in your hearts

Here "hearts" is a metonym for people's minds or inner beings.

Luke 5:23

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

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

easier to say

The unspoken implication is that one thing is easier to say because no one will know what has happened, but the other thing is harder to say because everyone will know what has happened. People could not see if the man's sins were forgiven, but they would all know he was healed if he got up and walked.

Luke 5:24

you may know

Jesus was speaking to the scribes and Pharisees. The word "you" is plural.

the Son of Man

Jesus was referring to himself.

I tell you

Jesus was saying this to the paralyzed man. The word "you" is singular.

Luke 5:25

Immediately he got up

"At once he got up" or "Right away he got up"

he got up

It may be helpful to clearly say that he was healed.

Alternate translation: "the man was healed! He got up"

Luke 5:26

filled with fear

"very afraid" or "filled with awe"

extraordinary things

"amazing things" or "strange things"

Luke 5:27

Connecting Statement:

When Jesus leaves the house, he calls Levi, the Jewish tax collector, to follow him.

After these things happened

The phrase "these things" refers to what happened in the previous verses. This signals a new event.

saw a tax collector

"looked at a tax collector with attention" or "looked carefully at a tax collector"

Follow me

To "follow" someone is to become that person's disciple.

Alternate translation: "Be my disciple" or "Come, follow me as your teacher"

Luke 5:28

followed him, leaving everything behind

"followed him and left his work as a tax collector"

Luke 5:29

in his house

"in Levi's house"

reclining at the table

It was customary to lie on a couch while eating at a feast and to prop oneself up with the left arm on some pillows. Alternate translation: "eating together" or "eating at the table"

Luke 5:30

to his disciples

"to Jesus's disciples"

Why do you eat ... sinners?

The Pharisees and scribes ask this question to express their disapproval that Jesus's disciples are eating with sinners. Alternate translation: "You should not eat ... sinners!"

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

you eat and drink with ... sinners

The Pharisees and scribes believed that religious people should separate themselves from people they consider to be sinners. The word "you" is plural.

Luke 5:31

Connecting Statement:

At the meal, Jesus speaks with the Pharisees and scribes.

People who are well ... sick

Jesus uses this proverb to begin to tell them that he calls sinners to repentance the way a physician calls sick people to be healed.

physician
"doctor"

only those who are sick

You may need to supply the words that have been omitted. Alternate translation: "only those who are sick need a physician"

Luke 5:32

I did not come to call the righteous, but sinners to repentance
Jesus uses irony to condemn the Pharisees because they think of themselves as righteous. Anyone who wants to follow Jesus has to think of himself as a sinner, not as righteous. Jesus does not mean that he thinks there are righteous people who do not need to repent.

the righteous

This nominal adjective can be translated as a noun phrase. Alternate translation: "righteous people"

Luke 5:33

They said to him
"The religious leaders said to Jesus"

Luke 5:34

Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them?

Jesus uses this question to cause the people to think about a situation that they already know. This can be written as a statement. Alternate translation: "No one tells the wedding attendants of the bridegroom to fast while he is still with them."

wedding attendants

"guests" or "friends." These are friends who celebrate with a man who is getting married.

the wedding attendants of the bridegroom fast

Fasting is a sign of sadness. The religious leaders understood that the wedding attendants would not fast while the bridegroom was with them.

Luke 5:35

the days will come when
"soon" or "some day"

the bridegroom will be taken away from them

Jesus is comparing himself to the bridegroom, and the disciples to the wedding attendants. He does not explain the metaphor, so the translation should explain it only if necessary.

Luke 5:36

General Information:

Jesus tells a story to the scribes and pharisees who were at Levi's house.

No one tears ... uses it ... he ... he

"No one rips ... uses it ... he ... he" or "People never tear ... use it ... they ... they"

mend
repair

will not fit with
"will not match" or "will not be the same as"

Luke 5:37

new wine
"grape juice." This refers to wine that has not yet fermented.

wineskins
These were bags made out of animal skins. They could also be called "wine bags" or "bags made of skin."

the new wine will burst the skins

When the new wine would ferment and expand, it would break the old skins because they could no longer stretch out. Jesus's audience would have understood how wine expands when it ferments.

the wine will be spilled
This can be stated in active form. Alternate translation: "the wine will spill out of the bags"

Luke 5:38

fresh wineskins
"new wineskins" or "new wine bags." This refers to new wineskins, unused.

Luke 5:39

drinking old wine ... wants the new

This metaphor contrasts the old teaching of the religious leaders against the new teaching of Jesus. The point is that people who are used to the old teaching are not willing to listen to the new things that Jesus is teaching.

for he says, 'The old is better.'

It may be helpful to add the implicit information.

Alternate translation: "for he says, 'The old is better,' and he is therefore not willing to try the new wine."

ULB Translation Questions

Luke 5:4

After using Simon's boat as a place to teach the people, what did Jesus ask Simon to do with his boat?

Take the boat out to deeper water and let his nets down into the water to catch some fish.

Luke 5:5

Even though Peter had caught nothing the previous night, what did he do?

He obeyed and let down the nets.

Luke 5:6

What happened when they let down the nets?

They gathered a very large number of fish, so much that their nets were breaking.

Luke 5:8

What did Simon then want Jesus to do? Why?

Simon wanted Jesus to go away from him because Simon knew that he (Simon) was a sinful man.

Luke 5:10

What did Jesus say to Simon about his future work?

Jesus said that from now on he would be catching men.

Luke 5:15

At this time, how many people were coming to hear Jesus teach and to be healed of their sicknesses?

Great crowds of people were coming to Jesus.

Luke 5:20

What did Jesus say to the paralyzed man whose friends let him down through the housetop?

Man, your sins are forgiven you.

Luke 5:21

Why did the scribes and the Pharisees think that this statement was blasphemy?

Because God alone can forgive sins.

Luke 5:24

Jesus healed the paralytic man in this way to demonstrate that he had authority on earth to do what?

Jesus healed the man to demonstrate that he had authority on earth to forgive sins.

Luke 5:32

When Jesus was eating and drinking at Levi's house, what did Jesus say that he came to do?

He came to call sinners to repentance.

Luke 5:35

When did Jesus say that his disciples would fast?

His disciples would fast after Jesus was taken away from them.

Luke 5:36

In Jesus' parable, what would happen if a new piece of cloth is used to mend an old garment?

The new cloth would tear, and would not fit the old garment.

Luke 5:37

In Jesus' second parable, what would happen if new wine is put into old wine skins?

The old wine skins would burst and the new wine would be spilled.

Luke 5:38

What did Jesus say must be done to keep new wine properly?

New wine must be put into fresh wine skins.

Chapter 6

¹ Now it happened on a Sabbath that Jesus was going through the grainfields, and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. ² But some of the Pharisees said, "Why are you doing something that is not lawful to do on the Sabbath day?"

³ Answering them, Jesus said, "Have you not even read what David did when he was hungry, he and the men who were with him? ⁴ He went into the house of God and took the bread of the presence and ate some of it, and also gave some to the men who were with him to eat, even though it was only lawful for the priests to eat it." ⁵ Then he said to them, "The Son of Man is Lord of the Sabbath."

⁶ It happened on another Sabbath that he went into the synagogue and taught the people there. A man was there whose right hand was withered. ⁷ The scribes and the Pharisees were watching him closely to see whether he would heal someone on the Sabbath, so that they might find a reason to accuse him. ⁸ But he knew what they were thinking and he said to the man whose hand was withered, "Get up and stand here in the middle of everyone." So the man got up and stood there. ⁹ Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?" ¹⁰ Then he looked around at them all and said to the man, "Stretch out your hand." He did so, and his hand was restored. ¹¹ But they were filled with senseless rage, and they talked to each other about what they might do to Jesus.

¹² It happened in those days that he went out to the mountain to pray. He continued all night in prayer to God. ¹³ When it was day, he called his disciples to him, and he chose twelve of them, whom he also named apostles. ¹⁴ The names of the apostles were Simon (whom he also named Peter) and his brother Andrew, James, John, Philip, Bartholomew, ¹⁵ Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶ Judas son of James, and Judas Iscariot, who became a traitor. ¹⁷ Then Jesus came down the mountain with them and stood on a level place with a large crowd of his disciples and a large number of the people from Judea and Jerusalem and the seacoast of Tyre and Sidon. ¹⁸ They had come to listen to him and to be healed of their diseases. People who were troubled with unclean spirits were also healed. ¹⁹ Everyone in the crowd kept trying to touch him because power to heal was coming out from him, and he healed them all.

²⁰ Then he looked at his disciples and said,

"Blessed are you who are poor,
for yours is the kingdom of God.

²¹ Blessed are you who hunger now,
for you will be filled.

Blessed are you who weep now,
for you will laugh.

²² Blessed are you when people hate you,
and when they exclude you and insult you
and reject your name as evil,
because of the Son of Man.

²³ Rejoice in that day and leap for joy, because you will surely have a great reward in heaven, for their ancestors treated the prophets in the same way.

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

²⁵ Woe to you who are full now,
for you will be hungry later.

Woe to you who laugh now,
for you will mourn and weep later.

²⁶ Woe to you when all men speak well of you,

for that is how their ancestors treated the false prophets.

²⁷ "But I say to you who are listening, love your enemies and do good to those who hate you. ²⁸ Bless those who curse you and pray for those who mistreat you. ²⁹ To him who strikes you on the one cheek, offer him also the other. If someone takes away your coat, do not withhold your tunic either. ³⁰ Give to everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you. ³¹ As you want people to do to you, you should do the same to them. ³² If you only love people who love you, what reward is there for you? For even sinners love those who love them. ³³ If you do good only to people who do good to you, what reward is there for you? For even sinners do the same. ³⁴ If you only lend to people from whom you hope to be repaid, what reward is there for you? Even sinners lend to sinners, to receive back the same amount. ³⁵ But love your enemies and do good to them. Lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he himself is kind toward unthankful and evil people. ³⁶ Be merciful, just as your Father is merciful. ³⁷ Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive others, and you will be forgiven. ³⁸ Give, and it will be given to you. A good amount—pressed down, shaken together and spilling over—will pour into your lap. For with the measure you use, it will be measured back to you."

³⁹ Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not? ⁴⁰ A disciple is not greater than his teacher, but everyone when he is fully trained will be like his teacher. ⁴¹ Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye? ⁴² How can you say to your brother, 'Brother, let me take out the piece of straw that is in your eye,' when you yourself do not even see the log that is in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. ⁴³ For there is no good tree that produces rotten fruit, nor is there a rotten tree that produces good fruit. ⁴⁴ For each tree is known by the kind of fruit it produces. For people do not gather figs from a thornbush, nor do they gather grapes from a briar bush. ⁴⁵ The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. For out of the abundance of the heart his mouth speaks.

⁴⁶ "Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say? ⁴⁷ Every person who comes to me and hears my words and obeys them, I will tell you what he is like. ⁴⁸ He is like a man building a house, who dug down deep in the ground and built the house's foundation on solid rock. When a flood came, the torrent of water flowed against that house but could not shake it, because it had been well built. ⁴⁹ But the person who hears my words and does not obey them, he is like a man who built a house on top of the ground without a foundation. When the torrent of water flowed against that house, it immediately collapsed, and the ruin of that house was complete."

Luke 6 General Notes

Structure and formatting

Luke 6:20-49 contains many blessings and woes that appear to correspond to Matthew 5-7. This part of Matthew has traditionally been called the "Sermon on the Mount." In Luke, they are not as connected to a teaching on the kingdom of God as they are in Matthew's gospel. (See: [kingdomofgod](#))

Special concepts in this chapter

"Eating the grain"

When the disciples plucked and ate the grain in a field they were walking through on the Sabbath ([Luke 6:1](#)), the Pharisees said that they were breaking the law of Moses. The Pharisees said that the disciples were doing work by picking the grain and so disobeying God's command to rest and not work on the Sabbath.

The Pharisees did not think the disciples were stealing. That is because the law of Moses required farmers to allow travelers to pluck and eat small amounts of grain from plants in fields they traveled through or near. (See: lawofmoses and works and sabbath)

Important figures of speech in this chapter

Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. Jesus used a metaphor of a generous grain merchant to teach his people to be generous

Rhetorical Questions

Rhetorical questions are questions to which the speaker already knows the answer. The Pharisees scolded Jesus by asking him a rhetorical question when they thought he was breaking the Sabbath

Other possible translation difficulties in this chapter

Implicit information

Speakers usually do not say things that they think their hearers already understand. When Luke wrote that the disciples were rubbing the heads of grain between their hands, he expected his reader to know that they were separating the part they would eat from what they would throw away

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, 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.

Thaddaeus is probably the same person as Jude, the son of James.

Luke 6:1

Connecting Statement:

While Jesus and his disciples are walking through grainfields, some Pharisees begin to question the disciples about what they are doing on the Sabbath, which, in God's law, has been set aside for God.

Now it happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you can consider using it here.

grainfields

These are large sections of land where people had scattered wheat seed to grow wheat.

heads of grain

These are the topmost parts of the grain plant, which is a kind of large grass. It holds the mature, edible seeds of the plant.

grain, rubbing them between their hands, and eating

They did this to separate the grain seeds. This can be stated clearly. Alternate translation: "grain. They rubbed them in their hands to separate the grains from the husks and ate"

Luke 6:2

General Information:

The word "you" here is plural, and refers to the disciples.

Why are you doing something that is not lawful to do on the Sabbath day?

They asked this question to accuse the disciples of breaking the law. It can be written as a statement.

Alternate translation: "Picking grain on the Sabbath is against God's law!"

doing something

The Pharisees considered even the small action of rubbing a handful of grain to be unlawful work. This can be stated clearly. Alternate translation: "doing work"

Luke 6:3

Have you not even read ... him?

Jesus is rebuking the Pharisees for not learning from the scriptures. This can be written as a statement.

Alternate translation: "You should learn from what you have read ... him!" or "Certainly you have read ... him!"

Luke 6:4

the bread of the presence

This is the sacred bread that priests placed before God in the tabernacle. It represented God's presence.

Alternate translation: "the bread of Yahweh's presence" or "the bread that the priest placed before God" or "the sacred bread"

Luke 6:5

The Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

is Lord of the Sabbath

The title "Lord" here emphasizes his authority over the Sabbath. Alternate translation: "has the authority to determine what is right for people to do on the Sabbath!"

Luke 6:6

General Information:

It is now another Sabbath day and Jesus is in the synagogue.

Connecting Statement:

The scribes and Pharisees watch as Jesus heals a man on the Sabbath.

It happened

This phrase is used here to mark the beginning of a new event in the story.

A man was there

This introduces a new character in the story.

hand was withered

The man's hand was damaged in such a way that he could not stretch it. It was probably almost bent into a fist, making it look small and wrinkled.

Luke 6:7

were watching him closely

"were watching Jesus carefully"

so that they might find

"because they wanted to find"

Luke 6:8

in the middle of everyone

"in front of everyone." Jesus wanted the man to stand where everyone there could see him.

Luke 6:9

to them
"to the Pharisees"

I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?
Jesus asks this question to force the Pharisees to admit that he was right to heal on the Sabbath. The intent of the question is thus rhetorical: to get them to admit what they all know is true rather than to obtain information. However, Jesus says, "I ask you," so this question is not like other rhetorical questions that might need to be translated as statements. This should be translated as a question.

to do good or to do harm
"to help someone or to harm someone"

Luke 6:10

Stretch out your hand
"Hold out your hand" or "Extend your hand"

restored
healed

Luke 6:11

General Information:
This page has intentionally been left blank.

Luke 6:12

General Information:
Jesus chooses twelve apostles after he prays all night.

It happened in those days
This phrase is used here to mark the beginning of a new part of the story.

in those days
"around that time" or "not long after" or "one day around then"

he went out
"Jesus went out"

Luke 6:13

When it was day
"When it was morning" or "The next day"

he chose twelve of them
"he chose twelve of the disciples"

whom he also named apostles
"whom he also made apostles" or "and he appointed them to be apostles"

Luke 6:14

The names of the apostles were
Luke wrote a list of the names of the apostles. The ULB uses these words to introduce the list.

his brother Andrew
"Simon's brother, Andrew"

Luke 6:15

the Zealot
Possible meanings are 1) "the Zealot" is a title that indicates he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that indicates he was zealous for God to be honored. Alternate translation: "the passionate one"

Luke 6:16

became a traitor
It may be necessary to explain what "traitor" means in this context. Alternate translation: "betrayed his friend" or "turned his friend over to enemies"

Luke 6:17

Connecting Statement:
Though Jesus especially addresses his disciples, there are many people around who listen.

with them
"with the twelve he had chosen" or "with his twelve apostles"

Luke 6:18

to be healed
This can be stated in active form. Alternate translation: "for Jesus to heal them"

People who were troubled with unclean spirits were also healed
This can be stated in active form. Alternate translation: "Jesus also healed people who were troubled with unclean spirits"

troubled with unclean spirits
"bothered by unclean spirits" or "controlled by evil spirits"

Luke 6:19

power to heal was coming out from him
"he had power to heal people" or "he was using his power to heal people"

Luke 6:20

Blessed are you
Jesus speaks this phrase three times. Each time, it indicates that God gives favor to certain people or that their situation is positive or good.

Blessed are you who are poor
"You who are poor receive God's favor" or "You who are poor benefit"

for yours is the kingdom of God
Languages that do not have a word for kingdom might say, "for God is your king" or "because God is your ruler."

yours is the kingdom of God
"the kingdom of God belongs to you." This could mean 1) "you belong to God's kingdom" or 2) "you will have authority in God's kingdom."

Luke 6:21

you will laugh
"you will laugh with joy" or "you will be joyful"

Luke 6:22

Blessed are you
"You receive God's favor" or "You benefit" or "How good it is for you"

exclude you
"reject you"

because of the Son of Man
"because you associate with the Son of Man" or "because they reject the Son of Man"

Luke 6:23

in that day
"when they do those things" or "when that happens"

leap for joy
This idiom means "be extremely joyful"

a great reward
"a large payment" or "good gifts"

Luke 6:24

woe to you
"how terrible it is for you." Jesus speaks this phrase three times. It is the opposite of "blessed are you." Each time, it indicates that God's anger is directed at the people, or that something negative or bad awaits them.

woe to you who are rich
"how terrible it is for you who are rich" or "trouble will come to you who are rich"

your comfort
"what comforts you" or "what satisfies you" or "what makes you happy"

Luke 6:25

who are full now
"whose stomachs are full now" or "who eat much now"

who laugh now
"who are happy now"

Luke 6:26

Woe to you
"How terrible it is for you" or "How sad you should be"

when all men speak
Here "men" is used in the generic sense the includes all people. Alternate translation: "when all people speak" or "when everyone speaks"

that is how their ancestors treated the false prophets
"their ancestors also spoke well of the false prophets"

Luke 6:27

Connecting Statement:
Jesus continues to speak to his disciples and the crowd who is listening to him as well.

to you who are listening
Jesus now begins to speak to the entire crowd, rather than just to his disciples.

love ... do good
Each of these commands is to be followed continually, not just a single time.

love your enemies and
This does not mean those listening were to only love their enemies and not their friends. This can be stated clearly. Alternate translation: "love your enemies, not only your friends, and"

Luke 6:28

Bless ... pray

Each of these commands is to be followed continually, not just a single time.

Bless those

God is the one who blesses. This can be made explicit.

Alternate translation: "Ask God to bless those"

those who curse you

"those who habitually curse you"

those who mistreat you

"those who habitually mistreat you"

Luke 6:29

To him who strikes you

"If anyone hits you"

on the one cheek

"on one side of your face"

offer him also the other

It may be helpful to state what the attacker will do to the person. Alternate translation: "turn your face so that he can strike the other cheek also"

do not withhold

"do not prevent him from taking"

Luke 6:30

Give to everyone who asks you

"If anyone asks you for something, give it to him"

do not ask him to give

"do not require him to give" or "do not demand that he give"

Luke 6:31

As you want people to do to you, you should do the same to them
In some languages it may be more natural to reverse the order. Alternate translation: "You should do to people the same as what you want them to do to you" or "Treat people the way you want them to treat you"

Luke 6:32

what reward is there for you?

"what reward will you receive?" or "what praise will you receive for doing that?" This can be written as a statement. Alternate translation: "you will not receive

any reward for that." or "God will not reward you for that."

Luke 6:33

General Information:

This page has intentionally been left blank.

Luke 6:34

people from whom you hope to be repaid

Here the word "hope" means to confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. The verb "to be repaid" can be expressed with an active form. Alternate translation: "people whom you expect will repay you" or "people whom you believe will repay you"

to receive back the same amount

The law of Moses commanded the Jews not to receive interest on money they loaned to other Jews.

Luke 6:35

expecting nothing in return

"not expecting the person to return what you have given him" or "not expecting the person to give you anything"

your reward will be great

"you will receive a great reward" or "you will receive good payment" or "you will get good gifts because of it"

you will be sons of the Most High

It is best to translate "sons" with the same word your language would naturally use to refer to a human son or child.

sons of the Most High

Make sure that the word "sons" is plural so it is not confused with Jesus's title "The Son of the Most High."

unthankful and evil people

"people who do not thank him and who are evil"

Luke 6:36

your Father

This refers to God. It is best to translate "Father" with the same word your language would naturally use to refer to a human father.

Luke 6:37

Do not judge
"Do not judge people" or "Do not harshly criticize people"

and you
"and as a result you"

you will not be judged
Jesus does not say who will not judge. Possible meanings are 1) "God will not judge you" or 2) "no one will judge you"

Do not condemn
"Do not condemn people"

you will not be condemned
Jesus does not say who will not condemn. Possible meanings are 1) "God will not condemn you" or 2) "no one will condemn you"

you will be forgiven
Jesus does not say who will forgive. Possible meanings are 1) "God will forgive you" or 2) "people will forgive you"

Luke 6:38

it will be given to you
Jesus does not say exactly who will give. Possible meanings are 1) "someone will give it to you" or 2) "God will give it to you"

A good amount—pressed down, shaken together and spilling over—will pour into your lap
Jesus speaks either of God or of people giving generously as if he were speaking of a generous grain merchant. Alternate translation: "God will pour into your lap a generous amount—pressed down, shaken together and spilling over" or "Like a generous grain merchant who presses down the grain and shakes it together and pours in so much grain that it spills over, they will give generously to you"

A good amount
"A generous amount" or "A large amount"

it will be measured back to you
Jesus does not say exactly who will measure. Possible meanings are 1) "they will measure things back to you" or 2) "God will measure things back to you"

Luke 6:39

Connecting Statement:
Jesus includes some examples to make his point.

Can a blind person guide another blind person?
Jesus used this question to get the people to think about something that they already know. This can be written as a statement. Alternate translation: "We all know that a blind person cannot guide another blind person."

blind person
The person who is "blind" is a metaphor for a person who has not been taught as a disciple.

If he did
Some languages might prefer, "if one did."

they would both fall into a pit, would they not?
This can be written as a statement. Alternate translation: "both of them would fall into a hole."

Luke 6:40

A disciple is not greater than his teacher
"A disciple does not surpass his teacher." Possible meanings are 1) "A disciple does not have more knowledge than his teacher" or 2) "A disciple does not have more authority than his teacher."

everyone when he is fully trained
"every disciple who has been trained well" or "every disciple whose teacher has fully taught him"

Luke 6:41

Why do you look ... brother's eye, but you do not notice the log that is in your own eye?
Jesus uses this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "Do not look ... brothers eye while you ignore the log that is in your own eye."

the tiny piece of straw that is in your brother's eye
This is a metaphor that refers to the less important faults of a fellow believer.

tiny piece of straw
"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother
Here "brother" refers to a fellow Jew or a fellow believer in Jesus.

do not notice the log that is in your own eye
"do not notice that you have a log in your own eye"

the log that is in your own eye
This is a metaphor for a person's most important faults.
A log could not literally go into a person's eye. Jesus exaggerates to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults.

log
"beam" or "plank"

Luke 6:42

How can you say ... eye?
Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... eye."

Luke 6:43

General Information:
People can tell if a tree is good or bad, and what type of tree it is, by the fruit it produces. Jesus uses this as an unexplained metaphor—we know what kind of person someone is when we see his actions.

For there is
"This is because there is." This indicates that what follows is the reason why we should not judge our brother.

good tree
"healthy tree"

rotten fruit
fruit that is decaying or bad or worthless

Luke 6:44

each tree is known
People recognize the kind of tree by the fruit it bears.
This can be stated in active form. Alternate translation: "people know the type of a tree" or "people recognize a tree"

thornbush
a plant or shrub that has thorns

briar bush
a vine or shrub that has thorns

Luke 6:45

General Information:
Jesus compares the thoughts of a person to his good or evil treasure. When a good person has good thoughts, he engages in good actions. When an evil person thinks evil thoughts, he engages in evil actions.

The good man
The word "good" here means righteous or moral.

good man
The word "man" here refers to a person, male or female. Alternate translation: "good person"

the good treasure of his heart
Here the good thoughts of a person are spoken of as if they were treasures stored in the heart of that person, and "his heart" is a metonym for the person's inner being. Alternate translation: "the good things he keeps deep inside himself" or "the good things he values very intensely"

produces what is good
Producing what is good is a metaphor for doing what is good. Alternate translation: "does what is good"

the evil treasure of his heart
Here the evil thoughts of a person are spoken of as if they were evil things stored in the heart of that person, and "his heart" is a metonym the person's inner being. Alternate translation: "the evil things he keeps deep inside himself" or "the evil things he values very intensely"

out of the abundance of the heart his mouth speaks
Here "heart" represents the person's mind or inner being. The phrase "his mouth" represents the person as a whole. Alternate translation: "what he thinks in his heart affects what he says with his mouth" or "a person will speak aloud what truly values inside of himself"

Luke 6:46

Lord, Lord
Here the repetition of these words is used as an exclamation. People repeat a name or title in this way when trying to find someone or to get someone's attention.

ULB Translation Questions

Luke 6:47

General Information:

In verse 47-48 Jesus compares the person who obeys his teaching to a man who builds a house on rock where it will be safe from floods.

Every person who comes to me and hears my words and obeys them, I will tell you what he is like

It may be clearer to change the order of this sentence.

Alternate translation: "I will tell you what every person is like who comes to me and hears my words and obeys them"

Luke 6:48

dug down deep in the ground and built the house's foundation on solid rock

"dug down deep into the ground until he found a large, solid rock. Then he built his house on that rock so that it would be strong and stable." Some cultures may not be familiar with this process of building a house and may need to use another image for a stable foundation.

torrent of water

"fast-moving water" or "river"

flowed against

"crashed against"

shake it

Possible meanings are 1) "cause it to shake" or 2)

"destroy it."

because it had been well built

This can be stated in active form. Alternate translation:

"because the man had built it well"

Luke 6:49

General Information:

Jesus compares the person who hears but does not obey his teaching to a man who builds a house that has no foundation and so will collapse when the flood comes.

But the person

"But" shows a strong contrast to the previous person who built with a foundation.

on top of the ground without a foundation

Some cultures may not know that a house with a foundation is stronger. Additional information may be helpful. Alternate translation: "but he did not dig down and build first a foundation"

torrent of water

"fast-moving water" or "river"

flowed against

"crashed against"

collapsed

fell down or came apart

the ruin of that house was complete

"that house was completely destroyed"

ULB Translation Questions

Luke 6:1

What were Jesus' disciples doing on the Sabbath that the Pharisees said was against the law?

They were picking heads of grain, rubbing them between their hands, and eating the grain.

Luke 6:5

What title did Jesus claim for himself that gave him the authority to say what was lawful to do on the Sabbath?

Jesus claimed the title, Lord of the Sabbath.

Luke 6:11

When Jesus healed the man with the shriveled hand on the Sabbath, how did the scribes and Pharisees react?

They were filled with anger, and talked about what they might do to Jesus.

Luke 6:13

What was the name given to the twelve men that Jesus chose on the mountain?

Jesus called them "apostles."

Luke 6:20

What kind of people did Jesus say were blessed?

Those who are poor, hungry, weeping, and hated for the Son of Man's sake are blessed.

Luke 6:21

What kind of people did Jesus say were blessed?
Those who are poor, hungry, weeping, and hated for
the Son of Man's sake are blessed.

Luke 6:23

According to Jesus, why should such people rejoice and leap for
joy?
Because they will have a great reward in heaven.

Luke 6:27

How did Jesus say his disciples should treat their enemies and
those who hate them?
They should love their enemies and do good to those
who hate them.

Luke 6:35

What is the Most High Father's attitude toward unthankful and evil
people?
He is kind and merciful toward them.

Luke 6:36

What is the Most High Father's attitude toward unthankful and evil
people?
He is kind and merciful toward them.

Luke 6:42

Before removing the speck from our brother's eye, what did Jesus
say we must do first?
First, we must remove the log from our own eyes so
that we are not hypocrites.

Luke 6:45

What comes forth from the good treasure in a good man's heart?
What comes forth from a good man's heart is good.

What comes forth from the evil treasure in an evil man's heart?
What comes forth from an evil man's heart is evil.

Luke 6:47

The man who builds a house on the solid rock does what with
Jesus' words?
He hears Jesus' words and obeys them.

Luke 6:49

The man who builds a house without a foundation does what with
Jesus' words?
He hears Jesus' words and does not obey them.

Chapter 7

¹ After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.

² Now a centurion had a slave who was highly regarded by him, and he was sick and about to die. ³ When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. ⁴ When they had come to Jesus, they asked him earnestly, saying, "He is worthy to have you do this for him, ⁵ because he loves our nation, and he is the one who built the synagogue for us."

⁶ So Jesus continued on his way with them. But when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, because I am not worthy for you to come under my roof. ⁷ For this reason I did not even consider myself worthy to come to you, but just say a word and my servant will be healed. ⁸ For I also am a man who is under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

⁹ When Jesus heard this, he was amazed at him, and turning to the crowd following him said, "I say to you, not even in Israel have I found such faith." ¹⁰ When those who had been sent returned to the house, they found the servant was healthy.

¹¹ Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him. ¹² As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her. ¹³ When the Lord saw her, he was deeply moved with compassion for her and said to her, "Do not cry." ¹⁴ Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, "Young man, I say to you, arise." ¹⁵ The dead man sat up and began to speak, and Jesus gave him to his mother.

¹⁶ Then fear overcame all of them, and they kept praising God, saying, "A great prophet has been raised among us" and "God has looked upon his people." ¹⁷ This news about Jesus spread throughout the whole of Judea and all the neighboring regions.

¹⁸ John's disciples told him about all these things. Then John called two of his disciples ¹⁹ and sent them to the Lord to say, "Are you the one who is to come, or should we look for another?"

²⁰ When they had come near to Jesus, the men said, "John the Baptist has sent us to you to say, 'Are you the one who is coming, or should we look for another?'"

²¹ In that hour he healed many people from sicknesses and afflictions and from evil spirits, and to many blind people he gave sight. ²² Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, people who have died are being raised back to life, and the poor are being told good news. ²³ The person who does not stop believing in me because of my actions is blessed."

²⁴ After John's messengers had gone away, Jesus began to say to the crowds about John, "What did you go out into the desert to see? A reed shaken by the wind? ²⁵ But what did you go out to see? A man dressed in soft clothes? Look, those who wear splendid clothing and who live in luxury are in kings' palaces. ²⁶ But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. ²⁷ This is he of whom it is written,

'See, I am sending my messenger before your face,
who will prepare your way before you.'

²⁸ I say to you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he is." ²⁹ (When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John. ³⁰ But the Pharisees and the experts in the

law rejected God's purpose for themselves, because they had not been baptized by John.) ³¹ "To what, then, can I compare the people of this generation? What are they like? ³² They are like children playing in the marketplace, who sit and call to one another and say,

'We played a flute for you,
and you did not dance.

We sang a funeral song,

and you did not cry.' ³³ For John the Baptist came eating no bread and drinking no wine, and you say, 'He has a demon.' ³⁴ The Son of Man came eating and drinking, and you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' ³⁵ But wisdom is justified by all her children."

³⁶ Now one of the Pharisees invited Jesus to eat with him. So after Jesus entered into the Pharisee's house, he reclined at the table to eat. ³⁷ Behold, there was a woman in the city who was a sinner. When she found out that he was reclining at the table in the Pharisee's house, she brought an alabaster jar of perfumed oil. ³⁸ As she stood behind him near his feet, weeping, she began to wet his feet with her tears, and she wiped them with her hair and kissed them and anointed them with perfumed oil. ³⁹ When the Pharisee who had invited Jesus saw this, he thought to himself, saying, "If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner."

⁴⁰ Jesus responded and said to him, "Simon, I have something to say to you."

He said, "Say it, Teacher!"

⁴¹ Jesus said, "A certain moneylender had two debtors. The one owed five hundred denarii, and the other fifty. ⁴² When they could not pay him, he forgave them both. Therefore, which of them will love him more?"

⁴³ Simon answered him and said, "I suppose the one whom he forgave the most."

Jesus said to him, "You have judged correctly." ⁴⁴ Jesus turned to the woman and said to Simon, "You see this woman. I have entered into your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but from the time I came in she did not stop kissing my feet. ⁴⁶ You did not anoint my head with oil, but she has anointed my feet with perfumed oil. ⁴⁷ For this reason I say to you, her sins, which were many, have been forgiven—for she loved much. But the one who is forgiven little, loves little." ⁴⁸ Then he said to her, "Your sins are forgiven."

⁴⁹ Those reclining together began to say among themselves, "Who is this that even forgives sins?"

⁵⁰ Then Jesus said to the woman, "Your faith has saved you. Go in peace."

Luke 7 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 7:27.

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

Special concepts in this chapter

Centurion

The centurion who asked Jesus to heal his slave ([Luke 7:2](#)) was doing many unusual things. A Roman soldier would almost never go to a Jew for anything, and most wealthy people did not love or care for their slaves. (See: centurion and faith)

John's Baptism

John baptized people to show that those he was baptizing knew they were sinners and were sorry for their sin. (See: repent and sin)

"Sinners"

Luke refers to a group of people as "sinners." The Jewish leaders considered these people to be hopelessly ignorant of the law of Moses, and so called them "sinners." In reality, the leaders were sinful. This situation can be taken as irony.

"Feet"

The feet of the people in the ancient Near East were very dirty because they wore sandals and the roads and trails were dusty and muddy. Only slaves washed other people's feet. The woman who washed Jesus's feet was showing him great honor.

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Luke 7:1

General Information:
Jesus enters Capernaum, where he heals a centurion's servant.

in the hearing of the people
The idiom "in the hearing" emphasizes that he wanted them to hear what he said. Alternate translation: "to the people who were listening to him" or "to the people who were present" or "for the people to hear"

he entered Capernaum
This begins a new event in the story.

Luke 7:2

who was highly regarded by him
"whom the centurion valued" or "whom he respected"

Luke 7:3

General Information:
This page has intentionally been left blank.

Luke 7:4

asked him earnestly
"pleaded with him" or "begged him"

He is worthy
"The centurion is worthy"

Luke 7:5

our nation
"our people." This refers to the Jewish people.

Luke 7:6

continued on his way
"went along"

not far from the house
"near the house"

do not trouble yourself
The centurion was speaking politely to Jesus. Alternate translation: "do not trouble yourself by coming to my house" or "I do not wish to bother you"

come under my roof
This phrase is an idiom that means "come into my house." If your language has an idiom that means "come into my house," think about whether it would be good to use here.

Luke 7:7

just say a word
The servant understood that Jesus could heal the servant just by speaking. Here "word" refers to a command. Alternate translation: "just give the order"

my servant will be healed
The word that is translated here as "servant" is normally translated as "boy." It may indicate that the servant was very young or show the centurion's affection for him.

Luke 7:8

I also am a man who is under authority
"I also have someone over me that I must obey"

under me
"under my authority"

to my servant
The word that is translated here as "servant" is the typical word for a servant.

Luke 7:9

he was amazed at him
"he was amazed at the centurion"

I say to you
Jesus said this to emphasize the surprising thing that he was about to tell them.

not even in Israel have I found such faith.
The implication is that Jesus expected Jewish people to have this kind of faith, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. You may need to add this implied information. Alternate translation: "I have not found any Israelite who trusts me as much as this Gentile does!"

Luke 7:10

those who had been sent
It is understood that these were the people the centurion sent. This can be stated. Alternate translation: "the people whom the Roman officer had sent to Jesus"

Luke 7:11

Connecting Statement:
Jesus goes to the city of Nain, where he heals a man who had died.

Nain
This is the name of a city.

Luke 7:12

behold, a man who had died
The word "behold" alerts us to the introduction of the dead man into the story. Your language may have a way of doing this. Alternate translation: "there was a dead man who"

a man who had died was being carried out
This can be stated in active form. Alternate translation: "people were carrying out of the city a man who had died"

carried out, the only son of his mother (who was a widow), and a rather large crowd
"carried out. He was his mother's only son, and she was a widow. A rather large crowd." This is background information about the dead man and his mother.

widow
a woman whose husband has died and who has not remarried

Luke 7:13

was deeply moved with compassion for her
"felt very sorry for her"

Luke 7:14

he went up
"he went forward" or "he approached the dead man"

the wooden frame on which they carried the body
This was a stretcher or bed used to move the body to the burial place. It did not have to be something in which the body was buried. Other translations may have the less common "bier" or "funeral couch."

I say to you, arise
Jesus says this to emphasize that the young man needs to obey him. "Listen to me! Arise"

Luke 7:15

The dead man
The man was not still dead; he was now alive. It may be necessary to state this clearly. Alternate translation: "The man who had been dead"

Luke 7:16

Connecting Statement:
This tells what happens as a result of Jesus healing the man who had died.

fear overcame all of them
"fear filled all of them." This can be stated in active form. Alternate translation: "they all became very afraid"

A great prophet has been raised among us
They were referring to Jesus, not to some unidentified prophet. "Raised" here is an idiom for "caused to become." This can be stated in active form. Alternate translation: "God has caused one of us to become a great prophet"

looked upon
This idiom means "cared for"

Luke 7:17

This news about Jesus spread
"This news" refers to the things people were saying in verse 16. This can be stated in active form. Alternate translation: "People spread this report about Jesus" or "People told others this report about Jesus"

This news
"This report" or "This message"

Luke 7:18

John's disciples told him about all these things
This introduces a new event in the story.

told him
"told John"

all these things
"all the things Jesus was doing"

Luke 7:19

Connecting Statement:
John sends two of his disciples to question Jesus.

Luke 7:20

the men said, "John the Baptist has sent us to you to say, 'Are you ... or should we look for another?'"
This sentence can be rewritten so that it only has one direct quote. Alternate translation: "the men said that John the Baptist had sent them to him to ask, 'Are you the one who is coming, or should we look for another?'" or "the men said, 'John the Baptist has sent us to you to ask if you are the one who is coming, or if we should look for another.'"

Luke 7:21

In that hour
"At that time"

from evil spirits
It may be helpful to restate the healing. Alternate translation: "he healed them from evil spirits" or "he set people free from evil spirits"

Luke 7:22

said to them
"said to John's messengers" or "said to the messengers that John sent"

report to John
"tell John"

people who have died are being raised back to life
"dead people are being caused to live again"

the poor
This nominal adjective can be translated as a noun phrase. Alternate translation: "poor people"

Luke 7:23

The person who does not stop believing in me because of my actions is blessed
This can be stated in active form. Alternate translation: "God will bless the person who does not stop believing in me because of my actions"

The person who does not ... is blessed
"People who do not ... are blessed" or "Anyone who does not ... is blessed" or "Whoever does not ... is blessed."
This is not a specific person.

does not stop believing in me because of
"continues to believe in me despite"

believing in me
"trusting me completely"

Luke 7:24

Connecting Statement:

Jesus begins to speak to the crowd about John the Baptist. He asks rhetorical questions to lead them to think about what John the Baptist is really like.

What did you go out into the desert to see? A reed shaken by the wind?

This expects a negative answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a reed shaken by the wind? Of course not!" or "Surely you did not go out to see a reed being shaken by the wind!"

A reed shaken by the wind

Possible meanings of this metaphor are 1) a person who easily changes his mind, as reeds are easily moved by the wind, or 2) a person who talks a lot but does not say anything important, as reeds rattle when the wind blows.

Luke 7:25

But what did you go out to see? A man dressed in soft clothes?

This expects a negative answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a man dressed in soft clothes? Of course not!" or "You certainly did not go out to see a man dressed in soft clothes!"

dressed in soft clothes

This refers to expensive clothing. Normal clothing was rough. Alternate translation: "wearing expensive clothing"

kings' palaces

A palace is a large, expensive house that a king lives in.

Luke 7:26

But what did you go out to see? A prophet?

This expects a positive answer. These questions can be written as a question with an answer or as a statement. Alternate translation: "Did you go out to see a prophet? Of course you did!" or "But you actually went out to see a prophet!"

Yes, I say to you

Jesus says this to emphasize the importance of what he will say next.

more than a prophet

This phrase means that John was indeed a prophet, but that he was even greater than a typical prophet.

Alternate translation: "not just an ordinary prophet" or "much more important than a normal prophet"

Luke 7:27

This is he of whom it is written

This can be stated in active form. Alternate translation: "John is the one the prophets wrote about long ago"

See, I am sending

In this verse, Jesus is quoting the prophet Malachi and saying that John is the messenger of which Malachi spoke.

before your face

This idiom means "in front of you" or "to go ahead of you"

your

The word "your" is singular because God was speaking to the Messiah in the quotation.

Luke 7:28

I say to you

Jesus is speaking to the crowd, so "you" is plural. Jesus uses this phrase to emphasize the truth of the surprising thing he is about to say next.

among those born of women

"among those to whom a woman has given birth." This is a metaphor that refers to all people. Alternate translation: "of all the people who have ever lived"

none is greater than John

"John is the greatest"

the one who is least in the kingdom of God

This refers to anyone who is part of the kingdom that God will establish.

is greater than he is

The spiritual state of people in the kingdom of God will be higher than that of the people before the kingdom was established. Alternate translation: "has higher spiritual status than John"

Luke 7:29

General Information:

Luke, the author of this book, comments on how people responds to John and Jesus.

When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John

This verse could be reordered to be more clear.

Alternate translation: "When all the people who had been baptized by John, including the tax collectors, heard this, they declared that God is righteous"

they declared that God is righteous

"they said that God had shown himself to be righteous" or "they declared that God had acted righteously"

because they had been baptized with the baptism of John

This can be stated in active form. Alternate translation:

"because they had let John baptize them" or "because John had baptized them"

Luke 7:30

rejected God's purpose for themselves

"rejected what God wanted them to do" or "chose to disobey what God told them"

they had not been baptized by John

This can be stated in active form. Alternate translation:

"they did not let John baptize them" or "they rejected John's baptism"

Luke 7:31

Connecting Statement:

Jesus continues speaking to the people about John the Baptist.

To what, then, can I compare the people of this generation? What are they like?

Jesus uses these questions to introduce a comparison.

They can be written as a statement. Alternate translation: "This is what I compare this generation to. This is what they are like."

I compare ... What are they like

These are two ways of saying that this is a comparison.

the people of this generation

The people living when Jesus spoke.

Luke 7:32

They are like

These words are the beginning of Jesus's comparison. Jesus is saying that the people are like children who are never satisfied with the way other children act.

marketplace

a large, open-air area where people come to sell their goods

and you did not dance

"but you did not dance to the music"

and you did not cry

"but you did not cry with us"

Luke 7:33

eating no bread

Possible meanings are 1) "frequently fasting" or 2) "not eating normal food."

you say, 'He has a demon.'

Jesus was quoting what people were saying about John.

This can be stated without the direct quote. Alternate

translation: "you say that he has a demon." or "you

accuse him of having a demon."

Luke 7:34

The Son of Man came

Jesus expected the people to understand that he was

referring to himself. Alternate translation: "I, the Son of Man, came"

you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

This can be translated as an indirect quote. If you translated "The Son of Man" as "I, the Son of man," you can state this as an indirect statement and use the first person. Alternate translation: "you accuse him of eating and drinking too much and of being a friend of tax collectors and sinners." or "you say that I am a gluttonous man and a drunkard, a friend of tax collectors sinners."

he is a gluttonous man

"he is a greedy eater" or "he continually eats too much food"

a drunkard

"a drunk" or "he continually drinks too much alcohol"

Luke 7:35

wisdom is justified by all her children

This appears to be a proverb that Jesus applied to this situation, probably to teach that wise people would understand that the people should not have rejected Jesus and John.

Luke 7:36

General Information:

It was a custom in that time for onlookers to attend dinners without eating.

Connecting Statement:

A Pharisee invites Jesus to eat at his house.

Now one of the Pharisees

The marks the beginning of a new part of the story and introduces the Pharisee into the story.

reclined at the table to eat

"sat down at the table for the meal." It was the custom at a relaxed meal such as this dinner for men to eat while lying down comfortably around the table.

Luke 7:37

Behold, there was a woman

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

who was a sinner

"who lived a sinful lifestyle" or "who had a reputation for living a sinful life." She may have been a prostitute.

an alabaster jar

"a jar made of soft stone." Alabaster is a soft, white rock. People stored precious things in alabaster jars.

of perfumed oil

"with perfume in it." The oil had something in it that made it smell nice. People rubbed it on themselves or sprinkled their clothing with it in order to smell nice.

Luke 7:38

anointed them with perfumed oil

"poured perfume on them"

Luke 7:39

he thought to himself, saying

"he said to himself"

If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner

The Pharisee thought that Jesus was not a prophet because he allowed the sinful woman to touch him.

Alternate translation: "Apparently Jesus is not a prophet, because a prophet would know that this woman who is touching him is a sinner"

that she is a sinner

Simon assumed that a prophet would never allow a sinner to touch him. This part of his assumption can be stated clearly. Alternate translation: "that she is a sinner, and he would not allow her to touch him"

Luke 7:40

Simon

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

Luke 7:41

General Information:

To emphasize what he is going to tell Simon the Pharisee, Jesus tells him a story.

A certain moneylender had two debtors

"Two men owed money to a certain moneylender"

five hundred denarii ... fifty

"500 days' wages ... 50." "Denarii" is the plural of "denarius." A "denarius" was a silver coin.

the other fifty

The understood information can be stated clearly. Alternate translation: "the other debtor owed fifty denarii" or "the other debtor owed 50 days' wages"

Luke 7:42

he forgave them both

"he forgave their debts" or "he canceled their debts"

Luke 7:43

I suppose

Simon was cautious about his answer. Alternate translation: "Probably"

You have judged correctly

"You are right"

Luke 7:44

Jesus turned to the woman
Jesus directed Simon's attention to the woman by turning to her.

You gave me no water for my feet
It was a basic responsibility of a host to provide water and a towel for guests to wash and dry their feet after walking on dusty roads.

You ... but she
Jesus twice uses these phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude.

she has wet my feet with her tears
The woman used her tears in place of the missing water.

wiped them with her hair
The woman used her hair in place of the missing towel.

Luke 7:45

You did not give me a kiss
A good host in that culture would greet his guest with a kiss on the cheek. Simon did not do this.

did not stop kissing my feet
"has continued to kiss my feet"

kissing my feet
The woman kissed the feet of Jesus rather than his cheek as a sign of extreme repentance and humility.

Luke 7:46

You did not ... but she
Jesus continues to contrast Simon's poor hospitality with the actions of the woman.

anoint my head with oil
"put oil on my head." This was the custom to welcome an honored guest. Alternate translation: "welcome me by anointing my head with oil"

anointed my feet
The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

Luke 7:47

I say to you
This emphasizes the importance of the statement that follows.

her sins, which were many, have been forgiven
This can be stated in active form. Alternate translation: "God has forgiven her many sins"

for she loved much
Her love was the evidence that her sins were forgiven. Some languages require that the object of "love" be stated. Alternate translation: "for she greatly loves the one who forgave her" or "for she loves God very much"

the one who is forgiven little
"anyone who is forgiven only a few things." In this sentence Jesus states a general principle. However, he expected Simon to understand that he showed very little love for Jesus.

Luke 7:48

Then he said to her
"Then he said to the woman"

Your sins are forgiven
"You are forgiven." This can be stated in active form. Alternate translation: "I forgive your sins"

Luke 7:49

reclining together
"reclining together around the table" or "eating together"

Who is this that even forgives sins?
The religious leaders knew that only God could forgive sins and did not believe that Jesus was God. This question was probably intended to be an accusation. Alternate translation: "Who does this man think he is? Only God can forgive sins!" or "Why is this man pretending to be God, who alone can forgive sins?"

Luke 7:50

Your faith has saved you
"Because of your faith, you are saved." The abstract noun "faith" could be stated as an action. Alternate translation: "Because you believe, you are saved"

Go in peace
This is a way of saying good-bye while giving a blessing at the same time. Alternate translation: "As you go, do

not worry anymore" or "May God give you peace as you go"

ULB Translation Questions

Luke 7:3

What did the centurion first ask Jesus to do when he sent the Jewish elders to Jesus?
He asked Jesus to come to his house and to heal his slave.

Luke 7:6

Why did the centurion then send friends to tell Jesus that he did not have to come to the house?
The centurion said he was not worthy that Jesus should come to his house.

Luke 7:7

How did the centurion then want Jesus to heal the slave?
The centurion then wanted Jesus to heal the slave by just saying a word.

Luke 7:9

What did Jesus say about the faith of the centurion?
Jesus said that not even in Israel had he found anyone with so much faith.

Luke 7:13

What was Jesus' attitude toward the widow who's only son had died?
He was deeply moved with compassion.

Luke 7:16

What did the people say about Jesus after he raised the widow's son from the dead?
They said that a great prophet had been raised among them, and that God had looked upon his people.

Luke 7:22

How did Jesus demonstrate to John's disciples that he was the Coming One?
Jesus healed the blind, lame, lepers, and deaf, and he raised the dead.

Luke 7:26

Who did Jesus say that John was?
Jesus said John was much more than a prophet.

Luke 7:30

What did the Pharisees and the experts in Jewish law do to themselves when they refused to be baptized by John?
They rejected God's counsel for themselves.

Luke 7:33

What accusation was made against John the Baptizer because he did not eat bread or drink wine?
They said, "He has a demon."

Luke 7:34

What accusation was made against Jesus because he came eating and drinking?
They said, "He is a gluttonous man and a drunkard."

Luke 7:38

What did the woman of the city do to Jesus in the Pharisee's house?
She wet Jesus' feet with her tears, wiped them with her hair, kissed his feet, and anointed his feet with perfume.

Luke 7:47

Jesus said that because she was forgiven many sins, she would do what?
She would love much.

Luke 7:49

How did those reclining at the table react when Jesus told the woman that her sins were forgiven?
They asked, "Who is this that even forgives sins?"

Chapter 8

¹ It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him, ² as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out; ³ Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

⁴ While a large crowd of people was gathering, and people were coming to him from town after town, he told a parable: ⁵ "A farmer went out to sow his seed. As he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky devoured it. ⁶ Some fell on the rock, and as soon as it grew up, it withered away, because it had no moisture. ⁷ Some fell among thorns, and the thorns grew up together with the seed and choked it. ⁸ But some fell on good soil and produced a crop that was a hundred times greater." After Jesus had said these things, he called out, "Whoever has ears to hear, let him hear."

⁹ His disciples asked him what this parable meant. ¹⁰ He said, "The knowledge of the secrets of the kingdom of God has been given to you, but for others I speak in parables, so that

'seeing they may not see,

and hearing they may not understand.' ¹¹ Now this is the meaning of the parable: The seed is the word of God. ¹² The ones along the road are those who have heard, but then the devil comes and takes away the word from their hearts so they may not believe and be saved. ¹³ The ones on the rock are those who, when they hear the word, receive it with joy. But they have no root; they believe for a while, and in a time of testing they fall away. ¹⁴ The seeds that fell among the thorns are people who hear the word, but as they go on their way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature. ¹⁵ But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, hold it securely and bear fruit with patient endurance.

¹⁶ "No one lights a lamp and covers it with a bowl or puts it under a bed. Rather, he puts it on a lampstand so that everyone who enters may see the light. ¹⁷ For nothing is hidden that will not be made known, nor is anything secret that will not be known and come into the light. ¹⁸ So listen carefully, for to the one who has, more will be given to him, but the one who does not have, even what he thinks he has will be taken away from him."

¹⁹ Then his mother and brothers came to him, but they could not get near him because of the crowd. ²⁰ He was told, "Your mother and your brothers are standing outside, wanting to see you." ²¹ But Jesus answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

²² Now one day he got into a boat with his disciples, and he said to them, "Let us go over to the other side of the lake." They set sail. ²³ But as they sailed he fell asleep. A terrible windstorm came down on the lake, and their boat was filling with water, and they were in danger. ²⁴ Then Jesus' disciples came over to him and woke him up, saying, "Master! Master! We are about to die!"

He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm. ²⁵ Then he said to them, "Where is your faith?"

But they were afraid and amazed, and they asked one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

²⁶ They sailed to the region of the Gerasenes, which is across the lake from Galilee. ²⁷ When Jesus stepped on the land, he was met by a certain man from the city who had demons. For a long time he had worn no clothes, and he did not live in a house but among the tombs. ²⁸ When he saw Jesus, he cried out and fell down before him and he said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." ²⁹ For Jesus had commanded the unclean spirit to come out of the man. For many times it had seized him,

and though he was bound with chains and shackles and kept under guard, he had broken his chains and he would be driven by the demon into the wilderness.

³⁰ Then Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. ³¹ They kept begging him not to command them to go away into the abyss. ³² Now a large herd of pigs was there feeding on the hillside. The demons begged him to let them go into them, and he gave them permission. ³³ So the demons came out of the man and went into the pigs, and the herd rushed down the steep slope into the lake and was drowned. ³⁴ When those tending the pigs saw what had happened, they ran off and told about it in the city and countryside. ³⁵ So the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out. He was sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. ³⁶ Then those who had seen it told them how the man who had been possessed by demons had been healed. ³⁷ Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat and returned.

³⁸ The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying, ³⁹ "Return to your home and give a full account of what God has done for you." The man went on his way, proclaiming throughout the whole city what Jesus had done for him.

⁴⁰ Now when Jesus returned, the crowd welcomed him, for they were all expecting him. ⁴¹ Behold, a man named Jairus, who was one of the leaders of the synagogue, came and fell down at Jesus' feet, and he begged him to come to his house ⁴² because his only daughter, a girl of about twelve years of age, was dying. As Jesus was on his way, the crowds of people pressed together around him.

⁴³ Now a woman was there who had been bleeding for twelve years ^[1] and could not be healed by anyone. ⁴⁴ She came behind Jesus and touched the edge of his coat, and immediately her bleeding stopped. ⁴⁵ Jesus said, "Who was it who touched me?"

When all denied it, Peter said, "Master, the crowds of people are all around you and they are pressing in against you."

⁴⁶ But Jesus said, "Someone did touch me, for I know that power has gone out from me." ⁴⁷ When the woman saw that she could not escape notice, she came trembling and fell down before him. In the presence of all the people she declared why she had touched him and how she had been immediately healed. ⁴⁸ Then he said to her, "Daughter, your faith has made you well. Go in peace."

⁴⁹ While he was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Do not trouble the teacher any longer."

⁵⁰ But when Jesus heard this, he answered Jairus, "Do not be afraid; only believe, and she will be healed." ⁵¹ When he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father of the child and her mother. ⁵² Now all were mourning and wailing for her, but he said, "Do not weep; she is not dead but asleep." ⁵³ But they began to mock him, knowing that she was dead. ⁵⁴ But he took her by the hand and called out, saying, "Child, get up!" ⁵⁵ Her spirit returned, and she rose up immediately. He ordered them to get her something to eat. ⁵⁶ Her parents were astonished, but he ordered them to tell no one what had happened.

Footnotes

8:43 ^[1] Scholars are divided whether the phrase

Luke 8 General Notes

Structure and formatting

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

Special concepts in this chapter

Miracles

Jesus made a storm stop by speaking to it, he made a dead girl alive by speaking to her, and he made evil spirits leave a man by speaking to them. (See: miracle)

Important figures of speech in this chapter

Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth ([Luke 8:4-15](#)).

Luke 8:1

General Information:

These verses give background information about Jesus's preaching while traveling.

It happened

This phrase is used here to mark a new part of the story.

Luke 8:2

who had been healed of evil spirits and diseases

This can be stated in active form. Alternate translation: "whom Jesus had set free from evil spirits and healed of diseases"

Mary

One of the "certain women."

Mary who was called Magdalene ... seven demons had been driven out

This can be stated in active form. Alternate translation: "Mary, whom people called Magdalene ... Jesus had driven out seven demons"

Luke 8:3

Joanna ... Susanna

Two of the "certain women"

Joanna, the wife of Chuza, Herod's manager

Joanna was Chuza's wife, and Chuza was Herod's manager. "Joanna, the wife of Herod's manager, Chuza"

provided for their needs

"financially supported Jesus and his twelve disciples"

Luke 8:4

General Information:

Jesus tells the parable of the soils to the crowd. He explains its meaning to his disciples in 8:11:15.

coming to him

"coming to Jesus"

Luke 8:5

A farmer went out to sow his seed

"A farmer went out to scatter some seed in a field" or "A farmer went out to scatter some seeds in a field"

some fell

"some of the seed fell" or "some of the seeds fell"

it was trampled underfoot

This can be stated in active form. Alternate translation: "people walked on it" or "people walked on them"

birds of the sky

This idiom can be translated simply as "birds" or as "birds flew down and" to keep the sense of "sky."

devoured it
"ate it all" or "ate them all"

Luke 8:6

it withered away
"each plant became dry and shriveled up" or "the plants became dry and shriveled up"

it had no moisture
"it was too dry" or "they were too dry." The cause can also be stated. Alternate translation: "the ground was too dry"

Luke 8:7

Connecting Statement:
Jesus finishes telling the parable to the crowd.

choked it
The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well.

Luke 8:8

produced a crop
"grew a harvest" or "grew more seeds"

a hundred times greater
This means a hundred times more than the seeds that were sown.

Whoever has ears to hear, let him hear
Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey" or "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey"

Luke 8:9

General Information:
This page has intentionally been left blank.

Luke 8:10

Connecting Statement:
Jesus begins to speak to his disciples.

The knowledge of ... God has been given to you
This can be stated in active form. Alternate translation: "God has given to you the knowledge of ... God" or "God has made you able to understand ... God"

the secrets of the kingdom of God
These are truths that have been hidden, but that Jesus is now revealing them.

for others
"for other people." This refers to the people who rejected the teaching of Jesus and did not follow him.

seeing they may not see
"though they see, they will not perceive." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

hearing they may not understand
"though they hear, they will not understand." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they hear instruction, they will not understand the truth"

Luke 8:11

Connecting Statement:
Jesus begins to explain the meaning of the parable that he told in [Luke 8:5-8](#).

The seed is the word of God
"The seed is the message from God"

Luke 8:12

The ones along the road are those
"The seeds that fell along the path are those." Jesus tells what happens to the seeds as it relates to people. Alternate translation: "The seeds that fell along the road represent people" or "In the parable, the seeds that fell along the road represent people"

are those who
Jesus speaks of the seeds showing something about people as if the seeds were the people. Alternate translation: "show what happens to people who"

the devil comes and takes away the word from their hearts
Here "hearts" is a metonym for people's minds or inner beings. Alternate translation: "the devil comes and takes away the message of God from their inner thoughts"

takes away

In the parable this was a metaphor of a bird snatching away the seeds. Try to use words in your language that keep that image.

hearts so they may not believe and be saved.

This is the devil's purpose. Alternate translation:

"hearts because the devil thinks, 'They must not believe and they must not be saved.'" or "hearts so it will not be that they believe and God saves them."

Luke 8:13

General Information:

This page has intentionally been left blank.

Luke 8:14

The seeds that fell among the thorns are people

"The seeds that fell among the thorns represent people" or "In the parable the seeds that fell among the thorns represent people"

they are choked by the cares and riches and pleasures of this life
This can be stated in active form. Alternate translation: "the cares and riches and pleasures of this life choke them"

cares

things that people worry about

pleasures of this life

"the things in this life that people enjoy"

they are choked by the cares and riches and pleasures of this life, and their fruit does not mature

This metaphor refers to the way weeds cut off light and nutrients from plants and keep them from growing. Alternate translation: "as weeds prevent good plants from growing, the cares, riches, and pleasures of this life keep these people from becoming mature"

their fruit does not mature

"they do not bear ripe fruit." Mature fruit is a metaphor for good works. Alternate translation: "so like a plant that does not produce mature fruit, they do not produce good works"

Luke 8:15

the seed that fell on the good soil, these are the ones

"the seed that fell on the good soil represents the people" or "in the parable the seed that fell on the good soil represents the people"

hearing the word

"hearing the message"

with an honest and good heart

Here "heart" is a metonym for a person's thoughts or intentions. Alternate translation: "with an honest and good desire"

bear fruit with patient endurance

"produce fruit by enduring patiently" or "produce fruit by continued effort." Fruit is a metaphor for good works. Alternate translation: "like healthy plants that produce good fruit, they produce good works by persevering"

Luke 8:16

Connecting Statement:

Jesus continues with another parable.

No one

This marks the beginning of another parable.

Luke 8:17

nothing is hidden that will not be made known

This double negative can be written as a positive statement. Alternate translation: "everything that is hidden will be made known"

nor is anything secret that will not be known and come into the light

This double negative can be written as a positive statement. Alternate translation: "and everything that is secret will be made known and will come into the light"

Luke 8:18

to the one who has, more will be given to him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever has understanding will be given more understanding" or "God will enable those who believe the truth to understand even more"

the one who does not have, even what he thinks he has will be taken away from him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever does not have understanding will lose even what understanding he thinks he has" or "God will cause those who do not believe the truth not to

understand even the little that they think they have understood"

Luke 8:19

brothers

These were Jesus's younger brothers—the sons of Mary and Joseph who were born after Jesus. Since the Father of Jesus was God, and their father was Joseph, they were technically his half-brothers. This detail is not normally translated.

Luke 8:20

He was told

This can be stated in active form. Alternate translation: "People told him" or "Someone told him"

wanting to see you

"and they want to see you"

Luke 8:21

My mother and my brothers are those who hear the word of God and do it

This metaphor expresses that the people who were coming to listen to Jesus were as important to him as his own family was. Alternate translation: "Those who hear the word of God and obey it are like a mother and brothers to me"

the word of God

"the message God has spoken"

Luke 8:22

Connecting Statement:

Jesus and his disciples use a boat to cross Lake Genneseret. The disciples learn more about Jesus's power through the storm that arises.

the lake

This is the lake of Genneseret, which is also called the Sea of Galilee.

They set sail

This expression means they began to travel across the lake in their sailboat.

Luke 8:23

as they sailed

"as they went"

fell asleep

"began to sleep"

A terrible windstorm came down

"A storm of very strong winds began" or "Very strong winds suddenly began to blow"

their boat was filling with water

The strong winds caused high waves which pushed water over the sides of the boat. This can be stated clearly. Alternate translation: "the winds caused high waves that started to fill up their boat with water"

Luke 8:24

rebuked

spoke sharply to

the raging of the water

"the violent waves"

they ceased

"the wind and the waves stopped" or "they became still"

Luke 8:25

Where is your faith?

Jesus rebukes them mildly because they do not trust him to take care of them. This can be written as a statement. Alternate translation: "You should have faith!" or "You should trust me!"

Who then is this, that he commands even the winds and the water, and they obey him?

This question expresses shock and confusion over how Jesus is able to control the storm. Alternate translation: "What kind of man is this? He commands even the winds and the water, and they obey him!"

Luke 8:26

Connecting Statement:

Jesus and his disciples come ashore at Gerasa, where Jesus removes many demons from a man.

the region of the Gerasenes

Gerasenes were people from the city called Gerasa.

across the lake from Galilee

"on the other side of the lake from Galilee"

Luke 8:27

a certain man from the city

"a man from the city of Gerasa"

a certain man from the city who had demons
The man had demons; it was not the city that had demons. Alternate translation: "a certain man from the city, and this man had demons"

who had demons
"who was controlled by demons" or "whom demons controlled"

For a long time he had worn no clothes ... but among the tombs
This is background information about the man who had demons.

he had worn no clothes
"he had not worn clothes"

tombs
These are places where people put dead bodies, possibly caves or small buildings that the man could use for shelter.

Luke 8:28

When he saw Jesus
"When the man who had the demon saw Jesus"

he cried out
"he screamed" or "he shrieked"

fell down before him
"lay down on the ground before Jesus." He did not fall accidentally.

he said with a loud voice
"he said loudly" or "he shouted out"

What have you to do with me
This idiom means "Why are you bothering me?"

Son of the Most High God
This is an important title for Jesus.

Luke 8:29

many times it had seized him
"many times it had taken control of the man" or "many times it had gone into him." This tells about what the demon had done many times before Jesus met the man.

though he was bound ... and kept under guard
This can be stated in active form. Alternate translation: "though the people had bound him ... and guarded him"

he would be driven by the demon
This can be stated in active form. Alternate translation: "the demon would make him go"

Luke 8:30

Legion
Translate this with a word that refers to a large number of soldiers or people. Some other translations say "Army." Alternate translation: "Battalion" or "Brigade"

Luke 8:31

kept begging him
"kept begging Jesus"

Luke 8:32

Now a large herd of pigs was there feeding on the hillside
This is supplied as background information to introduce the pigs.

was there feeding on the hillside
"was nearby eating grass on a hill"

Luke 8:33

So the demons came out
The word "so" is used here to explain that the reason the demons came out the man was because Jesus had told them that they could go into the pigs.

rushed
ran very fast

the herd ... was drowned
"the herd ... drowned." No one caused the pigs to drown once they were in the water.

Luke 8:34

General Information:
This page has intentionally been left blank.

Luke 8:35

found the man from whom the demons had gone out
"saw the man whom the demons had left"

in his right mind
"sane" or "behaving normally"

sitting at the feet of Jesus
"sitting at the feet" here is an idiom that means "sitting humbly nearby" or "sitting in front of." Alternate translation: "sitting on the ground in front of Jesus"

they were afraid

It may be helpful to state explicitly that they were afraid of Jesus. Alternate translation: "they were afraid of Jesus"

Luke 8:36

those who had seen it

"those who had seen what had happened"

the man who had been possessed by demons had been healed

This can be stated in active form. Alternate translation: "Jesus had healed the man whom demons had possessed" or "Jesus had healed the man whom demons had controlled"

Luke 8:37

the region of the Gerasenes

"that area of the Gerasenes" or "the area where the Gerasene people lived." See how you translated this in 8:26 Luke 8:26

they were overwhelmed with great fear

This can be stated in active form. Alternate translation: "they were very afraid"

and returned

This is not the last thing that Jesus did in that place, so this can also be stated as "in order to return" or "to go back."

returned

The destination can be stated. Alternate translation: "returned across the lake"

Luke 8:38

The man

The events in these verses happened before Jesus left in the boat. It may be helpful to state this clearly at the beginning. Alternate translation: "Before Jesus and his disciples left, the man" or "Before Jesus and his disciples set sail, the man"

Luke 8:39

your home

"your household" or "your family"

give a full account of what God has done for you

"tell them everything about what God has done for you"

Luke 8:40

Connecting Statement:

When Jesus and his disciples return to Galilee on the other side of the lake, he heals the 12-year-old daughter of the ruler of the synagogue as well as a woman who has been bleeding for 12 years (8:43-48).

the crowd welcomed him

"the crowd joyfully greeted him"

Luke 8:41

one of the leaders of the synagogue

"one of the leaders at the local synagogue" or "a leader of the people who met at the synagogue in that city"

fell down at Jesus' feet

Possible meanings are 1) "bowed down at Jesus' feet" or 2) "lay down on the ground at Jesus' feet." Jairus did not fall accidentally. He did this as a sign of humility and respect for Jesus.

Luke 8:42

was dying

"was about to die"

As Jesus was on his way

Some translators may need to first say that Jesus had agreed to go with Jairus. Alternate translation: "So Jesus agreed to go with him. As he was on his way"

the crowds of people pressed together around him

"the people were crowding tightly around Jesus"

Luke 8:43

a woman was there

This introduces a new character in the story.

had been bleeding

"had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

and could not be healed by anyone

This can be stated in active form. Alternate translation: "but no one could heal her"

Luke 8:44

touched the edge of his coat

"touched the fringe of his robe." Jewish men wore tassels on the edges of their robes as a part of their

ceremonial dress as commanded in God's Law. This is likely what she touched.

Luke 8:45

the crowds of people are all around you and they are pressing in against you
By saying this, Peter was implying that anyone could have touched Jesus. This implicit information can be made explicit if necessary. Alternate translation: "there are many people crowding around you and pressing in against you, so any one of them might have touched you"

Luke 8:46

Someone did touch me
It may be helpful to distinguish this intentional "touch" from the accidental touches of the crowd. Alternate translation: "Someone deliberately touched me"

I know that power has gone out from me
Jesus did not lose power or become weak, but his power healed the woman. Alternate translation: "I know that healing power went out from me" or "I felt my power heal someone"

Luke 8:47

that she could not escape notice
"that she could not keep secret what she had done." It may be helpful to state what she did. Alternate translation: "that she could not keep it a secret that she was the one who had touched Jesus"

she came trembling
"she came trembling with fear"

fell down before him
Possible meanings are 1) "bowed down in front of Jesus" or 2) "lay down on the ground at Jesus's feet." She did not fall accidentally. This was a sign of humility and respect for Jesus.

In the presence of all the people
"In the sight of all the people"

Luke 8:48

Daughter
This was a kind way of speaking to a woman. Your language may have another way of showing this kindness.

your faith has made you well
"because of your faith, you have become well." The abstract noun "faith" could be stated as an action.

Alternate translation: "because you believe, you are healed"

Go in peace
This idiom is a way of saying, "Goodbye" and giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"

Luke 8:49

While he was still speaking
"While Jesus was still speaking to the woman"

synagogue leader
This refers to Jairus (Luke 8:41).

Do not trouble the teacher
This statement implies that Jesus will not be able to do anything to help now that the girl is dead.

the teacher
This refers to Jesus.

Luke 8:50

she will be healed
"she will be well" or "she will live again"

Luke 8:51

When he came to the house
"When they came to the house." Jesus went there with Jairus. Some of Jesus's disciples also went with them.

he allowed no one to enter with him, except Peter ... mother
This double negative emphasizes that Peter and the others were the only ones whom Jesus allowed to enter. This could be stated positively. Alternate translation: "he allowed only Peter ... mother to enter with him"

the father of the child
This refers to Jairus.

Luke 8:52

all were mourning and wailing for her
This was the normal way of showing grief in that culture. Alternate translation: "all the people there were showing how sad they were and crying loudly because the girl had died"

Luke 8:53

began to mock him, knowing that she
"laughed at him because they knew the girl"

Luke 8:54

he took her by the hand
"Jesus took hold of the girl's hand"

Luke 8:55

Her spirit returned
"Her spirit returned to her body." The Jews understood
that life was the result of the spirit coming into a

person. Alternate translation: "She started breathing again" or "She came back to life" or "She became alive again"

Luke 8:56

to tell no one
This could be stated differently. Alternate translation:
"not to tell anyone"

ULB Translation Questions

Luke 8:3

What did a large group of women do for Jesus and his disciples?
The women provided for them from their own material
resources.

Luke 8:11

In Jesus' parable, what is the seed that is sown?
The seed is the word of God.

Luke 8:12

Who are the seeds that fall by the wayside, and what happens to
them?
They are people who hear the word, but then the devil
comes and takes it away, so that they may not believe
and be saved.

Luke 8:13

Who are the seeds that fall on the rocky ground, and what happens
to them?
They are people who receive the word with joy, but
then stop believing during a time of testing.

Luke 8:14

Who are the seeds that fall among the thorns, and what happens to
them?
They are people who hear the word, but then it is
choked by the cares and riches and pleasures of this
life, and they bring no fruit to maturity.

Luke 8:15

Who are the seeds that fall on the good ground, and what happens
to them?
They are people who hear the word, hold onto it, and
produce fruit with perseverance.

Luke 8:21

Who did Jesus say his mother and brothers are?
They are people who hear the word of God and obey it.

Luke 8:25

What did the disciples say when Jesus calmed the winds and
water?
They said, "Who is this that commands even the winds
and the water, and they obey him?"

Luke 8:29

What did the demons cause the man from the region of the
Gerasenes to do?
They made him live without clothes in the tombs, they
made him break chains and shackles, and they often
drove him into the wilderness.

Luke 8:33

Where did the demons go after Jesus commanded them to leave
the man?
The demons entered into a herd of pigs, which rushed
into a lake and drowned.

Luke 8:39

What did Jesus tell the man to go and do?
Jesus told him to go to his house and recount all the
great things God had done for him.

Luke 8:48

According to Jesus, what had caused the woman with bleeding to
be healed?
She was healed because of her faith in Jesus.

Luke 8:55

What did Jesus do at Jairus' house?

Jesus raised Jairus' daughter from the dead.

Chapter 9

¹ He called the twelve together and gave them power and authority to drive out all demons and to cure diseases. ² He sent them out to preach the kingdom of God and to heal the sick. ³ He said to them, "Take nothing for your journey—no staff, no wallet, no bread, no money, and no extra tunic. ⁴ Whatever house you enter, stay there until you leave. ⁵ Wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them." ⁶ Then they departed and went through the villages, proclaiming the gospel and healing everywhere.

⁷ Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had risen from the dead, ⁸ and others said that Elijah had appeared, and still others that one of the prophets of long ago had risen. ⁹ Herod said, "I beheaded John. Who is this about whom I hear such things?" And so he tried to see him.

¹⁰ When the apostles returned, they told him everything they had done. Then he took them with him, and they went away privately to a town called Bethsaida. ¹¹ But when the crowds heard about this, they followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing. ¹² Now the day was about to come to an end, and the twelve came to him and said, "Send the crowd away that they may go into the surrounding villages and countryside to find lodging and food, because we are here in an isolated place."

¹³ But he said to them, "You give them something to eat."

They said, "We have no more than five loaves of bread and two fish—unless we go and buy food for all these people."

¹⁴ (There were about five thousand men.) He said to his disciples, "Have them sit down in groups of about fifty each." ¹⁵ So they did this, and made the people sit down. ¹⁶ Taking the five loaves and the two fish, he looked up to heaven, he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd. ¹⁷ They all ate and were satisfied, and what was left over was picked up—twelve baskets of broken pieces.

¹⁸ It came about while Jesus was praying by himself, the disciples were with him. He questioned them, saying, "Who do the crowds say that I am?"

¹⁹ They answered, "John the Baptist. But others say Elijah, and others say that one of the prophets from long ago has risen."

²⁰ Then he said to them, "But who do you say that I am?"

Peter answered, "The Christ of God."

²¹ But he warned and instructed them to tell this to no one, ²² saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and he will be killed and on the third day be raised." ²³ Then he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross daily and follow me. ²⁴ Whoever would save his life will lose it, but whoever loses his life for my sake will save it. ²⁵ What profit is there for a person to gain the whole world and yet lose or forfeit himself? ²⁶ Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his own glory and the glory of the Father and of the holy angels. ²⁷ But truly I say to you, there are some standing here who will not taste death before they see the kingdom of God."

²⁸ Now about eight days after Jesus said these words, he took with him Peter and John and James and went up on the mountain to pray. ²⁹ As he was praying, the form of his face was changed, and his clothes became brilliant white. ³⁰ Behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory, talking with him

about his departure, which he was about to bring to completion in Jerusalem.³² Now Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who were standing with him.³³ As they were going away from Jesus, Peter said to him, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah." (He did not know what he was saying.)³⁴ As he was saying this, a cloud came and overshadowed them, and they were afraid as they entered into the cloud.³⁵ A voice came out of the cloud, saying, "This is my Son, the one who is chosen; listen to him."³⁶ When the voice had spoken, Jesus was found alone. They kept silent and told no one in those days anything of what they had seen.

³⁷ Now on the next day, when they came down from the mountain, a large crowd met him.³⁸ Behold, a man from the crowd cried out, saying, "Teacher, I beg you to look at my son, for he is my only child."³⁹ You see, a spirit takes control over him and he suddenly screams; it causes him to have convulsions so that he foams at the mouth. It hardly ever leaves him and it bruises him badly.⁴⁰ I begged your disciples to force it out, but they could not."

⁴¹ Jesus answered and said, "You unbelieving and perverse generation, how long must I be with you and put up with you? Bring your son here."⁴² While the boy was coming, the demon threw him to the ground and shook him with convulsions. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.⁴³ Then they were all amazed at the greatness of God. While they all were marveling at everything he was doing, he said to his disciples,⁴⁴ "Let these words go deeply into your ears: The Son of Man will be betrayed into the hands of men."⁴⁵ But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.

⁴⁶ Then an argument started among them about which of them would be the greatest.⁴⁷ But Jesus, knowing the reasoning in their hearts, took a little child and put him by his side⁴⁸ and said to them, "Whoever welcomes this child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For whoever is least among you all is the one who is great."

⁴⁹ John answered, "Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us."⁵⁰ "Do not stop him," Jesus said, "because whoever is not against you is for you."

⁵¹ When the days drew near for him to be taken up, he set his face to go to Jerusalem.⁵² He sent messengers on ahead of him, and they went and entered into a Samaritan village to prepare everything for him.⁵³ But the people there did not welcome him because he had set his face to go to Jerusalem.⁵⁴ When the disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven and destroy them?"⁵⁵ But he turned and rebuked them,⁵⁶ and they went on to another village.

⁵⁷ As they were going along the road, someone said to him, "I will follow you wherever you go."

⁵⁸ Jesus said to him, "Foxes have holes, and birds in the sky have nests, but the Son of Man has nowhere to lay his head."⁵⁹ Then he said to another, "Follow me."

But he said, "Lord, first let me go and bury my father."

⁶⁰ But he said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim far and wide the kingdom of God."

⁶¹ Then someone else said, "I will follow you, Lord, but first let me say goodbye to those in my home."

⁶² Jesus replied to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Luke 9 General Notes

Special concepts in this chapter

"To preach the kingdom of God"

No one knows for sure what the words "kingdom of God" here refer to. Some say it refers to the reign of God on earth, and others say it refers to the gospel message that Jesus died to pay for his people's sins. It is best to translate this as "to preach about the kingdom of God" or "to teach them about how God was going to show himself as king."

Elijah

God had promised the Jews that the prophet Elijah would return before the Messiah came, so some people who saw Jesus do miracles thought Jesus was Elijah ([Luke 9:9](#), [Luke 9:19](#)). However, Elijah did come to earth to speak with Jesus ([Luke 9:30](#)). (See: prophet and christ and elijah)

"Kingdom of God"

The term "kingdom of God" is used in this chapter to refer to a kingdom that was still in the future when the words were spoken. (See: kingdomofgod)

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Luke says in this chapter that Jesus's clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. An example in this chapter is: "Whoever would save his life will lose it, but whoever loses his life for my sake will save it." ([Luke 9:24](#)).

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

"Receiving"

This word appears several times in this chapter and means different things. When Jesus says, "If someone receives a little child like this in my name, he also is receiving me, and if someone receives me, he is also receiving the one who sent me" ([Luke 9:48](#)), he is speaking of people serving the child. When Luke says, "the people there did not receive him" ([Luke 9:53](#)), he means that the people did not believe in or accept Jesus. (See: believe)

Luke 9:1

Connecting Statement:

Jesus reminds his disciples not to depend on money and their things, gives them power, and then sends them out to various places.

power and authority

These two terms are used together to show that the twelve had both the ability and the right to heal people. Translate this phrase with a combination of words that include both of these ideas.

all demons

Possible meanings are 1) "every demon" or 2) "every kind of demon."

diseases

sicknesses

Luke 9:2

sent them out

"sent them to various places" or "told them to go"

Luke 9:3

He said to them

"Jesus said to the twelve." It may be helpful to state that this happened before they went out. Alternate translation: "Before they left, Jesus said to them"

Take nothing

"Do not take anything with you" or "Do not bring anything with you"

staff

large stick that people use for balance when climbing or walking on uneven ground, as well as for defense against attackers

wallet

a bag a traveler uses for carrying what he needs on a journey

bread

This is here used as a general reference to "food."

Luke 9:4

Whatever house you enter

"Any house you enter"

stay there

"remain there" or "temporarily live in that house as a guest"

until you leave

"until you leave that town" or "until you leave that place"

Luke 9:5

Wherever they do not receive you, when you leave

"Here is what you should do in any town where people do not receive you: When you leave"

shake off the dust from your feet as a testimony against them

To "shake off the dust from your feet" was an expression of strong rejection in that culture. It showed they did not want even the dust of that town to remain on them.

Luke 9:6

they departed

"they left the place where Jesus was"

healing everywhere

"healing wherever they went"

Luke 9:7

General Information:

Verses 7-9 interrupt the story to give information about Herod.

Now Herod

The word "Now" marks a pause in the main story. Here Luke tells background information about Herod.

Herod the tetrarch

This refers to Herod Antipas, who was the ruler of one-fourth of Israel.

perplexed

unable to understand, confused

it was said by some

This can be stated in active form. Alternate translation: "some people said"

Luke 9:8

still others that one of the prophets of long ago had risen

The word "said" is understood from the previous phrase. Alternate translation: "still others said that one of the prophets of long ago had risen"

Luke 9:9

I beheaded John. Who is this

Herod assumes that it is impossible for John to rise from the dead. This can be stated clearly. Alternate translation: "It cannot be John because I had his head cut off. So who is this man"

I beheaded John

Herod's soldiers would have carried out executions.

Alternate translation: "I commanded my soldiers to cut off John's head"

Luke 9:10

Connecting Statement:

Though the disciples return to Jesus and they go to Bethsaida to spend time together, the crowds follow Jesus for healing and to listen to his teaching. He performs a miracle to provide bread and fish to the crowds as they return home.

apostles returned

"apostles came back to where Jesus was"

everything they had done

This refers to the teaching and healing that they did when they went to the other cities.

Bethsaida

This is the name of a city.

Luke 9:11

General Information:

This page has intentionally been left blank.

Luke 9:12

the day was about to come to an end

"the day was about to end" or "it was near the end of the day." The end of the day was at sunset. Alternate translation: "it was almost sunset"

an isolated place

This was a place far away from where people lived. Alternate translation: "a remote place" or "a place where no one lives"

Luke 9:13

five loaves of bread

A loaf of bread is a lump of dough that is shaped and baked.

two fish—unless we go and buy food for all these people

If "unless" is difficult to understand in your language, you could make a new sentence. "two fish. In order to feed all these people, we would have to go and buy food"

Luke 9:14

about five thousand men

"about 5,000 men." This number does not include the women and children who might have been present.

Have them sit down

"Tell them to sit down"

fifty each

"50 each"

Luke 9:15

So they did this

"This" refers to what Jesus told them to do Luke 9:14. They told the people to sit down in groups of about fifty people.

Luke 9:16

Taking the five loaves

"Jesus took the five loaves of bread"

up to heaven

This refers to looking up, toward the sky. The Jews believed that heaven was located above the sky.

he blessed them

This refers to the loaves of bread and the fish.

to set before

"to pass out to" or "to give to"

Luke 9:17

were satisfied

This idiom means they ate enough food so they were not hungry. Alternate translation: "they had as much as they wanted to eat"

Luke 9:18

Connecting Statement:

Jesus is praying, with only his disciples near him, and they begin to talk about who Jesus is. Jesus tells them that he will soon die and resurrect and urges them to follow him even if it becomes very hard to do that.

It came about

This phrase is used here to mark the beginning of a new event.

praying by himself

"praying alone." The disciples were with Jesus, but he was praying personally and privately by himself.

Luke 9:19

John the Baptist

It may be helpful to restate part of the question here. Alternate translation: "The crowds say you are John the Baptist"

that one of the prophets from long ago has risen
It may be helpful to clarify how this answer relates to Jesus's question. Alternate translation: "that you are one of the prophets from long ago and have risen"

has risen
"has come back to life"

Luke 9:20

Then he said to them
"Then Jesus said to his disciples"

Luke 9:21

he warned and instructed them
The combination of "warned" and "instructed" is a hendiadys that means "strongly warned" or "strictly instructed." Alternate translation: "he strongly warned them" or he strictly instructed them"

them to tell this to no one.
"not to tell anyone." or "that they should not tell anyone." This could be stated as a direct quote.
Alternate translation: "them, 'Do not tell anyone.'"

Luke 9:22

The Son of Man must suffer many things
"People will cause the Son of Man to suffer greatly"

The Son of Man ... and he will
Jesus is referring to himself. Alternate translation: "I, the Son of Man ... and I will"

be rejected by the elders and chief priests and scribes
This can be stated in active form. Alternate translation:
"the elders, chief priests, and scribes will reject him"

he will be killed
This can be stated in active form. Alternate translation:
"they will kill him"

on the third day
"three days after he dies" or "on the third day after his death"

be raised
This can be stated in active form. Alternate translation:
"God will make him alive again" or "he will live again"

Luke 9:23

he said
"Jesus said"

to them all
This refers to the disciples who were with Jesus.

come after me
Coming after Jesus represents being one of his disciples. Alternate translation: "be my disciple" or "be one of my disciples"

must deny himself
"must not give in to his own desires" or "must forsake his own desires"

take up his cross daily and follow me
"carry his cross and follow me every day." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. To follow Jesus represents obeying him. Alternate translation:
"must obey me every day even to the point of suffering and dying"

Luke 9:24

General Information:
This page has intentionally been left blank.

Luke 9:25

What profit is there for a person to gain the whole world and yet lose or forfeit himself?
The implied answer to this question is that it is not good. Alternate translation: "It will not benefit someone at all to gain the whole world and yet lose or forfeit himself."

to gain the whole world
"to get everything in the world"

lose or forfeit himself
"ruin himself or give up his life"

Luke 9:26

my words
"what I say" or "what I teach"

of him will the Son of Man be ashamed
This can be stated in active form. Alternate translation:
"the Son of Man will also be ashamed of him"

the Son of Man ... when he comes in his own glory
Jesus was speaking about himself. Alternate translation: "I, the Son of Man ... when I come in my own glory"

the Father
This is an important title for God.

Luke 9:27

But truly I say to you
Jesus uses this phrase to emphasize the importance of
what he will say next.

there are some standing here who will not taste death
"some of you who are standing here will not taste
death"

before they see
Jesus was speaking to the people he was talking about.
Alternate translation: "before you see"

will not taste death before they see the kingdom of God
"Taste death" is an idiom that means "die." This can be
stated in positive form. Alternate translation: "will see
the kingdom of God before they die" or "will see the
kingdom of God before you die"

Luke 9:28

Connecting Statement:
Eight days after Jesus tells his disciples that some would
not die before they saw the kingdom of God, Jesus goes
up the mountain to pray with Peter, James, and John,
who all fall asleep while Jesus is changed to a dazzling
appearance.

these words
This refers to what Jesus said to his disciples in the
preceding verses.

Luke 9:29

General Information:
This page has intentionally been left blank.

Luke 9:30

Behold
The word "Behold" here alerts us to pay attention to the
surprising information that follows. Alternate
translation: "Suddenly"

Luke 9:31

who appeared in glory
This phrase gives information about how Moses and
Elijah looked. Some languages would translate it as a
separate clause. Alternate translation: "and they
appeared in glorious splendor" or "and they were
shining brightly"

his departure
"his leaving" or "how Jesus would leave this world."
This was a polite way of talking about his death.
Alternate translation: "his death"

Luke 9:32

Now
This word is used here to mark a pause in the main
story. Here Luke tells about Peter, James, and John.

heavy with sleep
This idiom means "very sleepy."

they saw his glory
This refers to the brilliant light that surrounded them.
Alternate translation: "they saw brilliant light coming
from Jesus" or "they saw very bright light coming out of
Jesus"

the two men who were standing with him
This refers to Moses and Elijah.

Luke 9:33

As they were going away
"As Moses and Elijah were going away"

shelters
simple, temporary places in which to sit or sleep

Luke 9:34

As he was saying this
"While Peter was saying these things"

they were afraid
These adult disciples were not afraid of clouds. This
phrase indicates that some kind of unusual fear came
over them with the cloud. Alternate translation: "they
were terrified"

they entered into the cloud
This can be expressed in terms of what the cloud did.
Alternate translation: "the cloud surrounded them"

Luke 9:35

A voice came out of the cloud
It is understood that the voice could only have
belonged to God. Alternate translation: "God spoke to
them from the cloud"

Son
This is an important title for Jesus, the Son of God.

the one who is chosen

This can be stated with an active form. Alternate translation: "the one I have chosen" or "I have chosen him"

Luke 9:36

They kept silent ... what they had seen

This is information that tells what happened after the story as a result of the events in the story itself.

kept silent ... told no one

The first phrase refers to their immediate response, and the second refers to what they did in the following days.

Luke 9:37

Connecting Statement:

The next day after Jesus's dazzling appearance, Jesus heals a demon-possessed boy that the disciples were unable to make better.

Luke 9:38

Behold, a man from the crowd

The word "behold" alerts us to the new person in the story. Your language may have a way of doing this. English uses "There was a man in the crowd who"

Luke 9:39

You see, a spirit

The phrase "You see" introduces us to the evil spirit in the man's story. Your language may have a way of doing this. Alternate translation: "There is an evil spirit that"

he foams at the mouth

"foam comes out of his mouth." When a person has a seizure, he can have trouble breathing or swallowing. This causes white foam to form around his mouth.

Luke 9:40

General Information:

This page has intentionally been left blank.

Luke 9:41

Jesus answered and said

"Jesus answered by saying"

You unbelieving and perverse generation

Jesus says this to the crowd that has gathered, and not to his disciples.

perverse generation

"corrupt generation"

how long must I be with you and put up with you?

Here "you" is plural. Jesus uses these questions to express his sadness that the people do not believe. They can be written as statements. Alternate translation: "I have been with you so long, yet you do not believe. I wonder how long I must put up with you."

Bring your son here

Here "your" is singular. Jesus is speaking directly to the father who addressed him.

Luke 9:42

General Information:

This page has intentionally been left blank.

Luke 9:43

they were all amazed at the greatness of God

Jesus performed the miracle, but the crowd recognized that God was the power behind the healing.

everything he was doing

"everything Jesus was doing"

Luke 9:44

Let these words go deeply into your ears

This is an idiom that means they should pay attention. Alternate translation: "Listen carefully and remember" or "Do not forget this"

The Son of Man will be betrayed into the hands of men

This can be stated with an active clause. Here "hands" refers to power or control. Alternate translation: "Someone will betray the Son of Man and put him under the control of men"

The Son of Man will be betrayed into the hands of men

Jesus is speaking about himself in the third person. The word "hands" is a synecdoche for the people whose hands they are or a metonym for the power that uses those hands. You may need to make explicit who these men are. Alternate translation: "I, the Son of Man will be betrayed into the hands of men" or "The Son of Man will be betrayed into the power of his enemies" or "I, the Son of Man will be betrayed to my enemies"

Luke 9:45

It was hidden from them

This can be stated in active form. Alternate translation: "God hid the meaning from them"

Luke 9:46

General Information:

The disciples begin to argue about who will be the most powerful among them.

among them

"among the disciples"

Luke 9:47

knowing the reasoning in their hearts

Here "hearts" is a metonym for their minds. Alternate translation: "knowing the reasoning in their minds" or "knowing what they were thinking"

Luke 9:48

in my name

This refers to a person doing something as a representative of Jesus. Alternate translation: "because of me"

in my name welcomes me

This metaphor could also be stated as a simile. Alternate translation: "in my name, it is like he is welcoming me"

the one who sent me

"God, who sent me"

the one who is great

"the one whom God considers to be most important"

Luke 9:49

John answered

"In reply, John said" or "John replied to Jesus." John was responding to what Jesus had said about being the greatest. He was not answering a question.

we saw

John speaks of himself but not Jesus, so "we" here is exclusive.

in your name

This means the person was speaking with the power and authority of Jesus.

Luke 9:50

Do not stop him

This can be stated positively. Alternate translation: "Allow him to continue"

whoever is not against you is for you

Some modern languages have sayings that mean the same thing. Alternate translation: "if a person does not keep you from working, it is as if he were helping you" or "if someone is not working against you, he is working with you"

Luke 9:51

General Information:

It is now obvious that Jesus has decided to go to Jerusalem.

When the days drew near for him to be taken up

Here "be taken up" implies that Jesus will be taken up to heaven. This can be stated in active form. Alternate translation: "When the time was coming for him to go up heaven" or "When it was almost time for him to leave this world"

set his face

This idiom means he "firmly decided." Alternate translation: "made up his mind" or "decided"

Luke 9:52

to prepare everything for him

This means to make arrangements for his arrival there, possibly including a place to speak, a place to stay, and food.

Luke 9:53

did not welcome him

"did not want him to stay"

because he had set his face to go to Jerusalem

The Samaritans and the Jews hated each other.

Therefore the Samaritans would not help Jesus on his journey to Jerusalem, the Jewish capital.

Luke 9:54

saw this

"saw that the Samaritans did not receive Jesus"

command fire to come down from heaven and destroy them

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had judged people who rejected God.

Luke 9:55

he turned and rebuked them

"Jesus turned and rebuked James and John." Jesus did not condemn the Samaritans as the disciples expected.

Luke 9:56

General Information:

This page has intentionally been left blank.

Luke 9:57

someone

This was not one of the disciples.

Luke 9:58

Foxes have holes ... nowhere to lay his head

Jesus responds with a proverb to teach the man about being Jesus's disciple. Jesus implies that if the man were to follow him, that man too might not have a home. Alternate translation: "Foxes have holes ... nowhere to lay his head. So do not expect that you will have a home"

Foxes

These are land animals similar to small dogs. They sleep in a den or a burrow in the ground.

birds in the sky

"birds that fly in the air"

the Son of Man has ... his head

Jesus is speaking about himself in the third person. Alternate translation: "I, the Son of Man, have ... my head"

nowhere to lay his head

"nowhere to rest my head" or "nowhere to sleep." Jesus exaggerates to emphasize that he has no permanent home and that people did not often invite him to stay with them.

Luke 9:59

Connecting Statement:

Jesus continues to talk with the people along the road.

Follow me

By saying this Jesus is asking the person to become his disciple and to go with him.

first let me go and bury my father

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is the man wants to do something else first before he follows Jesus.

first let me go

"before I do that, let me go"

Luke 9:60

Leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead" are 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus.

the dead

This refers to dead people in general. Alternate translation: "the dead people"

Luke 9:61

I will follow you

"I will join you as a disciple" or "I am ready to follow you"

first let me say goodbye to those in my home

"before I do that, let me tell my people at my home that I am leaving"

Luke 9:62

No one ... fit for the kingdom of God

Jesus responds with a proverb to teach the man about being his disciple. Jesus means that a person is not suitable for the kingdom to God if he focuses on people in his past instead of following Jesus.

No one who puts his hand to the plow

Here "puts his hand to" something is an idiom that means the person starts to do something. Alternate translation: "No one who starts to plow his field"

looks back

Anyone who is looking back while plowing cannot guide the plow where it needs to go. That person must focus on looking forward in order to plow well.

fit for the kingdom of God

"useful for the kingdom of God" or "suitable for the kingdom of God"

ULB Translation Questions

Luke 9:2

What did Jesus send the twelve out to do?
Jesus sent them out to preach the kingdom of God and to heal the sick.

Luke 9:7

Herod heard from some people three possible explanations of who Jesus was. What were they?
Some said Jesus was John the Baptizer risen from the dead, some said Elijah had appeared, and some said an ancient prophet had risen.

Luke 9:8

Herod heard from some people three possible explanations of who Jesus was. What were they?
Some said Jesus was John the Baptizer risen from the dead, some said Elijah had appeared, and some said an ancient prophet had risen.

Luke 9:13

What food did the disciples have to feed the crowd?
They had five loaves of bread and two fish.

Luke 9:14

How many men were following Jesus in the crowd that was in the desert place?
About five thousand men were there.

Luke 9:16

What did Jesus do with the five loaves and two fish?
He looked up to heaven, blessed them, broke them into pieces, and gave them to the disciples to give to the crowd.

Luke 9:17

How many baskets of leftover food were there?
There were twelve baskets full of leftover food.

Luke 9:20

When Jesus asked the disciples who he was, what did Peter answer?
He said, "The Christ from God."

Luke 9:23

Jesus said that if anyone wants to come after him, he must do what?
He must deny himself, take up his cross daily, and follow Jesus.

Luke 9:29

What happened to Jesus' appearance on the mountain?
The appearance of his face changed and his clothing became white and dazzling.

Luke 9:30

Who appeared with Jesus?
Moses and Elijah appeared with Jesus.

Luke 9:35

What did the voice say from the cloud that overshadowed them?
The voice said, "This is my chosen son; listen to him."

Luke 9:39

Before Jesus cast out the demon, what did it cause the man's son to do?
The demon caused him to scream and have convulsions with foaming at the mouth.

Luke 9:44

What statement did Jesus make to the disciples that they did not understand?
He said, "The Son of Man will be delivered over into the hands of men."

Luke 9:48

Who did Jesus say is the one who is great among the disciples?
The one who is least among them is the one who is great.

Luke 9:51

As the days were approaching when Jesus would go up to heaven, what did he do?
He resolutely set his face to go to Jerusalem.

Luke 9:62

To be fit for the kingdom of God, what must a person not do once
he has "put his hand to the plow?"

The person must not look back.

Chapter 10

¹ Now after these things, the Lord appointed seventy ^[1] others, and sent them out two by two ahead of him to every town and place where he himself was about to go. ² He said to them, "The harvest is plentiful, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest. ³ Go on your way. See, I send you out as lambs in the midst of wolves. ⁴ Do not carry a money bag, or a traveler's bag, or sandals, and greet no one on the road. ⁵ Whatever house you enter, first say, 'May peace be on this house!' ⁶ If a son of peace is there, your peace will rest upon him, but if not, it will return to you. ⁷ Remain in that same house, eating and drinking what they provide, for the laborer is worthy of his wages. Do not move around from house to house. ⁸ Whatever town you enter, and they receive you, eat what is set before you ⁹ and heal the sick that are there. Say to them, 'The kingdom of God has come close to you.' ¹⁰ Whenever you enter a town and they do not receive you, go out into its streets and say, ¹¹ 'Even the dust from your town that clings to our feet we wipe off against you! But know this: The kingdom of God is near.' ¹² I say to you that on that day it will be more tolerable for Sodom than for that town. ¹³ Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴ But it will be more tolerable for Tyre and Sidon at the judgment than for you. ¹⁵ You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. ¹⁶ The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me."

¹⁷ The seventy returned with joy, saying, "Lord, even the demons submitted to us in your name."

¹⁸ Jesus said to them, "I was watching Satan fall from heaven as lightning. ¹⁹ See, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will in any way hurt you. ²⁰ Nevertheless do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven."

²¹ At that same hour he rejoiced greatly in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding and revealed them to those who are untaught, like little children. Yes, Father, for so it was well pleasing in your sight. ²² "All things have been entrusted to me from my Father, and no one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him." ²³ Then he turned around to the disciples and said privately, "Blessed are those who see the things that you see. ²⁴ I say to you, many prophets and kings desired to see the things you see, and they did not see them, and to hear the things that you hear, and they did not hear them."

²⁵ Behold, an expert in the law stood up so that he might test him, saying, "Teacher, what must I do to inherit eternal life?"

²⁶ Jesus said to him, "What is written in the law? How do you read it?"

²⁷ He gave an answer and he said, "You will love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself."

²⁸ Jesus said to him, "You have answered correctly. Do this, and you will live." ²⁹ But he, desiring to justify himself, said to Jesus, "Who is my neighbor?"

³⁰ Jesus answered him and said, "A certain man was going down from Jerusalem to Jericho. He fell among robbers, who stripped him of his belongings, and beat him, and left him half dead. ³¹ By chance a certain priest was going down that way, and when he saw him, he passed by on the other side. ³² In the same way, a Levite also, when he came to the place and saw him, passed by on the other side. ³³ But a certain Samaritan, as he journeyed, came to where he was. When he saw him, he was moved with compassion. ³⁴ He approached him and bound up his wounds, pouring oil and wine on them. He set him on his own animal, and brought him to an inn, and took

care of him. ³⁵ The next day he took out two denarii, and gave them to the host, and said, 'Take care of him, and whatever extra you spend, when I return, I will repay you.' ³⁶ Which of these three do you think was a neighbor to him who fell among the robbers?"

³⁷ He said, "The one who showed mercy to him."

Jesus said to him, "Go and do the same."

³⁸ Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house. ³⁹ She had a sister named Mary, who sat at the Lord's feet and heard his word. ⁴⁰ But Martha was overly busy with preparing to serve a meal. She came up to Jesus and said, "Lord, do you not care that my sister left me to serve alone? Therefore tell her to help me."

⁴¹ But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things, ⁴² but only one thing is necessary. Mary has chosen what is best, which will not be taken away from her."

Footnotes

10:1 ^[1]Many of the best ancient copies read

Luke 10 General Notes

Special concepts in this chapter

Harvest

Harvest is when people go out to get the food they have planted so they can bring it to their houses and eat it. Harvest can also refer to the food that is gathered. Jesus used this as a metaphor to teach his followers that they need to go and tell other people about Jesus so those people can be part of God's kingdom. (See: harvest and faith)

Neighbor

A neighbor is anyone who lives nearby. The Jews helped their Jewish neighbors who needed help, and they expected their Jewish neighbors to help them. Jesus wanted them to understand that people who were not Jews were also their neighbors, so he told them a parable

Luke 10:1

General Information:
Jesus sends out 70 more people ahead of him.

Now
This word is used here to mark a new event in the story.

seventy
"70." Some versions say "seventy-two" or "72." You may want to include a footnote that says that.

sent them out two by two
"sent them out in groups of two" or "sent them out with two people in each group"

Luke 10:2

He said to them
This was before the men actually went out. Alternate translation: "He had said to them" or "Before they went out he told them"

The harvest is plentiful, but the laborers are few
"There is a big crop, but not enough workers to bring it in." Jesus means there are many people ready to enter

God's kingdom, but there are not enough disciples to go teach and help the people.

Luke 10:3

Go on your way

"Go to the cities" or "Go to the people"

I send you out as lambs in the midst of wolves

Wolves attack and kill sheep. This metaphor therefore means that there are people who would attempt to harm the disciples that Jesus is sending out. The names of other animals could be substituted. Alternate translation: "when I send you out, people will want to harm you, as wolves attack sheep"

Luke 10:4

Do not carry a money bag, or a traveler's bag, or sandals
"Do not take with you a bag, a traveler's bag, or sandals"

greet no one on the road

"do not greet anyone on the road." Jesus was emphasizing that they should go quickly to the towns and do this work. He was not telling them to be rude.

Luke 10:5

May peace be on this house

This was both a greeting and a blessing. Here "house" refers to those who live in the house. Alternate translation: "May the people in this household receive peace"

Luke 10:6

a son of peace

The phrase "son of peace" here is a metaphor for a person who wants peace with God and with people. Alternate translation: "a peaceful person"

your peace will rest upon him

Here "peace" is described as a living thing that can choose where to stay. Alternate translation: "he will have the peace you blessed him with"

if not

It may be helpful to restate the entire phrase. Alternate translation: "if there is no person of peace there" or "if the owner of the house is not a peaceful person"

it will return to you

Here "peace" is described as a living thing that can choose to leave. Alternate translation: "you will have

that peace" or "he will not receive the peace you blessed him with"

Luke 10:7

Remain in that same house

Jesus was not saying that they should stay in the house all day, but that they should sleep at the same house every night they were there. Alternate translation: "Continue to sleep at that house"

for the laborer is worthy of his wages

This is a general principle that Jesus was applying to the men he was sending out. Since they would be teaching and healing the people, the people should provide them with a place to stay and with food.

Do not move around from house to house

Moving around from house to house means going to different houses. It can be made clear that he was talking about staying overnight at different houses. "Do not go sleep at a different house each night"

Luke 10:8

and they receive you

"if they welcome you"

eat what is set before you

This can be stated in active form. Alternate translation: "eat whatever food they give you"

Luke 10:9

the sick

This refers to sick people in general. Alternate translation: "the sick people"

The kingdom of God has come close to you

The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." Possible meanings are 1) the kingdom of God will begin soon. Alternate translation: "God will soon rule everywhere as king" or 2) the activities of kingdom of God are happening all around you. Alternate translation: "The proof that God is reigning is all around you"

Luke 10:10

and they do not receive you

"and the people of the city reject you"

Luke 10:11

Even the dust from your town that clings to our feet we wipe off against you

This is a symbolic action to show that they reject the people of the city. Alternate translation: "Just as you rejected us, we thoroughly reject you. We even reject the dust from your town that clings to our feet"

we wipe off

Since Jesus was sending these people out in groups of two, it would be two people saying this. So languages that have a dual form of "we" would use it.

But know this: The kingdom of God is near

The phrase "But know this" emphasizes the importance of what is said next. Alternate translation: "But be aware that the kingdom of God is near" or "But be sure of this: The kingdom of God is near"

The kingdom of God is near

The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." See how you translated a similar sentence in [Luke 10:8]

Luke 10:12

I say to you

Jesus was saying this to the 70 people he was sending out. He said this to show that he was about to say something very important.

that day

The disciples would have understood that this refers to the time of final judgment of sinners. Alternate translation: "judgment day"

it will be more tolerable for Sodom than for that town

"God will not judge Sodom as severely as he will judge that town." Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom"

Luke 10:13

Woe to you, Chorazin! Woe to you, Bethsaida!

Jesus speaks as if the people of the cities of Chorazin and Bethsaida are there listening to him, but they are not.

If the mighty works which were done in you had been done in Tyre and Sidon

Jesus is describing a situation that could have happened in the past but did not. Alternate translation: "If someone had performed the miracles for the people of Tyre and Sidon that I performed for you"

they would have repented long ago, sitting

"the wicked people who lived there would have shown that they were sorry for their sins by sitting"

sitting in sackcloth and ashes

"wearing sackcloth and sitting in ashes"

Luke 10:14

But it will be more tolerable for Tyre and Sidon at the judgment than for you

It may be helpful to clearly state the reason for their judgment. Alternate translation: "But because you did not repent and believe in me even though you saw me do miracles, God will judge you more severely than he will judge the people of Tyre and Sidon"

at the judgment

"on that final day when God judges everyone"

Luke 10:15

You, Capernaum

Jesus now speaks to the people in the city of Capernaum as if they are listening to him, but they are not.

do you think you will be exalted to heaven?

Jesus uses a question to rebuke the people of Capernaum for their pride. The expression "exalted to heaven" means "greatly exalted" or "honored."

Alternate translation: "you will certainly not go up to heaven!" or "God will not honor you!"

you will be brought down to Hades

This can be stated in active form. Alternate translation: "you will go down to Hades" or "God will send you to Hades"

Luke 10:16

The one who listens to you listens to me

The comparison can be clearly stated as a simile.

Alternate translation: "When someone listens to you, it is as if they were listening to me"

the one who rejects you rejects me

The comparison can be clearly stated as a simile.

Alternate translation: "when someone rejects you, it is as if they were rejecting me"

the one who rejects me rejects the one who sent me

The comparison can be clearly stated as a simile.

Alternate translation: "when someone rejects me, it is as if they were rejecting the one who sent me"

the one who sent me

This refers to God the Father, who appointed Jesus for this special task. Alternate translation: "God, who sent me"

Luke 10:17

The seventy returned

Some languages will need to say that the seventy actually went out first, as the UDB does. This is implicit information that can be made explicit.

seventy

You may want to add a footnote: "Some versions have '72' instead of '70.'"

in your name

Here "name" refers to Jesus's power and authority.

Luke 10:18

I was watching Satan fall from heaven as lightning
Jesus used a simile to compare how God was defeating Satan when his 70 disciples were preaching in the towns to the way lightning strikes.

fall from heaven as lightning

Possible meanings are 1) fall as quickly as lightning strikes, or 2) fall down from heaven as lightning strikes downward. Since both meaning are possible, it may be best to keep the image.

Luke 10:19

authority to tread on serpents and scorpions

"authority to trample on snakes and crush scorpions."
Possible meanings are 1) snakes and scorpions are a metaphor for evil spirits. Alternate translation: "the right to defeat evil spirits" or 2) this refers to actual snakes and scorpions.

tread on serpents and scorpions

This implies that they would do this and not be injured. Alternate translation: "walk on snakes and scorpions, which will not hurt you,"

scorpions

Scorpions are small animals with two claws and a poisonous stinger on their tail.

over all the power of the enemy

"I have given you authority to crush the power of the enemy" or "I have given you authority to defeat the enemy." The enemy is Satan.

Luke 10:20

do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven

"do not rejoice only because the spirits submit to you" can also be stated in positive form. Alternate translation: "rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you"

your names are engraved in heaven

This can be stated in active form. Alternate translation: "God has written your names in heaven" or "your names are on the list of people who are citizens of heaven"

Luke 10:21

that same hour

"that same time"

Father

This is an important title for God.

Lord of heaven and earth

The phrase "heaven" and earth" represents everything that exists. Alternate translation: "Master over everyone and everything in heaven and earth"

these things

This refers to Jesus's previous teaching about the authority of the disciples. It may be best to simply say "these things" and let the reader determine the meaning.

the wise and understanding

The words "wise" and "understanding" are nominal adjectives that refer to people with these qualities. Because God had concealed truth from them, these people were not actually wise and understanding, even though they thought they were. Alternate translation: "from people who think they are wise and have understanding"

those who are untaught, like little children

This refers to those who may not have much education but who are willing to accept Jesus's teachings in the same way that little children willingly listen to those they trust. Alternate translation: "people who may have little education, but who listen to God as little children do"

for so it was well pleasing in your sight

"for it pleased you to do this"

Luke 10:22

All things have been entrusted to me from my Father
This can be stated in active form. Alternate translation:
"My Father has handed everything over to me"

Father ... Son

These are important titles that describe the relationship between God and Jesus.

no one knows who the Son is except the Father
This double negative emphasizes that the Father is the only one who knows. Alternate translation: "The only one who knows who the Son is, is the Father"

knows ... knows

The word that is translated as "knows" means to know from personal experience. God the Father knows Jesus in this way.

the Son

Jesus is referring to himself in the third person.

no one knows who the Father is except the Son and those ... him
This double negative emphasizes that the Son is the only one who knows. Alternate translation: "The only one who knows who the Father is, is the Son"

those to whom the Son chooses to reveal him
"whoever the Son desires to show the Father to"

Luke 10:23

Then he turned around to the disciples and said privately
The word "privately" indicates that he was alone with his disciples. Alternate translation: "Later, when he was alone with his disciples, he turned to them and said"

Blessed are those who see the things that you see
This probably refers to the good works and miracles that Jesus was doing. Alternate translation: "How good it is for those who see the things that you see me doing"

Luke 10:24

and they did not see them
This implies that Jesus was not yet doing those things. Alternate translation: "but they could not see them because I was not doing them yet"

the things that you hear

This probably refers to the teaching of Jesus. Alternate translation: "the things that you have heard me say"

and they did not hear them

This implies that Jesus was not yet teaching. Alternate translation: "but they could not hear them because I had not yet started to teach"

Luke 10:25

Connecting Statement:

Jesus replies with a story to a Jewish teacher who wants to test Jesus.

Behold, an expert in the law

This alerts us to a new event and a new person in the story.

stood up

This is an idiom that probably here means "began to act." Your language may have a different way of showing that the expert in the law had been present, listening to Jesus, and was now beginning to act. He was not necessarily sitting before he "stood up" and began to speak.

test him

"challenge Jesus"

Luke 10:26

What is written in the law? How do you read it?

Jesus is not seeking information. He uses these questions to test the Jewish teacher's knowledge. Alternate translation: "Tell me what Moses wrote in the law and what you think it means."

What is written in the law?

This can be asked in active form. Alternate translation: "What did Moses write in the law?"

How do you read it?

"What have you read in it?" or "What do you understand it to say?"

Luke 10:27

You will love ... neighbor as yourself

The man is quoting what Moses wrote in the law.

with all your heart, with all your soul, with all your strength, and with all your mind

Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly."

your neighbor as yourself

This simile can be stated more clearly. Alternate translation: "love your neighbor as much as you love yourself"

Luke 10:28

General Information:

This page has intentionally been left blank.

Luke 10:29

But he, desiring to justify himself, said

"But the expert in the law wanted to find a way to justify himself, so he said" or "But wanting to appear righteous, the expert in the law said"

Who is my neighbor?

The man wanted to know whom he was required to love. Alternate translation: "Whom should I consider to be my neighbor and love as I love myself?" or "Which people are my neighbors that I should love?"

Luke 10:30

Jesus answered him and said

Jesus answers the man by telling a parable. Alternate translation: "In response, Jesus told him this story"

A certain man

This introduces a new character in the parable.

He fell among robbers, who

"He was surrounded by robbers, who" or "Some robbers attacked him. They"

stripped him of his belongings

"took everything he had" or "stole all his things"

half dead

This idiom means "almost dead."

Luke 10:31

By chance

This was not something that any person had planned.

a certain priest

This expression introduces a new person in the story, but does not identify him by name.

and when he saw him

"and when the priest saw the injured man." A priest is a very religious person, so the audience would assume that he would help the injured man. Since he did not,

this phrase could be stated as "but when he saw him" to call attention to this unexpected result.

he passed by on the other side

It is implied that he did not help the man. Alternate translation: "he did not help the injured man but instead walked past him on the other side of the road"

Luke 10:32

a Levite ... the other side

The Levite served in the temple. He would be expected to help his fellow Jewish man. Since he did not, it may be helpful to state that. Alternate translation: "a Levite ... the other side and did not help him"

Luke 10:33

But a certain Samaritan

This introduces a new person in the story without giving his name. We know only that he was from Samaria.

a certain Samaritan

The Jews despised the Samaritans and would have assumed that he would not help the injured Jewish man.

When he saw him

"When the Samaritan saw the injured man"

he was moved with compassion

"he felt sorry for him"

Luke 10:34

bound up his wounds, pouring oil and wine on them

He would have put the oil and wine on the wounds first. Alternate translation: "he put wine and oil on the wounds and wrapped them with cloth"

pouring oil and wine on them

Wine was used to clean the wound, and oil was probably used to prevent infection. This can be stated. Alternate translation: "pouring oil and wine on them to help heal them"

his own animal

"his own pack animal." This was an animal that he used to carry heavy loads. It was probably a donkey.

Luke 10:35

two denarii

"two day's wages." "Denarii" is the plural of "denarius."

the host

"the innkeeper" or "the person who took care of the inn"

whatever extra you spend, when I return, I will repay you
This could be reordered. Alternate translation: "when I return, I will repay you whatever extra amount you spend"

Luke 10:36

Which of these three do you think ... robbers?
This could be written as two questions. Alternate translation: "What do you think? Which of these three men ... robbers?"

was a neighbor
"showed himself to be a true neighbor"

to him who fell among the robbers
"to the man whom the robbers attacked"

Luke 10:37

He said, "The one who showed mercy to him."
"The expert in the law said, 'The one who showed mercy to him.'"

Go and do the same
Here "do the same" refers to showing mercy to others. Alternate translation: "In the same way, go and show mercy to anyone else who needs help" or "In the same way, go and help everyone you can"

Luke 10:38

General Information:
Jesus comes to Martha's house, where her sister Mary listens to Jesus with great attention.

Now
This word is used here to mark a new event.

as they were traveling along
"as Jesus and his disciples were traveling along"

a certain village
This introduces the village as a new location, but does not name it.

a certain woman named Martha

This introduces Martha as a new character. Your language may have a way of introducing new people.

Luke 10:39

sat at the Lord's feet
This was the normal and respectful position for a learner at that time. Alternate translation: "sat on the floor near Jesus"

heard his word
This refers to everything that Jesus taught while at Martha's house. Alternate translation: "listened to the Lord teach"

Luke 10:40

overly busy
"very busy" or "too busy"

do you not care ... alone?
Martha is complaining that the Lord is allowing Mary to sit listening to him when there is so much work to do. She respects the Lord, so she uses a rhetorical question to make her complaint more polite. Alternate translation: "it seems like you do not care ... alone."

Luke 10:41

Martha, Martha
Jesus repeats Martha's name for emphasis. Alternate translation: "Dear Martha" or "You, Martha"

Luke 10:42

only one thing is necessary
Jesus is contrasting what Mary is doing with what Martha is doing. It may be helpful to make this explicit. Alternate translation: "the only thing that is really necessary is to listen to my teaching" or "listening to my teaching is more necessary than preparing a meal"

which will not be taken away from her
Possible meanings are 1) "and I will not take this opportunity away from her" or 2) "and she will not lose what she has gained as she was listening to me"

ULB Translation Questions

Luke 10:4

What did Jesus tell the seventy not to carry with them?
They must not carry any bag of money, any traveler's bag, or any sandals.

Luke 10:9

What did Jesus tell the seventy to do in each city?
He told them to heal the sick and to say to the people, "The kingdom of God has come near to you."

Luke 10:12

If a city did not receive those whom Jesus sent to them, what would the judgment be like for that city?
It would be worse than the judgment on Sodom.

Luke 10:20

When the seventy returned and reported with joy that they were able to cast out demons, what did Jesus say to them?
He said, "Rejoice even more that your names are engraved in heaven."

Luke 10:21

Jesus said it was well-pleasing to the Father to reveal the kingdom of God to whom?
It was well-pleasing to the Father to reveal the kingdom of God to those who are untaught, like little children.

Luke 10:27

According to Jesus, what does the Jewish law say a person must do to inherit eternal life?
You must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbor as yourself.

Luke 10:31

In Jesus' parable, what did the Jewish priest do when he saw the half dead man on the road?
He passed by on the other side.

Luke 10:32

What did the Levite do when he saw the man?
He passed by on the other side.

Luke 10:34

What did the Samaritan do when he saw the man?
He bound up his wounds, put him on his animal, brought him to an inn, and took care of him.

Luke 10:37

After telling the parable, what did Jesus tell the teacher of the Jewish law to go and do?
Go and show mercy like the Samaritan in the parable.

Luke 10:39

What did Mary do at the same time?
She sat at Jesus' feet and listened to him.

Luke 10:40

What did Martha do when Jesus came to her house?
She was overly busy with preparing to serve a meal.

Luke 10:42

Who did Jesus say had chosen the better thing to do?
He said that Mary had chosen the better thing to do.

Chapter 11

¹ It happened one day that Jesus was praying in a certain place. When he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."

² Jesus said to them, "When you pray say,

'Father, may your name be honored as holy.

May your kingdom come.

³ Give us our daily bread each day.

⁴ Forgive us our sins,
as we forgive everyone who is in debt to us.

Do not lead us into temptation."

⁵ Jesus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, 'Friend, lend to me three loaves of bread,' ⁶ since a friend of mine just came in from the road, and I do not have anything to set before him?' ⁷ Then the one inside who answered him may say, 'Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.' ⁸ I say to you, even if he does not get up and give bread to you because you are his friend, yet because of your shameless persistence, he will get up and give you as many loaves of bread as you need. ⁹ I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For every asking person receives; and the seeking person finds; and to the person who knocks, it will be opened. ¹¹ Which father among you, if your son asks for a fish, will give him a snake instead of a fish? ¹² Or if he asks for an egg, will you give a scorpion to him? ¹³ Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to those who ask him?"

¹⁴ Now Jesus was driving out a demon that was mute. When the demon had gone out, the man who had been mute spoke, and the crowd was amazed. ¹⁵ But some of the people said, "By Beelzebul, the ruler of demons, he is driving out demons." ¹⁶ Others tested him and sought from him a sign from heaven.

¹⁷ But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and a house divided against itself falls. ¹⁸ If Satan is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul. ¹⁹ If I drive out demons by Beelzebul, by whom do your followers drive them out? Because of this, they will be your judges. ²⁰ But if I drive out demons by the finger of God, then the kingdom of God has come to you. ²¹ When a strong man who is fully armed guards his own palace, his possessions are safe, ²² but when a stronger man overcomes him, the stronger man takes away the armor in which the man trusted and plunders the man's possessions. ²³ The one who is not with me is against me, and the one who does not gather with me scatters. ²⁴ When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest. Finding none, it says, 'I will return to my house from which I came.' ²⁵ Having returned, it finds the house had been swept clean and put in order. ²⁶ Then it goes and takes along with it seven other spirits more evil than itself and they all come in to live there. Then the final condition of that man becomes worse than the first."

²⁷ It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, "Blessed is the womb that bore you and the breasts that nursed you."

²⁸ But he said, "Rather, blessed are they who hear the word of God and keep it."

²⁹ As the crowds were increasing, Jesus began to say, "This generation is an evil generation. It seeks a sign, though no sign will be given to it except the sign of Jonah. ³⁰ For just as Jonah became a sign to the Ninevites, so too the Son of Man will be a sign to this generation. ³¹ The Queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. ³² The men of Nineveh will stand up at the judgment with this

generation of people and will condemn it, for they repented at the preaching of Jonah, and see, someone greater than Jonah is here.

³³ No one, after lighting a lamp, puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light. ³⁴ Your eye is the lamp of the body. When your eye is good, the whole body is filled with light. But when your eye is bad, your body is full of darkness. ³⁵ Therefore, watch out that the light in you is not darkness. ³⁶ If then your whole body is full of light, not having any member in darkness, then your whole body will be like when a lamp shines its brightness on you."

³⁷ When he had finished speaking, a Pharisee asked him to eat with him at his house, so Jesus went in and reclined. ³⁸ The Pharisee was surprised that Jesus did not first wash before dinner. ³⁹ But the Lord said to him, "Now then, you Pharisees clean the outside of cups and bowls, but the inside of you is filled with robbery and evil. ⁴⁰ You senseless men! Did not the one who made the outside also make the inside? ⁴¹ Give what is inside as alms, and then all things will be clean for you.

⁴² "But woe to you Pharisees, because you tithe mint and rue and every other garden herb, but you neglect justice and the love of God. It is necessary to act justly and love God, without failing to do the other things also. ⁴³ Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces. ⁴⁴ Woe to you, for you are like unmarked graves that people walk over without knowing it."

⁴⁵ One of the experts in the law said to him, "Teacher, what you say insults us too." ⁴⁶ Jesus said, "Woe to you, teachers of the law! For you put people under burdens that are hard to carry, but you do not touch the burdens with one of your own fingers. ⁴⁷ Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. ⁴⁸ So you are witnesses and you consent to the works of your ancestors, for they indeed killed them and you build their tombs. ⁴⁹ For this reason also, God's wisdom said, 'I will send to them prophets and apostles, and they will persecute and kill some of them.' ⁵⁰ As a result, this generation will be charged for all the blood of the prophets shed since the foundation of the world, ⁵¹ from Abel's blood to the blood of Zechariah, who was killed between the altar and the temple. Yes, I say to you, this generation will be held responsible. ⁵² Woe to you experts in the law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering."

⁵³ After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, ⁵⁴ lying in wait to catch him in something he might say.

Footnotes

11:11 ^[1]The best ancient copies have the shorter reading. Some ancient copies have a longer reading, which also is found in Matthew 7:9:

Chapter 12

¹ In the meantime, when many thousands of the people were gathered together so much that they trampled on each other, he began to say to his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy." ² But there is nothing concealed that will not be revealed, and nothing hidden that will not be known. ³ So whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops. ⁴ I say to you, my friends, do not be afraid of those who kill the body, and after that they have no more that they can do. ⁵ But I will warn you about whom to fear. Fear the one who, after he has killed, has authority to throw you into hell. Yes, I say to you, fear him. ⁶ Are not five sparrows sold for two small coins? Yet not one of them is forgotten in the sight of God. ⁷ But even the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows. ⁸ I say to you, everyone who confesses me before men, the Son of Man will also confess before the angels of God, ⁹ but he who denies me before men will be denied before the angels of God. ¹⁰ Everyone who speaks a word against the Son of Man, it will be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven. ¹¹ When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will speak in your defense, or what you will say, ¹² for the Holy Spirit will teach you in that hour what you should say."

¹³ Then someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

¹⁴ Jesus said to him, "Man, who appointed me a judge or a mediator over you?" ¹⁵ He said to them, "Watch that you keep yourselves from all greedy desires, because a person's life does not consist of the abundance of his possessions." ¹⁶ Then Jesus told them a parable, saying, "The field of a rich man yielded abundantly, ¹⁷ and he reasoned with himself, saying, 'What will I do, because I do not have a place to store my crops?' ¹⁸ He said, 'This is what I will do. I will tear down my barns and build bigger ones, and there I will store all of my grain and other goods. ¹⁹ I will say to my soul, 'Soul, you have many goods stored up for many years. Rest easy, eat, drink, be merry.'" ²⁰ But God said to him, 'Foolish man, tonight your soul is required of you, and the things you have prepared, whose will they be?' ²¹ That is what someone is like who stores up treasure for himself and is not rich toward God."

²² Jesus said to his disciples, "Therefore I say to you, do not worry about your life, what you will eat; or about your body, what you will wear. ²³ For life is more than food, and the body is more than clothes. ²⁴ Think about the ravens, that they do not sow or reap. They have no storeroom or barn, but God feeds them. How much more valuable you are than the birds! ²⁵ Which of you by being anxious can add a cubit to his lifespan? ²⁶ If then you are not able to do such a very little thing, why do you worry about the rest? ²⁷ Think about the lilies—how they grow. They do not labor, neither do they spin. Yet I say to you, even Solomon in all his glory was not clothed like one of these. ²⁸ If God so clothes the grass in the field, which exists today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! ²⁹ Do not seek what you will eat and what you will drink, and do not be anxious. ³⁰ For all the nations of the world seek these things, and your Father knows that you need them. ³¹ But seek his kingdom, and these things will be added to you. ³² Do not fear, little flock, because your Father is very pleased to give you the kingdom. ³³ Sell your possessions and give alms. Make for yourselves purses which will not wear out—treasure in the heavens that does not run out, where no thief comes near, and no moth destroys. ³⁴ For where your treasure is, there your heart will be also."

³⁵ "Keep your loins girded and your lamps lit, ³⁶ and be like people waiting expectantly for their master when he returns from the marriage feast, so that when he comes and knocks, they may immediately open the door for him. ³⁷ Blessed are those servants whom the master will find watching when he comes. Truly I say to you, he will gird himself to serve and have them sit down at the table, and he will come and serve them. ³⁸ If the master comes in the second watch of the night, or if even in the third watch, and finds them ready, blessed are those servants. ³⁹ But understand this, that if the master of the house had known the hour the thief was coming, he would not have let his house be broken into. ⁴⁰ You also must be ready, because the Son of Man is coming at an hour that you do not expect."

⁴¹ Peter said, "Lord, are you telling this parable only to us, or also to everyone?"

⁴² The Lord said, "Who then is the faithful and wise manager whom his lord will set over his other servants to give them their portion of food at the right time? ⁴³ Blessed is that servant whom his lord finds doing that when he comes. ⁴⁴ Truly I say to you that he will set him over all his property. ⁴⁵ But if that servant says in his heart, 'My lord delays his return,' and begins to beat the male servants and female servants and to eat and drink and to become drunk, ⁴⁶ the lord of that servant will come in a day when he does not expect and in an hour that he does not know and will cut him in pieces and appoint a place for him with the unfaithful. ⁴⁷ That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows. ⁴⁸ But the one who did not know and did what deserved a beating, he will be beaten with a few blows. But everyone who has been given much, from them much will be required, and from the one who has been entrusted with much, even more will be asked.

⁴⁹ "I came to cast fire upon the earth, and how I wish that it were already kindled. ⁵⁰ But I have a baptism to be baptized with, and how I am distressed until it is completed! ⁵¹ Do you think that I came to bring peace on the earth? No, I tell you, but rather division. ⁵² For from now on there will be five in one house divided—three people against two, and two people against three. ⁵³ They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

⁵⁴ Jesus was saying to the crowds also, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens. ⁵⁵ When a south wind is blowing, you say, 'There will be a scorching heat,' and it happens. ⁵⁶ Hypocrites, you know how to interpret the appearance of the earth and the heavens, but how is it that you do not know how to interpret the present time? ⁵⁷ Why do you not judge what is right for yourselves? ⁵⁸ For when you go with your adversary before the magistrate, on the way make an effort to be reconciled with him so that he does not drag you to the judge, and so that the judge does not deliver you to the officer, and the officer does not throw you into prison. ⁵⁹ I say to you, you will never come out from there until you have paid the very last bit of money."

Chapter 13

¹ At that time, some people there told him about the Galileans whose blood Pilate mixed with their own sacrifices.

² Jesus answered and said to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way? ³ No, I tell you. But if you do not repent, all of you will perish in the same way. ⁴ Or those eighteen people in Siloam on whom a tower fell and killed them, do you think they were worse sinners than other men in Jerusalem? ⁵ No, I say. But if you do not repent, all of you will also perish."

⁶ Jesus told this parable, "Someone had a fig tree planted in his vineyard and he came and looked for fruit on it but found none. ⁷ The man said to the gardener, 'Look, for three years I have come and tried to find fruit on this fig tree and found none. Cut it down. Why let it waste the ground?'

⁸ "The gardener answered and said, 'Sir, leave it alone this year while I dig around it and put manure on it. ⁹ If it bears fruit next year, good; but if it does not, cut it down!'"

¹⁰ Now Jesus was teaching in one of the synagogues during the Sabbath. ¹¹ Behold, a woman was there who for eighteen years had a spirit of weakness. She was bent over and was not able to straighten up completely. ¹² When Jesus saw her, he called to her and said, "Woman, you are freed from your weakness." ¹³ He placed his hands on her, and immediately she was made straight again and glorified God.

¹⁴ But the synagogue ruler was indignant because Jesus had healed on the Sabbath. So the ruler answered and said to the crowd, "There are six days in which it is necessary to labor. Come and be healed then, not on the Sabbath day."

¹⁵ The Lord answered him and said, "Hypocrites! Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath? ¹⁶ So too this daughter of Abraham, whom Satan bound for eighteen long years, should her bonds not be untied on the Sabbath day?" ¹⁷ As he said these things, all those who opposed him were ashamed, but the whole crowd was rejoicing over all the glorious things he did.

¹⁸ Then Jesus said, "What is the kingdom of God like, and what can I compare it to? ¹⁹ It is like a mustard seed that a man took and threw into his garden, and it grew into a big tree, and the birds of heaven built their nests in its branches."

²⁰ Again he said, "To what can I compare the kingdom of God? ²¹ It is like yeast that a woman took and mixed with three measures of flour until all the flour was leavened."

²² Then Jesus traveled through the towns and villages, teaching and making his way toward Jerusalem. ²³ Someone said to him, "Lord, are only a few people to be saved?"

So he said to them, ²⁴ "Struggle to enter through the narrow door, because, I say to you, many will try to enter, but will not be able to enter. ²⁵ Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, 'Lord, Lord, let us in.'

"He will answer and say to you, 'I do not know you or where you are from.'

²⁶ "Then you will say, 'We ate and drank in front of you and you taught in our streets.'

²⁷ "But he will reply, 'I say to you, I do not know where you are from. Get away from me, all you workers of unrighteousness!' ²⁸ There will be crying and the grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you are thrown out. ²⁹ They will come from the east, west, north, and south, and be seated at a table in the kingdom of God. ³⁰ Know this, those who are least important will be first, and those who are most important will be last."

³¹ In that same hour, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."

³² Jesus said, "Go and tell that fox, 'Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.' ³³ In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable for a prophet to be destroyed outside of Jerusalem. ³⁴ Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. How often I desired to gather your children the way a hen gathers her brood under her wings, but you did not desire this. ³⁵ See, your house is abandoned. I say to you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord.'"

Chapter 14

¹ It happened one Sabbath, when he went into the house of one of the leaders of the Pharisees to eat bread, that they were watching him closely. ² Behold, there in front of him was a man who was suffering from edema. ³ Jesus asked the experts in the Jewish law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?" ⁴ But they kept silent. So Jesus took hold of him, healed him, and sent him away. ⁵ He said to them, "Which of you who has a son or an ox that falls into a well on the Sabbath day will not immediately pull him out?" ⁶ They were not able to give an answer to these things.

⁷ When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them, ⁸ "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you. ⁹ When the person who invited both of you arrives, he will say to you, 'Give this other person your place,' and then in shame you will proceed to take the lowest place. ¹⁰ But when you are invited, go and sit down in the lowest place, so that when the one who has invited you comes, he may say to you, 'Friend, go up higher.' Then you will be honored in the presence of all who sit at the table with you. ¹¹ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

¹² Jesus also said to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or your rich neighbors, as they may also invite you in return, and you will be repaid. ¹³ But when you give a banquet, invite the poor, the crippled, the lame, and the blind, ¹⁴ and you will be blessed, because they cannot repay you. For you will be repaid in the resurrection of the just."

¹⁵ When one of them who sat at the table with Jesus heard these things, he said to him, "Blessed is he who will eat bread in the kingdom of God!"

¹⁶ But Jesus said to him, "A certain man prepared a large dinner and invited many. ¹⁷ At the dinner hour, he sent his servant to say to those who were invited, 'Come, because everything is now ready.'

¹⁸ "They all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please excuse me.'

¹⁹ "Another said, 'I have bought five pairs of oxen, and I am going to try them out. Please excuse me.'

²⁰ "Then another man said, 'I have married a wife, and therefore I cannot come.'

²¹ "The servant came and told his master these things. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the blind, and the lame.'

²² "The servant said, 'Master, what you commanded has been done, and yet there is still room.'

²³ "The master said to the servant, 'Go out into the highways and hedges and compel them to come in, that my house may be filled. ²⁴ For I say to you, none of those men who were invited will taste my dinner.'"

²⁵ Now large crowds were going with him, and he turned and said to them, ²⁶ "If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters, and even his own life, he cannot be my disciple. ²⁷ Whoever does not carry his own cross and come after me cannot be my disciple. ²⁸ For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him, ³⁰ saying, 'This man began to build and was not able to finish.' ³¹ Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men? ³² If not, while the other army is still far away, he sends a delegation and asks for conditions of peace. ³³ So therefore, any one of you who does not give up

all his possessions cannot be my disciple. ³⁴ Salt is good, but if the salt has lost its taste, how can it be made salty again? ³⁵ It is of no use for the soil or even for the manure pile. It is thrown away. He who has ears to hear, let him hear."

Chapter 15

¹ Now all the tax collectors and other sinners were coming to Jesus to listen to him. ² Both the Pharisees and the scribes grumbled to each other, saying, "This man welcomes sinners, and even eats with them."

³ Jesus spoke this parable to them, saying, ⁴ "Which one of you, if he has a hundred sheep and then loses one of them, will not leave the ninety-nine in the wilderness, and go after the lost one until he finds it? ⁵ Then when he has found it, he lays it across his shoulders and rejoices. ⁶ When he comes to the house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my lost sheep.' ⁷ I say to you that even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who do not need to repent.

⁸ "Or what woman who has ten silver coins, if she were to lose one coin, would not light a lamp, sweep the house, and seek diligently until she has found it? ⁹ When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I lost.' ¹⁰ Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

¹¹ Then Jesus said, "A certain man had two sons, ¹² and the younger of them said to his father, 'Father, give me the portion of the wealth that falls to me.' So he divided his property between them. ¹³ Not many days later, the younger son gathered together all he owned and went to a country far away, and there he wasted all his wealth by living recklessly. ¹⁴ Now when he had spent everything, a severe famine spread through that country, and he began to be in need. ¹⁵ He went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. ¹⁶ He was longing to eat the carob pods that the pigs ate because no one gave him anything. ¹⁷ But when the young son came to himself, he said, 'How many of my father's hired servants have more than enough bread, and I am here, perishing from hunger! ¹⁸ I will get up and leave here and go to my father, and will say to him, 'Father, I have sinned against heaven and against you. ¹⁹ I am no longer worthy to be called your son; make me as one of your hired servants.'" ²⁰ So the young son got up and left and came toward his father. While he was still far away, his father saw him and was moved with compassion, and he ran and embraced him and kissed him. ²¹ The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

²² "The father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and sandals on his feet. ²³ Then bring the fattened calf and kill it. Let us feast and be merry! ²⁴ For my son was dead, and now he is alive. He was lost, and now he is found.' Then they began to be merry.

²⁵ "Now his older son was out in the field. As he came and approached the house, he heard music and dancing. ²⁶ He called to one of the servants and asked what these things might be. ²⁷ The servant said to him, 'Your brother has come home and your father has killed the fattened calf because he has received him in good health.'

²⁸ "The older son was angry and would not go in, and his father came out and pleaded with him. ²⁹ But the older son answered and said to his father, 'Look, these many years I slaved for you, and I never neglected a command of yours, and yet you never gave me a young goat that I might be merry with my friends, ³⁰ but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'

³¹ "The father said to him, 'Child, you are always with me, and all that is mine is yours. ³² But it was proper for us to be merry and rejoice, for this brother of yours was dead, and is now alive; he was lost, and has now been found.'"

Chapter 16

¹ Jesus also said to the disciples, "There was a certain rich man who had a manager, and it was reported to him that this manager was wasting his possessions. ² So the rich man called him and said to him, 'What is this that I hear about you? Give an account of your management, for you can no longer be manager.'

³ "The manager said to himself, 'What should I do, since my master is taking away my management job? I do not have strength to dig, and I am ashamed to beg. ⁴ I know what I will do, so that when I am removed from my management job, people will welcome me into their houses.'

⁵ "Then the manager called for each one of his master's debtors, and he asked the first one, 'How much do you owe to my master?' ⁶ He said, 'A hundred baths of olive oil.' He said to him, 'Take your bill, sit down quickly, and write fifty.'

⁷ "Then the manager said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

⁸ "The master then commended the unrighteous manager because he had acted shrewdly. For the sons of this world are more shrewd in dealing with their own people than are the sons of light. ⁹ I say to you, make friends for yourselves by means of unrighteous wealth so that when it is gone, they may welcome you into the eternal dwellings.

¹⁰ "He who is faithful in very little is also faithful in much, and he who is unrighteous in very little is also unrighteous in much. ¹¹ If you have not been faithful in using unrighteous wealth, who will trust you with true wealth? ¹² If you have not been faithful in using other people's property, who will give you money of your own?

¹³ "No servant can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

¹⁴ Now the Pharisees, who were lovers of money, heard all these things, and they ridiculed him. ¹⁵ He said to them, "You justify yourselves in the sight of men, but God knows your hearts. That which is exalted among men is detestable in the sight of God. ¹⁶ The law and the prophets were in effect until John came. From that time on, the gospel of the kingdom of God is preached, and everyone tries to force their way into it. ¹⁷ But it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid.

¹⁸ "Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from her husband commits adultery.

¹⁹ "Now there was a certain rich man who was clothed in purple and fine linen and was enjoying every day his great wealth. ²⁰ A certain beggar named Lazarus was laid at his gate, covered with sores, ²¹ and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. ²² It came about that the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried, ²³ and in Hades, being in torment, he lifted up his eyes and saw Abraham far away and Lazarus at his side. ²⁴ So he cried out and said, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.'

²⁵ "But Abraham said, 'Child, remember that in your lifetime you received your good things, and Lazarus in like manner evil things. But now he is comforted here, and you are in agony. ²⁶ Besides all this, a great chasm has been put in place, so that those who want to cross over from here to you cannot, and no one can cross over from there to us.'

²⁷ "The rich man said, 'I beg you, Father Abraham, that you would send him to my father's house— ²⁸ for I have five brothers—in order that he may warn them, so that it may not be that they come into this place of torment.'

²⁹ "But Abraham said, 'They have Moses and the prophets; let them listen to them.'

³⁰ "The rich man replied, 'No, Father Abraham, but if someone would go to them from the dead, they will repent.'

³¹ "But Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.'"

Chapter 17

¹ Jesus said to his disciples, "It is certain there will be stumbling blocks, but woe to that person through whom they come! ² It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble. ³ Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. ⁴ If he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you must forgive him!"

⁵ The apostles said to the Lord, "Increase our faith."

⁶ The Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted, and be planted in the sea,' and it would obey you. ⁷ But which of you, who has a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? ⁸ Will he not say to him, 'Prepare something for me to eat, and put a belt around your clothes and serve me until I have finished eating and drinking. Then afterward you will eat and drink'? ⁹ He does not thank the servant because he did the things that were commanded, does he? ¹⁰ Even so you also, when you have done everything that you are commanded, should say, 'We are unworthy servants. We have only done what we ought to do.'"

¹¹ It came about that as he traveled to Jerusalem, he went along the border between Samaria and Galilee. ¹² As he entered into a certain village, there he was met by ten men who were lepers. They stood far away from him ¹³ and they lifted up their voices, saying, "Jesus, Master, have mercy on us."

¹⁴ When he saw them, he said to them, "Go and show yourselves to the priests." As they went away they were cleansed. ¹⁵ When one of them saw that he was healed, he turned back, with a loud voice glorifying God. ¹⁶ He fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. ¹⁷ Then Jesus said, "Were not the ten cleansed? Where are the nine? ¹⁸ Were there no others who returned to give glory to God, except this foreigner?" ¹⁹ He said to him, "Arise, and go. Your faith has made you well."

²⁰ Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God does not come with careful observing. ²¹ Neither will they say, 'Look, here it is!' or 'There it is!' For look, the kingdom of God is within you."

²² He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, but you will not see it. ²³ Then they will say to you, 'Look, there! Look, here!' But do not go out or run after them, ²⁴ for as the lightning shines brightly when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. ²⁵ But first he must suffer many things and be rejected by this generation. ²⁶ As it happened in the days of Noah, even so will it also happen in the days of the Son of Man. ²⁷ They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ark—and the flood came and destroyed them all. ²⁸ In the same way, even as it happened in the days of Lot—they were eating and drinking, buying and selling, planting and building. ²⁹ But in the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all. ³⁰ After the same manner it will be in the day that the Son of Man is revealed. ³¹ In that day let him who is on the housetop not go down to get his goods out of the house, and in the same way let him who is in the field not return. ³² Remember Lot's wife. ³³ Whoever seeks to gain his life will lose it, but whoever loses his life will save it. ³⁴ I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left. ³⁵ There will be two women grinding grain together. One will be taken, and the other will be left." ³⁶[\[1\]](#)

³⁷ They asked him, "Where, Lord?"

He said to them, "Where there is a body, there will the vultures also be gathered together."

Footnotes

17:36 ^[1] Luke 17:36 the best ancient copies do not have verse 36,

Chapter 18

¹ Then he spoke a parable to them about how they should always pray and not become discouraged, ² saying, "In a certain city there was a judge who did not fear God and did not respect people. ³ Now there was a widow in that city, and she came often to him, saying, 'Help me get justice against my opponent.'

⁴ For a long time he was not willing to help her, but after a while he said to himself, 'Though I do not fear God or respect man, ⁵ yet because this widow causes me trouble, I will help her get justice, so that she does not wear me out by her constant coming.'"⁶ Then the Lord said, "Listen to what the unjust judge says. ⁷ Now will not God also bring justice to his chosen ones who cry out to him day and night? Will he delay long over them? ⁸ I say to you that he will bring justice to them speedily. Even so, when the Son of Man comes, will he indeed find faith on the earth?"

⁹ Then he also spoke this parable to some who trusted in themselves that they were righteous and who despised other people: ¹⁰ "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector. ¹¹ The Pharisee stood and prayed these things about himself, 'God, I thank you that I am not like other people—robbers, unrighteous people, adulterers—or even like this tax collector. ¹² I fast two times every week. I give tithes of all that I get.'

¹³ But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but hit his breast, saying, 'God, have mercy on me, a sinner.' ¹⁴ I say to you, this man went back down to his house justified rather than the other, because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."

¹⁵ The people were also bringing to him their infants so that he might touch them, but when the disciples saw it, they rebuked them. ¹⁶ But Jesus called them to him, saying, "Permit the little children to come to me, and do not forbid them. For the kingdom of God belongs to such ones. ¹⁷ Truly I say to you, whoever will not receive the kingdom of God like a child will definitely not enter it."

¹⁸ A certain ruler asked him, saying, "Good teacher, what must I do to inherit eternal life?"

¹⁹ Jesus said to him, "Why do you call me good? No one is good, except God alone. ²⁰ You know the commandments—do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother."

²¹ The ruler said, "All these things I have obeyed from the time I was a youth."

²² When Jesus heard that, he said to him, "One thing you still lack. You must sell all that you have and distribute it to the poor, and you will have treasure in heaven—and come, follow me."

²³ But when the ruler heard these things, he became extremely sad, for he was very rich. ²⁴ Then Jesus, seeing him, [\[1\]](#) said, "How difficult it is for those who are rich to enter the kingdom of God! ²⁵ For it is easier for a camel to go through a needle's eye, than for a rich person to enter the kingdom of God."

²⁶ Those hearing it said, "Then who can be saved?"

²⁷ Jesus answered, "The things which are impossible with people are possible with God."

²⁸ Peter said, "Well, we have left everything that is our own and have followed you."

²⁹ Jesus then said to them, "Truly, I say to you that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, ³⁰ who will not receive much more in this time, and in the age to come, eternal life."

³¹ After he gathered the twelve to himself, he said to them, "See, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of Man will be accomplished. ³² For he will be given over to the Gentiles, and will be mocked, and shamefully treated, and spit upon. ³³ After whipping him, they will kill him, and on the third day he will rise again." ³⁴ They understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

³⁵ It came about that, as Jesus approached Jericho, a certain blind man was sitting by the road begging, ³⁶ and hearing a crowd going by, he asked what was happening. ³⁷ They told him that Jesus of Nazareth was passing by. ³⁸ So the blind man cried out, saying, "Jesus, Son of David, have mercy on me." ³⁹ The ones who were walking ahead rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me."

⁴⁰ Jesus stood still and commanded that the man be brought to him. Then when the blind man was near, Jesus asked him, ⁴¹ "What do you want me to do for you?"

He said, "Lord, I want to receive my sight."

⁴² Jesus said to him, "Receive your sight. Your faith has healed you." ⁴³ Immediately he received his sight and followed him, glorifying God. All the people, when they saw this, gave praise to God.

Footnotes

18:24 [\[1\]](#) Some ancient Greek copies have the phrase:

Chapter 19

¹ Jesus entered and was passing through Jericho. ² Behold, there was a man there named Zacchaeus. He was a chief tax collector and was rich. ³ He was trying to see who Jesus was, but could not see over the crowd, because he was small in height. ⁴ So he ran on ahead of the people and climbed up into a sycamore tree to see him, because Jesus was about to pass that way. ⁵ When Jesus came to the place, he looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." ⁶ So he hurried and came down and welcomed him joyfully. ⁷ When everyone saw this, they all complained, saying, "He has gone in to visit a man who is a sinner." ⁸ Zacchaeus stood and said to the Lord, "Look, Lord, the half of my possessions I give to the poor, and if I have cheated anyone of anything, I will restore four times the amount."

⁹ Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. ¹⁰ For the Son of Man came to seek and to save the people who are lost."

¹¹ As they heard these things, he continued speaking and told a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to appear immediately. ¹² He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and then to return. ¹³ He called ten of his servants and gave them ten minas and said to them, 'Conduct business until I come back.'

¹⁴ "But his citizens hated him and sent a delegation after him, saying, 'We will not have this man reign over us.' ¹⁵ It happened when he returned, having received the kingdom, he commanded the servants to whom he had given the money to be called to him, that he might know what profit they had made by doing business.

¹⁶ "The first came before him, saying, 'Lord, your mina has made ten minas more.'

¹⁷ "The nobleman said to him, 'Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.'

¹⁸ "The second came, saying, 'Your mina, lord, has made five minas.'

¹⁹ "The nobleman said to him, 'You take charge over five cities.'

²⁰ "Another came, saying, 'Lord, here is your mina, which I kept safely in a cloth, ²¹ for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

²² "The nobleman said to him, 'By your own words I will judge you, you wicked servant. You knew that I am a demanding person, taking up what I did not put in, and reaping what I did not sow. ²³ Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?' ²⁴ The nobleman said to them that stood by, 'Take away from him the mina, and give it to him that has the ten minas.'

²⁵ "They said to him, 'Lord, he has ten minas.'

²⁶ "'I say to you, that everyone who has will be given more, but from him that has not, even that which he has will be taken away. ²⁷ But these enemies of mine, those who did not want me to reign over them, bring them here and kill them before me.'"

²⁸ When he had said these things, he went on ahead, going up to Jerusalem.

²⁹ It came about that when he came near to Bethphage and Bethany, to the mountain that is called Olives, he sent two of the disciples, ³⁰ saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. ³¹ If anyone asks you, 'Why are you untying it?' say, 'The Lord has need of it.'"

³² Those who were sent went and found the colt just as Jesus had told them.

³³ As they were untying the colt, the owners said to them, "Why are you untying the colt?"

³⁴ They said, "The Lord has need of it." ³⁵ They brought it to Jesus, and they threw their cloaks upon the colt and set Jesus on it. ³⁶ As he went, they spread their cloaks on the road.

³⁷ As he was now approaching the place where the Mount of Olives descends, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying,

³⁸ "Blessed is the king who comes in the name of the Lord!
Peace in heaven and glory in the highest!"

³⁹ Some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples."

⁴⁰ Jesus answered and said, "I tell you, if these were silent, the stones would cry out."

⁴¹ When Jesus approached the city, he wept over it, ⁴² saying, "If only you had known in this day, even you, the things which bring you peace! But now they are hidden from your eyes. ⁴³ For the days will come upon you when your enemies will build a barricade around you and surround you and press in on you from every side. ⁴⁴ They will strike you down to the ground, and your children with you. They will not leave one stone upon another because you did not recognize the time of your visitation."

⁴⁵ Jesus entered the temple and began to cast out those who were selling, ⁴⁶ saying to them, "It is written, 'My house will be a house of prayer,' but you have made it a den of robbers."

⁴⁷ So Jesus was teaching daily in the temple. The chief priests and the scribes were seeking to destroy him, as were the leaders of the people, ⁴⁸ but they could not find a way to do it because all the people were listening to him intently.

Chapter 20

¹ It came about one day as Jesus was teaching the people in the temple and preaching the gospel that the chief priests and the scribes came to him with the elders. ² They spoke, saying to him, "Tell us by what authority you do these things, or who it is who gave you this authority."

³ He answered and said to them, "I will also ask you a question, and you tell me. ⁴ The baptism of John: Was it from heaven or from men?"

⁵ They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?' ⁶ But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." ⁷ So they answered that they did not know where it came from.

⁸ Jesus said to them, "Neither will I tell you by what authority I do these things."

⁹ He told the people this parable: "A man planted a vineyard, rented it out to vine growers, and went into another country for a long time. ¹⁰ At the appointed time he sent a servant to the vine growers, that they should give him of the fruit of the vineyard. But the vine growers beat him, and sent him away empty-handed. ¹¹ He then sent yet another servant and they also beat him, treated him shamefully, and sent him away empty-handed. ¹² He also sent yet a third and they also wounded him, and threw him out. ¹³ So the lord of the vineyard said, 'What will I do? I will send my beloved son. Maybe they will respect him.'

¹⁴ "But when the vine growers saw him, they discussed among themselves, saying, 'This is the heir. Let us kill him, that the inheritance may be ours.' ¹⁵ They threw him out of the vineyard and killed him. What then will the lord of the vineyard do to them? ¹⁶ He will come and destroy these vine growers, and will give the vineyard to others."

When they heard it, they said, "May it never be!"

¹⁷ But Jesus looked at them, and said, "What is the meaning of that which is written:

'The stone that the builders rejected
has become the cornerstone'?

¹⁸ Everyone who falls on that stone will be broken to pieces, and the one on whom it falls will be crushed."

¹⁹ So the scribes and the chief priests sought to lay hands on him in that very hour, for they knew that he had spoken this parable against them. But they were afraid of the people. ²⁰ Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor. ²¹ They asked him, saying, "Teacher, we know that you say and teach rightly, and are not partial to anyone, but you teach the truth about the way of God. ²² Is it lawful for us to pay taxes to Caesar, or not?"

²³ But Jesus understood their craftiness, and said to them, ²⁴ "Show me a denarius. Whose image and name is on it?"

They said, "Caesar's."

²⁵ He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." ²⁶ They were not able to find fault with what he had said in front of the people, but marveling at his answer, they were silent.

²⁷ When some of the Sadducees came to him, the ones who say that there is no resurrection, ²⁸ they asked him, saying, "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and being childless, the man should take the brother's wife, and raise up children for his brother. ²⁹ There were seven brothers and the first

took a wife, and died childless,³⁰ and the second as well.³¹ The third took her, and in the same way the seven also left no children and died.³² Afterward the woman also died.³³ In the resurrection, then, whose wife will she be? For the seven had her as their wife."

³⁴ Jesus said to them, "The sons of this age marry and are given in marriage.³⁵ But those who are regarded as worthy in that age to receive the resurrection from the dead will neither marry nor be given in marriage.³⁶ Neither can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.³⁷ But that the dead are raised, even Moses showed, in the place concerning the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.³⁸ Now he is not the God of the dead, but of the living, because all live to him."

³⁹ Some of the scribes answered, "Teacher, you have answered well."⁴⁰ For they did not dare ask him any more questions.

⁴¹ Jesus said to them, "How do they say that the Christ is David's son?⁴² For David himself says in the Book of Psalms,

The Lord said to my Lord,
'Sit at my right hand,

⁴³ until I make your enemies
your footstool.'

⁴⁴ David therefore calls the Christ 'Lord,' so how is he David's son?"

⁴⁵ In the hearing of all the people he said to his disciples,⁴⁶ "Beware of the scribes, who desire to walk in long robes and love special greetings in the marketplaces and chief seats in the synagogues and places of honor at feasts.⁴⁷ They also devour widows' houses, and for a show they make long prayers. Men like this will receive greater condemnation."

Luke 20 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 20:17, 42-43, which is from the Old Testament.

Special concepts in this chapter

Using questions to trap people

When Jesus asked the Pharisees who gave John the authority to baptize ([Luke 20:4](#)), they could not answer because any answer they gave would give someone a reason to say that they were wrong ([Luke 20:5-6](#)). They thought that they would be able to say that Jesus was wrong when they asked him if people should pay taxes to Caesar ([Luke 20:22](#)), but Jesus gave them an answer that they had not thought of.

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. In this chapter, Jesus quotes a psalm that records David calling his son "Lord," that is, "master." However, to the Jews, ancestors were greater than their descendants. In this passage, Jesus is trying to lead his hearers to the true understanding that the Messiah will himself be divine, and that he himself is the Messiah. ([Luke 20:41-44](#)).

Luke 20:1

Connecting Statement:

The chief priests, scribes, and elders question Jesus in the temple.

It came about

This phrase is used here to mark the beginning of a new part of the story.

in the temple

"in the temple courtyard" or "at the temple"

Luke 20:2

General Information:

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Luke 20:3

General Information:

Jesus responds to the chief priests, scribes, and elders.

He answered and said to them

"Jesus replied"

I will also ask you a question, and you tell me

The words "I will ... ask you a question" are a statement.

The words "you tell me" are a command.

Luke 20:4

Was it from heaven or from men

Jesus knows that John's authority comes from heaven, so he is not asking for information. He asks the question so the Jewish leaders will have to tell what they think to all who are listening. This question is rhetorical, but you will probably have to translate it as a question. Alternate translation: "Do you think John's authority to baptize people came from heaven or from men" or "Was it God who told John to baptize people, or did people tell him to do it"

from heaven

"from God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him.

Luke 20:5

They reasoned

"They discussed" or "They considered their answer"

with themselves

"among themselves" or "with each other"

If we say, 'From heaven,' he

Some languages might prefer an indirect quote.

Alternate translation: "If we say that John's authority is from heaven, he"

From heaven

"From God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him. See how these words are translated in [Luke 20:4]

he will say

"Jesus will say"

Luke 20:6

if we say, 'From men,'

Some languages might prefer an indirect quote.

Alternate translation: "if we say that John's authority is from men,"

stone us

"kill us by throwing stones on us." God's Law commanded that his people stone those of his people who mocked him or his prophets.

Luke 20:7

So they answered

"So the chief priests, scribes and elders answered." The word "so" marks an event that happened because of something else that happened first. In this case, they had reasoned with themselves ([Luke 20:5-6](#)), and they did not have an answer they wanted to say.

they answered that they did not know where it came from.

This could be stated as a direct quote. Alternate translation: "they said, 'We do not know where it came from.'"

where it came from

"where John's baptism came from." Alternate translation: "where John's authority to baptize came from" or "who authorized John to baptize people"

Luke 20:8

Neither will I tell you

"And I will not tell you." Jesus knew they were not willing to tell him the answer, so he responded in the same manner. Alternate translation: "Just as you will not tell me, I will not tell you"

Luke 20:9

General Information:

Jesus begins to tell a parable to the people in the temple courtyard.

rented it out to vine growers

"allowed some vine growers to use it in exchange for payment" or "allowed some vine growers to use it and pay him later." Payment might be in the form of money or a portion of the harvest.

vine growers

These are people who tend grape vines and grow grapes. Alternate translation: "grape farmers"

Luke 20:10

the appointed time

"the time they had agreed to pay him." This would have been at the harvest time.

of the fruit of the vineyard

"some of the grapes" or "some of what they produced in the vineyard." It could also refer to the things they made from grapes or the money they earned by selling the grapes.

sent him away empty-handed

An empty hand is a metaphor for "nothing." Alternate translation: "sent him away without paying him" or "sent him away without the grapes"

Luke 20:11

beat him

"beat that servant"

treated him shamefully

"humiliated him"

sent him away empty-handed

Having an empty hand is a metaphor for having nothing. Alternate translation: "sent him away without paying him" or "sent him away without any grapes"

Luke 20:12

yet a third

"even a third servant" or "yet another servant." The word "yet" hints at the fact that the landowner should not have had to send the second servant, but he went beyond that and sent a third servant.

wounded him

"injured that servant"

threw him out

"threw him out of the vineyard"

Luke 20:13

What will I do?

This question emphasizes that the vineyard owner thought carefully about what he was going to do.

Alternate translation: "Here is what I will do:"

Luke 20:14

when the vine growers saw him

"when the farmers saw the owner's son"

Let us kill him

They were not asking permission. The said this to encourage each other to kill the heir.

Luke 20:15

They threw him out of the vineyard

"The vine growers forced the son out of the vineyard"

What then will the lord of the vineyard do to them?

Jesus uses a question to get his listeners to pay attention to what the owner of the vineyard will do.

Alternate translation: "So now, listen to what the lord of the vineyard will do to them."

Luke 20:16

Connecting Statement:

Jesus finishes telling his parable to the crowd.

May it never be

"May it never happen"

Luke 20:17

Connecting Statement:

Jesus continues teaching the crowd.

But Jesus looked at them

"But Jesus stared at them" or "But he looked straight at them." He did this to hold them accountable to understand what he was saying.

What is the meaning of that which is written: "The stone ... cornerstone?"

Jesus uses a question to teach the crowd. Alternate translation: "You should be able to understand that which is written: 'The stone ... cornerstone.'"

that which is written

"this scripture"

The stone that the builders rejected has become the cornerstone
This is the first of three metaphors in a prophecy from the book of Psalms. This one refers to the Messiah as if he were a stone that builders chose not to use, but that God made the most important stone.

The stone that the builders rejected
"The stone that the builders said was not good enough to use for building." In those days people used stones to build the walls of houses and other buildings.

the builders
This refers to the religious rulers who are rejecting Jesus as Messiah.

the cornerstone
"the chief stone of the building" or "the most important stone of the building"

Luke 20:18

Everyone who falls ... broken to pieces
This second metaphor speaks of people who reject the Messiah as if they fall over a stone and are injured.

will be broken to pieces
This is a result of falling onto the stone. It can be stated in active form. Alternate translation: "will break up into pieces"

the one on whom it falls
"the one that stone falls on." This third metaphor speaks about the Messiah judging those who reject him as if he were a large stone that would crush them.

Luke 20:19

sought to lay hands on him
In this verse, to "lay hands on" someone is to arrest that person. Alternate translation: "looked for a way to arrest Jesus"

in that very hour
"immediately"

they were afraid of the people
This is the reason that they did not arrest Jesus right away. The people respected Jesus, and the religious leaders were afraid of what the people might do if they arrested him. Alternate translation: "they did not arrest him because they were afraid of the people"

Luke 20:20

they sent out spies
"the scribes and chief priests sent spies to watch Jesus"

that they might find fault with his speech
"because they wanted to accuse Jesus of saying something bad"

to the rule and to the authority of the governor
"Rule" and "authority" are two ways of saying that they wanted the governor to judge Jesus. It can be translated with one or both expressions. Alternate translation: "so that the governor would punish Jesus"

Luke 20:21

Connecting Statement:
This is the beginning of the next event in the story. Some time has passed since Jesus was questioned in the temple by the chief priests. The spies are now questioning Jesus.

They asked him
"The spies asked Jesus"

Teacher, we know ... way of God
The spies were trying to deceive Jesus. They did not believe these things about Jesus.

we know
"we" refers only to the spies.

are not partial to anyone
Possible meanings are 1) "you tell the truth even if important people do not like it" or 2) "you do not favor one person over another"

but you teach the truth about the way of God
This is part of what the spies were saying that they knew about Jesus.

Luke 20:22

Is it lawful ... or not?
They hoped that Jesus would say either "yes" or "no." If he said "yes," then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said "no," then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws.

Is it lawful
They were asking about God's law, not about Caesar's law. Alternate translation: "Does our law permit us"

Caesar
Because Caesar was the ruler of the Roman government, they could refer to the Roman government by Caesar's name.

Luke 20:23

But Jesus understood their craftiness

"But Jesus understood how tricky they were" or "But Jesus saw that they were trying to trap him." The word "their" refers to the spies.

Luke 20:24

a denarius

This is a Roman silver coin worth a day's wages.

Whose image and name is on it?

Jesus uses a question to respond to those who were trying to trick him. Alternate translation: "Tell me, whose image and name do you see on it?"

image and name

"picture and name"

Luke 20:25

He said to them

"Then Jesus said to them"

Caesar

Here "Caesar" refers to the Roman government.

and to God

The word "give" is understood from the previous phrase. It can be repeated here. Alternate translation: "and give to God"

Luke 20:26

Connecting Statement:

This is the end of this event about the spies and the part of the story which began in Luke 20:1.

They were not able to find fault with what he had said

"The spies could not find anything wrong with what he said"

but marveling at his answer, they were silent

"but they were amazed at his answer and did not say anything"

Luke 20:27

General Information:

We do not know where this takes place, though it possibly takes place in the temple courtyard. Jesus is talking with some Sadducees.

the ones who say that there is no resurrection

This phrase identifies the Sadducees as being the group of Jews that say that no one would rise from the dead. It does not imply that some Sadducees believed that there is a resurrection and some did not.

Luke 20:28

if a man's brother dies, having a wife, and being childless

"if a man's brother dies when he has a wife but does not have children"

the man should take the brother's wife

"the man should marry his dead brother's widow"

raise up children for his brother

The Jews considered the first son born to a woman who married her dead husband's brother as if he were the son of the woman's first husband. This son inherited the property of his mother's first husband and carried on his name.

Luke 20:29

General Information:

The Sadducees tell Jesus a short story in verses 29-32. This is a story they made up as an example. In verse 33, they ask Jesus a question about the story they told.

There were seven brothers

This may have happened, but it is probably a story that they made up to test Jesus.

the first

"brother number one" or "the oldest"

died childless

"died without having any children" or "died, but did not have any children"

Luke 20:30

the second as well

The Sadducees kept the story short by not repeating many of the details. Alternate translation: "the second married her and the same thing happened" or "the second brother married her and died without having any children"

the second

"brother number two" or "the oldest brother who was still alive"

Luke 20:31

The third took her
"The third married her"

The third
"Brother number three" or "The oldest brother who was still alive"

and in the same way the seven also left no children and died
The speakers kept the story short by omitting details.
Alternate translation: "in the same way the rest of the seven brothers married her and died without having any children"

the seven
"all seven of the brothers" or "each of the seven brothers"

Luke 20:32

General Information:
This page has intentionally been left blank.

Luke 20:33

Connecting Statement:
The Sadducees finish asking Jesus their question.

In the resurrection
"When people are raised from the dead" or "When dead people become alive again." Some languages have a way of showing that the Sadducees did not believe that there would be a resurrection, such as "In the supposed resurrection" or "When dead people are supposedly raised from the dead."

Luke 20:34

Connecting Statement:
Jesus begins to answer the Sadducees.

The sons of this age
"The people of this world" or "The people of this time."
This is in contrast with those in heaven or the people who live after the resurrection.

marry and are given in marriage
In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "get married"

Luke 20:35

those who are regarded as worthy in that age
This can be stated in active form. Alternate translation: "the people in that age whom God will consider to be worthy"

to receive the resurrection from the dead
"to be raised from the dead" or "to rise from death"

from the dead
From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To receive resurrection from among them speaks of becoming alive again.

will neither marry nor be given in marriage
In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "will not marry" or "will not get married." This is after the resurrection.

Luke 20:36

Neither can they die anymore
This is after the resurrection. Alternate translation: "They will not be able to die anymore"

are sons of God, being sons of the resurrection
"are children of God because he has brought them back from the dead"

Luke 20:37

Connecting Statement:
Jesus finishes answering the Sadducees.

But that the dead are raised, even Moses showed
The word "even" is here because the Sadducees might not have been surprised that some scriptures say that the dead are raised, but they did not expect Moses to have written something like that. Alternate translation: "But even Moses showed that dead people rise from the dead"

the dead are raised
This can be stated in active form. Alternate translation: "God causes the dead to live again"

in the place concerning the bush, where he calls the Lord
The implied information can be supplied. Alternate translation: "in the scripture about the burning bush, where he wrote about the Lord being"

the God of Abraham and the God of Isaac and the God of Jacob
"the God of Abraham, Isaac, and Jacob." They all
worshiped the same God.

Luke 20:38

Now

This word is used here to mark a break in the main
teaching. Here Jesus explains how this story proves that
people rise from the dead.

he is not the God of the dead, but of the living

These two phrases have similar meaning. They are
used together for emphasis. Some languages have
different ways of showing emphasis. Alternate
translation: "the Lord is the God of living people only"

but of the living

"but the God of living people." Since these people died
physically, they must still be alive spiritually. Alternate
translation: "but the God of people whose spirits are
alive, even though their bodies may have died"

because all live to him

"because in God's sight they all are still alive" or
"because their spirits are alive in God's presence"

Luke 20:39

Some of the scribes answered

"Some of the scribes said to Jesus." There were scribes
present when the Sadducees were questioning Jesus.

Luke 20:40

For they

It is unclear if this refers to the scribes, or the
Sadducees, or both. It is best to keep the statement
general.

they did not dare ask him any more questions

"they were afraid to ask him any more questions" or
"they did not risk asking him any more questions."
They understood that they did not know as much as
Jesus did, but they did not want to say that. This can be
made explicit. Alternate translation: "they did not ask
him any more tricky questions because they feared that
his wise answers would make them appear foolish
again"

Luke 20:41

General Information:

Jesus asks the scribes a question.

How do they say ... son?

"Why do they say ... son?" Jesus uses a question to make
the scribes think about who the Messiah is. Alternate
translation: "Let's think about them saying ... son." or "I
will talk about them saying ... son."

they say

The prophets, the religious rulers, and the Jewish
people in general knew that the Messiah was the son of
David. Alternate translation: "everyone says" or "people
say"

David's son

"King David's descendant." The word "son" is used here
to refer to a descendant. In this case it refers to the one
who would reign over God's kingdom.

Luke 20:42

The Lord said to my Lord

This is a quotation from the book of Psalms which says
"Yahweh said to my Lord." But the Jews stopped saying
"Yahweh" and often said "Lord" instead. Alternate
translation: "The Lord God said to my Lord" or "God
said to my Lord"

my Lord

David was referring to the Christ as "my Lord."

Sit at my right hand

To sit at the "right hand of God" is a symbolic action of
receiving great honor and authority from God.
Alternate translation: "Sit in the place of honor beside
me"

Luke 20:43

until I make your enemies your footstool

The Messiah's enemies are spoken of as if they were
furniture on which he would rest his feet. This was an
image of submission. Alternate translation: "until I
make your enemies like a footstool for you" or "until I
conquer your enemies for you"

Luke 20:44

David therefore calls the Christ 'Lord,'

In the culture of that time, a father was more respected
than a son. David's use of the title 'Lord' for the Christ
implies that he was greater than David.

so how is he David's son?

"so how can the Christ be David's son?" This can be a
statement. Alternate translation: "and this shows that
the Christ is not merely David's descendant"

Luke 20:45

Connecting Statement:

Jesus now directs his attention to his disciples and speaks mainly to them.

Luke 20:46

Beware of

"Be on guard against"

who desire to walk in long robes

Long robes would show that they were important.

Alternate translation: "who like to walk around wearing their important robes"

Luke 20:47

They also devour widows' houses

"They also eat up widows' houses." The scribes are spoken of as if they were hungry animals that eat up the widows' houses. The word "houses" is a synecdoche for both where the widow lives and all the possessions she puts in her home. Alternate translation: "They also take away from widows all their possessions"

for a show they make long prayers

"they pretend to be righteous and make long prayers" or "they make long prayers so that people will see them"

Men like this will receive greater condemnation

"They will receive a more severe judgment." This can be stated in active form. Alternate translation: "God will certainly punish them very severely"

ULB Translation Questions

Luke 20:4

When the Jewish leaders asked Jesus by what authority he taught, what question did Jesus ask them?

He asked, "Was the baptism of John from heaven or from men?"

Luke 20:5

If they answered, "from heaven," what did the Jewish leaders think that Jesus would say to them?

The Jewish leaders thought that Jesus would say, "Then why did you not believe him?"

Luke 20:6

If they answered, "from men," what did they think that the people would do to them?

They thought that the people would stone them.

Luke 20:11

In Jesus' parable, what did the vine dressers do when the lord sent his servants to get the fruit of the vineyard?

They beat the servants, treated them shamefully, and sent them away empty-handed.

Luke 20:12

In Jesus' parable, what did the vine dressers do when the lord sent his servants to get the fruit of the vineyard?

They beat the servants, treated them shamefully, and sent them away empty-handed.

Luke 20:13

Finally, who did the lord send to the vine dressers?

He sent his beloved son.

Luke 20:15

What did the vine dressers do when the son came to the vineyard?

They threw him out of the vineyard and killed him.

Luke 20:16

What will the lord of the vineyard do to those vine dressers?

He will destroy those vine dressers and give the vineyard to others.

Luke 20:19

Who did Jesus tell this parable against?

He told this parable against the scribes and the chief priests.

Luke 20:25

How did Jesus answer the question about whether or not it was lawful to pay taxes to Caesar?

He said to give to Caesar the things that are Caesar's, and to God the things that are God's.

Luke 20:27

What event did the Sadducees not believe in?

They did not believe in the resurrection of the dead.

Luke 20:34

What did Jesus say about marriage in this world and in eternity?
In this world there is marriage, but there is not marriage in eternity.

Luke 20:35

What did Jesus say about marriage in this world and in eternity?
In this world there is marriage, but there is not marriage in eternity.

Luke 20:37

What Old Testament story did Jesus recall to prove the truth of the resurrection?

He recalled the story of Moses and the bush, in which Moses calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.

Luke 20:42

Which statement of David from the Psalms did Jesus quote in his question to the scribes?

He quoted, "The Lord said to my Lord, sit at my right hand, until I make your enemies your footstool."

Luke 20:43

Which statement of David from the Psalms did Jesus quote in his question to the scribes?

He quoted, "The Lord said to my Lord, sit at my right hand, until I make your enemies your footstool."

Luke 20:47

Behind their outwardly righteous actions, what wicked things were the scribes doing?

They were devouring widows' houses, and pretentiously making long prayers.

How did Jesus say these scribes would be judged?

They will receive a greater condemnation.

Chapter 21

¹ Jesus looked up and saw the rich men who were putting their gifts into the treasury. ² He saw a certain poor widow putting in two mites. ³ So he said, "Truly I say to you, this poor widow put in more than all of them. ⁴ All of these gave gifts out of their abundance. But this widow, out of her poverty, put in all she had to live on."

⁵ As some spoke of the temple, how it was decorated with beautiful stones and offerings, he said, ⁶ "As for these things that you see, the days will come when not one stone will be left on another which will not be torn down." ⁷ So they asked him, saying, "Teacher, when will these things happen? What will be the sign when these things are about to happen?" ⁸ Jesus answered, "Be careful that you are not deceived. For many will come in my name, saying, 'I am he,' and, 'The time is near.' Do not go after them. ⁹ When you hear of wars and riots, do not be terrified, for these things must happen first, but the end will not happen immediately."

¹⁰ Then he said to them, "Nation will rise against nation, and kingdom against kingdom. ¹¹ There will be great earthquakes, and in various places famines and plagues. There will be terrifying events and great signs from heaven. ¹² But before all of these things, they will lay their hands on you and will persecute you, delivering you over to the synagogues and prisons, bringing you before kings and governors because of my name. ¹³ It will lead to an opportunity for your testimony. ¹⁴ Therefore resolve in your hearts not to prepare your defense ahead of time, ¹⁵ for I will give you words and wisdom that all your adversaries will not be able to resist or contradict. ¹⁶ But you will be given over also by parents, brothers, relatives, and friends, and they will put some of you to death. ¹⁷ You will be hated by everyone because of my name. ¹⁸ But not a hair from your head will perish. ¹⁹ In your endurance you will gain your lives.

²⁰ "When you see Jerusalem surrounded by armies, then recognize that its desolation is near. ²¹ Then let those in Judea flee to the mountains, let those who are in the city leave it, and those who are out in the country must not enter the city. ²² For these are days of vengeance, so that all the things that are written will be fulfilled. ²³ Woe to those who are pregnant and to those who are nursing in those days! For there will be great distress upon the land, and wrath to this people. ²⁴ They will fall by the edge of the sword, and they will be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

²⁵ "There will be signs in the sun, in the moon, and in the stars, and on the earth. The nations will be in distress, anxious because of the roar of the sea and waves. ²⁶ There will be men fainting from fear and from expectation of the things which are coming upon the world. For the powers of the heavens will be shaken. ²⁷ Then they will see the Son of Man coming in a cloud with power and great glory. ²⁸ But when these things begin to happen, stand up and lift up your heads, because your redemption is coming near."

²⁹ Jesus told them a parable, "Look at the fig tree, and all the trees. ³⁰ When they sprout buds, you see for yourselves and know that summer is already near. ³¹ So also, when you see these things happening, recognize that the kingdom of God is near. ³² Truly I say to you, this generation will not pass away until all these things take place. ³³ Heaven and earth will pass away, but my words will never pass away.

³⁴ "But pay attention to yourselves, so that your hearts are not burdened with excessive drinking and drunkenness and the worries of life, and that day does not close on you suddenly ³⁵ like a trap. For it will come upon everyone living on the face of the whole earth. ³⁶ But be alert at all times, praying that you may be strong enough to escape all these things that will take place, and to stand before the Son of Man."

³⁷ So during the days he was teaching in the temple, and at night he went out and stayed on the mountain that is called Olives. ³⁸ All of the people came early in the morning to hear him in the temple.

Chapter 22

¹ Now the Festival of Unleavened Bread was approaching, which is called the Passover. ² The chief priests and the scribes were seeking how they could put Jesus to death, for they were afraid of the people.

³ Then Satan entered into Judas, the one called Iscariot, who was one of the twelve. ⁴ Judas went to the chief priests and captains and discussed with them how he would betray Jesus to them. ⁵ They were glad and agreed to give him money. ⁶ He consented and looked for an opportunity to give him over to them away from the crowd.

⁷ Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed. ⁸ So Jesus sent Peter and John, saying, "Go and prepare for us the Passover meal, so that we may eat it."

⁹ They said to him, "Where do you want us to make preparations?"

¹⁰ He answered them, "Look, when you have entered the city, a man bearing a pitcher of water will meet you. Follow him into the house that he goes into. ¹¹ Then say to the master of the house, 'The Teacher says to you, "Where is the guest room, where I will eat the Passover with my disciples?"'" ¹² He will show you a large furnished upper room. Make the preparations there." ¹³ So they went, and found everything as he had said to them. Then they prepared the Passover meal.

¹⁴ When the hour came, he sat down with the apostles. ¹⁵ Then he said to them, "I have greatly desired to eat this Passover with you before I suffer. ¹⁶ For I say to you, I will not eat it again until it is fulfilled in the kingdom of God." ¹⁷ Then Jesus took a cup, and when he had given thanks, he said, "Take this, and share it among yourselves. ¹⁸ For I say to you, I will not drink of the fruit of the vine again until the kingdom of God comes." ¹⁹ Then he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body, which is given for you. Do this in remembrance of me." ²⁰ He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. ²¹ But pay attention. The hand of the one who betrays me is with me at the table. ²² For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!" ²³ They began to discuss among themselves which one of them it might be who would do this.

²⁴ Then there arose also a quarrel among them about which of them was considered to be greatest. ²⁵ He said to them, "The kings of the Gentiles are lords over them, and the ones who have authority over them are called doers of good deeds. ²⁶ But it must not be like this with you. Instead, let the greatest among you become like the youngest and the one who leads like the one who serves. ²⁷ For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? Yet I am among you as one who serves. ²⁸ But you are the ones who have continued with me in my trials. ²⁹ I set you over a kingdom, even as my Father has set me over a kingdom, ³⁰ that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

³¹ "Simon, Simon, be aware, Satan asked to have you, that he might sift you as wheat. ³² But I have prayed for you, that your faith may not fail. After you have turned back again, strengthen your brothers."

³³ Peter said to him, "Lord, I am ready to go with you both to prison and to death."

³⁴ Jesus replied, "I tell you, Peter, the rooster will not crow this day before you deny three times that you know me."

³⁵ Then Jesus said to them, "When I sent you out without a purse, a bag of provisions, or sandals, did you lack anything?"

They answered, "Nothing."

³⁶ Then he said to them, "But now, the one who has a purse, let him take it, and likewise a bag of provisions. The one who does not have a sword should sell his cloak and buy one. ³⁷ For I say to you, what is written about me must be fulfilled, 'He was counted with the lawless ones.' For what is predicted about me is being fulfilled."

³⁸ Then they said, "Lord, look! Here are two swords."

He said to them, "It is enough."

³⁹ Jesus went, as he often did, to the Mount of Olives, and the disciples followed him. ⁴⁰ When they arrived, he said to them, "Pray that you do not enter into temptation." ⁴¹ He went away from them about a stone's throw, and he knelt down and prayed, ⁴² saying, "Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done." ⁴³ Then an angel from heaven appeared to him, strengthening him. ⁴⁴ Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground. ⁴⁵ When he rose up from his prayer, he came to the disciples and found them sleeping because of their sorrow ⁴⁶ and asked them, "Why are you sleeping? Rise and pray, that you may not enter into temptation."

⁴⁷ While he was still speaking, behold, a crowd appeared, with Judas, one of the twelve, leading them. He came near to Jesus to kiss him, ⁴⁸ but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

⁴⁹ When those who were around Jesus saw what was happening, they said, "Lord, should we strike with the sword?" ⁵⁰ Then one of them struck the servant of the high priest, and cut off his right ear.

⁵¹ Jesus said, "That is enough!" He touched his ear, and healed him. ⁵² Jesus said to the chief priests, to the captains of the temple, and to elders who came against him, "Do you come out as against a robber, with swords and clubs? ⁵³ When I was daily with you in the temple, you did not lay your hands on me. But this is your hour, and the authority of darkness."

⁵⁴ Seizing him, they led him away and brought him into the high priest's house. But Peter followed from a distance. ⁵⁵ After they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat in the midst of them. ⁵⁶ A certain female servant saw him as he sat in the light of the fire and looked straight at him and said, "This man also was with him."

⁵⁷ But Peter denied it, saying, "Woman, I do not know him."

⁵⁸ After a little while someone else saw him, and said, "You are also one of them."

But Peter said, "Man, I am not."

⁵⁹ After about an hour another man insisted and said, "Truly this man also was with him, for he is a Galilean."

⁶⁰ But Peter said, "Man, I do not know what you are saying." Immediately, while he was speaking, a rooster crowed. ⁶¹ Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, "Before a rooster crows today you will deny me three times." ⁶² Peter went outside and wept bitterly.

⁶³ Then the men holding Jesus in custody mocked and beat him. ⁶⁴ They put a cover over him and asked him, saying, "Prophecy! Who is the one who hit you?" ⁶⁵ They spoke many other things against Jesus, blaspheming him.

⁶⁶ As soon as it was day, the elders of the people gathered together, both chief priests and scribes. They led him into the Council ⁶⁷ and said, "If you are the Christ, tell us."

But he said to them, "If I tell you, you will not believe, ⁶⁸ and if I ask you, you will not answer. ⁶⁹ But from now on, the Son of Man will be seated at the right hand of the power of God."

⁷⁰ They all said, "Then you are the Son of God?"

Jesus said to them, "You say that I am."

⁷¹ They said, "Why do we still need a witness? For we ourselves have heard from his own mouth."

Chapter 23

¹ The whole company of them rose up and brought Jesus before Pilate. ² They began to accuse him, saying, "We found this man misleading our nation, forbidding to give tribute to Caesar, and saying that he himself is Christ, a king."

³ Pilate asked him, saying, "Are you the King of the Jews?"

Jesus answered him and said, "You say so."

⁴ Pilate said to the chief priests and the multitudes, "I find no guilt in this man."

⁵ But they were insisting, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." ⁶ So when Pilate heard this, he asked whether the man was a Galilean. ⁷ When he learned that he was under Herod's authority, he sent Jesus to Herod, who himself also was at Jerusalem in those days.

⁸ When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time. He had heard about him and he hoped to see some sign done by him. ⁹ Herod questioned Jesus in many words, but Jesus answered him nothing. ¹⁰ The chief priests and the scribes stood, vigorously accusing him. ¹¹ Herod with his soldiers showed Jesus contempt and they mocked him. Then they dressed him in splendid clothes and sent him back to Pilate. ¹² For Herod and Pilate had become friends with each other that very day, for before this they had been enemies with each other.

¹³ Pilate then called together the chief priests and the rulers and the crowd of people ¹⁴ and said to them, "You brought to me this man like a man who is misleading the people. And see, I, having questioned him before you, find no guilt in this man concerning those things of which you accuse him. ¹⁵ No, nor does Herod, for he sent him back to us, and see, nothing worthy of death has been done by him. ¹⁶ I will therefore punish him and release him." ¹⁷¹⁸ But they cried out all together, saying, "Away with this man, and release to us Barabbas!" ¹⁹ Barabbas was a man who had been put into prison for a certain rebellion in the city and for murder. ²⁰ Pilate addressed them again, desiring to release Jesus. ²¹ But they shouted, saying, "Crucify him, crucify him." ²² He said to them a third time, "Why, what evil has this man done? I have found no guilt deserving death in him. Therefore after punishing him, I will release him." ²³ But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate. ²⁴ So Pilate decided to grant their demand. ²⁵ He released the one they asked for who had been put in prison for rebellion and murder. But he delivered up Jesus to their will.

²⁶ As they led him away, they seized one Simon of Cyrene, coming from the country, and they laid the cross on him to carry, following Jesus.

²⁷ A great crowd of the people, and of women who grieved and mourned for him, were following him. ²⁸ But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹ For see, the days are coming in which they will say, 'Blessed are the barren and the wombs that did not bear, and the breasts that did not nurse.'

³⁰ Then they will begin to say to the mountains,

'Fall on us,' and to the hills, 'Cover us.' ³¹ For if they do these things while the tree is green, what will happen when it is dry?"

³² Other men, two criminals, were led away with him to be put to death.

³³ When they came to the place that is called "The Skull," there they crucified him and the criminals—one on his right and one on his left. ³⁴ Jesus said, "Father, forgive them, for they do not know what they are doing." Then they cast lots, dividing up his garments.

³⁵ The people stood watching while the rulers also were mocking him, saying, "He saved others. Let him save himself, if he is the Christ of God, the chosen one."

³⁶ The soldiers also ridiculed him, approaching him, offering him vinegar, ³⁷ and saying, "If you are the King of the Jews, save yourself." ³⁸ There was also a sign over him, "This is the King of the Jews."

³⁹ One of the criminals who was hanging there insulted him by saying, "Are you not the Christ? Save yourself and us."

⁴⁰ But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? ⁴¹ We indeed are here justly, for we are receiving what we deserve for our deeds. But this man did nothing wrong." ⁴² Then he said, "Jesus, remember me when you come into your kingdom."

⁴³ Jesus said to him, "Truly I say to you, today you will be with me in paradise."

⁴⁴ It was now about the sixth hour, and darkness came over the whole land until the ninth hour ⁴⁵ as the sun turned dark. Then the curtain of the temple was split in two. ⁴⁶ Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit." Having said this, he died.

⁴⁷ When the centurion saw what was done, he glorified God, saying, "Surely this was a righteous man." ⁴⁸ When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts. ⁴⁹ But all those who knew him, and the women who followed him from Galilee, stood at a distance, watching these things.

⁵⁰ Behold, there was a man named Joseph, who was a member of the Council. He was a good and righteous man.

⁵¹ This man had not agreed with their plan and action. He was from Arimathea, a city of the Jews, and he was looking for the kingdom of God. ⁵² This man, approaching Pilate, asked for the body of Jesus. ⁵³ He took it down, wrapped it in fine linen, and placed it in a tomb that was cut in stone, where no one had ever been laid. ⁵⁴ It was the Day of the Preparation, and the Sabbath was about to begin. ⁵⁵ The women who had come with Jesus out of Galilee followed and saw the tomb and how his body was laid. ⁵⁶ They returned and prepared spices and ointments.

Then on the Sabbath they rested according to the commandment.

Footnotes

23:17 ^[1]The best ancient copies do not have Luke 23:17,

Chapter 24

¹ Very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared. ² They found the stone rolled away from the tomb. ³ They entered in, but did not find the body of the Lord Jesus. ⁴ It happened that, while they were confused about this, suddenly, two men stood by them in bright shining garments. ⁵ As the women were terrified and bowed down their faces to the earth, they said to the women, "Why do you seek the living among the dead?" ⁶ He is not here, but has been raised! Remember how he spoke to you when he was still in Galilee, ⁷ saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and on the third day rise again." ⁸ The women remembered his words ⁹ and returned from the tomb and told all these things to the eleven and all the rest. ¹⁰ Now Mary Magdalene, Joanna, Mary the mother of James, and the other women with them reported these things to the apostles. ¹¹ But this message seemed like idle talk to the apostles, and they did not believe the women. ¹² Yet Peter rose up and ran to the tomb, and, stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.

¹³ Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. ¹⁴ They discussed with each other about all the things that had happened. ¹⁵ It happened that, while they discussed and questioned together, Jesus himself approached and went with them. ¹⁶ But their eyes were prevented from recognizing him. ¹⁷ Jesus said to them, "What are these matters you two are discussing as you walk?" They stood there looking sad.

¹⁸ One of them, named Cleopas, answered him, "Are you the only person in Jerusalem who does not know the things which have happened there these days?"

¹⁹ Jesus said to them, "What things?"

They answered him, "The things concerning Jesus the Nazarene, who was a prophet, mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered him up to be condemned to death and crucified him. ²¹ But we hoped that he was the one who was going to redeem Israel. Yes, and what is more, it is now the third day since all these things happened. ²² But also, some women of our company amazed us, having been at the tomb early in the morning. ²³ When they did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive. ²⁴ Some men who were with us went to the tomb, and found it just as the women had said. But they did not see him."

²⁵ Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! ²⁶ Was it not necessary for the Christ to suffer these things, and to enter into his glory?" ²⁷ Then beginning from Moses and through all the prophets, Jesus interpreted to them the things concerning himself in all the scriptures.

²⁸ As they approached the village to which they were going, Jesus acted as though he were going further. ²⁹ But they compelled him, saying, "Stay with us, for it is toward evening and the day is almost over." So Jesus went in to stay with them. ³⁰ It happened that, when he had sat down with them to eat, he took the bread, blessed it, and breaking it, he gave it to them. ³¹ Then their eyes were opened, and they knew him, and he vanished out of their sight. ³² They said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?" ³³ They rose up that very hour and returned to Jerusalem. They found the eleven gathered together and those who were with them, ³⁴ saying, "The Lord is risen indeed, and has appeared to Simon." ³⁵ So they told the things that happened on the way, and how Jesus was recognized by them in the breaking of the bread.

³⁶ As they spoke these things, Jesus himself stood in the midst of them, and said to them, "Peace be to you." ³⁷ But they were terrified and filled with fear and thought that they were seeing a spirit. ³⁸ Jesus said to them, "Why are you troubled? Why do questions arise in your heart? ³⁹ See my hands and my feet, that it is I myself. Touch me

and see. For a spirit does not have flesh and bones, as you see me having." ⁴⁰ When he had said this, he showed them his hands and his feet. ⁴¹ They still could not believe it because of joy, and they were amazed. Jesus said to them, "Do you have anything to eat?" ⁴² They gave him a piece of a broiled fish, ⁴³ and he took it and ate it before them.

⁴⁴ He said to them, "These are my words that I spoke to you when I was with you, that all that was written in the law of Moses and the Prophets and the Psalms must be fulfilled." ⁴⁵ Then he opened their minds, that they might understand the scriptures. ⁴⁶ He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead on the third day. ⁴⁷ Repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ See, I am sending you what my Father promised. But remain in the city until you are clothed with power from on high."

⁵⁰ Then Jesus led them out until they were near Bethany. He lifted up his hands and blessed them. ⁵¹ It happened that, while he was blessing them, he left them and was carried up into heaven. ⁵² So they worshiped him and returned to Jerusalem with great joy. ⁵³ They were continually in the temple, blessing God.
