

Luke 10

(third draft) written and compiled by Gary Kukis

Luke 10:1–42

70 Sent Out/Good Samaritan Story/Martha and Mary

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, *by means of*] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Luke 10:1–2](#)

[Luke 10:3–4](#)

[Luke 10:5–6](#)

[Luke 10:7–9](#)

[Luke 10:10–11](#)

[Luke 10:12](#)

[Luke 10:13–15](#)

[Luke 10:16](#)

[Luke 10:17](#)

[Luke 10:18–20](#)

[Luke 10:21](#)

[Luke 10:22](#)

[Luke 10:23–24](#)

[Luke 10:25](#)

[Luke 10:26](#)

[Luke 10:27](#)

[Luke 10:28](#)

[Luke 10:29](#)

[Luke 10:30](#)

[Luke 10:31–32](#)

[Luke 10:33–35](#)

[Luke 10:36](#)

[Luke 10:37](#)

[Luke 10:38–40](#)

[Luke 10:41–42](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 10 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Jesus sends out an evangelistic crew of 70 (or 72) to the various cities and villages around. Jesus rejoices in the Spirit. Jesus tells the story of the good Samaritan. Finally, Jesus speaks to Martha about her and Mary and their different approaches to Him.

Bible Summary: *Jesus sent out the seventy-two. A lawyer asked, "Who is my neighbour?" Jesus said, "A man was robbed. He was helped by a Samaritan."*¹

This should be the most extensive examination of Luke 10 available, where you will be able to examine in depth every word of the original text.

Quotations:

Louise Beal: *Love thy neighbor as thyself, but choose your neighborhood.*²

"The more I study science, the more I believe in God." —Albert Einstein

"If you study science deep enough and long enough, it will force you to believe in God." —Lord William Kelvin

"God created everything by number, weight and measure." —Sir Isaac Newton³

Outline of Chapter 10:

Preface Introduction

vv.	1–20	Jesus Sends Out the 70 with Instructions
vv.	1–12	The 70 are sent out with instructions
vv.	13–16	Jesus pronounces woes upon specific cities
vv.	17–20	The 70 return, filled with great enthusiasm
vv.	21–24	Jesus Rejoices in the Holy Spirit
vv.	25–37	The Story of the Good Samaritan
vv.	25–29	The law expert asks about gaining eternal life
vv.	30–35	Jesus tells the story about the good Samaritan
vv.	36–37	Jesus quizzes the law expert on his opinion
vv.	38–42	Martha Serves and Mary Listens

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

¹ From <https://biblesummary.info/luke> accessed September 15, 2019.

² Gary North, *Treasure and Dominion, An Economic Commentary on Luke*; Dominion Educational Ministries, Inc.; ©2005, p. 278.

³ These three quotes from <https://godevidence.com/2010/08/quotes-about-god-atheism/> accessed February 11, 2023.

Preface

Quotations

Introduction

Harmony of the Gospels

Introduction

Titles and/or Brief Descriptions of Luke 10 (by Various Commentators)

Introduction

Brief, but insightful observations of Luke 10 (various commentators)

Introduction

Fundamental Questions About Luke 10

Introduction

The Prequel of Luke 10

Introduction

The Principals of Luke 10

Introduction

The Places of Luke 10

Introduction

By the Numbers

Introduction

A Synopsis of Luke 10

Introduction

Outlines and Summaries of Luke 10 (Various Commentators)

Introduction

Shmoop Summary of Luke 10

Introduction

A Synopsis of Luke 10 from the Summarized Bible

Introduction

The Big Picture (Luke 9–11)

Introduction

Changes—additions and subtractions

Introduction

v.

v.

v. 2

Palestine at the Time of the New Testament (a map)

v.

v.

v.

v.

v.

v.

v.

v.

v.

v.

v. 9

Cults and the True Family of God

v.

v.

v. 11

Jesus' Instructions to the Twelve and to the 70

v. 12

Various Incidents found in Matthew and in Luke 7 & 10

v. 16

Public Ministry Length of Religious Figures

v. 18

Satan's Intent

v. 18

Satan's Five "I wills"/Satan Cast from Heaven

v. 20

A brief review of Luke 10:17–20

v. 21

Republicans Going to Church (a liberal meme)

v. 21

Jesus as a long-haired socialist (a political cartoon)

v. 21

Jesus was not a long-haired hippie socialist

v. 21

Science, Natural Patterns and God

v. 21

The Fibonacci Sequence and Nature (a graphic)

v. 21

The Head of a Flower (a graphic)

v. 21

A Shell and the Golden Rectangle (a graphic)

v. 21

The Golden Rectangle and the Fibonacci sequence together (a graphic)

v. 21

Flower Petal Arrangements (a graphic)

v. 21

A Spiral Galaxy (a graphic)

v. 21

Quotes from Famous Scientists about God

v. 21	Charles Darwin Quote (a graphic)
v. 21	Louis Pasteur Quote (a graphic)
v. 21	Neil deGrasse Tyson on the Empowerment of Science (a meme)
v. 24	Two Examples
v. 24	Messianic prophecies from the Old Testament
v. 24	The angel Gabriel prophecies to Mary about Jesus
v. 24	What is even greater than seeing Jesus Christ in person and hearing Him teach?
v. 24	Today is the greatest time to be alive
v. 27	Jesus and the Great Commandment
v. 28	Jesus, the Law and Salvation (Luke 10:25–28)
v. 29	A Summary of the Interaction Between Jesus and the Law Expert (so far)
v. 34	The Good Samaritan Stops to Render Aid (a graphic)
v. 34	A typical inn with buildings arranged round a courtyard (a graphic)
v.	
v. 35	What About the Innkeeper (asks Gary North)
v. 35	The Good Samaritan by Rembrandt (a graphic)
v. 36	Socialist Citizens/Socialist Leaders (a graphic)
v. 38	Jerusalem, Bethphage and Bethany (a map)
v. 38	Galilee, Samaria and Judæa (a map)
v. 40	A Profile of Martha (from Dan Hill)
v. 41	Worries and Concerns in the Life of the Believer (from Dr. Dan Hill)
v. 42	Mary, Martha and the Priorities of Life (Dr. Dan Hill)
Summary	A Set of Summary Doctrines and Commentary
Summary	Why Luke 10 is in the Word of God
Summary	What We Learn from Luke 10
Summary	Jesus Christ in Luke 10
Summary	A Brief Review of Luke 10
Summary	The Subsections of Luke 10 (I took these subtitles from the ISV)
Summary	Charts, Graphics and Short Doctrines in Brief Review of Luke 10
Summary	New Testament Map of Palestine (a graphic)
Summary	The Chronology of Luke 9–19
Summary	
Addendum	
Addendum	The Hypostatic Union (by R. B. Thieme, Jr.)
Addendum	Satan (by R. B. Thieme, Jr.)
Addendum	Satan's five "I wills" (by R. B. Thieme, Jr.)
Addendum	Satan Doctrines Links
Addendum	John 11:1–12:8 (a brief verse-by-verse study)
Addendum	
Addendum	A Complete Translation of Luke 10
Addendum	Word Cloud from a Reasonably Literal Paraphrase of Luke 10
Addendum	Word Cloud from Exegesis of Luke 10

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Luke

Doctrines Covered or Alluded To			
Hypostatic Union			
Jesus is not a liberal	Liberalism, Conservatism and Christianity	Satan	Satan's five "I wills"

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 18	Genesis 19	Job 1	Job 2
Introduction to Luke	Luke 9		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

Definition of Terms	
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined) (Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).

Definition of Terms	
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Doctrinal Church	A doctrinal church is a church where the primary thrust of the church is the teaching of the Word of God, verse-by-verse and book by book. A believer attending such a church for a month or two should fully understand the gospel and rebound. It should not take much longer than that, before the believer recognizes the importance of Bible doctrine; and be on his way to having a good grasp of the plan of God. I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). One more thing: a doctrinal church is an independent church, where the pastor-teacher is the authority; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Grace of God, The	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).

Definition of Terms	
Hypostatic Union	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union.</p>
Jew, Jews, Jewish	<p>Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.</p>
The Jewish Faith; Judaism	<p>Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.</p>
Judaizers	<p>The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).</p>
Kenosis	<p>During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. Doctrine of Kenosis (HTML) (PDF) (WPD). For further reference: (Robert McLaughlin) (Charles Clough) (Josef Cherreguine) (Herman Mattox) (Joe Griffin)</p>
Kingdom of God	<p>The Kingdom of God is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, "The Kingdom of God is within." (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).</p>

Definition of Terms	
The Law of Moses	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Levi, Levite, Levites	<p>Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).</p>
Logistical Grace	<p>Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (HTML) (PDF) (WPD).</p>
Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>
Omniscience (of God); omniscient	<p>Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).</p>
Pastor, Pastor-teacher	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>

Definition of Terms	
Pharisee, Pharisees	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
Plan of God , God's Plan	God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Priest, Priests	During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Samaritan	<p>Samaritan is the name given to the new and mixed inhabitants whom Esarhaddon (677 B.C.), the king of Assyria, brought from Babylon and other places and settled in the cities of Samaria, instead of the original inhabitants whom Sargon (721 B.C.) had removed into captivity (2Kings 17:24; compare Ezra 4:2, 9, 10). They are said to be made up of Cuthites, Avvites, Sepharvites, and Hamathites. These amalgamated with the Jews still remaining in the land, and gradually abandoned their old idolatry and adopted partly the Jewish religion.</p> <p>A Samaritan is a region of Samaria, which is made up of people who follow, for the most part, the faith of the Jewish people, but are often excluded from such worship. Many of them are part Jewish (given their interest in the Hebrew religion). Although their exact racial background is disputed, it is clear that there was bitter resentment built up between the Jews and the Samaritans.</p>

Definition of Terms	
Scribe, scribes	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Soul , Human Soul	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual gift; spiritual gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
<p>Some of these definitions are taken from</p> <p>https://www.gotquestions.org/</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/terms-and-definitions/</p> <p>http://www.theopedia.com/</p>	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Luke 10

Introduction: Luke 10 is broken down into several sections: (1) sending out the advance group; (2) woes concerning the unrepentant cities; (3) the return of seventy (or seventy-two); (4) Jesus rejoicing in the Father's will; (5) the good Samaritan; and (6) preparing a meal at Martha and Mary's.

My Process; the Three Sets of Lessons:

For those reading this as a weekly Bible lesson (or accessing all of the lessons online), let me explain my process and the different documents which are available online. One thing that you might notice in Luke 10 is, there are certain terms appear to be hyperlinked in the weekly lessons, but the link takes you nowhere. What is happening is this: I first do a verse-by-verse study of the entire chapter of Luke 10. Then I do a second draft, which often includes a theological vocabulary list specific to Luke 10 and its commentary. These theological terms (in their first occurrence) are directly linked to the vocabulary list. However, these hyperlinks only take place in the chapter

studies. There is a vocabulary list in every chapter study; there is no vocabulary list in the weekly studies (there is no vocabulary list even when the weekly lessons are combined and placed online in groups of 100 lessons).

So, when I choose to do an exegetical study of any chapter in the Bible, (1) I write the first draft for each chapter in Luke. This chapter study includes a set of sample translations (chosen from about 60 different translations for a New Testament book), a word-by-word Greek exegesis, three original translations, and I also write some commentary. (2) Then I do a second draft, where my three original translations are rechecked, the commentary is expanded, and a vocabulary list is provided (this is where the links for certain terms are inserted). An additional 40–50 translations are drawn from as well. (3) Since Luke is a book I am writing weekly lessons for, I take the Luke commentary from the 2nd draft and move it into a new document which becomes the weekly study of the book of Luke. This new document does not have the entire Greek exegesis, my three original translations, or the vocabulary table. I may rewrite this commentary four or five times (or more) in this process and expand upon it. These are the lessons which I email out each week. (4) Once one hundred lessons of the emailed weekly studies are completed, I place them together into one document and post that document online. That makes for easy access for the people who receive these weekly lessons. (5) When a chapter is completed in Luke in the weekly lessons, then that commentary (which is often expanded considerably over the commentary found in the 2nd draft) is then inserted back into the chapter study. At that time, all of those vocabulary links are linked again.

Once this process is complete, there are three separate but related commentaries which emerge: (1) The chapter reviews are all gathered and placed into a single document, which is a brief commentary on Luke. That entire document might be 500 pages or so. A well-known translation is often used; and there is almost no reference to the Greek text. A typical chapter is covered in 10–15 pages. This document is found in the Luke index (www.kukis.org/Luke/); more specifically: ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)). This document provides a quick, overall view of the book of Luke. (2) The weekly lessons are gathered in groups of 100 lessons and posted online. These weekly lessons lack the three original translations, the representative samples of 100+ translations which I consult, the word-by-word Greek exegesis, and the vocabulary table. Each set of 100 lessons is about 500 pages long. There may be anywhere from 300–900 emailed lessons in total for each book that we cover in the weekly mail-out. These lessons are found in the Basic exegesis index (www.kukis.org/Basicexegesis) (3) The third document, the chapter study, has everything in it. It contains the most complete commentary and all of the things lacking in the weekly lessons. It contains 3 original translations; samples from over 100 other translations; the vocabulary table for the chapter; and often there is included additional material and references not found in the first two sets of documents. Often, additional doctrines are included in the addendum for each chapter for reference. Because the chapter studies are so extensive, there are many links throughout the document (especially at the beginning) to allow for easy access to verses, chapters, and sections of the study. Each individual chapter study may range from 200–500 pages. When all of the chapters and introduction are taken together, it is not unusual for the commentary for a single book to number 3000–15,000 pages. The individual chapter documents for Luke are found here: www.kukis.org/Luke; they are individually linked in this document: ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)). It is unlikely that you will find a more extensive study in written form anywhere else. At this point in the chapter studies, Luke 1-9 are essentially complete; Luke 10-24 are in 2nd draft form; and the weekly lessons from Luke 10 are in progress.

Now let's get back to introducing Luke 10:

If you like being oriented to time and place, make sure you read [Harmony of the Gospels](#) in the [introduction](#) to this chapter. When referring to what passage in Luke matches with what passage in Matthew and Mark, the *Harmony of the Gospels* will be invaluable.

Given that Luke was not a first person source, and given that all he learned came from the testimony of others, he collected narratives and sermons and parables which may have had nowhere to go, chronologically speaking (I am simply postulating this). So it appears that he just put these sermons altogether into one section, bookended by two chronological sections. Bear in mind that this approach to Luke is just a theory. The end of Luke 9 and all of Luke 10 appear to be sprinkled with chronological clues, such as, *after these things*; or *and then*. So, even

though Luke 10 cannot be matched to anything in the other synoptic gospels, it appears to follow Luke 9 chronologically.

The big picture is this: Jesus is turning His face toward Jerusalem (Luke 9:31, 51, 53). Therefore, Jesus is going to Jerusalem for the last time, and we are not even halfway through the book of Luke. Luke 10 appears to be a continuation of Luke 9, given the chronological markers found in Luke 10 (vv. 1, 17, 21, 23, 25, 38). The time frame for Luke 11–18½ is up for discussion at this point. In the second half of Luke 18, Jesus is approaching Jerusalem for the last time, and the numerous parallels with the synoptic gospels return.

Luke 9 has about nine places where it matches up with Matthew 14–18 and Mark 6, 8–9; and Luke 18b–19 has nine or more places where it matches up with Matthew 19–21 and Mark 10–11. Therefore, there is a center section of Luke—Luke 11–18½—which is possibly untethered to the chronology of the rest of the book (again, that is a working theory, nothing more).

I don't know if this knowledge actually affects your understanding of these chapters of Luke or not. I am a person who is fascinated by maps, so I like seeing things laid out on a giant map first. Most people who have read or studied these middle chapters of Luke have never given a single thought to this (as far as I know). And whether or not these middle chapters belong here chronologically or not may have no effect on your understanding of Luke and what Jesus is teaching.

Another possible theory, given the context, is these middle chapters of Luke may be what Jesus taught primarily to the Samaritans. Luke, a gentile, would find this very interesting; Matthew, Mark and John, being Jews, may not have taken the same interest in this material.

In Luke 10, every section begins with a time-related word or words. Going by the ESV, Luke 10:1 begins with *after this*. Luke 10:21 begins with: *In that same hour...* Luke 10:38 begins with: *Now as they went on their way...* These are transitional phrases which seem to take us from one incident to the next. Since there are no actual chapter breaks in the original text, *after this* in Luke 10:1 follows the events of Luke 9, events which have taken place right before Jesus is going to Jerusalem for the last time.

In Luke 10, Jesus first sends out 70 (or 72) believers ahead of Him. Then Jesus pronounces the woes on certain cities. Then the disciples whom He sent out at the beginning of the chapter return. Therefore, these three things apparently happened in this order (the sending out of the disciples, the woes pronounced, the disciples return). And all of this appears to take place after Luke 9, based on the first three words of Luke 10:1 (as well as the simple reasoning that the disciples whom He sends out must also return at a later date).

The next section (Luke 10:21–24) begins with *in that same hour*; the next section (Luke 10:25–37) begins with *and behold*; and the final section (Luke 10:38–42) begins with *now, as they went on their way*.

Given that information, what takes place in Luke 10 appears to be a continuation of Luke 9, but without any real parallels in the other gospels (most of Luke 10–18½ has no parallels in the other synoptics). Ken Palmer's Harmony Gospel chart—found in the **Introduction to Luke** ([HTML](#)) ([PDF](#)) ([WPD](#))—shows no parallel passages at all.

So far, I have made two basic points: (1) Luke 10 continues Luke 9 and (2) we don't know about Luke 11–18½.

Section 1 (Luke 10:1–12): We begin this chapter with Jesus sending out 70 (or 72) men to evangelize and to talk about the **Kingdom of God**, which is to come (we know this is coming because the King is here). These men are given power over sickness and over demon possession. They are not to pack any additional provisions; but to depend upon God's **logistical grace** for this short-lived ministry.

Section 2 (Luke 10:13–16): Before these **disciples** are sent out, or, right after they leave, Jesus pronounces woes against specific cities—primarily against those cities which should receive His disciples (now or in the future), but will not.

Section 3 (Luke 10:17–20): The 70 go out, and later return expressing great enthusiasm regarding this adventure.

Section 4 (Luke 10:21–24): Jesus rejoices in the Father's will. This is, no doubt, confusing to some. If Jesus is God, isn't His will the Father's will? Jesus, in His humanity, has voluntarily set His Deity aside (the doctrine of Kenosis). Therefore, most, if not all of the gospels, are about Jesus in His humanity. Choosing not to access His Deity is an act of His human will. Almost everything that Jesus does is done from his humanity and not from His Deity. Think of this as illustrated by the young man born into a wealthy family, who chooses to begin his adult life without any financial dependence on his family's wealth. He pays for his own education, he pays for his own room and board; and he works to put food on his own table. He could draw from his family's money, but he chooses not to. That is analogous to Jesus in His 1st advent, where He sets His Deity aside for a time.

Section 5 (Luke 10:25–28): Jesus, when receiving the public, takes a question from an expert in the **Law of Moses**. The expert asks Jesus, how does one attain to eternal life? Jesus puts it back to that man, asking him, "What do you think? Give Me your opinion." The man says that people must love the Lord with all their heart, **soul** and mind; and that they must love their neighbor as themselves. Jesus agrees with him, which prompts the man to ask, *who exactly is my neighbor?* (This begins section 6)

Section 6 (Luke 10:29–37): Jesus then tells a story about a man who is beaten and robbed and how a **Samaritan** (a half **Jew**) comes to his aid. Jesus then asks the law expert, if this Samaritan is a true neighbor compared to two **Jewish** men who saw the half-dead man and just walked on by. The law expert agrees with Jesus that the Samaritan is truly the neighbor; and Jesus tells the man, "Go and behave like this man."

Now, as an aside, remember our time and place. Jesus is traveling from Galilee through Samaria, heading toward Jerusalem for the last time. Is Jesus teaching this in a Samaritan village? Off the top of my head, I cannot recall anything which indicates to us that we are in a city of the Jews or a city of the Samaritans (although section 6 really sounds like something which was taught in Samaria).

Section 7 (Luke 10:38–42): Finally, this chapter ends with Jesus in the home of Martha and Mary, presumably with His many disciples. Martha is running around and taking care of things, while Mary is sitting at the Lord's feet, taking in **Bible doctrine**. When Martha complains, Jesus sets her straight. It is possible that this short narrative may provide a key to unraveling the time frame of Luke 11–18½.

As previously discussed, many of these sections are tied together with time stamps (phrases which seem to lead from one section to the next). So we appear to still be on the trail from Galilee through Samaria going to Jerusalem. Jesus may be traveling between Galilee and Samaria, so He might go to a Galilean city, and then to a Samaritan city.

As an aside, you have no doubt noticed that many technical words appear to be hyperlinked, but the links don't take you anywhere. In the chapter-by-chapter studies, each chapter will feature a vocabulary table within the first ten pages of the document and there may be as many as five pages of vocabulary covered in that section. The hyperlinked words here will be linked to their definitions *in the Luke 10 chapter document* (but not within the emailed study). If you read some of these words and think to yourself, *it would be really handy to have them defined*; then simply go to the chapter we are in, Luke 10 (**HTML**) (**PDF**) (**WPD**). So, if you go to the chapter study of Luke 10, then all of the linked words will actually be linked to a dictionary on p. 5 of that document. The commentary on Luke 10 will be more sparse than what you are reading now because I have taken that commentary (which is in 2nd draft form) and transferred it to the weekly lessons where I both append and rewrite this material many times. As soon as we complete chapter 10 in the weekly lessons, all of this material will be edited back into the Luke 10 chapter study.

Titles and/or Brief Descriptions of Luke 10 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Luke 10 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Luke 10

1. As discussed in the introduction, there is certainly a question as to when the events of Luke 10 took place.
2. There needs to be some sort of explanation as to why God did not bring the Lord's miracles to Tyre and Sidon, given that they would have repented in sackcloth and ashes.
3. Jesus sent out 70 disciples; did this include His 12 chosen disciples?
4. The 70 were told that they might tread upon serpents and scorpions without harm. How should we understand this?
5. Jesus appears to be rejoicing in the Spirit for things that an omniscient God would know about. How should we understand that?
6. How does Luke know about the interaction between the lawyer and Jesus; and how does he know the motivation of the lawyer? Thrice the lawyer's motivations are given in the narrative.
7. Did the story of the good Samaritan actually happen?
8. The biggest question for me is, Jesus seemingly agrees with a man that he might have eternal life if he loves the Lord with all his soul, heart and mind; and if he loves his neighbor as himself. Jesus appears to send him off under the notion that obeying those two commandments will bring to them eternal life. Is Jesus giving this man false information? Are those hearing this interaction receiving false information (that is, do some people now think that the gospel is loving the Lord with your all and loving your neighbor as yourself are the key to eternal life)?
9. When it comes to Mary and Martha, isn't Mary sort of slacking off and not doing her part?
- 10.

Often, these questions will occur to me as I go through the books; and I often return to this dialogue to see if I was able to answer my own questions.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Luke 10

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Luke 10

Characters

Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 10

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

By the Numbers

Item

Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 10

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines and Summaries of Luke 10 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

Shmoop Summary of Luke 10

Gospel of Luke Chapter 10:1-24 Summary

More Disciples Get More Homework

- Jesus hires seventy helpers and sends them forth in pairs to each of the towns he plans to visit during his journey to Jerusalem.
- Jesus isn't shy about the immense work that's waiting for them. After all, "the harvest is plentiful, but the laborers are few" (10:2). Thanks, metaphor.

Shmoop Summary of Luke 10

- To drive the point home, he says, "See, I am sending you out like lambs into the midst of wolves" (10:3). That can't be good
- Here are some rules for them to follow. They aren't supposed to take along a wallet, bag, or shoes, and they can't greet anyone while on the road. These sound awfully familiar (rewind to 9:3)
- What should they do? Enter a home, and utter the word "peace" (10:5), which sends vibes throughout the house. Fancy
- Peace is like a magnet that sticks to iron but not to brass—peace sticks only to a person inclined toward peace. Otherwise, the peace-vibes will return to the disciple
- Then they are supposed to stay, eat, and drink in the same house
- A worker deserves to be paid, but they shouldn't go from house to house seeking more pay than they deserve
- In any city that is welcoming to the disciples, they should consume whatever food they are served. Translation: they don't have to be overly strict with Jewish dietary laws
- While they're at it, they should cure the sick and proclaim the nearness of God's kingdom
- In any city that is not welcoming to the disciples, they should enter its square, announce that they're shaking its dust from their feet, and warn them of God's nearing kingdom
- Let's just say that city will not be very happy on the day when Jesus returns (recall 9:26)
- In fact, Sodom had it easier. That's a real big threat. It's like saying Hiroshima and Nagasaki had it easier. Check out Genesis 18:16-19:29 for the whole Sodom story
- Jesus says boo to Chorazin and boo to Bethsaida. Even the non-Jewish cities of Tyre and Sidon would have repented if the same miracles were performed there
- Tyre and Sidon will have an easier time on the day of judgment than Chorazin and Bethsaida
- Not even Capernaum will do so well in spite of what Jesus has done there (rewind to 4:31-44). They're destined not for heaven, but for "Hades" (10:15)
- The "seventy" are surrogates for Jesus. Listening to them is listening to him, while rejecting them is rejecting him—ditto for God, who sent Jesus
- The gang returns with joy. After all, they've been bossing around demons, who have supernatural clout
- Jesus affirms that he, too, was watching none other than Satan fall from heaven like a bolt of lightning
- Plus, exorcism isn't their only special power. They're also able to walk right on top of snakes and scorpions, not to mention every other enemy's power. They're practically invincible against such things
- Check this out: some followers still take this to heart and handle poisonous serpents, but they're not always as invincible as followers were a couple millennia ago
- Jesus adds that their new-found authority to boss demons around should be a source of joy for what this implies, that their "names are written in heaven" (10:20)
- This causes Jesus to rejoice, too, and he praises God, who is called "Father" and "Lord of heaven and earth" (10:21)
- God gets props for hiding "these things" (what things?) from highbrow professors and revealing them to kindergartners (remember it's the highbrows who aren't getting it; rewind to 5:17-6:11 and 7:36-50)
- Everything's placed under Jesus's charge, and he says to his disciples, "Blessed are the eyes that see what you see!" (10:23)
- Just think of all of the prophets and bigwig rulers who have wanted to lay their eyes and ears upon stuff like this.

Gospel of Luke Chapter 10:25-37 Summary

What Does It Mean to Love?

- A lawyer, i.e., a highbrow professor of the Torah, asks Jesus, "What must I do to inherit eternal life?" (10:25)
- Jesus fires back with a question of his own, "What is written in the law? What do you read there?" (10:26). It's a fair question. The guy is after all a professor of law
- The highbrow cites Deuteronomy 6:5, that you're supposed to give your all in loving God, as well as

Shmoop Summary of Luke 10

- Leviticus 19:18, the command to love your neighbor as yourself
- Jesus gives him an A+: "do this, and you will live" (10:28)
- But the lawyer is greedy for extra credit. He wants to look good and solidify his status as a highbrow professor committed to justice
- So he asks, "And who is my neighbor?" (10:29)
- In response Jesus launches into a lengthy story
- There's this guy who's traveling from Jerusalem to Jericho when thieves suddenly attack him. They strip off his clothes, beat the heck out of him, and abandon him half dead on the road
- A priest traveling from Jerusalem happens to come that way, but when he sees the bludgeoned chap, he passes him by on the other side of the road
- Next, a Jew from the tribe of Levi does the very same thing
- Come on, guys
- Finally, a Samaritan arrives by that route and when he sees the poor guy, he's moved to compassion
- Don't forget, the tensions between Jews and Samaritans were not insignificant at the time of Jesus. Samaritans followed their own brand of Judaism, which was distinctive above all in their acceptance of Mt. Gerizim in Samaria as their sacred center rather than Jerusalem. Bottom line: Samaritans are supposedly the bad guys
- This is not the first time Samaritans have cropped up in the story. Rewind to 9:52-55 for more
- Back to the story: The Samaritan dresses the victim's wounds, sanitizes them with oil and wine, slings him over his mule, and finds for him a place to sleep
- The next day, the Samaritan pays the proprietor two day's wages with instructions to look after him and guarantees further pay when he gets back
- Jesus pops the big question for the lawyer to answer. Which of the three—priest, Levite, or Samaritan—plays the part of neighbor
- The answer is obvious, even to the lawyer. It's the one who acts with pity
- Jesus tells him to follow the example of the (as we now know him) Good Samaritan.

Gospel of Luke Chapter 10:38-62 Summary

What Do Women Want?

- During his travels, Jesus enters a village where a woman named Martha is super hospitable
- Martha has a sister named Mary, who's sitting at Jesus's feet, listening to his instruction
- Meanwhile, Martha's all worked up because of all of the housework, cooking, and serving she's doing
- Martha complains to Jesus that her sister's not doing anything, and the burden of hospitality has fallen squarely on her shoulders
- She requests Jesus to demand that Mary help her
- In reply, Jesus tells her that she's too distracted by worries. Jesus valorizes Mary's choice, and this cannot be taken away from her.
- Moral of the story: never do housework.

Shmoop Editorial Team. "Gospel of Luke Chapter 10:1-24, 25–37, 38–62⁴ Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 1 Dec. 2019.

From [Shmoop Summaries](#); [Part II](#), [Part III](#); accessed December 1, 2019. As usual, the summary is somewhat irreverent and longer than the chapter itself.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This summary could be improved upon.

⁴ This is a Shmoop typo.

A Synopsis of Luke 10 from the Summarized Bible

Contents:	The 70 sent out. Jesus denounces Judgment on cities. Parable of the good Samaritan. Martha and Mary entertain Jesus.
Characters:	Jesus, 70 witnesses, Satan, lawyer, Martha, Mary.
Conclusion:	Whom Christ sends may be sure He will go along with them and give them success. His servants should apply themselves to their work under a deep concern for precious souls, looking upon them with His compassion, and as riches which ought to be secured for Him. True service for Him comes out of communion with Him, and that service is worthless to Him which is done with motives of selfish pride.
Key Word:	Service, Luke 10:1, Luke 10:30, Luke 10:38.
Strong Verses:	Luke 10:2, Luke 10:20, Luke 10:21.
Striking Facts:	Luke 10:21. Jesus rejoiced (only time recorded) to perfect strength out of weakness for His own glory. He is pleased to reveal His counsels in those whose extraction and education have nothing in them promising until He, by the Holy Spirit, elevates their faculties and furnishes them with this knowledge. The believer need not therefore be disturbed if some of the "wise and prudent" of the world would crucify Him afresh. Vital experience of Christ in the soul over-balances all human reasonings about Christ.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Luke 9–11)

Scripture	Text/Commentary
Luke 9A	Jesus Sends Out the Twelve Apostles
Luke 9B	Herod is Confused by Jesus
Luke 9C	Feeding the 5000
Luke 9D	Peter's Confession
Luke 9E	Jesus Teaches About His Death
Luke 9F	The Transfiguration
Luke 9G	Jesus Heals a Boy
Luke 9H	Jesus Teaches (about His Death, Who is the Greatest)
Luke 9I	A Samaritan Villages Rejects Jesus
Luke 9J	The Cost of Discipleship
Luke 10A	The 70 Are Sent Out and They Return
Luke 10B	The Parable of the Good Samaritan
Luke 10C	Martha and Mary
Luke 11A	The Lord's Prayer
Luke 11B	Jesus is Accused of Being in League with Beelzebub

The Big Picture (Luke 9–11)

Scripture	Text/Commentary
Luke 11C	Jesus Teaching (the Unclean Spirit, the Sign of Jonah, the Light in Us)
Luke 11D	Jesus Speaks to the Pharisees and Lawyers

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I first began Luke 10 in 2018, but did not have all of my resources with me when I began work on it. It is now almost five years later, and I am filling in the missing pieces for the first draft. The translations that I use have changed; my organization of those translations has changed; and a few minor structural changes have occurred. As a result, there will be a number of differences in this chapter as compared to Luke 8. However, when I get to the official second draft, they will be more similar overall.

I have added the Lexham Bible to the sources which I quote each time; I have not yet decided on which version. I have also added the New Matthew Bible to the mix, which is historically significant. The Matthew Bible was one of the very early Protestant translations and it is said to be the basis for the King James Version. On their [webpage](#), the New Matthew Bible is called a *gentle update* of the original Matthew Bible. At this point, I do not know whether this translation will add anything new or significant to the mix. We'll just find that out.

Also, I have added several new translations from this point forward: Holy Aramaic Scriptures, J. B. Phillips, the Casual English Bible, the New Catholic Bible, the NRSV (Anglicized Cath. Ed.), the Legacy Standard Bible and the Revised Geneva Translation

Also in going back and editing this chapter, I have placed my mostly literal translation at the end of every verse and every passage; and my paraphrase is placed at the end of every passage. Also, they are identified as such.

By the completion of this chapter, I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Sends Out the 70 with Instructions

The 70 are sent out with instructions

compare Matthew 9:37-38 10:7-16

Jesus sends out the 70 (or 72) on this occasion; and He sends out His [Apostles](#) on another (Matthew 10 Luke 9).

Although I have seen that some try to make this into the same incident (the sending out of the 70 and the sending out of the twelve), it appears that these take place at different times and for different purposes. There are similarities regarding some of what the Lord has to say to prepare them, but there are two reasons why these two

events are distinct: (1) Luke talks about sending out the twelve in Luke 9; so why would he talk about the same incident in Luke 10? (2) What seems to be key in this mission of the seventy is preparing the way for the Lord. They were to determine which cities Jesus would go to and which ones He should skip over. This was a very practical mission. Jesus was going to Jerusalem and He needed to be there by the time of the Passover. Therefore, He needed to confine His movements to villages who wanted to hear from Him. Those with no positive volition could be skipped.

Now, with regards to the second reason, you may be asking, “Doesn’t Jesus just know which cities to go to and which ones to skip? Isn’t He **omniscient**?” Jesus has the ability to access His **omniscience** as God, but He does not. He voluntarily set aside His privileges and powers as Deity. This is known as the doctrine of **Kenosis**. Therefore, for almost every day of His life, Jesus does not know what is going to happen next. Just like us.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young’s translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And after these things, lifted up the Lord others [of a different kind] seventy [two] and He sent out them in two [two] before a face of His into every city and place where about to He to go. And He said face to face with them, “Indeed the harvest [is] great and the laborers [are] few. Pray, therefore, to the Lord of the harvest, that laborers He should throw out into the harvest of His.

Luke
10:1–2

Kukis moderately literal:

After these things, the Lord appointed seventy others [of a different kind] and He sent them out in pairs before Him, into every city and place where He is about to go. And He said to them, “Indeed, the harvest [is] great and the laborers [are] few. Pray, therefore, to the Lord of the harvest, that He should send out [enough] laborers into His harvest.

Kukis paraphrase

After these things had taken place, the Lord appointed seventy others who He sent out before Him, into every city and place where He might go. He said to them, “Surely the harvest is great and the laborers are few. Pray, therefore, that the Lord of the harvest will send out enough laborers into His harvest.

Here is how others have translated this verse:

Ancient texts:

Note: I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong’s #’s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa’s

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	And after these things, lifted up the Lord others [of a different kind] seventy [two] and He sent out them in two [two] before a face of His into every city and place where about to He to go. And He said face to face with them, "Indeed the harvest [is] great and the laborers [are] few. Pray, therefore, to the Lord of the harvest, that laborers He should throw out into the harvest of His.
Douay-Rheims 1899 (Amer.)	And after these things, the Lord appointed also other seventy-two. And he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest.
Holy Aramaic Scriptures	After these things, Eshu {Yeshua} separated Seventy others from His Disciples, and sent them two by two before His face unto every region and city that He was destined to go. And He said unto them, "The Khatsada {The Harvest} is great, and the phale {the workers} are few, therefore seek from Mare Khatsada {The Lord of The Harvest}, so that He will send out the phale {the workers} into Khatsadeh {His Harvest}.
James Murdock's Syriac NT	And after these things, Jesus separated from among his disciples seventy other persons, and sent them, two and two, before his face, to every place and city whither he was to go. And he said to them: The harvest is great, and the laborers few: pray ye, therefore, the lord of the harvest that he would send laborers into his harvest.
Original Aramaic NT ⁶	After these things Yeshua appointed another seventy of his disciples and he sent them two by two before his presence to every place and city where he was prepared to go. And he said to them, "The harvest is great and the workers are few; pray therefore the Lord of the harvest to send workers to his harvest."
Lamsa Peshitta (Syriac)	After these things Yeshua appointed another seventy of his disciples and he sent them two by two before his presence to every place and city where he was prepared to go. And he said to them, "The harvest is great and the workers are few; pray therefore the Lord of the harvest to send workers to his harvest."

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Limited Vocabulary Translations:

Bible in Basic English	<p>Now after these things, the Lord made selection of seventy others and sent them before him, two together, into every town and place where he himself was about to come.</p> <p>And he said to them, There is much grain ready to be cut, but not enough workers: so make prayer to the Lord of the grain-fields that he will send workers to get in the grain.</p>
Bible in Worldwide English	<p>After this the Lord chose seventy other men. He sent them ahead of him, two by two. He sent them to every town and village that he was going to visit. He said to them, The harvest is much, but there are not many people to gather it. So talk to the Lord of this harvest and ask him to send out people to his harvest.</p>
Easy English	<p>Jesus sends out 72 disciples</p> <p>After this, Jesus chose another 72 disciples. He sent them out two by two, to every town and village that he would visit soon. Before they went, he said to them, 'Many people are ready to believe God's message. They are like crops in a field at harvest time. But there are very few workers to bring in the crops. So pray to God to send out workers. The field and the plants belong to him.'</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Jesus is using a word picture to tell those that he was sending out about their job. Many people in the towns and villages are like the ripe seeds. They are ready to hear about how God rules. When they hear, they will believe in him. Then they will want him to rule their lives. There are not many people ready to go out and tell the good news about Jesus. We should ask God to send more people.</p> </div>
Easy-to-Read Version–2008	<p>After this, the Lord chose 72 more followers. He sent them out in groups of two. He sent them ahead of him into every town and place where he planned to go.</p> <p>He said to them, "There is such a big harvest of people to bring in. But there are only a few workers to help harvest them. God owns the harvest. Ask him to send more workers to help bring in his harvest.</p>
God's Word™	<p>After this, the Lord appointed 70 other disciples to go ahead of him to every city and place that he intended to go. They were to travel in pairs.</p> <p>He told them, "The harvest is large, but the workers are few. So ask the Lord who gives this harvest to send workers to harvest his crops.</p>
Good News Bible (TEV)	<p>After this the Lord chose another seventy-two men and sent them out two by two, to go ahead of him to every town and place where he himself was about to go.</p> <p>He said to them, "There is a large harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out workers to gather in his harvest.</p>
J. B. Phillips	<p>Jesus now despatches thirty-five couples to preach and heal the sick</p> <p>Later on the Lord commissioned seventy other disciples and sent them off in twos as advance-parties into every town and district where he intended to go.</p> <p>"There is a great harvest," he told them, "but only a few are working in it—which means you must pray to the Lord of the harvest that he will send out more reapers</p>
The Message	<p>Lambs in a Wolf Pack</p> <p>Later the Master selected seventy and sent them ahead of him in pairs to every town and place where he intended to go. He gave them this charge:</p> <p>"What a huge harvest! And how few the harvest hands. So on your knees; ask the God of the Harvest to send harvest hands.</p>
NIRV	<p>Jesus Sends Out the Seventy-Two</p> <p>After this the Lord appointed 72 others. He sent them out two by two ahead of him. They went to every town and place where he was about to go. He told them, "The harvest is huge, but the workers are few. So ask the Lord of the harvest to send out workers into his harvest field.</p>
New Life Version	<p>Seventy Are Sent Out</p> <p>After this the Lord chose seventy others. He sent them out two together to every city and place where He would be going later. Jesus said to them, "There is much grain</p>

ready to gather. But the workmen are few. Pray then to the Lord Who is the Owner of the grain-fields that He will send workmen to gather His grain.

New Simplified Bible The Lord appointed seventy disciples and sent them in groups of two into every city and place where he was about to go. He said to them: »The harvest indeed is great but the laborers are few. Pray that the Master Controller Lord of the harvest will send laborers into his harvest.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁷

HOW TO TELL THE JESUS STORY

72 ADVANCE MEN PREPPING TOWNS FOR JESUS

After that, the Lord picked 72[1] others to act as his advance PR team. He sent them out by twos—one pair to every town he planned to visit on his way to Jerusalem. He said, "There's a huge crop out there ready to harvest. We don't have many workers, though. So we should ask the Boss in charge of the harvest to send workers out into the field.

[1] Some ancient manuscripts set the number at 70, here and in 10:17.

Contemporary English V.

Later the Lord chose seventy-two other followers and sent them out two by two to every town and village where he was about to go. He said to them: A large crop is in the fields, but there are only a few workers. Ask the Lord in charge of the harvest to send out workers to bring it in.

The Living Bible

The Lord now chose seventy other disciples and sent them on ahead in pairs to all the towns and villages he planned to visit later.

These were his instructions to them: "Plead with the Lord of the harvest to send out more laborers to help you, for the harvest is so plentiful and the workers so few.

New Berkeley Version

.

New Century Version

.

New Living Translation

Jesus Sends Out His Disciples

The Lord now chose seventy-two[a] other disciples and sent them ahead in pairs to all the towns and places he planned to visit. These were his instructions to them: "The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields.

The Passion Translation

Labor Shortage

After this, the Lord Jesus formed thirty-five teams among the other disciples. Each team was two disciples, seventy in all, and he commissioned them to go ahead of him into every town he was about to visit.

He released them with these instructions: "The harvest is huge and ripe. But there are not enough harvesters to bring it all in. As you go, plead with the Owner of the Harvest to drive out into his harvest fields many more workers.

Unfolding Simplified Text

After that, the Lord Jesus appointed seventy other people to go preach. He prepared to send them out in pairs to go ahead of him to every town and village where he intended to go.

He said to them, "The harvest is certainly plentiful, but the workers are few. So pray to the Lord of the harvest and plead with him to send more workers to reap his harvest.

Williams' New Testament⁸

After this the Lord appointed seventy others and sent them on before Him, two by two, to every town or place which He was going to visit.

So He was saying to them: "The harvest is plentiful, but the reapers are scarce. So pray the Lord of the harvest to send out reapers to His harvest-field.

Partially literal and partially paraphrased translations:

⁷ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁸ William's New Testament - 1937 by Charles B. Williams.

American English Bible	Well after that, the Lord appointed 70 others that he sent out ahead of him in pairs into every city and place that he was going to go. And he told them: 'There's a huge harvest, but there aren't enough workers. So, beg the Master of the harvest to force more workers to do the harvesting.
Beck's American Translation . Breakthrough Version	After these <i>things</i> the Master pointed out seventy others and sent them out on a <i>mission</i> (two apiece) before His face into every city and place where He was going to be going. He was saying to them, "The harvest certainly is big, but the workers are few. So plead with the master of the harvest in order that he might put workers out into his harvest.
Common English Bible	Seventy-two sent out After these things, the Lord commissioned seventy-two others and sent them on ahead in pairs to every city and place he was about to go. 2 He said to them, "The harvest is bigger than you can imagine, but there are few workers. Therefore, plead with the Lord of the harvest to send out workers for his harvest.
Len Gane Paraphrase ⁹	After those things the Lord appointed seventy others also and sent them off two by two before him into every city and place where he himself would come. Therefore he said to them, "The harvest is truly great, but the laborers are few; therefore plead to the Lord of the harvest, that he would send out workers into his harvest.
A. Campbell's Living Oracles . New Advent (Knox) Bible	After this, the Lord appointed seventy-two others, and sent them before him, two and two, into all the cities and villages he himself was to visit. The harvest, he told them, is plentiful enough, but the labourers are few; you must ask the Lord to whom the harvest belongs to send labourers out for the harvesting.
NT for Everyone	Jesus Sends Out the Seventy After this the master commissioned seventy others, and sent them ahead of him in pairs to every town and place where he was intending to come. 'There's a great harvest out there,' he said to them, 'but there aren't many workers. So plead with the harvest-master to send out workers for the harvest.
20 th Century New Testament .	

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible Christian Standard Bible	. Sending Out the Seventy-Two After this, the Lord appointed seventy-two [Other mss read seventy] others, and he sent them ahead of him in pairs to every town and place where he himself was about to go. He told them, "The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest.
Conservapedia Translation	After this, the Lord sent another seventy out, in pairs, to go before Him into every city or village which He would travel through. So he said to them, "The harvest is large, but there are not enough workers, so pray to the Lord of the harvest, asking Him to send workers to collect His harvest.
Evangelical Heritage V. Ferrar-Fenton (revised) Free Bible Version ¹⁰	. . The Mission of the Seventy. After these events, the Lord also appointed others, seventy in number, and sent them by twos before His arrival into every town and place which He intended to visit. And He said to them: "The harvest is plentiful, but the laborers are few; therefore pray to the Master of the harvest, that He may send harvesters to His harvest.

⁹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

God's Truth (Tyndale)	After these things, the Lord appointed other seventy also, and sent them two and two before him into every city and place, *whither he himself would come. And he said unto them, the harvest is great but the laborers are few. Pray therefore the Lord of the harvest, to send forth laborers into his harvest. *whither=what ever place, result, or condition.
International Standard V	The Mission of the Seventy After this, the Lord appointed 70 [Other mss. read 72] other disciples [Lit. others] and was about to send them ahead of him in pairs to every town and place that he intended to go. So he instructed them, "The harvest is vast, but the workers are few. So ask the Lord of the harvest to send workers out into his harvest.
Montgomery NT	After this the appointed seventy others, and sent them two by two before his face, into every city and place into which he himself intended to go. And he thus addressed them. "The harvest is abundant, but the harvesters are few. do you therefore pray the lord of the harvest to send forth harvesters into his harvest.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text	. . . Now after these things, the Lord appointed seventy [Many of the best ancient copies read "seventy" but some read "seventy-two"] others, and sent them out two by two ahead of him to every town and place where he himself was about to go. 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.
Urim-Thummim Version Weymouth New Testament	. After this the Lord appointed seventy others, and sent them before Him, by twos, to go to every town or place which He Himself intended to visit. And He addressed them thus: "The harvest is abundant, but the reapers are few: therefore entreat the Owner of the harvest to send out more reapers into His fields. And now go.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹¹	Jesus sends out the seventy (Mt 10:5; Mk 6:7) • After this, the Lord appointed seventy-two other disciples, and sent them two by two ahead of him to every town and place, where he himself was to go. And he said to them, "The harvest is plentiful, but the workers are few. So you must ask the Lord of the harvest to send workers to his harvest. Mt 10: 5-16; Mk 6: 7-11; Lk 9:1-5 Mt 9: 37-38; Jn 4:38 • 10.1 See commentary on Matthew 10:5 and Mark 6:7. Luke reports a mission of the seventy (or seventy-two) after the mission of the Twelve (9:1). There were twelve apostles, according to the number of the tribes of Israel: this means that, at first, the Gospel was proclaimed to the people of Israel. Then came the mission of the seventy-two (or of the seventy): these numbers symbolized the multitude of pagan nations. This mission, then, is a figure of the task that is the responsibility of the Church until the end of the world: to evangelize all nations (Mt 28:19).
--	---

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

When the Church has been present long enough in a particular place, we tend to believe that everyone has had the opportunity to receive the Gospel: this is an illusion. Even in the best of circumstances, many families, especially the poorest ones, have waited for years for some missionary's visit.

Do not stop at the homes of those you know (v. 4). The Gospel says: "do not greet anyone." Missionaries would soon lose their wings if they stayed to chat or asked hospitality from friends who had not welcomed the Kingdom. They should rather count on the Providence of the Father who will open to them the heart and house of one of those who have listened to the Good News.

In visiting homes, the first thing to do is to give peace, that is, to come as a friend on behalf of Christ and his Church, taking time to listen to the people visited and to find out their concerns. Then, and only then, will we be able to give them a good answer and to tell them: the Kingdom has come to you; even though you may have a thousand problems, believe that today God has come closer to you to reconcile you. This is the time to be reconciled with family members and neighbors, to let go of resentments. Begin doing what you can do, and trust that, in his own way, God will solve what is beyond your own power.

Many of the people who welcome the missionaries with joy are not going to persevere: they are not going to enter a Christian community. That does not necessarily mean that the missionaries' efforts have been wasted. These people will remember this moment of grace from the Lord, and it will help them in living with more faith. In any case, there will be some whose hearts were touched by the Lord at that time and they will become active members of his Church.

The mission helps form the missionaries and also awakens those they visit. Jesus formed his disciples, not only through his teaching, but also by sending them on missions. That is the way he formed the seventy a few months after they met him. Likewise now, the best people for missionary work are often those who have been recently converted.

The Heritage Bible

And after these things the Lord appointed other seventy also, and set them apart and sent them two by two before his face into every city and place where he was about to come.

Therefore he said to them, Truly the harvest is large, and the laborers few; therefore bind yourself in petition to the Lord of the harvest that he throw laborers out into his harvest.

New American Bible (2002)

.

New American Bible (2011)

The Mission of the Seventy-two.*

After this the Lord appointed seventy[-two]* others whom he sent ahead of him in pairs to every town and place he intended to visit.^a

He said to them, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."^b

* [10:1–12] Only the Gospel of Luke contains two episodes in which Jesus sends out his followers on a mission: the first (Lk 9:1–6) is based on the mission in Mk 6:6b–13 and recounts the sending out of the Twelve; here in Lk 10:1–12 a similar report based on Q becomes the sending out of seventy-two in this gospel. The episode continues the theme of Jesus preparing witnesses to himself and his ministry. These witnesses include not only the Twelve but also the seventy-two who may represent the Christian mission in Luke's own day. Note that the instructions given to the Twelve and to the seventy-two are similar and that what is said to the seventy-two in Lk 10:4 is directed to the Twelve in Lk 22:35.

* [10:1] Seventy[-two]: important representatives of the Alexandrian and Caesarean text types read "seventy," while other important Alexandrian texts and Western readings have "seventy-two."

a. [10:1] Mk 6:7.

b. [10:2] Mt 9:37–38; Jn 4:35.

New English Bible—1970

The Mission of the Seventy Two (Judæa)

After this the Lord appointed a further seventy-two Some witnesses read: seventy. and sent them on ahead in pairs to every town and place he was going to visit himself. He said to them: 'The crop is heavy, but labourers are scarce; you must therefore beg the owner to send labourers to harvest his crop. Be on your way.

New Jerusalem Bible

After this the Lord appointed seventy-two others and sent them out ahead of him in pairs, to all the towns and places he himself would be visiting.

And he said to them, 'The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to do his harvesting.

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After this, the Lord appointed seventy other *talmidim* and sent them on ahead in pairs to every town and place where he himself was about to go. He said to them, "To be sure, there is a large harvest. But there are few workers. Therefore, plead with the Lord of the Harvest that he speed workers out to gather in his harvest.

Hebraic Roots Bible

And after these things, Yahshua also appointed seventy others from His disciples, and sent them two by two before His face into every city and region, where He was about to go.

Therefore He said to them, Indeed, the harvest is much but the laborers are few. Therefore, pray to the Master of the harvest, that He send out workers into His harvest.

Holy New Covenant Trans.

After this, the Lord Jesus chose 72 more men. He sent the men out in pairs ahead of him into every town and place where he was planning to go.

Jesus said to them, "The harvest is great but there are not many workers. Pray that the Owner of the harvest will send more workers out into the harvest field.

The Scriptures 2009

And after this the Master appointed seventy others, and sent them two by two ahead of Him into every city and place where He Himself was about to go.

Then He said to them, "The harvest indeed is great, but the workers are few, therefore pray the Master of the harvest to send out workers into His harvest.

Tree of Life Version

Now after these things, the Lord assigned seventy others and sent them out by twos before Him into every town and place where He Himself was about to go.

And He was telling them, "The harvest is plentiful, but the workers are few. Therefore, beg the Lord of the harvest to send out workers into His harvest.

Weird English, Old English, Anachronistic English Translations:Accurate New Testament¹²

...after but these appoints The Lord other seventy two [men] and [He] sends them in two [ones] two [ones] before face [of] him to every city and place where intended He to come [He] said but to them The certainly Harvest {is} Much The but Workers {are} Few request! so the lord [of] the harvest so workers [He] may remove to the harvest [of] him...

Awful Scroll Bible

What is more, after these things the lord exhibited-upon seventy others also, and he sent- them -out ahead within two, with-respects-to- his -face, into every city and place where himself was about to go. Consequently he persists to instruct with regards to them, "The harvest surely is plentiful, but the laborers are few. Be yourselves came about implored therefore, how-that the lord of the harvest shall put-out laborers into his harvest.

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Concordant Literal Version	<p>Now after these things the Lord indicates seventy-two others also, and He dispatches them two by two before His face into every city and place where He was about to be entering."</p> <p>Now He said to them, "The harvest, indeed, is vast, yet the workers are few. Beseech, then, the Lord of the harvest, so that He should be ejecting workers into His harvest."</p>
exeGesés companion Bible	<p><u>YAH SHUA APOSTOLIZES THE SEVENTY:</u> <u>THE FIRST EVANGELISTIC ADVANCE TEAM</u></p> <p>Now after these, Adonay also designates seventy others; and apostolizes them by twos in front of his face to every city and place he is about to go: so he words to them, The harvest indeed is vast, but the workers few: so petition Adonay of the harvest, to cast forth workers into his harvest.</p>
Orthodox Jewish Bible	<p>And after these things, Rebbe, Melech HaMoshiach Adoneinu gave smichah to shivim (seventy) others and sent them on ahead of him shnayim shnayim (two by two) into every shtetl and place where he was about to arrive.</p> <p>And Rebbe Melech HaMoshiach was saying to them, Indeed the Katzir is plentiful, but the poalim of the Katzir are few; therefore, ask the Adon of the Katzir that he might send out poalim into his Katzir.</p>
Rotherham's Emphasized B.	<p>§ 46. The Mission of the Seventy {Two.} Chapter 10.</p> <p>And [after these things] the Lord appointed seventy {two} others, and sent them forth_ two and two before his face_ into every_ city and place whither [he himself] was about to come.</p> <p>And he was saying unto them— The harvest indeed_ is [great], But the labourers [few]; Beg ye_ therefore_ of the Lord of the harvest, That he would thrust forth [labourers] into his harvest.^e</p> <p>e Mt. ix. 37, 38.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>The Seventy Sent Out</p> <p>Now after this the Lord appointed seventy [One ancient ms reads seventy-two.] others, and sent them out ahead of Him, two by two, into every city and place where He was about to go. He was saying to them, "The harvest is abundant [for there are many who need to hear the good news about salvation], but the workers [those available to proclaim the message of salvation] are few. Therefore, [prayerfully] ask the Lord of the harvest to send out workers into His harvest.</p>
An Understandable Version	<p>Now after these things [<i>happened</i>] the Lord appointed seventy-two other disciples [<i>Note: Some ancient manuscripts say "seventy." This group would have been in addition to the twelve. See Luke 9:1</i>], and sent them two by two on ahead of Him into every town and locality that He planned to visit. And He said to them, "There is certainly plenty to harvest, but there are [<i>too</i>] few people to do the work. You should pray to the Lord of the harvest to send [<i>more</i>] workers out into the field to gather His crop.</p>
The Expanded Bible	<p>Jesus Sends Out the Seventy-Two</p> <p>After this, the Lord ·chose [appointed] ·seventy-two [Some Greek copies read "seventy."] [C the number may reflect the 70 nations listed in the "table of nations" in Genesis 10 (the Greek text of which reads "72") and so foreshadows the mission</p>

to the Gentiles] others and sent them out in pairs ahead of him into every town and place where he planned [was about] to go. 2 He said to them, "There are a great many people to harvest [^L The harvest is great/large], but there are only a few workers [^L the workers/laborers are few]. So pray to the Lord who owns [who is in charge of; ^L of] the harvest, that he will send more workers [laborers] to gather [^L into] his harvest.

Jonathan Mitchell NT

Now after these things, the Lord also indicated (or: designates) seventy [other MSS: seventy-two] different people by raising them up to be seen, and later sent them out as representatives on a mission, two by two, before His face (= in advance of His presence) into every town and place where He continued being about to be progressively coming. So He began saying to them, "On the one hand, the harvest [is] much (or: vast; = it is a very good crop); on the other hand, the workers are few. Therefore, at once urgently ask (or: beg) the Owner (or: Lord; Master) of the harvest so that He would (or: should) put out workers into His harvest.

P. Kretzmann Commentary

Verses 1-2

The Mission of the Seventy.

The plenteous harvest:

After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come.

Therefore said He unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.

The Lord was constantly seeking more disciples, as the last incidents plainly show; His word of invitation went out again and again, pleading with men to follow His merciful leadership. And there were always some that were convinced and gladly joined the ranks of the believers in the Messiah of the world. From among these disciples in the wider sense, most of whom accompanied Jesus on His journeys, He now appointed or commissioned others, seventy in number, in addition to the Twelve whom He had elected as His representatives. The principal difference between the work of the two groups seems to have been that the seventy had only a temporary commission, the work of preparing the way for Him in parts of Palestine, in Judea, where the Lord was comparatively unknown. Jesus, sent them two by two, for companionship and mutual assistance. They went before His face, as special heralds, to prepare the people for the appearance of the Christ. He mapped out His itinerary and had them take note of the cities and places where He planned to go. It may not have been the intention of Christ to visit all the small villages and hamlets personally, but He wanted the announcement to go before Him that the great Prophet of Galilee, the Savior of Israel, was drawing near to their country. Knowing this, every one that "was concerned about the Messiah could come in person and see and hear Him. And Jesus characterized the situation for the benefit of these messengers. The harvest was great: there were many thousands of people in need of redemption, and many perhaps ready to receive it. Therefore the need of men fit to take part in the great work of preaching the Kingdom was particularly great. This has been true at all times since the days of Jesus, and will continue to be true till the end of time. In the heathen countries there are millions of souls still sitting in darkness and the shadow of death. And in the so-called Christian countries the proportion of professing Christians is very small. In our own country there are thousands of towns and small cities without any preaching of the Gospel. And so the second part of Christ's statement must also find its application, that the earnest prayer of all sincere Christians must go up to the Father of all grace and mercies that He would send forth laborers into His harvest, that He would make many young men willing to heed His call, and that many others take upon themselves the privilege of supplying these workers with the supplies for maintaining life while attending to these duties.

New American Bible (2011) .
 The Passion Translation .
 The Spoken English NT¹³

Jesus Sends Out Seventy People on a Mission

Later, the Lord appointed seventy-two^a others. He sent them ahead of him^b two by two, to every town and place where he was about to come.

He'd say to them,

There's a big harvest, but there are only a few workers. So really plead with the owner of the harvest field, to send workers out to the harvest.^c

a. Or "seventy." The best ancient mss are evenly split on this number.

b. Lit. "before his face."

c. Lit. "to send workers into his harvest."

Wilbur Pickering's New T.

Jesus sends out the Seventy

Now after these things, the Lord appointed seventy¹ others also, and sent them two by two ahead of Him to every town and place where He Himself was about to go. Then He said to them: "The harvest is indeed great, but the workers are few; therefore pray to the Lord of the harvest that He may send out workers into His harvest.

(1) Perhaps 1% of the Greek manuscripts, of objectively inferior quality, add "two" (as in NIV, LB, TEV, etc.), (also in verse 17).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now after these *[things]*, the Lord appointed also seventy others, and He sent them two each *[or, two by two]* before His face *[fig., ahead of Him]* into every city and place where He Himself was about to be going. Then He was saying to them, "The harvest truly *[is]* plentiful, but the laborers *[are]* few. Therefore, implore the Lord of the harvest in order that He shall put forth laborers into His harvest.

Charles Thomson NT
 Context Group Version

Now after these things the Lord appointed seventy-two others, and sent them two by two before his face into every city and place, where he himself was about to go. And he said to them, The harvest indeed is plenteous, but the workers are few: implore (pl) therefore the Lord of the harvest, that he send out workers into his harvest.

English Standard Version
 Far Above All Translation¹⁴

After these *things* the Lord appointed another seventy in addition and sent them in twos ahead of him into every town and place where he was going to go himself. Then he said to them, "The harvest is great, but the workers *are* few. So entreat the Lord of the harvest to send out workers to his harvest.

Green's Literal Translation
 Literal New Testament
 Modern English Version

The Mission of the Seventy

After this the Lord appointed seventy others, and sent them two by two ahead of Him into every city and place where He Himself was about to come. He said to them, "The harvest truly is plentiful, but the laborers are few. Pray therefore the Lord of the harvest to send out laborers into His harvest.

Modern Literal Version 2020

{Luk 10:1-24; Probably Judea, Oct., 29 AD; no parallel.}

Now after these things, the Lord also delegated seventy others, and sent them two apiece {i.e. two by two} into every city and place before his face, where he himself was about to go.

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁴ Online: <http://www.faraboveall.com/> by Graham Thomason.

Therefore he said to them, The harvest *is* indeed large, but the workers are few, therefore beseech^o the Lord of the harvest, *that he should put forth workers into his harvest.

Modern KJV

New American Standard B.

New European Version

.
.

The sending of the 70

Now after these things the Lord appointed seventy others, and sent them two by two ahead of him into every city and place, where he was about to go. And he said to them: The harvest indeed is plenteous, but the labourers are few. Therefore pray to the Lord of the harvest, that He send out labourers into His harvest.

New King James Version

New Matthew Bible

.

He sends the seventy on before him to preach, and instructs them how to conduct themselves. He prays to his heavenly Father, answers the scribe that tested him, and by the example of the Samaritan, shows who is our neighbour. Martha receives the Lord into her house. Mary Magdalene is fervent in hearing his word.

After these things, the Lord appointed seventy others also, and sent them two by two before him into every city and place where he himself would come. And he said to them, The harvest is great, but the labourers are few. Pray therefore the Lord of the harvest to send forth labourers into his harvest.

NT (Variant Readings)

Niobi Study Bible

.

The Seventy Sent Out

After these things the Lord appointed seventy others also, and sent them two by two ahead of Him into every city and place where He Himself would come.

Therefore He said unto them, "The harvest truly is great, but the laborers are few; pray you therefore the Lord of the harvest, that He would send forth laborers into His harvest.

Revised Young's Lit. Trans.

And after these things, the Lord did appoint also other seventy, and sent them by twos before his face, to every city and place whither he himself was about to come, then said he unto them, 'The harvest indeed is abundant, but the workmen few; beseech you then the Lord of the harvest, that He may put forth workmen to His harvest.

A Voice in the Wilderness

Updated Bible Version 2.17

Webster's Translation

World English Bible

Young's Updated LT

.
.
.
.
.
.

The gist of this passage:
1-2

The Lord sends 70 disciples out to prepare the way for Him.

Luke 10:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 10:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: *After these things,...*

Luke 10 begins with three short common words: *After what things*, is how it literally reads. One might ask, *after what things*? Since the original Scriptures do not have verse or chapter demarcations, this would be after the things which took place in Luke 9. That would be Jesus interacting with the reluctant disciples and passing through the Samaritan village which did not want Jesus to come to them.

Therefore, even though Luke 10 has nothing which matches the other three gospels, these events are a continuation of Luke 9 (there will be phrases like this throughout Luke 10 which move us from one series of events to the next).

Luke 10:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakeiknumi (ἀναδείκνυμι) [pronounced an-ad-IKE-noo-meef]	<i>to proclaim [any one as elected to office]; to announce [as appointed a king, general, etc.]; to lift up [anything on high], to exhibit [something for all to behold]; to appoint</i>	3 rd person singular, aorist active indicative	Strong's #322
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine plural adjective, accusative case	Strong's #2087
hebdomêkonta (ἑβδομήκοντα) [pronounced hehb-dohm-AY-kohn-tah]	<i>seventy</i>	indeclinable numeral adjective	Strong's #1440
This word is found in some manuscripts:			
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

Luke 10:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This may read <i>seventy</i> or <i>seventy-two</i> .			
In the Westcott Hort text, this appears in brackets, which means that this word probably belongs here. Tischendorf's Greek text, Scrivener Textus Receptus and the Byzantine Greek text lack this word.			

Translation: ...the Lord appointed *seventy others* [of a different kind]...

The majority of the manuscripts have 70 and not 72. The manuscripts to which I refer (Scrivener Textus Receptus, Byzantine Greek text and Tischendorf's Greek text) all have seventy. The Westcott Hort text adds *two* in brackets, which means, *we thought about this for awhile and finally decided that "two" belongs*. J. Webb Mealy (of the SENT Bible translation) footnotes this, *The best ancient mss are evenly split on this number [of 70 or 72]*.¹⁵ Wilbur Pickering footnotes this: *Perhaps 1% of the Greek manuscripts, of objectively inferior quality, add "two" (as in NIV, LB, TEV, etc.), (also in verse 17)*.¹⁶ As you can tell, both Mealy and Pickering have picked sides, and their comments unnecessarily push their point of view (Mealy has 72 and Pickering has 70). Bear in mind, it does not make a dime's worth of difference which one it is, meaning, we do not need to take a dogmatic position—and remember this when it comes to questionable text. There are perhaps a handful of questionable texts in the New Testament which actually make an actual difference as to how we treat them.

More importantly, and often left out in the discussion, is the Greek word translated *others*. This is *héteros* (ἕτερος) [pronounced *HEH-ter-os*], which means, *another [of a different kind], other; different, altered*. Strong's #2087. This means that the main twelve guys were not included in this group. Jesus sent out *others of a different kind*.

At this point, there is a fairly large number of disciples who regularly travel with the Lord for Him to be able to select 70 or 72 men (I am assuming that these would be men) to send out.

As Jesus moves about with a large number of disciples, preparations have to be made in each place that they go to, because time is short. When they come into a new city or village, food, places to stay (even if it is a field), etc. must be secured. So Jesus makes a plan; and He sends out disciples in advance. In many cases, it is all about finding people who have **positive volition** (or they might have believed in the Lord already) and if they can help accommodate such a large group.

This is the principle of *testing the waters*. There are going to be cities and villages interested in having the Lord come to them; and others which really have no interest. Let's say that Centerville is welcoming to the Lord; but Next Town is not. Jesus would want to go to Centerville and spend time there teaching and healing, but walk right past Next Town.

This also helps us to understand the question, *what about those who have never heard the gospel message?* God the Father has a plan to evangelize every person who has positive volition toward Him. So, if Charley Brown lives in Centerville and wants to know God, God will make certain that someone armed with the gospel message will go to Centerville and provide the person on positive signals with the gospel. However, if Lucy Van Pelt lives in Next Town and she has no interest whatsoever, then God has no compelling reason to send the gospel message her way. God has no ethical requirement to send a person the gospel message who has no interest in Him whatsoever. Many people who are negative toward God hear the gospel message; and, for the most part, it just makes them angry and more negative. So God allows some people negative toward Him to simply live apart from ever hearing about Jesus. However, that is not a lot of people. The most godless people in the world often know about Jesus. In Hollywood, script writers and producers use the words *Jesus*, *Christ* and *Jesus Christ* more often than any other proper name. And, interestingly enough, as Hollywood becomes more and more godless, the

¹⁵ *The Spoken English New Testament*, by J. Webb Mealy; ©2012; Luke 10:1 (footnote).

¹⁶ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Luke 10:1 (Footnote).

Lord's name is blasphemed by them more and more often (the R rated movies I saw when younger might have a single profanity in them; and now, a single episode of an HBO or Showtime may reference Jesus ten or more times). For them, His Name is simply a strong word of dialogue. But they know His name.

Back to the narrative:

Luke 10:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist active indicative	Strong's #649
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ανά (ἀνά) [pronounced <i>aw-NAW</i>]	<i>among, in [into] the midst of; in the middle of, between; in; each, apiece</i>	preposition (sometimes used in a distributive sense)	Strong's #303
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
This word is found a second time in some manuscripts:			
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
In the Westcott Hort text, this is given in brackets; in the Greek New Testament with variants, it is in italics, with an A next to it, which I believe indicates an Alexandrian manuscript (or set of manuscripts).			
In the Westcott Hort text, this appears in brackets, which means that this word probably belongs here. Tischendorf's Greek text, Scrivener Textus Receptus and the Byzantine Greek text lack this word.			
pro (πρό) [pronounced <i>proh</i>]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
prósōpon (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i>]	<i>face; countenance, presence, person</i>	neuter singular noun; genitive/ablative case	Strong's #4383
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and He sent them out in pairs before Him,...

These men would pair up and go out before Him. They would go first, determine where the positive volition was located, and report back.

This is a reminder that the ministry of the believer is not an isolated one. This does not mean that believers will, at various times, do their work in isolation (the janitor of a church is going to work in isolation; the **pastor** when studying is going to work in isolation). However, we function as a team. For instance, the **pastor-teacher** cannot really function well at a church if the toilets are stopped up and very messy (I am speaking literally here, not metaphorically). Believers cannot concentrate, if the comfort stations are all messtup.

A pastor-teacher for a medium sized church (let's say 50–100) must have support staff of some sort. Even the pastor of a very small church (let's say, 5–20) requires some sort of assistance (maybe a part-time secretary and a part-time janitor/groundskeeper¹⁷). On a practical level, for a smaller church, they may want to rent a facility and that eliminates some of the necessary work (I knew of one small church in Little Rock who found a public classroom which could be used without charge). Often buildings can be rented on a Sunday for a small amount of money. And never forget, there is nothing wrong with meeting in a person's home.

We are mandated to meet in local groups under the teaching of a well-qualified pastor-teacher; we are not mandated to build a church building or auditorium.

Now, even a pastor who delves into the original languages of the Bible and primarily teaches from them is still standing on the shoulders of many men who have gone before him. I write commentary, and in order to write the most basic commentary, I am depending on perhaps 100 men who went before me who provide the resources from which I work (chiefly, Greek and Hebrew sources)—and that is just to do the most basic exegesis and commentary (and each of those 100 is standing on the shoulders of 20 or 50 or 100 men). When I do the first draft of a chapter study, I look at 60 different translations. How many people were involved to make that happen? 200? 1000? Not only was there the massive amount of work needed to write the translation, but then, there were many involved who placed these Bibles into e-sword so that I could easily access them. I would say that my work depends on many thousands of men who went before me.

A pastor-teacher, in order to prepare a lesson, works in isolation, but he has received teaching for decades, often from a dozen or two dozen men (if he attended a seminary), and those men, all experts in their fields, have studied and learned from dozens, if not hundreds of others. That pastor will read and study books, which have the hands of hundreds if not thousands of men on them. I audited two courses at a Bible institute and still have those books with me today, 50 years later. Even though one of those books *An Introduction to the Bible* by Geisler and Nix was mostly the work of two men, there were hundreds involved in their sources, if not thousands. (This book, by the way, is a must-have for any serious student of the Word of God).

The point I am making is, production in the **Christian life** is very much a team effort. There is no one out there who acts completely on their own (and if they are attempting to be some sort of spiritual leader, their work is often suspect). Any person who thinks that they are reinventing Christianity or building up Christian theology from the ground floor up, should be avoided (R. B. Thieme, Jr., for instance, developed a fresh vocabulary and carefully taught a cohesive theology, often using terms and illustrations not found before, however, his theology was absolutely orthodox at its core).

Ecclesiastes speaks to the concept of teamwork:

Ecclesiastes 4:9–10 **Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up!** (ESV)

Personally, I write commentary, which is essentially an isolated activity. However, I depend upon e-sword, which has the works of hundreds (if not thousands) of men; and I also consult and include about 100 translations when

¹⁷ Every local church figures this out on their own. Some very small churches simply meet in public buildings.

working in the NT.¹⁸ Sometimes those translations are someone's individual work and sometimes the work of a group; but they themselves depend upon hundreds/thousands of men to get them to that point.

I had one of the greatest teachers of the 20th century (I think the greatest teacher) pastor the church that I attended, and there were dozens (if not hundreds) of people who made that church function, as well as thousands who donated from their own resources to financially maintain it.

Now, consider the passage that we are studying. This is Jesus, our Lord, and He is appointing a support staff here, to prepare the way for Him.

Luke 10:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
pasan (πάσαν) [pronounced PAH-sahn]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
mellō (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person singular, imperfect active indicative; Attic form	Strong's #3195
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive infinitive	Strong's #2064

Translation: ...into every city and place where He is about to go.

¹⁸ I look to translations with are available online and I have a handful of Bible translations in hard copy which cannot be found online.

There were a great many small villages and cities where Jesus was about to go; and he wanted a pair of point men to enter into these places first and prepare the people and the logistics for Him.

One of the simple tasks for them is to determine if the people in each town or village even want to hear the Lord. Jesus is only One Man. If no one in Next Town has any interest in listening to Him, then why should He go there? His public ministry was both the shortest and most influential of any historical religious figure. Given this very sort public ministry, Jesus had to go where there was positive volition.

Luke 10:1 *After these things, the Lord appointed seventy others [of a different kind] and He sent them out in pairs before Him, into every city and place where He is about to go.* (Kukis mostly literal translation)

You may ask, *doesn't the Lord, in His omnipotence, know where to go?* The Lord has voluntarily shut down the connections between His humanity and Deity. Things are such that He does not depend upon His Deity during His public ministry (and possibly never during His human existence). This is the Doctrine of Kenosis. Therefore, Jesus the man actually requires that this advance work be done, particularly right now. He is walking toward Jerusalem for the final Passover.

Luke 10:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person singular, imperfect active indicative	Strong's #3004
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: *And He said to them,...*

Jesus is going to give these 70 (or 72) instructions in vv. 2–11 (He will pronounce woes for those cities on negative signals in vv. 12–16).

Luke 10:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 10:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
therismos (θερισμός) [pronounced <i>thehr-ig-MOSS</i>]	<i>the crop, harvest, the reaping; the act of harvesting</i>	masculine singular noun, nominative case	Strong's #2326
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely</i> as a substantive: <i>many things</i>	adjective	Strong's #4183

Translation: ...“Indeed, the harvest [is] great...

There are a great many people out there, even in the small area in which He went, who want to hear Him, who want to be healed by Him. The people who are positive toward Jesus Christ are His harvest. Jesus wants to concentrate on the harvest which is ready to be harvested.

Luke 10:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ergatês (ἐργάτης) [pronounced <i>ehr-GAHT-ace</i>]	<i>labourer, [agricultural] worker (-men), one who toils; teacher</i>	masculine plural noun, nominative case	Strong's #2040
oligos (ὀλίγος) [pronounced <i>ol-EE-gos</i>]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine plural adjective, nominative case	Strong's #3641

Translation: ...and the laborers [are] few.

The laborers are the people who stand before the Lord right here, which is a pretty small group (based upon some things that will take place as Jesus approaches Jerusalem, He probably has at least a few hundred followers and possibly close to a thousand).

Bear in mind that those who spread the message of Christ, after He ascends into heaven, are going to be a very small group of men. I don't know if there are a billion or two billion

Christianity goes not where there is a military conquest in order to establish Christianity, but where there is positive volition.

Christians around the world, but this movement began in a very small geographical area, on the other side of the world from us. The center of Christianity has moved quite a number of times. The early church began in Jerusalem, but it eventually moved out to many gentile cities, and eventually to Galatia (now Turkey) and Rome. Quite obviously, neither of those places is the center for Christianity today. Christianity goes not where there is a military conquest in order to establish Christianity, but where there is positive volition.

There was once great positive volition throughout the Roman Empire, which included regions like Galatia. Paul had a tremendous response there. He did not go to these various cities with an army. He went with a very small evangelical team. He won over hearts and minds with the gospel message and with Bible doctrine.

Today, the former Galatian region is known as Turkey. 90% of the population are Sunni Muslims. About 0.2% are something else, like Christian.¹⁹ There are strange laws there, where a person cannot hand out Bibles or gospel tracts, but if such are displayed, then people can take them.²⁰

At this point, a primary center for Christianity is the United States. How did that happen? Very early on when American was being colonized by Europeans, the people who came to America were almost all Protestant Christians. Huge numbers of persecuted Christians came to America and settled. Even though there were skirmishes, battles and finally wars fought in what became the United States of America, these were all about territory and control. Who would have the ultimate control over this new land? The British, the French, the Spanish, the Indians or the colonists? Who would be ultimately in control? Rulers from Europe or the people of the Americas? Among those occupying the land, who would take ultimate control, the Indians or the new settlers? This entire process took about 300 years to decide. Even though the original settlers came from all over Europe, after a very short time, those actually born in America began to far outnumber those who came from Europe. They also chose, in large numbers, to believe in Jesus.

I went on a tangent based on positive volition. Now, back to our narrative:

Luke 10:2a-c **And He said to them, "The harvest is plentiful, but the laborers are few.** (ESV; capitalized)

There were many people interested in God; and many of them would come to believe in Jesus. However, they needed to be reached. God has chosen His people to convey His message.

In this set of instructions to His disciples, Jesus uses 3 analogies or figures of speech. Here, His disciples are likened to *harvesters of a crop*. The crop out there are souls in these various cities who want to believe in Jesus; and these disciples will bring His message to them.

Luke 10:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced DEH-om-ah-ee]	<i>to want, lack; to desire, long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, make supplications</i>	2 nd person plural, aorist (deponent) passive imperative	Strong's #1189
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

¹⁹ As per [Wikipedia](#) accessed June 14, 2024.

²⁰ From <https://www.biblemission.us/stories/the-ministry-in-turkey> accessed June 14, 2024.

Luke 10:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign	masculine singular noun; genitive/ablative case	Strong's #2962
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
therismos (θερισμός) [pronounced thehr-ic-MOSS]	the crop, harvest, the reaping; the act of harvesting	masculine singular noun, genitive/ablative case	Strong's #2326

Translation: Pray, therefore, to the Lord of the harvest,...

The people that Jesus is sending out are urged to pray to the Lord of the harvest (that would be God the Father).

Luke 10:2e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὥπως) [pronounced HOP-oce]	how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when	particle	Strong's #3704
ergatês (ἐργάτης) [pronounced ehr-GAHT-ace]	labourer, [agricultural] worker (-men), one who toils; teacher	masculine plural noun, accusative case	Strong's #2040
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	to throw out; to drive out; to cast out; to send out, to lead forth with force; to expel [pluck out]; to take out [extract, remove]	3 rd person singular, aorist active subjunctive	Strong's #1544
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
therismos (θερισμός) [pronounced thehr-ic-MOSS]	the crop, harvest, the reaping; the act of harvesting	masculine singular noun, accusative case	Strong's #2326
Is this the 3 rd occurrence of this word?			
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...that He should send out [enough] laborers into His harvest.

The disciples are to pray for there to be enough workers in the field in order to complete the entire harvest (that is, to bring the gospel to those who want to hear it).

Luke 10:2 And He said to them, "Indeed, the harvest [is] great and the laborers [are] few. Pray, therefore, to the Lord of the harvest, that He should send out [enough] laborers into His harvest. (Kukis mostly literal translation)

Jesus is with His disciples about to send out a large group of them to do prep work for Him. They were to go into the cities before Him and determine where the positive volition was.

Let me ask this question: *Jesus has been teaching throughout the Galilee area for three years or so; how does He not already know where the positive volition is?* To answer this question, think about where He is. He has come out of the Galilee area and is going into Samaria, heading toward Jerusalem for His final entry into Jerusalem. Jesus has not spent very much time in Samaria up to this point in time, but He apparently wants to go to whichever towns and villages will receive Him on His trek toward Jerusalem. He has already gone to the lost sheep of Israel. Some have responded to Him with great enthusiasm; others with great antagonism. However, Samaria, with a population of half-Jews, is even considered by many to be gentile territory. Jesus, before His public ministry draws to a close, is going to go through Samaria to teach and heal them.



Palestine at the Time of the New Testament (a map); from [Blue Letter Bible](#); accessed June 21, 2024. You can tell by where Jesus started (in Galilee) and where He is going (Jerusalem), that He can travel through Samaria. That is what is taking place in Luke 10 (and possibly some subsequent chapters as well).

Luke 10:2 And He said to them, "Indeed, the harvest [is] great and the laborers [are] few. Pray, therefore, to the Lord of the harvest, that He should send out [enough] laborers into His harvest. (Kukis mostly literal translation)

The laborers being sent out by Jesus are these 70 (72) evangelists, armed with the gospel message, the power of the Holy Spirit, and the powerful message that Jesus will come to their city.

Dr. Daniel Hill: *The statement in verse 2, **The harvest is plentiful, but the workers are few**, is explained The only way that many can be harvested by the gospel is for many to be sent out, covering a great multitude of people. The city is the focus of the disciples' efforts because reaching many is the goal of their mission. The emphasis on reaching the cities with the gospel also helps us understand our Lord's instructions not to greet anyone on the road.*²¹

Luke 10:2 And He said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. (ESV; capitalized)

²¹ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Jesus is making an analogy to a small farm making a harvest, something which virtually every person who is hearing this analogy understands. They have planted crops, the crops have come up and have ripened, and now it is time for them to be harvested. That requires manpower; that requires a certain amount of harvesters to go out into the field and to harvest the ripened grains. An individual farm family rarely has enough manpower to handle this job on their own. When Jesus says, “**The harvest is plentiful but the laborers are few**” farmers understand these words completely.

Jesus knows that there are many people out there who are ready to hear and then to believe the gospel message; so this requires enough men who know that message to go throughout the land and give it. That mission, in fact, is a very important part of the church’s purpose. Sometimes the evangelism from a church takes place in a very organized way (such as, through a prison ministry, or through missionaries) and sometimes, it is very individual (individual persons telling their friends and associates about Jesus).

Luke 10:1–2 After these things, the Lord appointed seventy others [of a different kind] and He sent them out in pairs before Him, into every city and place where He is about to go. And He said to them, “Indeed, the harvest [is] great and the laborers [are] few. Pray, therefore, to the Lord of the harvest, that He should send out [enough] laborers into His harvest. (Kukis mostly literal translation)

Luke 10:1–2 After these things had taken place, the Lord appointed seventy others who He sent out before Him, into every city and place where He might go. He said to them, “Surely the harvest is great and the laborers are few. Pray, therefore, that the Lord of the harvest will send out enough laborers into His harvest. (Kukis paraphrase)

Depart [all of you]; behold, I am sending you [all] out as lambs in a midst of wolves. Do not carry a money bag nor pouch nor sandals; and no one, according to the way [you] have greeted.

Luke
10:3–4

[All of you] depart. Listen, I am sending you [all] out as lambs in the midst of wolves. Do not carry a money bag, food sack or sandals; and greet no one along the road.

Leave, right now. However, pay attention to what I am about to tell you: I am sending you out as lambs in the midst of wolves. Do not carry a money bag, ruck sack or sandals, and do not greet anyone along the road.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Depart [all of you]; behold, I am sending you [all] out as lambs in a midst of wolves. Do not carry a money bag nor sandals; and no one, according to the way [you] have greeted.
Douay-Rheims 1899 (Amer.)	Go: Behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.
Holy Aramaic Scriptures	Go! Behold, I am sending you as emre {lambs} among debe {wolves}. Don't take kiyse {money bags} for you, and no tharmale {food bags}, and no masane {sandals}, and don't greet a man with a greeting on the urkha {the road}.
James Murdock's Syriac NT	Go ye: lo, I send you forth, as sheep among wolves. Take to you no purses, nor wallets, nor shoes; and salute no man by the way.
Original Aramaic NT	"Go; behold, I am sending you as sheep among wolves." "You shall not take for yourselves moneybags, nor wallets, nor sandals and do not greet a man on the road."
Lamsa Peshitta (Syriac)	"Go; behold, I am sending you as sheep among wolves."

“You shall not take for yourselves moneybags, nor wallets, nor sandals and do not greet a man on the road.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Go on your way: see, I send you out like lambs among wolves. Take no bag for money or for food, and no shoes; say no word to any man on the way.
Bible in Worldwide English	Go on your way now. I am sending you out among people. You will be like sheep among bad animals. Do not take money, or a bag, or shoes. And do not stop to talk with anyone on the road.
Easy English	Jesus then said, ‘I am sending you out, so go! But listen! You will be like young sheep among wild animals. Do not carry a purse or a bag. Do not take extra shoes. When you meet other people on the road, do not stop to say “hello”.
	Jesus is telling them that their journey would be dangerous. God will give them everything that they need. They must believe that. And they must hurry.
Easy-to-Read Version–2008	"You can go now. But listen! I am sending you, and you will be like sheep among wolves.
God's Word™	Don't carry any money, a bag, or sandals. Don't stop to talk with people on the road. Go! I'm sending you out like lambs among wolves. Don't carry a wallet, a traveling bag, or sandals, and don't stop to greet anyone on the way.
Good News Bible (TEV)	Go! I am sending you like lambs among wolves. Don't take a purse or a beggar's bag or shoes; don't stop to greet anyone on the road.
J. B. Phillips	“Now go on your way. I am sending you out like lambs among wolves. Don't carry a purse or a pair of shoes, and don't stop to pass the time of day with anyone you meet on the road.
The Message	“On your way! But be careful—this is hazardous work. You're like lambs in a wolf pack.
NIRV	“Travel light. Comb and toothbrush and no extra luggage. Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals. And don't greet anyone on the road.
New Life Version	Go on your way. Listen! I send you out like lambs among wolves. Take no money. Do not take a bag or shoes. Speak to no one along the way.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Get going now. I'm afraid I'm sending you out there like lambs into the middle of a wolf pack. Don't carry a moneybag, a backpack, or even an extra pair of sandals.[2] And don't stop to chat with people along the way; get to where you're going. [2] The manuscript doesn't actually say “an extra pair.” But some Bible experts say that Jesus is telling them not to “carry” these objects, it's fair to presume he's talking about an extra pair of sandals in case the ones they are wearing break.
Contemporary English V.	Now go, but remember, I am sending you like lambs into a pack of wolves. Don't take along a moneybag or a traveling bag or sandals. And don't waste time greeting people on the road.
The Living Bible	Go now, and remember that I am sending you out as lambs among wolves. Don't take any money with you, or a beggar's bag, or even an extra pair of shoes. And don't waste time along the way.[literally, “Salute no one in the way.”]
New Berkeley Version	.

New Living Translation	Now go, and remember that I am sending you out as lambs among wolves. Don't take any money with you, nor a traveler's bag, nor an extra pair of sandals. And don't stop to greet anyone on the road.
The Passion Translation	Now, off you go! I am sending you out even though you feel as vulnerable as lambs going into a pack of wolves. You won't need to take anything with you—trust in God alone. And don't get distracted from my purpose by anyone you might meet along the way.
Unfolding Simplified Text	Go now, but remember that I am sending you out to tell my message to people who will try to get rid of you. You will be like lambs among wolves. Do not take along any money. Do not take a traveler's bag. Do not take extra shoes. Do not stop to greet people along the way.
William's New Testament	Go on. Listen! I am sending you out as lambs surrounded by wolves. Do not carry a purse, a bag, or shoes, and do not stop to say 'Good morning' to anybody on the road.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Go. Look, I am sending you out as lambs in <i>the</i> middle of wolves. Do not haul a money bag, no tote bag, no sandals. And you should say hello to no one along the way.
Common English Bible	.
Len Gane Paraphrase	"Go out. Look, I send you off as lambs among wolves. "Do not carry a money bag, a sack for food, or shoes; don't greet anyone on the way.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Go then, and remember, I am sending you out to be like lambs among wolves. 4 You are not to carry purse, or wallet, or shoes; you are to give no one greeting on your way.
NT for Everyone	'Off you go now. Remember, I'm sending you out like lambs among wolves. Take no money-bag, no pack, no sandals – and don't stop to pass the time with anyone on the road.
20 th Century New Testament	Now, go. Remember, I am sending you out as my Messengers like lambs among wolves. Do not take a purse with you, or a bag, or sandals; and do not stop to greet any one on your journey.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Go! Be warned, though, that I'm sending you out as lambs among wolves. Carry no wallet, no bag, and no sandals. Don't even greet anyone along the way.
Conservapedia Translation	Go on your journey, I am sending you out like lambs among wolves. Do not carry money, a bag, or shoes, and do not visit with anyone along the way. ἀσπάζομαι is more precisely translated now as "visit with" rather than "greet", as the point is not to allow delay for socializing; also, μηδεὶς should be translated broadly as "anyone", not "any man"
Ferrar-Fenton (revised)	Go forward; even although I send you like lambs among a pack of wolves. Carry no purse, however, nor bag, nor shoes; and address none upon the road.
Free Bible Version	So get on your way: I'm sending you like sheep among wolves. Don't take any money or a bag or extra sandals, and don't spend time chatting with people you meet.
God's Truth (Tyndale)	Go your ways: behold, I send you forth as lambs among wolves. Bear no wallet, neither scrip, nor shoes, and salute no man by the way.

Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Remember that I am sending you out as lambs into the midst of wolves. Carry no purse, bag, nor change of shoes; and salute no one on your way."
Wikipedia Bible Project	Go on your way—I'm sending you like sheep among wolves. Don't take a money bag or a backpack or sandals, and don't stop to talk to people on the way.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Courage! I am sending you like lambs among wolves. Set off without purse or bag or sandals; and do not stop at the homes of those you know. 9:3-5; 22:35; 2K 4:29
The Heritage Bible	Go out! Behold, I set you apart and send you out as lambs in the midst of wolves. Do not lift a money pouch, nor a food pouch, nor shoes, and do not greet even one along the way.
New American Bible (2002)	.
New American Bible (2011)	Go on your way; behold, I am sending you like lambs among wolves. ^c * Carry no money bag, ^d no sack, no sandals; ^e and greet no one along the way. * [10:4] Carry no money bag...greet no one along the way: because of the urgency of the mission and the singlemindedness required of missionaries, attachment to material possessions should be avoided and even customary greetings should not distract from the fulfillment of the task. c. [10:3] Mt 10:16. d. [10:4–11] Mt 10:7–14. e. [10:4] 9:3; 2 Kgs 4:29.
New English Bible—1970	And look, I am sending you like lambs among wolves. Carry no purse or pack, and travel barefoot. Exchange no greetings on the road.
New Jerusalem Bible	Start off now, but look, I am sending you out like lambs among wolves. Take no purse with you, no haversack, no sandals. Salute no one on the road.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	Be on your way; I am sending you like lambs among wolves. Carry no purse or pack, and travel barefoot. Exchange no greetings on the road.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Get going now, but pay attention! I am sending you out like lambs among wolves. Don't carry a money-belt or a pack, and don't stop to shmooze with people on the road.
Hebraic Roots Bible	Go! Behold, I send you out as sheep in the midst of wolves. Do not take purses with you, nor wallets, nor shoes, and do not ask a greeting of a man on the road.
Holy New Covenant Trans.	So you may go now. But listen, I am sending you like lambs into a pack of wolves. Don't carry a pack, a bag, or extra shoes. Don't stop to talk with people along the road.
The Scriptures 2009	"Go! See, I send you out as lambs into the midst of wolves. "Do not take a purse, nor a bag, nor sandals. And greet no one along the way.
Tree of Life Version	"Go forth! Look, I am sending you as lambs in the midst of wolves. Do not be burdened with a money belt, travel bag, or shoes; and do not greet anyone along the way.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...go! look! [I] send you* as lambs in [thing] middle [of] wolves not carry! purse not bag not sandals and no [man] in the way [You*] may greet...
Awful Scroll Bible	(")Be bringing- yourselves -by, be yourselves looking, I send- yous -out, a sending-out as lambs from-within amidst of wolves. (")Be carrying no money bag nor leather food sack, and-no sandals, even yourselves shall be drawn-toward no-one along the way.
Concordant Literal Version exeGeseges companion Bible	. Go! Behold, I apostolize you as lambs among wolves: Bear neither pouch nor wallet nor shoes; and salute no one by the way:...
Orthodox Jewish Bible	Go I send you as kevasim (sheep) into the midst of ze'evim (wolves). Do not carry a bag for kesef, nor a schnorrer's sack (beggar's bag), nor sandals, and, along the derech, dispense with time-consuming Birkat Shalom's.
Rotherham's Emphasized B.	Withdraw! Lo! I send you forth as lambs amid wolves. Be not carrying purse, or satchel, or sandals, And [no one along the road] salute ye;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Go your way; listen carefully: I am sending you out like lambs among wolves. Do not carry a money belt, a provision bag, or [extra] sandals; and do not ^[b] greet anyone along the way [who would delay you]. ^[b] A formal greeting was a lengthy ritual that sometimes included a meal.
An Understandable Version	[So], go on; See, I am sending you out as lambs among wolves. Do not carry a money belt, or a traveling bag [for personal belongings] or shoes; and do not extend [elaborate] greetings to anyone along the way.
The Expanded Bible	Go now, but ·listen [^L look; T behold]! I am sending you out like ·sheep [lambs] among wolves. Don't carry ·a purse [money bag], a ·bag [traveling bag], or sandals, and don't ·waste time talking with people [greet anyone] on the road [^C because of the urgency of the task].
Jonathan Mitchell NT	"You people, also, lead the way under [my word and direction] to progressively bring things under control. Look, and consider this: I am progressively sending you folks off as representatives (emissaries) – as lambs within [the] midst of wolves! "Do not continue carrying a bag (belt; purse) for money, nor a food or beggar's pouch, neither sandals – and you should not embrace or greet anyone down along the path (road; way). [comment: be barefoot priests: treat the Land as holy; villages as temples – Bruce Chilton]
P. Kretzmann Commentary	Verses 3-7 The first instructions: Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way,...
Syndein/Thieme	`` Depart/'Go your way'! {hupago - an order} Behold {means 'pay attention'} . . . I {Jesus} am sending you out on a mission under My authority {apostello} like lambs among wolves. ``Do not carry a money bag {balantion}, a wallet/'traveler's bag' {the priests to pagan gods carried these to beg money}, or sandals. And do not 'draw to yourself in greeting' {aspazomai} anyone on the road.
Translation for Translators	Start going; but <i>remember that</i> I am sending you (pl) out to tell my message to people who will try to get rid of you. You will be like lambs among wolves. Do not take along any money in a purse. Do not take a traveler's bag. Do not take extra sandals. Do not spend a lot of time greeting people along the way.

The Voice

Jesus: It's time for you to go. I'm sending you out *armed with vulnerability*, like lambs walking into a pack of wolves. Don't bring a wallet. Don't carry a backpack. I don't even want you to wear sandals. Walk along *barefoot, quietly*, without stopping for small talk.

Bible Translations with a Lot of Footnotes:

NET Bible®

Go! I⁷ am sending you out like lambs⁸ surrounded by wolves.⁹ Do not carry¹⁰ a money bag,¹¹ a traveler's bag,¹² or sandals, and greet no one on the road.¹³

^{7tn} Grk "Behold I." The Greek word ἰδοὺ (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

^{8sn} On the imagery of lambs see Isa 40:11, Ezek 34:11-31, and John 10:1-18.

^{9sn} This imagery of wolves is found in intertestamental Judaism as well; see Pss. Sol. 8:23.

^{10sn} On the command Do not carry see Luke 9:3. The travel instructions communicate a note of urgency and stand in contrast to philosophical teachers, who often took a bag. There is no ostentation in this ministry.

^{11tn} Traditionally, "a purse."

^{12tn} Or possibly "a beggar's bag" (L&N 6.145; BDAG 811 s.v. πρᾶ).

^{13tn} Or "no one along the way."

New American Bible (2011)

.

The Passion Translation

.

The Spoken English NT

Go on-understand that^d I'm sending you out like sheep in the middle of wolves. Don't take a money pouch, a backpack, or sandals-and don't say hello to anyone on the road.

^d Lit. "See."

Wilbur Pickering's New T.

"Go! Yes, I am sending you out like lambs among wolves. Do not carry a purse, nor a knapsack, nor sandals; and greet no one along the road.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"Be going away. Listen! I am sending you_p out as lambs in [*the*] midst of wolves. "Do not be carrying a money bag nor a traveler's bag nor sandals, and greet no one along the road.

Far Above All Translation

Off you go. Mark this, I am sending you as lambs in the midst of wolves. Do not carry a purse or wallet, or footwear, and do not greet anyone on the way.

Green's Literal Translation

.

Literal New Testament

GO; LO, I SEND FORTH YOU AS LAMBS IN [THE] MIDST OF WOLVES. NEITHER CARRY PURSE NOR PROVISION BAG NOR SANDALS, AND NO ONE ON THE WAY SALUTE.

Modern English Version

.

Modern Literal Version 2020

Proceed° away, behold, I am sending you° forth like lambs in the midst of wolves. Bear° no money-bag, no knapsack, nor shoes, and greet no one down the road.

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

.

NT (Variant Readings)

.

Niobi Study Bible

.

New Matthew Bible

Go your ways. Behold, I send you forth as lambs among wolves. Carry no wallet, nor bag, nor shoes, and address no man by the way.

Revised Young's Lit. Trans.

'Go away; lo, I send you forth as lambs in the midst of wolves; carry no bag, no scrip, nor sandals; and salute no one on the way;...

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

Go your ways; behold, I am sending you forth as lambs in the midst of wolves.
Carry no purse, nor wallet, nor sandals; and salute no one by the way.

Young's Updated LT .

The gist of this passage:

Jesus is sending these men as lambs in the midst of wolves, and they are to take no special provisions along with them.

3-4

Luke 10:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupagô (ὑπάγω) [pronounced hoop-AG-oh]	to lead under, to bring under; to withdraw one's self, to go away, to depart	3 rd person singular, present active imperative	Strong's #5217
idou (ἰδοὺ) [pronounced ih-DOO]	behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart	1 st person singular, present active indicative	Strong's #649
humas (ὕμας) [pronounced hoo-MOSS]	you [all], all of you	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
hôs (ὥς) [pronounced hohç]	like, as; how; about; in such a way; even as	comparative particle	Strong's #5613
arên (ἀρῆν) [pronounced ahr-ANE]	lambs	masculine plural noun, accusative case	Strong's #704 (possibly equivalent to Strong's #730)
en (ἐν) [pronounced en]	in, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	middle, midst, in the middle, among	masculine singular adjective; accusative case	Strong's #3319

Luke 10:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lukos (λύκος) [pronounced LOO-koss]	<i>wolf, wolves; metaphorically of cruel, greedy, rapacious, destructive men</i>	masculine plural noun, genitive/ablative case	Strong's #3074

Translation: [All of you] depart. Listen, I am sending you [all] out as lambs in the midst of wolves.

All of this appears to be sudden to me. Jesus is not taking these 70 aside and training them on the spot, with the idea that they are going out probably in the next hour or so. He has been teaching them, day in and day out, but this sending them out, all of a sudden, seems like it is out of the blue. However, as I have pointed out, this is apparently Jesus' only time for an extensive march through Samaria.

Jesus is sending these men out, not quite as missionaries, but to prepare the way for Him. These men are going to go out to a minimum of 35 cities (or more), and Jesus is going to go to those cities that want to hear Him speak. He does not want to step into this or that town where no one is interested in Him. This is His one and only whirlwind tour through Samaria. Because of a few recorded incidents involving Samaritans, it is clear to Jesus that there is some positive volition in this region.

Jesus has a timetable to go to Jerusalem in order to be there for the Passover. However, first He will go through Samaria, but only to the cities and villages who want to hear Him. The purpose of this advance team is to eliminate the cities who do not want to hear from Him.

Jesus warns these men that, even though they are going out into the world with the best of intentions, there will be those who want to do them harm.

Let me offer up the analogy of the brand new teacher, stepping into the classroom for the first time. He has had a lot of training and preparation, but it does not quite prepare him for the reality of being a teacher. There will be some kids in the classroom who hate him simply because he is a teacher. There are others whose first instinct is to disrupt and take the attention of the other students onto themselves. These men, who have been chosen by Jesus to go out, have received months of instruction, but still, stepping out onto the mission field on their own would be a brand new experience.

Luke 10:3 [All of you] depart. Listen, I am sending you [all] out as lambs in the midst of wolves. (Kukis mostly literal translation)

Jesus uses three analogies or figures of speech. The first analogy was about the laborers being needed because the harvest is big. V. 3 is the second analogy, where there disciples are called *lambs*.

Dr. Daniel Hill: *One thing I have never seen is a lamb with claws and big teeth. They are not offensive aggressive animals. They are totally dependent upon the shepherds even when in the midst of a pack of wolves. Sheep easily panic and they freeze in the face of danger. One thing that is positive, they are usually too terrified to run. And we do not need to run but can depend upon the shepherd to protect us. Normal wolves eat lambs and yet here these lambs are sent to feed the wolves. And we could extend this out to say that if the lambs did not have the food to feed the wolves (the Gospel) they would get eaten alive.*²²

Luke 10:3 Go your way; behold, I am sending you out as lambs in the midst of wolves. (ESV; capitalized)

²² From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Enough is known about Jesus, at this point, to where there will be those who accept Him and those who oppose Him. If this is taking place at the end of His ministry (which explains the *missionary tour* in Samaria), He knows through experience some of them really want to hear His message but many do not.

Luke 10:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
bastazô (βαστάζω) [pronounced bas-TAD-zoh]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive</i>	2 nd person plural, present active imperative	Strong's #941
balantion (βαλάντιον) [pronounced bahl-AHN-tee-on]	<i>a pouch (for money), (money) bag, purse</i>	neuter singular noun, accusative case	Strong's #905
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
pêra (πήρα) [pronounced PAY-rah]	<i>a wallet or leather pouch for food, a leathern sack, in which travellers and shepherds carried their provisions; scrip</i>	feminine singular noun, accusative case	Strong's #4082
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
hupodêma (ὑπόδημα) [pronounced hoop-OD-ah-mah]	<i>sandal (s), shoe (s), what is bound under, a sandal, a sole fastened to the foot with thongs</i>	neuter plural noun, accusative case	Strong's #5266

Translation: Do not carry a money bag, food sack or sandals;...

Jesus is sending these men out right now, and they don't have time to go back to get some money or to pack. They are to just pick up and leave right now. I believe that is what is meant here. "Go just as you are." There is only a limited amount of time for Jesus to travel through Samaria, and they do not have the time to gather necessary things together for an extended tour.

When Jesus first gave instructions to the twelve, when Jesus sent *them* out, they were not to take an extra pair of sandals; and I believe that is essentially what is being said here. In other words, I don't believe that Jesus is telling these men, "Take off your sandals and leave them here; hand your money belt, if you have one, to someone here." I believe that is reading more into the text than we ought. I think the idea is, "You are moving out right now; you are not going back home to get this or that for your trip. Immediately after Me telling you what your mission is, you are going out to begin it."

Dr. Dan Hill: *In the urban environment into which they are going there is no need to take along the extras. Also they are to depend upon God to provide in each place they go and He will lead them through His provision or by not providing.*²³

²³ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed October 5, 2019.

Luke 10:4a **Carry no moneybag, no knapsack, no sandals,...** (ESV; capitalized)

This is one of those passages where the translator faces the very common problem, *just how literal do I make this?* At least one translator spoke of a *backpack* here, even though no disciple actually owned a backpack. However, a *backpack* is something that believers of a young age today can totally relate to. So, for a Bible designed to be readable, this is an excellent translation. Almost every child today understands what a backpack is. A pastor-teacher covering this passage in detail will explain that people in that era had something more akin to a ruck sack than to a backpack (but the general purpose is the same). Young readers understand what a backpack is; few of them will understand what a ruck sack is.

Luke 10:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὗ, ἥ) [pronounced <i>ho-DOSS</i>]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the accusative case	Strong's #3598
aspazomai (ἀσπάζομαι) [pronounced <i>as-PAD-zom-ahee</i>]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to salute; to take leave</i>	2 nd person plural, aorist (deponent) middle subjunctive	Strong's #782

Translation: **...and greet no one along the road.**

This instruction is an odd one. Let me suggest that Jesus does not want them to become distracted from their specific mission. They are to find the cities and villages where there with positive volition. They need to remember which ones, and bring this information back to Jesus.

It is also very likely that Satan is going to send out men specifically to stop them or slow them down. But Jesus wants them to proceed to the next city or village.

Dr. Dan Hill provides another reasonable explanation: *By telling them to greet no one on the way indicates that they have a destiny and they are not to be distracted as they press towards the cities*

in which they are to minister. They were to reach people en mass because the time is short. Many must hear the message and so there is instructions not to deal with the individuals but to get the message to many in the cities.

Let's say you were a soap salesman and you were on your way to a TV studio to do an infomercial but along the way you stopped to tell five people about your great soap. Well, five would hear but five million would not.²⁴

Is each team just going to one city or village? Is there a time frame? Are they going to as many villages as possible in three days? I see this as being a very tight time frame—either just a few days and no more than a week. Essentially, these men are going to return to Jesus and tell Him, “Let’s go to villages A, B and C; and bypass villages X, Y and Z.”

The ministry of Jesus operated on a very tight schedule. Jesus came to make His identity and purpose known to man, and this was only going to take place over a period of 3 or 4 years and in a very small geographical area. Although Jesus would make Himself available during this time, He primarily expected others to be His witness, to tell the world Who He is and what He has done. Furthermore, as we have seen, they are to reveal all that they know about the gospel message after He is gone from them. Some things Jesus did not want His disciples to reveal immediately (for instance, the three disciples which were given the privilege to see Jesus in His glorified state).

For this reason, these men are going out, right then and there. Not in a few hours, but right after Jesus gives them instructions, they are heading out.

Luke 10:4 **Do not carry a money bag, food sack or sandals; and greet no one along the road.** (Kukis mostly literal translation)

Jesus is dispatching His people to test the waters of positive volition throughout Samaria.

Luke 10:3–4 **[All of you] depart. Listen, I am sending you [all] out as lambs in the midst of wolves. Do not carry a money bag, food sack or sandals; and greet no one along the road.** (Kukis mostly literal translation)

Jesus warns these disciples that this is a potentially dangerous mission; but they are to move out quickly.

Although Jesus is going to give them a few limitations, He appears to allow them to determine just exactly how they will organize themselves.

Luke 10:3–4 **Leave, right now. However, pay attention to what I am about to tell you: I am sending you out as lambs in the midst of wolves. Do not carry a money bag, ruck sack or sandals, and do not greet anyone along the road.** (Kukis paraphrase)

As can often be the case, there is some interpretation of this passage worked into the translation.

And to whomever you [all] enter a house, first speak peace in the house this. And if there is a son of peace, it will rest upon him the peace of you [all]. But if not indeed to you [all], it will return.

Luke
10:5–6

Whenever you [all] come to a house, first speak peace to [the people] of this house. If there is a man of peace in that place, [then] your peace will rest upon him. But if [there is] indeed [no peace] to you, [then] it will return [to you].

²⁴ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed October 5, 2019.

Whenever you all come to a house, first speak peace to the people there—the peace of God through Jesus Christ. If there is a believer who lives there, then your peace will further rest upon him and his house. But if there is no man of peace there, then that peace will return to you.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And to whomever you [all] enter a house, first speak peace in the house this. And if there is a son of peace, it will rest upon him the peace of you [all]. But if not indeed to you [all], it will return.
Douay-Rheims 1899 (Amer.)	Into whatever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.
Holy Aramaic Scriptures	And into whatever baytha {house} that you enter, you first shall say, "Peace be unto this baytha {house}." And if a bar shlama {a son of peace} is there, shlamkun {your peace} shall rest upon him. And if not, then shlamkun {your peace} shall return upon you.
James Murdock's Syriac NT	And into whatever house ye enter, first say: Peace be to this house. And if the son of peace is there, your salutation will rest upon it; but if not, your salutation will return to you.
Original Aramaic NT	"And to whatever house you enter, first say, 'Peace to this house.' " "And if a son of peace is there, your peace shall rest upon it, but if not, it will return to you."
Lamsa Peshitta (Syriac)	"And to whatever house you enter, first say, 'Peace to this house.' " "And if a son of peace is there, your peace shall rest upon it, but if not, it will return to you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And whenever you go into a house, first say, Peace be to this house. And if a son of peace is there, your peace will be with him: but if not, it will come back to you again.
Bible in Worldwide English	When you go into a house, first say, "May God give peace to this family." If a man of peace is there, your blessing will stay with him. If not, your blessing will come back to you.
Easy English	In each town, when you go into a house, first say to the people who live there, "We pray that all will be well with you!" Someone in the house may accept what you say. If they do, God will bless them. But if nobody accepts your kind words, God will bless you instead of them.
Easy-to-Read Version–2008	Before you go into a house, say, 'Peace be with this home.' If the people living there love peace, your blessing of peace will stay with them. But if not, your blessing of peace will come back to you.
God's Word™	Whenever you go into a house, greet the family right away with the words, 'May there be peace in this house.' If a peaceful person lives there, your greeting will be accepted. But if that's not the case, your greeting will be rejected.
Good News Bible (TEV)	Whenever you go into a house, first say, 'Peace be with this house.' If someone who is peace-loving lives there, let your greeting of peace remain on that person; if not, take back your greeting of peace.

J. B. Phillips	When you go into a house, say first of all, 'Peace be to this household!' If there is a lover of peace there, he will accept your words of blessing, and if not, they will come back to you.
<i>The Message</i>	"When you enter a home, greet the family, 'Peace.' If your greeting is received, then it's a good place to stay. But if it's not received, take it back and get out. Don't impose yourself.
NIRV	"When you enter a house, first say, 'May this house be blessed with peace.' If someone there works to bring peace, your blessing of peace will rest on them. If not, it will return to you.
New Life Version	When you go into a house, say that you hope peace will come to them. If a man who loves peace lives there, your good wishes will come to him. If your good wishes are not received, they will come back to you.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Before you go into anyone's house, I want you to say this short blessing: 'May this be a house of peace.' If there is a peace-loving man who lives there, he'll experience the blessing you gave.[3] If not, the blessing will come back to you. [3] Jesus may have had in mind the way the spirit of Elijah fell on Elisha, a younger prophet who had requested a double share of his mentor's spirit (2 Kings 2:9).
Contemporary English V.	As soon as you enter a home, say, "God bless this home with peace." If the people living there are peace-loving, your prayer for peace will bless them. But if they are not peace-loving, your prayer will return to you.
The Living Bible	"Whenever you enter a home, give it your blessing. If it is worthy of the blessing, the blessing will stand; if not, the blessing will return to you.
New Berkeley Version	.
New Living Translation	"Whenever you enter someone's home, first say, 'May God's peace be on this house.' If those who live there are peaceful, the blessing will stand; if they are not, the blessing will return to you.
The Passion Translation	"Once you enter a house, speak to the people there and say, 'God's blessing of peace be upon this house!' If a lover of peace resides there, your peace will rest upon that household. But if you are rejected, your blessing of peace will come back upon you.
Unfolding Simplified Text	Whenever you enter a house, first say to those people, 'May God give peace to you who are in this house!' If the people who live there are desiring to have God's peace, they will experience the peace that you are offering them. If the people who live there are not desiring to have God's peace, the peace you have offered will return to you.
William's New Testament	Whenever you go to a house for headquarters, first say, 'Peace to this household.' And if anyone there loves peace, your peace will come upon him; but if not, it will come back to you.

Partially literal and partially paraphrased translations:

American English Bible	'Then as you enter each house you should say: ' <i>May this house have peace.</i> ' 'And if a son of peace lives there, your peace will rest upon him... But if not, it'll return to you.
Beck's American Translation	.
Breakthrough Version	Into whatever house you go, first say, "Peace to this house." And if a son of peace is there, your peace will relax on it. But if definitely not, it will double back on you.
Common English Bible	.

Len Gane Paraphrase	"Whatever house you enter, first say 'Peace be to this house.' "If the son of peace is there, your peace will rest on it; if not, it will return to you.
A. Campbell's Living Oracles	Whatever house you enter, say, first, Peace be to this house. And if a son of peace be there, your peace shall rest upon him; if not, it shall return upon itself.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	Whatever house you go to stay at, begin by praying for a blessing on it. Then, if any one there is deserving of a blessing, your blessing will rest upon him; but if not, it will come back upon yourselves.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When you enter a house, say first of all, Peace be to this house; and if those who dwell there are men of good will, your good wishes shall come down upon it; if not, they will come back to you the way they went.
Conservapedia Translation	And whenever you go into a house, say, 'Peace upon this house.' And if a son of peace lives there, your blessing will settle on him, and if not, it will settle on you again. Is 'peace' the right word here?
Ferrar-Fenton (revised)	And into whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest upon him; but if not, it will return to yourself.
Free Bible Version	Whatever house you enter, first of all say, 'May this house have peace.' If there's a peaceful person living there, then your peace will rest on them; of not, it will return to you.
God's Truth (Tyndale)	.
International Standard V	"Whatever house you go into, first say, 'May there be peace in this house.' If a peaceful person lives there, your greeting of peace will remain with him. But if that's not the case, your greeting [Lit. it] will come back to you.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"Whatever house you enter, first say, 'Peace be to this house!' And if there is a lover of peace there, your peace shall rest upon it; otherwise come back upon you.
Wikipedia Bible Project	.
Worsley's New Testament	But whatever house ye come into, first say, Peace <i>be</i> to this house: and if there be a child of peace there, your peace shall rest upon it: if not, it shall return upon yourselves.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Whatever house you enter, first bless them, saying, 'Peace to this house!' If a friend of peace lives there, the peace shall rest upon that person. But if not, the blessing will return to you.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Into whatever house you enter, first say, 'Peace to this household.'* If a peaceful person* lives there, your peace will rest on him; but if not, it will return to you. * [10:5] First say, 'Peace to this household': see notes on Lk 2:14 and Mt 10:13.

* [2:14] On earth peace to those on whom his favor rests: the peace that results from the Christ event is for those whom God has favored with his grace. This reading is found in the oldest representatives of the Western and Alexandrian text traditions and is the preferred one; the Byzantine text tradition, on the other hand, reads: "on earth peace, good will toward men." The peace of which Luke's gospel speaks (Lk 2:14; 7:50; 8:48; 10:5–6; 19:38, 42; 24:36) is more than the absence of war of the pax Augusta; it also includes the security and well-being characteristic of peace in the Old Testament.

* [10:14] Shake the dust from your feet: this gesture indicates a complete disassociation from such unbelievers.

* [10:6] A peaceful person: literally, "a son of peace."

New English Bible–1970

When you go into a house, let your first words be, "Peace to this house." If there is a man of peace there, your peace will rest upon him; if not, it will return and rest upon you.

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

.
Whatever house you enter, first say, "Peace to this house!" And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you.

Revised English Bible–1989

.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"Whenever you enter a house, first say, 'Shalom!' to the household. If a seeker of *shalom* is there, your 'Shalom!' will find its rest with him; and if there isn't, it will return to you.

Hebraic Roots Bible

And into whatever house you may enter, first say, Peace to this house. And if a son of peace is truly there, your peace shall rest on it; but if not so, it shall return to you.

Holy New Covenant Trans.

Before you go into a house, say, 'Peace be to this home.' If a peaceful man lives there, your blessing of peace will stay upon him. However, if he is not peaceful, then your blessing of peace will come back upon you.

The Scriptures 2009

Tree of Life Version

.

.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...to whom but ever [You*] may enter house firstly say! Peace {become!} [to] the house this and if there may be Son [of] peace will rest to him The Peace [of] you* if but not yet to you* [She] will return...

Awful Scroll Bible

(")But into what house yourselves shall come-into, first be speaking out, 'Wholeness to this-same house.'

(")Now if- surely a son of wholeness -shall be there, you all's wholeness will cease-up-among-over on him, but-if-not, it will turn-back-amidst over yous a turning-back-amidst.

Concordant Literal Version

exeGesés companion Bible

.

...and whatever house you enter,
first word, Shalom to this house!
And indeed whenever the son of shalom is there,
your shalom reposes thereon:
but if not, it returns to you:...

Orthodox Jewish Bible

Into whatever baïs you enter, first say, Shalom to this baïs.

And if there is a ben hashalom there, your shalom will rest upon him. Otherwise, on you it will return.

Rotherham's Emphasized B. And <into whatsoever house ye enter>

[First]^f say Peace to this house!
 And <if the son of peace be [there]>
 [Your peace] shall rest upon it;
 But ||otherwise, at least|| [unto you] shall it return.
^f Or: “enter first> say”—a question of punctuation.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Whatever house you enter, first say, “[c]Peace [that is, a blessing of well-being and prosperity, the favor of God] to this house.’ And if anyone of peace is there [someone who is sweet-spirited and hospitable], your [blessing of] peace will rest on him; but if not, it will return to you. [c] I.e. “Shalom” is to come upon this house.
An Understandable Version	And whatever house you enter, first say, ‘Let peace be upon this household.’ And if a son of peace is there [<i>i.e., a peace-loving person</i>], your [request for] peace will rest upon him. But if he is not [<i>a peace-loving person</i>], your [blessing of] peace will return to [rest on] you.
The Expanded Bible	·Before [When] you go into a house, [¹ first] say, ‘Peace be with this house.’ If ·peace-loving people [¹ a son/child of peace] live there, your ·blessing of peace [¹ peace] will ·stay with [rest on] them, but if not, then ·your blessing [¹ it] will come back to you.
Jonathan Mitchell NT	"Yet into whatever house you may enter, first always say, 'Peace [= Shalom] to this house.' "And if a son of peace [note: = a person having the character, qualities and spirit of peace] should be there, your peace will rest and repose upon him – yet if not, it will bend back upon you people again.
P. Kretzmann Commentary Syndein/Thieme	. “Now in to whatsoever house you may be entering, first say, 'Inner Happiness/Peace {eirene} . . . {be} on this house!’ “And if {ean}indeed . . . a 'son of peace' {huios irene} keeps on being {eimi - subjunctive mood} there - maybe he will be there, maybe he will not {3rd class condition}, your 'inner happiness'/peace will rest upon him. But if not . . . it {their inner happiness} will return to you {this house will not be blessed by association with these men from Jesus}.
Translation for Translators	Whenever you enter a house <i>to lodge there</i> , first say to those people, ‘May God give inner peace to you people [MTY] in this house!’ If people who <i>live there are <desiring to have/worthy of receiving></i> God’s peace, they will experience the <i>inner</i> peace that you are <i>offering them</i> . If people who <i>live there are not desiring to have</i> God’s peace, you will experience God’s inner peace, <i>but they will not</i> .
The Voice	Jesus: When you enter a house seeking lodging, say, “Peace on this house!” If a child of peace—one who welcomes God’s message of peace—is there, your peace will rest on him. If not, don’t worry; nothing is wasted.

Bible Translations with a Lot of Footnotes:

NET Bible®	Whenever ¹⁴ you enter a house, ¹⁵ first say, ‘May peace ¹⁶ be on this house!’ And if a peace-loving person ¹⁷ is there, your peace will remain on him, but if not, it will return to you. ¹⁸ ^{14tn} Here δέ (de) has not been translated. ^{15tn} Grk “Into whatever house you enter.” This acts as a distributive, meaning every house they enter; this is expressed more naturally in English as “whenever you enter a house.” ^{16sn} The statement ‘May peace be on this house!’ is really a benediction, asking for God’s blessing. The requested shalom (peace) is understood as coming from God.
------------	--

^{17tn} Grk “a son of peace,” a Hebrew idiom for a person of a certain class or kind, as specified by the following genitive construction (in this case, “of peace”). Such constructions are discussed further in L&N 9.4. Here the expression refers to someone who responds positively to the disciples’ message, like “wisdom’s child” in Luke 7:30.

^{18sn} The response to these messengers determines how God’s blessing is bestowed – if they are not welcomed with peace, their blessing will return to them. Jesus shows just how important their mission is by this remark.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Whatever house you go into, first say, “Peace be on this house.” And if there is a peaceful person^e there, then your peace will rest on them. But if not, it’ll return to you.

^e. Lit. “a child of peace.”

Wilbur Pickering’s New T.

Into whatever house you enter, first say, ‘Peace to this house’. If a son of peace is there, your peace will rest upon him; if not, it will return to you.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "But into whatever house you_p shall be entering, first be saying, 'Peace to this house.'
"And if a son [fig., person] of peace is there, your_p peace will rest on him; but if not, it will return upon you_p.

Charles Thomson NT
Context Group Version

And into whatever house you (pl) shall enter, first say, Peace [be] to this house. And if a son of peace be there, your (pl) peace shall rest on him: but if not, it shall turn to you (pl) again.

English Standard Version
Far Above All Translation
Green’s Literal Translation
Legacy Standard Bible
Literal Standard Version

Go away; behold, I send you forth as lambs in the midst of wolves; carry no bag, no leather pouch, nor sandals; and greet no one on the way; and into whatever house you enter, first say, Peace to this house; and if indeed there may be there the son of peace, your peace will rest on it; and if not so, it will turn back on you. Vv. 3–4 are included for context.

Modern English Version
Modern Literal Version 2020

Now into whatever house you^o enter, say^o first, Peace *is* to this house. And if a son of peace is there, your^o peace will rest upon it, otherwise it will revisit you^o.

Modern KJV
New American Standard B.
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible
New Matthew Bible

Into whatever house you enter, first say, Peace be to this house. And if a child of peace be there, your peace will rest upon him; if not, it will return to you again.

Revised Young’s Lit. Trans.

...and into whatever house you do enter, first say, Peace to this house; and if indeed there may be there the son of peace, rest on it shall your peace; and if not so, upon you it shall turn back.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster’s Translation

World English Bible
Young's Updated LT

The gist of this passage: When traveling about, the disciples are to speak of peace being upon a house. If there is no one in that house who is born again, then the blessings of peace will not stay with the house.

5-6

Luke 10:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	2 nd person plural, aorist active subjunctive	Strong's #1525
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614

Translation: Whenever you [all] come to a house,...

They may come to this house and they may enter into the house, depending upon how they are initially greeted. Obviously, they only enter if invited.

In any case, something must be established first and foremost:

Luke 10:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

Luke 10:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	2 nd person plural, present active imperative	Strong's #3004
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; nominative case	Strong's #1515
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
toutô (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Translation: ...first speak peace to [the people] of this house.

House here is a **metonym** for the people living in the house.

The disciples who arrive at this house are to speak *peace* to the people there. This is the peace which is established between man and God through God's **grace** (which would be the cross, which was in their future). In other words, these believers are to speak to them the gospel (good news) of Jesus Christ.

Given the primary disciples and what they understood, we cannot assume that these people had a full sense of the **gospel message**. At this point, the gospel message is, *Jesus is the Promised Messiah*. He is coming through this region; do you want Him to stop in your city and speak?

Time is indeed limited. Remember that even prior to the last trek to Jerusalem, Jesus tried to tell His disciples on several occasions that He would be taken and crucified, and this did not fit into their brain. In any case, this had to happen on the Passover, because Jesus is the Passover Lamb for Israel.

The gospel message at this point in time was pretty thin. Recall that Jesus, when speaking to Nicodemus, merely said, "He who believes in Me has eternal life; but he who does not, the wrath of God will abide upon him." (from John 3) Today, we often talk about more—the death of the Lord to pay for our sins. But it all boils down to having faith in the **Revealed God**. Jesus is the Revealed God. However, soteriology is a very big and very deep doctrine. Even though we can still give the gospel message from John 3, with some people, you may want to

approach the gospel in a different way. There are many different ways to present the gospel (however, they must all culminate with placing our faith in Jesus Christ).

Luke 10:5 **Whenever you [all] come to a house, first speak peace to [the people] of this house.** (Kukis mostly literal translation)

Jesus' disciples will come to houses where the people are very positive toward their message and understand that they need a base of operations as well as some food and a place to sleep. Some people will offer their house as a home base right up front.

Luke 10:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
εάν (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
εκεῖ (ἐκεῖ) [pronounced <i>ehk-ī</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563
εἰμι (εἰμί) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 rd person singular, present subjunctive	Strong's #1510
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
εἰρήνῃ (εἰρήνη, ἡς, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; genitive/ablative case	Strong's #1515

Translation: **If there is a man of peace in that place,...**

A *son of peace* (or, a *man of peace*) would be a person who has a relationship with God because he has believed in the Revealed God. Since the Lord's public ministry, the Revealed God is Jesus Christ.

Luke 10:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επαναπαύομαι (ἐπαναπαύομαι) [pronounced <i>ehp-ahn-ah-POW-ohm-ahee</i>]	<i>to settle on; to remain; figuratively to rely, to rest (in, upon)</i>	3 rd person singular, future (deponent) middle indicative	Strong's #1879
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Luke 10:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; nominative case	Strong's #1515
This is the 3 rd time <i>peace</i> is used in this passage.			
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Translation: ...[then] your peace will rest upon him.

Then the peace from the disciples—the peace and blessing from their Lord—is to rest upon the house. There are two masculine singular nouns nearby: the *son of peace* and the *house* (which stands for the people in the house). This peace from God is for the individual and also for his house. All his house will be blessed because of his faith.

The word is eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]. Here, in this context, it means, *peace and prosperity*; previously, it referred to the *peace between God and man*.

Luke 10:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065

Luke 10:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
humas (ὁμάς) [pronounced hoo-MOSS]	you [all], all of you	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
anakamptō (ἀνακάμπτω) [pronounced an-ak-AMP-toe]	to turn back, to turn, to return; to bend back	3 rd person singular, future active indicative	Strong's #344

Translation: But if [there is] indeed [no peace] to you, [then] it will return [to you].

If there is no *man of peace* in the house, and they are unreceptive to the disciples, then this peace and prosperity would be *retracted or returned* to the disciples. Peace, here, is treated here almost like a commodity which can be carried about and given. The disciples would ask for peace to be upon this family, and God the Father would answer this prayer. However, if it turns out that there is no positive volition, then the disciples are to retract any such blessing and move on.

Luke 10:6 And if a son of peace is there, your peace will rest upon him. But if not [if there is not someone there who has believed in the Revealed God], it [the peace] will return to you. (ESV; capitalized; explanatory brackets from me)

Jesus' disciples are to confirm that they are being invited into the house by a believer. They can ask God the Father to bestow peace and prosperity upon this house, a prayer which God would certainly answer.

Application: As an aside, I have known families which are greatly blessed of God and those which are not. I have known families which ended up being divided, but that was simply because one portion of the family was progressing spiritually and another portion was not.

Luke 10:6 If there is a man of peace in that place, [then] your peace will rest upon him. But if [there is] indeed [no peace] to you, [then] it will return [to you]. (Kukis mostly literal translation)

Luke 10:5–6 Whenever you [all] come to a house, first speak peace to [the people] of this house. If there is a man of peace in that place, [then] your peace will rest upon him. But if [there is] indeed [no peace] to you, [then] it will return [to you]. (Kukis mostly literal translation)

Luke 10:5–6 Whenever you all come to a house, first speak peace to the people there—the peace of God through Jesus Christ. If there is a believer who lives there, then your peace will further rest upon him and his house. But if there is no man of peace there, then that peace will return to you. (Kukis paraphrase)

But in her the house you [all] will remain, eating and drinking the [things] from them, for deserving [is] the laborer of the wage [for service] of his. Do not go from house to house. And to whichever city you [all] enter and they receive you [all]: [you all] eat the [food] placed before you [all]. And [you all] heal those in her [the] sickly ones and [you all] say to them "Drawing near to you [all] the kingdom of the God."

Luke
10:7–9

Remain in the same house, eating and drinking [whatever is provided] by them, for the laborer [is] deserving of his wage. Do not go from house to house. [Regarding] whatever city you [all] enter and they receive you [all], eat the [food] placed before you [all]. Also, you [all] will heal those in the city [lit., *in her*] who are sick, saying to them, 'The kingdom of God is near to you [all].'

When you enter into any city and receive lodging there, stay in that house and eat and drink whatever they provide for you, for the laborer is deserving of his pay. Be mindful of the sickly in any city that you go to and heal them, promising them, 'The kingdom of God is near.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But in her the house you [all] will remain, eating and drinking the [things] from them, for deserving [is] the laborer of the wage [for service] of his. Do not go from house to house. And to whichever city you [all] enter and they receive you [all]: [you all] eat the [food] placed before you [all]. And [you all] heal those in her [the] sickly ones and [you all] say to them "Drawing near to you [all] the kingdom of the God."
Douay-Rheims 1899 (Amer.)	And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein and say to them: The kingdom of God is come nigh unto you.
Holy Aramaic Scriptures	But, in that house, remain, while you are eating and drinking from their own <i>provisions</i> , for, the worker is worthy of his pay, and don't move around from house to house. And into whatever madintha {city} that you enter, and they receive you, you must eat the thing they set before you. And you must heal those who are sick in it, and say unto them, "The Malkutheh d'Alaha {The Kingdom of God} has come near to you.
James Murdock's Syriac NT	And remain in that house, eating and drinking of what it affords; for the laborer is worthy of his hire. And pass not from house to house. And into whatever city ye enter, and they receive you; eat that which set before you. And heal them that are sick in it; and say to them: The kingdom of God hath come near you.
Original Aramaic NT	"But stay in that house while you are eating and drinking of what is theirs, for the worker is worthy of his fare, and do not move from house to house." "And whatever city you enter, and they receive you, eat anything that is offered to you." And heal those who are sick in it and say to them, "The Kingdom of God has come near to you."
Lamsa Peshitta (Syriac)	"But stay in that house while you are eating and drinking of what is theirs, for the worker is worthy of his fare, and do not move from house to house." "And whatever city you enter, and they receive you, eat anything that is offered to you." And heal those who are sick in it and say to them, "The Kingdom of God has come near to you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And keep in that same house, taking what food and drink they give you: for the worker has a right to his reward. Do not go from house to house. And into whatever town you go, if they take you in, take whatever food is given to you: And make well those in it who are ill and say to them, The kingdom of God is near to you.
Bible in Worldwide English	Stay in that house. Eat and drink what the people give you. The one who works should have his pay for it. Do not move from one house to another house. When you go into a town and they take you in, eat what is put before you. Heal the sick people in the town. Tell the people, "The kingdom of God has come to you."
Easy English	Stay in the same house there until you leave that town. Accept the food and drink that the people in the house give to you. You are working to help them. So they should give you what you need to live. Do not visit different houses to get food. The people may accept you well when you go into a town. Then eat the food that those people give to you. Make the sick people well who are there. Give this message to all the people there: "The kingdom of God has now come near to you."
Easy-to-Read Version–2008	Stay in the peace-loving house. Eat and drink what the people there give you. A worker should be given his pay. Don't leave that house to stay in another house. "If you go into a town and the people welcome you, eat the food they give you. Heal the sick people who live there, and tell them, 'God's kingdom is now very near you!'. Stay with the family that accepts you. Eat and drink whatever they offer you. After all, the worker deserves his pay. Do not move around from one house to another. Whenever you go into a city and the people welcome you, eat whatever they serve you. Heal the sick that are there, and tell the people, 'The kingdom of God is near you!'
God's Word™	Stay with the family that accepts you. Eat and drink whatever they offer you. After all, the worker deserves his pay. Do not move around from one house to another. Whenever you go into a city and the people welcome you, eat whatever they serve you. Heal the sick that are there, and tell the people, 'The kingdom of God is near you!'
Good News Bible (TEV)	Stay in that same house, eating and drinking whatever they offer you, for workers should be given their pay. Don't move around from one house to another. Whenever you go into a town and are made welcome, eat what is set before you, heal the sick in that town, and say to the people there, 'The Kingdom of God has come near you.'
J. B. Phillips	Stay in the same house and eat and drink whatever they put before you—a workman deserves his wages. But don't move from one house to another. Whatever town you go into and the people welcome you, eat the meals they give you and heal the people who are ill there. Tell them, 'The kingdom of God is very near to you now.'
The Message	"Stay at one home, taking your meals there, for a worker deserves three square meals. Don't move from house to house, looking for the best cook in town. "When you enter a town and are received, eat what they set before you, heal anyone who is sick, and tell them, 'God's kingdom is right on your doorstep!'
NIRV	Stay there, and eat and drink anything they give you. Workers are worthy of their pay. Do not move around from house to house. "When you enter a town and are welcomed, eat what is given to you. Heal the sick people who are there. Tell them, 'God's kingdom has come near to you.'
New Life Version	Stay in the same house. Eat and drink what they give you. The workman should have his thanks. Do not move from house to house. "Whenever a city receives you, eat the things that are put before you there. 9 Heal the sick. Say to them, 'The holy nation of God is near.'
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>Make that house your home base as long as you stay in that town. Don't move around from one house to another. Eat and drink what they give you because you're working there, and a worker deserves a salary. 8Wherever you go and wherever people welcome you in, eat whatever they serve you. 9Heal the sick there, and tell them, 'God's kingdom has come close enough to touch you.' [4]</p> <p>[4] More literally "come near to you." Bible experts debate what that means. Some argue that Jesus embodies the kingdom of God; so it is as close to people as Jesus is. Others say that his ministry on earth brought the kingdom of God with it, and that whoever embraces his teaching becomes a citizen of God's spiritual kingdom – a kingdom that God rules on heaven and earth.</p>
Contemporary English V.	<p>Stay with the same family, eating and drinking whatever they give you, because workers are worth what they earn. Don't move around from house to house. If the people of a town welcome you, eat whatever they offer. Heal their sick and say, "God's kingdom will soon be here!"</p>
The Living Bible	<p>"When you enter a village, don't shift around from home to home, but stay in one place, eating and drinking without question whatever is set before you. And don't hesitate to accept hospitality, for the workman is worthy of his wages!</p> <p>"If a town welcomes you, follow these two rules:</p> <ol style="list-style-type: none"> (1) Eat whatever is set before you. (2) Heal the sick; and as you heal them, say, 'The Kingdom of God is very near you now.'
New Berkeley Version New Living Translation	<p>. Don't move around from home to home. Stay in one place, eating and drinking what they provide. Don't hesitate to accept hospitality, because those who work deserve their pay.</p> <p>"If you enter a town and it welcomes you, eat whatever is set before you. Heal the sick, and tell them, 'The Kingdom of God is near you now.'</p>
The Passion Translation	<p>Don't feel the need to shift from one house to another, but stay put in one home during your time in that city. Eat and drink whatever they serve you. Receive their hospitality, for you are my harvester, and you deserve to be cared for.</p> <p>"When you enter into a new town, and you have been welcomed by its people, follow these rules: Eat what is served you. Then heal the sick, and tell them all, 'God's kingdom realm has arrived and is now within your reach!'</p>
Unfolding Simplified Text	<p>Stay in that same house until you leave that village. Do not move around from one house to another. Eat and drink whatever they provide for you, because a worker deserves to receive payment for his work. Whenever you enter a town and the people there welcome you, eat whatever food they provide for you. Heal the people there who are sick. Tell them, 'God will soon rule everywhere as king.'</p>
William's New Testament	<p>Stay on at the same house, eating and drinking what they provide, for the workman deserves his support. Do not keep moving about from house to house. And if you go into any town and they welcome you, continue to eat what is offered you, to cure the sick there, and to say, 'The kingdom of God is close upon you.'</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>So, stay in that house and eat and drink the things that they provide, because a worker deserves his wages... Don't keep moving from one house to another.</p> <p>'Also, whenever you enter a city and they welcome you, eat whatever they set before you, then cure their sick and tell them that the Kingdom of God is near!</p>
Beck's American Translation Breakthrough Version	<p>. Stay in the same house eating and drinking the <i>things</i> from the side of them. You see, the worker <i>is</i> deserving of his pay. Do not walk from house to house. And into whatever city you go and they accept you, eat the <i>things</i> being placed beside you,</p>

	heal the weak <i>people</i> in it, and say to them, "God's empire has come near over you."
Common English Bible	.
A. Campbell's Living Oracles	But remain in the same house, eating and drinking such things as it affords; for the workman is worthy of his wages; go not from house to house. And whatever city you enter, if they receive you, eat such things as are set before you; cure the sick, and say to them, The Reign of God comes upon you.
New Advent (Knox) Bible	Remain in the same house, eating and drinking what they have to give you; the labourer has a right to his maintenance; do not move from one house to another. When you enter a city, and they make you welcome, be content to eat the fare they offer you: and heal those who are sick there; and tell them, The kingdom of God is close upon you.
NT for Everyone	'Stay in the same house, and eat and drink what they provide. The worker deserves to be paid, you see. Don't go from house to house. If you go into a town and they welcome you, eat what is provided, heal the sick who are there, and say to them, "God's kingdom has come close to you."
20 th Century New Testament	Remain at that same house, and eat and drink whatever they offer you; for the worker is worth his wages. Do not keep changing from one house to another. Whatever town you visit, if the people welcome you, eat what is set before you; Cure the sick there, and tell people 'The Kingdom of God is close at hand.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton (revised)	And continue in that same house, eating and drinking what they themselves have; for the workman is entitled to his wages. Do not change about from house to house. And if you enter any town, and they welcome you, eat just whatever is placed before you. Cure the sick people that are in it; and tell them, 'The Kingdom of Heaven is come near to you.'
Free Bible Version	Stay in that house, eating and drinking whatever they give you, for a worker deserves to be paid. Don't go from house to house. If you enter a town and the people there welcome you, then eat what's set before you and heal those who are sick. Tell them, 'God's kingdom has come to you.'
God's Truth (Tyndale)	.
International Standard V	Stay with the same family, eating and drinking whatever they provide, because the worker deserves his pay. Don't move from house to house. "Whenever you go into a town and the people [Lit. they] welcome you, eat whatever they serve you, heal the sick that are there, and tell them, 'The kingdom of God is near you!'
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	And in that same house stay, eating and drinking at their table; for the labourer deserves his wages. Do not move from one house to another. "And whatever town you come to and they receive you, eat what they put before you. Cure the sick in that town, and tell them, "'The Kingdom of God is now at your door.'
Wikipedia Bible Project	Stay in the same house, eating and drinking whatever they give you, for a worker deserves their pay. Don't go from house to house.

Whatever town you enter and people welcome you, eat what's set before you and heal the sick people there. Tell them, 'God's kingdom is near you.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) *Stay in that house, eating and drinking at their table, for the worker deserves to be paid. Do not move from house to house.*
 • When they welcome you to any town, eat what they offer you. Heal the sick who are there, and say to them: 'The kingdom of God has drawn near to you.'

HEALING THE SICK

• 8. Heal the sick, Jesus says. We have already mentioned that Jesus did not come to bring good health to all the sick people, but rather to bring us salvation. Since we are sinners, our salvation is worked out through suffering and through the cross.

Jesus' messengers do not try to replace doctors. They do not proclaim faith as a means to be cured: that would cheapen it. They do, however, offer "healing" to the people who have not yet discovered that the kingdom of God and his mercy have come to them.

Wherever there are communities of Christians, they must care for the sick and visit them as a sign of their being concerned for everyone and being everyone's family. The love shown by a visitor encourages the sick person, gives him joy and arouses gratitude in him, and thus disposes him for an in-depth renewal and for the forgiveness of sins. See also James 5:13.

In his first letter to the Corinthians 12:9, Paul speaks of the various gifts that the spirit gives to the Christian community and he makes a distinction between the gifts to work miracles and to heal the sick. This last gift may correspond to a natural talent the person had before.

Obviously we should encourage those who can pray and lay their hands on the sick. Doctors and health care workers must look on their skillful care of patients as a service done for the sick on behalf of God.

1Cor 9:14; 2Cor 11:7;

1Tim 5:18

Acts 28:8

The Heritage Bible

And in the same house stay, eating and drinking the things along with them, because the laborer is worthy of his pay. Do not change places out of one house into another house.

And into whatever city you enter, and they receive you, eat the things placed alongside of you,

And heal the weak in it, and say to them, The kingdom of God has drawn near to you.

New American Bible (2002)

.

New American Bible (2011)

Stay in the same house and eat and drink what is offered to you, for the laborer deserves his payment. Do not move about from one house to another.^f

Whatever town you enter and they welcome you, eat what is set before you,^g cure the sick in it and say to them, 'The kingdom of God is at hand for you.'^h

f. [10:7] 9:4; Mt 10:10; 1 Cor 9:6–14; 1 Tm 5:18.

g. [10:8] 1 Cor 10:27.

h. [10:9] Mt 3:2; 4:17; Mk 1:15.

New English Bible–1970

.

New Jerusalem Bible

.

NRSV (Anglicized Cath. Ed.)

.

Revised English Bible–1989

Stay in that house, sharing their food and drink; for the worker deserves his pay. Do not move around from house to house.

When you enter a town and you are made welcome, eat the food provided for you; heal the sick there, and say, 'The kingdom of God has come upon you.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

.
And remain in the same house, eating and drinking the things shared by them; for the laborer is worthy of his hire. Do not move from house to house. And into whatever city you enter, and they receive you, eat the things set before you. And heal the sick in it, and say to them, The kingdom of YAHWEH has drawn near to you.

Holy New Covenant Trans.

Stay in the peaceful house. Eat and drink what the people there give you. A worker should be given his pay. Don't move from that house to stay in another house. If you go into a town and the people welcome you, eat what they give you. "Heal the sick people who live there. Then tell them: 'The kingdom of God is very near to you!'

The Scriptures 2009

"And stay in the same house, eating and drinking whatever with them, for the labourer is worthy of his wages. Do not move from house to house. "And into whatever city you enter, and they receive you, eat whatever is placed before you, and heal the sick there, and say to them, 'The reign of Elohim has come near to you.'

Tree of Life Version

.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...in her but the house stay! Eating {some things} and Drinking the [things] from them Worthy for {is} The Worker [of] the pay [of] him not move! from house to house and to whom ever city [You*] may enter and [They] may receive you* eat! the [things] being presented [to] you* and relieve! the [men] in her weak and say! [to] them has approached to you* The Kingdom [of] the god...

Awful Scroll Bible

(")Furthermore, from-within that house be remaining, eating and drinking that from them, for the laborer is worthy of his wage. Be not stepping-after from house to house.

(")Now again, into what city yourselves shall come-into, even themselves shall welcome yous, be eating that occurring to be placed-before yous.

Surely be servicing, the sick from-within it, and be speaking out to them, 'The rule of God has drawn near to yous.'

Concordant Literal Version

Now in the same house, remain, eating and drinking what they have, for worthy is the worker of his wages. Do not proceed from house to house."

And into whatever city you may be entering, and they may be receiving you, eat what is placed before you, and cure the infirm in it, and say to them, 'Near to you is the kingdom of God.'"

exeGesés companion Bible

...and abide in the same house

eating and drinking such as they give:

for the worker is worthy of his hire:

depart not from house to house.

And whatever city you enter, and they receive you,

eat such as is set by you:

and cure the frail therein,

and word to them,

The sovereigndom of Elohim approaches you.

Orthodox Jewish Bible

Remain in the same bais eating and drinking the things with them. For worthy is the poel (worker) of his loin (wages). Do not move from bais to bais. And into whichever shtetl you enter and they receive you, eat the okhel (food) being set

before you, And give refuah (healing) to the cholim (sick people) and say to them,
 The Malchut Hashem has come near you.
 Rotherham's Emphasized B. And [in the self-same' house] abide ye,
 Eating and drinking such things as they have;
 For [worthy] is the labourer [of his hire]:
 Be not removing from house to house.
 And <into whatsoever city ye shall enter, and they bid you welcome>
 Be eating such things as are set before you;
 And be curing the sick that are [therein],
 And be saying unto them—
 The kingdom of God hath drawn nigh upon you.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Stay in that house, eating and drinking what they provide, for the laborer is worthy of his wages. Do not move from house to house. Whenever you go into a city and they welcome you, eat what is set before you; and heal those in it who are sick [authenticating your message], and say to them, 'The kingdom of God has come near to you.'
An Understandable Version	And you should remain in that same house [<i>i.e., the peace-loving one</i>], eating and drinking whatever they serve you, for the worker deserves his wages. Do not move from house to house [<i>i.e., wasting time</i>]. And into whatever town you enter and are welcomed, eat whatever is placed in front of you, and heal the sick people who live there. Say to them, 'The kingdom of God has come near to you.'
The Expanded Bible	Stay in the same house, eating and drinking what the people there give you. [^L For] A worker should be given his pay [deserves his wages; ^T is worthy of his hire; 1Tim. 5:18]. Don't move from house to house [^C to avoid the temptation of constantly seeking better accommodations]. If you go into a town and the people welcome you, eat what they give you. Heal the sick who live there, and tell them, 'The kingdom of God is near you.'
Jonathan Mitchell NT	"So you folks continue staying (remaining; dwelling) in this same house – repeatedly eating and drinking the things they provide, for the worker is worthy (of equal value) of his wage (pay). [So] do not repeatedly change [locations] by transferring from house to house. "Also, into whatever town or city you may one after another be entering – and they may continue favorably welcoming and receiving you folks – habitually eat the things regularly placed beside you, "and continue treating, giving attentive care for or curing the sick and weak folks within it. Then be constantly saying to them, 'God's reigning and activity of exercising sovereignty (or: kingdom) has drawn near upon you people – close enough to touch (= has arrived and is now accessible)!'"
P. Kretzmann Commentary	And in the same house remain, eating- and drinking such, things as they give; for the laborer is worthy of his hire. Go not from house to house. Throughout the instructions the note is sounded: It is the business of the King; and the business of the King requireth haste. In general, these marching orders do not differ from those given to the apostles, for the circumstances were practically the same. The order was to go; but the Lord frankly tells them that their position would resemble that of lambs in the midst of wolves. They should know from the start that their helplessness was absolute, so far as their own strength was concerned. The enemies that would arise to combat them would be so much mightier than they that with might of theirs could naught be done; their one trust should be the Lord and His protection. They were not to carry a purse, since money should not be found on them; they were not to follow the methods of the itinerant prophets and have a beggar's sack on the shoulder; they should not even take sandals with them, the

heavy sandals used for journeys. They should not indulge in the circumstantial Oriental salutations, during which, for example, the inferior stood still until the superior had passed by; they should be intent exclusively upon their business. Theirs was to be a house mission, and with the greeting of peace, as the first words spoken, they should enter into every house. If anyone were living there that fitted the attribute "son of peace," a person of uprightness and benevolence, a true Israelite, then their peace should and would rest upon such a person; but in the opposite event, the blessing of the peace would return to him that uttered it. In any case the good wish would not be lost. True Christian courtesy is never in vain, for even if the intended recipient chooses to be unpleasant and grouchy, there is always the satisfaction of having shown politeness. A kind word costs nothing, and may bring rich interest. Incidentally, the seventy should not scout around from house to house, looking for the best boarding-place, but should remain in the house where they first entered. And there they should eat and drink the meat and drink which belonged to the people of the house as though it were their own. For, Christ says, the laborer is worthy of his hire; their food and keep was their hire, it belonged to them of right for work done, 1 Corinthians 9:11-14.

Verses 8-12

Further instructions:

And into whatsoever city ye enter, and they receive you, eat such things as are set before you;
and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Syndein/Thieme

``Now stay in that same house, eating and drinking what they give you . . . for the worker deserves his pay.

{see verse 2 above - these men are the workers of the Lord's harvest - Principal here - to starve a communicator of the Word is degrading to his Master}

Do not move around from house to house.

``And, into whatever town you enter and should the people welcome you, eat what is set before you.

``And, heal the sick that are therein and say to them, 'The kingdom {plan} of God has come on you.'

Translation for Translators

If they welcome you, stay in that same house until you leave that village. Do not move around from one house to another. Eat and drink whatever they provide for you. A worker deserves to get pay [MET] from the people for whom he works, so you deserve to receive food and a place to stay from the people to whom you go. Whenever you enter a town and the people there welcome you, eat what is provided {what they provide} for you. Heal the people there who are sick. Tell them, 'It is almost time for God to send his king to rule [MET] your lives.'

The Voice

Jesus: Stay where you're welcomed. *Become part of the family*, eating and drinking whatever they give you. You're My workers, and you deserve to be cared for. Again, don't go from house to house, but settle down in a town and eat whatever they serve you. Heal the sick and say to the townspeople, "The kingdom of God has come near to you."

Bible Translations with a Lot of Footnotes:

Lexham Bible

And remain in the same house, eating and drinking whatever they provide, [Literally "the things from them"] for the worker is worthy of his pay. Do not move from house to house. And into whatever town you enter and they welcome you, eat whatever is [Literally "the things"] set before you, and heal the sick in it, and say to them, "The kingdom of God has come near to you."

NET Bible®

Stay¹⁹ in that same house, eating and drinking what they give you,²⁰ for the worker deserves his pay.²¹ Do not move around from house to house. Whenever²² you

enter a town²³ and the people²⁴ welcome you, eat what is set before you. Heal²⁵ the sick in that town²⁶ and say to them, 'The kingdom of God²⁷ has come upon²⁸ you!'

^{19tn} Here δέ (de) has not been translated.

^{20tn} Grk "eating and drinking the things from them" (an idiom for what the people in the house provide the guests).

^{21sn} On the phrase the worker deserves his pay see 1 Tim 5:18 and 1 Cor 9:14.

^{22tn} Grk "And whatever town you enter," but this is more often expressed in English as "whenever you enter a town." Here καί (kai) has not been translated because of differences between Greek and English style.

^{23tn} Or "city." Jesus now speaks of the town as a whole, as he will in vv. 10-12.

^{24tn} Grk "and they"; the referent (the people who live in the town) has been specified in the translation for clarity.

^{25tn} Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{sn} Ministry (heal the sick) is to take place where it is well received (note welcome in the preceding verse).

^{26tn} Grk "in it"; the referent (that town) has been specified in the translation for clarity.

^{27sn} The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

^{28tn} Or "come near to you," suggesting the approach (but not arrival) of the kingdom. But the combination of the perfect tense of ἐγγίζω (engizw) with the preposition ἐπὶ (epi) most likely suggests that the sense is "has come upon" (see BDAG 270 s.v. ἐγγίζω 2; W. R. Hutton, "The Kingdom of God Has Come," ExpTim 64 [Dec 1952]: 89-91; and D. L. Bock, Luke [BECNT], 2:1000; cf. also NAB "is at hand for you"). These passages argue that a key element of the kingdom is its ability to overcome the power of Satan and those elements in the creation that oppose humanity. Confirmation of this understanding comes in v. 18 and in Luke 11:14-23, especially the parable of vv. 21-23.

New American Bible (2011)

The Passion Translation

The Spoken English NT

Stay in that house, and eat and drink what they give you.^f After all, "Workers deserve their pay."^g Don't move around from house to house. And if you go in a certain city and they accept you, eat what's put in front of you and heal the sick there.^h Say to them, "God's Reign has come close to you."

f. Lit. "the things from them."

g. Lit. "The laborer is worthy of his pay." He's quoting a proverb.

h. Lit. "the sick that are in it."

Wilbur Pickering's New T.

Remain in that same house, eating and drinking what they offer, because the worker is worthy of his wages. Do not move around from house to house.

"And into whatever town you enter, and they receive you, eat the things that are set before you. Heal the sick therein and say to them, 'The Kingdom of God has come near to you'.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Now be remaining in that very house, eating and drinking the [things] from them, for the laborer is worthy of his pay. Do not keep moving from house to house. [cp. 1Tim 5:18]

"And into whatever city you_p are entering, and they are receiving you_p, be eating the [things] being set before you_p; and be healing the sick in it, and be saying to them, 'The kingdom of God has drawn near to you_p.'

Berean Literal Bible

And remain in the same house, eating and drinking the things supplied by them; for the workman is worthy of his wages. Do not move from house to house. And into

	whatever city you might enter and they receive you, eat the things set before you. And heal the sick in it, and say to them, 'The kingdom of God has drawn near to you.'
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	.
Modern Literal Version 2020	Now abide° in <i>that</i> same house, eating and drinking from their things; for* the worker is worthy of his wages. Do° not go-away from house to house. And into whatever city you° may enter, and <i>if</i> they accept you°, eat° what is placed beside you°; and heal° the sick <i>who are</i> in it and say° to them, The kingdom of God has drawn near to you°.
Modern KJV	.
New American Standard B.	Stay in ^[d] that house, eating and drinking ^[e] what they provide; for the laborer is deserving of his wages. Do not move from house to house. Whatever city you enter and they receive you, eat what is served to you; and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'
	[d] Luke 10:7 Lit the house itself
	[e] Luke 10:7 Lit the things from them
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his reward. Go not from house to house. And into whatever town you enter, if they receive you, eat such things as are set before you, and heal the sick that are there, and say to them, The kingdom of God is come nigh upon you!
Revised Young's Lit. Trans.	'And in that house remain, eating and drinking the things they have, for worthy is the workman of his hire; go not from house to house, and into whatever city you enter, and they may receive you, eat the things set before you, and heal the ailing in it, and say to them, The reign of God has come near to you.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus tells these 70 disciples, *You accept the hospitality of those who offer it and eat what is set before you. You don't move from house to house. You heal those brought to you, and you tell them that the Kingdom of God has come to them.*

7-9

Luke 10:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 10:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3614
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live</i>	2 nd person singular, present active imperative	Strong's #3306

Translation: Remain in the same house,...

The disciples of Jesus who are going out are not to *house shop*. They are not to look for whomever is offering the best deal (the best accommodations, the best food). When they have been invited to stay at a house, they were to remain in that house for as long as they remained in that city. They were not to initiate some sort of competition between houses. The disciples were there for a purpose, and that purpose was not to find the best accommodations possible.

Luke 10:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiô (ἐσθίω) [pronounced es-THEE-oh]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine plural, present active participle; nominative case	Strong's #2068
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pinô/piô/poô (πίνω/πίω/πόω) [pronounced PEE-noh/ PEE-oh/POH-oh]	<i>drinking, imbibing; figuratively, receiving into the soul what serves to refresh strengthen, being nourished [to life eternal]</i>	masculine plural, present active participle; nominative case	Strong's #4095
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588

Luke 10:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
autôn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846

Translation: ...eating and drinking [whatever is provided] by them,...

Whatever is offered to them, by way of food and drink, they were to accept this graciously. They were not to tell the people in that house just exactly how they wanted this or that dish; or whatever (unless, of course, asked). People in this era were not wealthy. There was no freezer that they could go to where they might say, "I can offer you fish sticks, veal Parmesan, or pork chops." The people would have whatever they had, and whether this was a sumptuous meal or a bare subsistence meal, they were to accept this food graciously.

Bear in mind that this set of disciples were sent out with virtually nothing, so that they were to depend entirely upon the graciousness of their host (s).

Luke 10:7c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
axios (ἄξιος) [pronounced AX-ee- oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	masculine singular adjective; nominative case	Strong's #514
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ergatês (ἐργάτης) [pronounced ehr- GAHT-ace]	<i>labourer, [agricultural] worker (-men), one who toils; teacher</i>	masculine singular noun, nominative case	Strong's #2040
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
misthos (μισθός) [pronounced mis- THOSS]	<i>pay for service, hire, reward, wages</i>	masculine singular noun; genitive/ablative case	Strong's #3408

Luke 10:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him; same	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...for the laborer [is] deserving of his wage.

This food and shelter was the wage of these workers; whatever the people offered them, that was the wage that they were *due*.

This is the 3rd analogy or figure of speech. The Lord's disciples standing before Him are laborers; and they should be paid a wage in order for them to work. That wage here is the food and shelter provided them by others while on this missionary tour.

So, Jesus has called them harvesters, lambs and laborers. As harvesters, they go out into the world and harvest the crop that is there, which are the souls who will believe in Jesus. They are lambs being sent out among the wolves, as they are going out there without protection, unarmed, potentially subject to the attacks of others (God would oversee their protection). And here, they are called laborers, and this is in relation to them being remunerated for the work that they do (healing the sick, casting out demons,²⁵ and presenting the message of the kingdom).

The implication here is, if you allow your **spiritual gift** to function, you will be remunerated for that. Understanding God's care for His lambs (His laborers) often takes a lot of pressure off (there is no need to worry). However, this does not excuse a believer from working. Paul made tents as a second job even as an Apostle. You may discover your spiritual gift and still find yourself having to work besides (your job is God's provision for you). This is true when a pastor has a very small congregation (of, say 4–20 souls). In fact, if the congregation is less than a hundred, the pastor may find himself needing to work a second job. There is nothing wrong with this; there is no shame in this.

Application: I am aware that many **doctrinal churches** are small. If you are the pastor of a doctrinal church, do not think that you are going to have a congregation like R. B. Thieme, Jr.'s (I was not there in Berachah's heyday, but I think there may have been around 3000, give or take). On many occasions, Bob would discourage people from coming, because the church got so crowded. The pastor-teacher deals with the congregation that God gives to him, even if it is small and he must hold down a full-time job in addition to teaching that flock.

Luke 10:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μή (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
μεταβαίνω (μεταβαίνω) [pronounced meht-ab-AHEE-noh]	to change place, to depart, to go, to pass (over), to remove	2 nd person singular, present active imperative	Strong's #3327

²⁵ Although this is not specifically named in the Lord's instructions Luke, it will be spoken of by the disciples upon their return.

Luke 10:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; genitive/ablative case	Strong's #3614
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614

Translation: Do not go from house to house.

The disciples are not to go about and search out their best deal; the best food and the best service. Whoever offered their home and offered them a meal, that is what they were to accept graciously, knowing that, ultimately, God has provided that for them.

Luke 10:7 **Remain in the same house, eating and drinking [whatever is provided] by them, for the laborer [is] deserving of his wage. Do not go from house to house.** (Kukis mostly literal translation)

Jesus tells His disciples, "If you run into a saved person and they offer you a place to sleep and meals, then, by all means, take them up on this offer. Do not concern yourself with finding a better host. In other words, where they stay and what they eat are unimportant elements of their mission. God takes care of that. Just go out and determine whether or not this village wants Jesus to come and speak to them.

Luke 10:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739

Luke 10:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
άν (ὅν) [pronounced ahn]	whomever, whichever, whatever	particle often found with the relative pronoun	Strong's #302
polis (πόλις, εως, ή) [pronounced POH-liss]	city, city-state; inhabitants of a city	feminine singular noun; accusative case	Strong's #4172
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	to enter [in]; to go in [through]; to come in [through]	2 nd person plural, present (deponent) middle/passive subjunctive	Strong's #1525
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
dechomai (δέχομαι) [pronounced DEKH-om-ahee]	to receive, to accept; to take	3 rd person plural, present (deponent) middle/passive subjunctive	Strong's #1209
humas (ὐμάς) [pronounced hoo-MOSS]	you [all], all of you	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: [Regarding] whatever city you [all] enter and they receive you [all],...

These disciples would be going from city to city. It is not clear how many cities they were to go to; it was not clear how long they were to stay. I assume that they would allow the guidance of their situation to tell them how long to remain in each city.

It would seem to me that there is some kind of organization, so that 10 disciples do not go to the same city. They paired up before; so, very likely, they paired up once again. Someone likely knew the towns around, so someone was in charge of guiding the disciples in such a way that they would quickly visit every city and village of Samaria.

Luke 10:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiō (ἐσθίω) [pronounced es-THEE-oh]	to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume	2 nd person plural, present active imperative	Strong's #2068
ta (τά) [pronounced taw]	the; to this, towards that	neuter plural definite article; accusative case	Strong's #3588

Luke 10:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paratithēmi (παράτιθημι) [pronounced <i>pahr-ah- IHTH-ay-me</i>]	<i>placing beside or near or setting before (e.g., food, food placed on a table; setting before (one) in teaching; setting forth (from one's self), explaining, explanation; placing down (from one's self or for one's self) with any one; depositing; entrusting, committing to one's charge</i>	neuter plural, present passive participle, accusative case	Strong's #3908
humin (ὑμῖν) [pronounced <i>hoo- MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...eat the [food] placed before you [all].

These disciples, who would speak of Jesus and the offer of the kingdom, would be going into homes where they do not know the people and possibly eating food that they were not familiar with. If something was placed before them and called *dinner*, that is what they were to eat.

Luke 10:8 [Regarding] whatever city you [all] enter and they receive you [all], eat the [food] placed before you [all].
(Kukis mostly literal translation)

Jesus appears to be giving these disciples permission to eat whatever is served. In fact, they are told to do that. Jesus does not tell them, "Now, make certain that food is kosher."

Luke 10:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
therapeuô (θεραπεύω) [pronounced <i>there-ap- YOO-oh</i>]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	2 nd person plural, present active imperative	Strong's #2323
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 10:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
asthenês (ἀσθενής) [pronounced as-thehn-ACE]	<i>weak, infirm, feeble, sickly, impotent; without strength (literally, or figuratively and morally); helpless</i>	masculine plural adjective, accusative case	Strong's #772

Translation: Also, you [all] will heal those in the city [lit., in her] who are sick,...

These disciples were given some supernatural abilities. They would be allowed to heal those who are sick, as this is a great analogy to the Lord and what He ultimately does. Because they represented the King, they were given some of His authority to apply when needed.

Luke 10:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	2 nd person plural, present active imperative	Strong's #3004
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, perfect active indicative	Strong's #1448
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Luke 10:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...saying to them, 'The kingdom of God is near to you [all].'

Their message was to be, *the Kingdom of God has come to you; the Kingdom of God is near to you*. This is because the King was here; Jesus is the King of God's kingdom.

Luke 10:9 **Also, you [all] will heal those in the city [lit., in her] who are sick, saying to them, 'The kingdom of God is near to you [all].'** (Kukis mostly literal translation)

Steve Ellis: *I believe the only way that a believer in this portion of the Age of Israel would have manifested such receptivity to the message of the gospel of the kingdom is if they had been steeped in a knowledge of Hebrew Scripture (i.e. the Old Testament). The believer who was intimate with Hebrew Scripture would have manifested an understanding of Yahweh's purpose for the nation Israel and for the Jewish race. This believer would have understood Yahweh's essence to include the attributes of sovereignty, omniscience, immutability, and veracity to name a few. This believer would have had an understanding of Israel's future based upon such passages as Daniel 9 that would have indicated that the Messiah would be coming in their generation (e.g. the story of Simeon in Luke 2:25-35). This believer would have a lot in common spiritually with Zecharias, Elizabeth, and Mary (Luke 1).*²⁶

It should be noted that many people in Jerusalem and elsewhere understood the coming kingdom to a limited degree. Many of them expected a Messiah very different from Jesus (they expected someone like King David, a warrior). Remember, even John the Herald sent his disciples to Jesus to ask Him if He was really the Messiah. They were expecting to be led by a great warrior to defeat Rome, but that is not Who Jesus is. Had the people of Israel accepted Jesus as their Savior-king as a whole people, things would have been somewhat different. However, well over half of Israel rejected Jesus, despite all that God had revealed to them about the coming Messiah.

Cults and the True Family of God:

²⁶ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

The more that a believer understood the Word of God in that era, the easier it was for him to accept Jesus as their Messiah. As is done today, one set of Scriptures is either over-emphasized or emphasized to the point where other Scriptures are ignored or choked out. Cults are famous for this approach to Scripture. For instance, often a cult will try to convince you to break ties with your family and friends, because believers from that cult are your true family. They take a true principle in Scripture—in this example, your true family being those who have believed in the Lord—along with the principle of separation, and turn that into a doctrine of isolation from family and friends.

When it comes to your true family in Christ and separation from family members, there are two things to keep in mind: (1) Believers are not to isolate themselves entirely from the world. We have the gospel message; we have the freedom by which Christ set us free. Should we not be in a position to share that message rather than off, away from all else? (2) Secondly, cults like to separate out their members *from the world* because they don't want others to know what they are up to. A reasonably intelligent unbeliever can recognize a cult and cult-like behavior. Cults are aware of this, and so they try to isolate their members from other believers or unbelievers.

Early on, when I was first saved, I read literature from many different groups, some of them cultic. At that point in time, I knew nothing. I probably still have some booklets hidden deep in my library that I would be ashamed to admit that I still had. After listening to R. B. Thieme, Jr., I also read some negative pamphlets about him, just trying to get my bearings as a new believer. As a result, I got to know quite a bit about cults—not from the inside, mind you, but from their literature, which was designed to reach people on the outside. Although I did not fully understand why, it made sense to me that, any group that tried to separate you from your friends and family was problematic, at the very least.

As an aside—and I need to be careful at this point—there is literature on evolution and apologetics put out by some Christian cults which is quite good. I particularly think of Armstrong's Cult, the Worldwide Church of God (which was, at one time, a fairly large enterprise²⁷), and they put out booklets like *A Whale of a Tale* and *A Fishy Story* and *A Theory for the Birds*. These booklets can still be found on the internet, and they are still very good sources of information about evolution. However, bear in mind, a group can churn out some good information about evolution and apologetics without having accurate theology.

Now, I have not spent a lot of time searching out new literature from questionable places that might be good, but no doubt, there is accurate information about homosexuality and trans-people which is accurate, but put out by cultic groups.

My point is, cultic groups can produce some good literature—particularly regarding specific subjects. However, their cultic theology is often revealed in their theological doctrines. So, for instance, you may find some good information on evolution from the Worldwide Church of God or even from the Jehovah's Witnesses, this does not mean that all of their literature has value. I don't know what is happening today with the Worldwide Church of God—I am quite suspicious of organizations which place themselves over the local church. But I do know, that last place I would go to for information about Jesus is the JW organization.

Our chief topic is Jesus sending out 70 (or 72) believers into the cities and villages that Jesus is going to walk through or walk by. Jesus will indicate to them that they have certain abilities which most believers do not have.

²⁷ Gardner Ted Armstrong was an outstanding and persuasive speaker. But, that is not the same thing as being theologically correct.

Luke 10:9 Also, you [all] will heal those in the city [lit., in her] who are sick, saying to them, 'The kingdom of God is near to you [all].' (Kukis mostly literal translation)

For the Messiah, the emphasis in that era was upon Him being a great warrior, to, presumably, defeat Rome. See how they take a generally true doctrine and apply it to their situation at that time? This was all that some focused upon, so that the Jesus Who healed and cast out demons—doing miracles unlike has ever been seen before—is rejected. This narrow view of their King led much of Israel to reject their own Savior. It took believers with doctrine and with some flexibility to accept Jesus as the Messiah of the Old Testament. What they heard in their synagogues did not completely match up with Jesus.

Steve Ellis: **Principle:** *The spiritual believer who has discernment and humility is extremely rare in any generation. Therefore, as you grow towards spiritual maturity in knowledge and application, expect to find yourself at odds (in mental thought pattern) with the thinking of the mainstream.*²⁸

Luke 10:7–9 Remain in the same house, eating and drinking [whatever is provided] by them, for the laborer [is] deserving of his wage. Do not go from house to house. [Regarding] whatever city you [all] enter and they receive you [all], eat the [food] placed before you [all]. Also, you [all] will heal those in the city [lit., in her] who are sick, saying to them, 'The kingdom of God is near to you [all].' (Kukis mostly literal translation)

This is a more complete set of instructions:

Luke 10:7–9 When you enter into any city and receive lodging there, stay in that house and eat and drink whatever they provide for you, for the laborer is deserving of his pay. Be mindful of the sickly in any city that you go to and heal them, promising them, 'The kingdom of God is near.' (Kukis paraphrase)

Once the disciples—probably in groups of two—had received logistical grace, from there, they were to proclaim the message of the King.

Let's say that the people of a town do not receive them. Jesus speaks to this in vv. 10–12.

Jesus continues giving instructions to His 70 disciples.

But to whatever city you [all] might enter, and they do not receive you [all], going away to the street of hers, (you all) say, 'And the dust, the [dust] clinging to us out from the city of yours, to the feet, we will scrape off for you [all]. Nevertheless, this (you all) know that has come near the kingdom of the God.'

Luke
10:10–11

But to whatever city [that] you (all) might enter, but they do not receive you (all) [with joy], as you are walking away towards her street [leading out of town], say [this]: "The dust from your city [which] is clinging to [our] feet, we will scrape [it] off for you (all). Nevertheless, know this, that the kingdom of God has come near [to you].'

If you enter a city and they do not receive you with gladness, but reject the message of the gospel, then simply walk away from there. As you are leaving, walking down their street, heading out of their city, say this to them: 'Regarding the dust of your city which is adhering to our feet, we will scrape it off before we leave your city, so that we take nothing of your city with us. But, despite your negative volition, know this, that the Kingdom of God came to you and to your city.'

Here is how others have translated this verse:

²⁸ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

Ancient texts:

Westcott-Hort Text (Greek)	But to whatever city you [all] might enter, and they do not receive you [all], going away to the street of hers, (you all) say, 'And the dust, the [dust] clinging to us out from the city of yours, to the feet, we will scrape off for you [all]. Nevertheless, this (you all) know that has come near the kingdom of the God.'
Douay-Rheims 1899 (Amer.)	But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand.
Holy Aramaic Scriptures	But, into whatever city that you are entering, and they will not receive you, you must go out into the shuqa {the street-market}, and say, 'Even the khela {the dust} which sticks to us, on our feet, from your city, we shake off unto you, however, know this, that The Malkutheh d'Alaha {The Kingdom of God} has come near to you.'
James Murdock's Syriac NT	And into whatever city ye enter, and they receive you not; go out into the street, and say: Even the dust of your city which adhereth to our feet, we shake off against you: but this know ye, that the kingdom of God hath come near to you.
Lamsa Peshitta (Syriac)	"But whichever city you enter and they will not receive you, go out to the street and say": 'Even the sand that cleaves to our feet from your city we wipe off unto you, yet know this, The Kingdom of God has come near to you.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if you go into a town where they will not have you, go out into the streets of it and say, Even the dust of your town, which is on our feet, we put off as a witness against you; but be certain of this, that the kingdom of God is near.
Bible in Worldwide English	But when you go into a town and they do not take you in, then go out into the streets of the town. Say to the people, "We wipe off even the dust of the town that is on our feet. This will be a sign to you. But remember this, the kingdom of God has come."
Easy English	Sometimes when you go into a town, the people will not accept you. You should then go into the streets of that town and you should say to the people, "There is dirt from your town on our feet. We will clean it off to show that you have not accepted us. God is not happy with you. But listen! You should know that the kingdom of God has come very near."
Easy-to-Read Version–2008	"But if you go into a town and the people don't welcome you, then go out into the streets of that town and say, 'Even the dirt from your town that sticks to our feet we wipe off against you. But remember that God's kingdom is coming soon.'
God's Word™	"But whenever you go into a city and people don't welcome you, leave. Announce in its streets, 'We are wiping your city's dust from our feet in protest against you! But realize that the kingdom of God is near you!'
Good News Bible (TEV)	But whenever you go into a town and are not welcomed, go out in the streets and say, 'Even the dust from your town that sticks to our feet we wipe off against you. But remember that the Kingdom of God has come near you!'
J. B. Phillips	But whenever you come into a town and they will not welcome you, you must go into the streets and say, 'We brush off even the dust of your town from our feet as a protest against you. But it is still true that the kingdom of God has arrived!'
The Message	"When you enter a town and are not received, go out in the street and say, 'The only thing we got from you is the dirt on our feet, and we're giving it back. Did you have any idea that God's kingdom was right on your doorstep?'

NIRV	But what if you enter a town and are not welcomed? Then go into its streets and say, 'We wipe from our feet even the dust of your town. We do it to warn you. But here is what you can be sure of. God's kingdom has come near.'
New Life Version	Heal the sick. Say to them, 'The holy nation of God is near.' 10 Whatever city does not receive you, go into its streets and say, 'Even the dust of your city that is on our feet we are cleaning off against you. But understand this, the holy nation of God has come near you!'

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Whenever you come to a town that doesn't welcome you, walk out into the street and say, 'Even the dirt of your town isn't good enough for the bottom of my feet. So I'm shaking it off. You can have it back. But I want you to know this much, God's kingdom has come close to you.'
Contemporary English V.	But if the people of a town refuse to welcome you, go out into the street and say, "We are shaking the dust from our feet as a warning to you. And you can be sure that God's kingdom will soon be here!"
The Living Bible	"But if a town refuses you, go out into its streets and say, 'We wipe the dust of your town from our feet as a public announcement of your doom. Never forget how close you were to the Kingdom of God!'
New Berkeley Version	.
New Living Translation	But if a town refuses to welcome you, go out into its streets and say, 'We wipe even the dust of your town from our feet to show that we have abandoned you to your fate. And know this—the Kingdom of God is near!'
The Passion Translation	But when you enter a city and they do not receive you, say to them publicly, 'We wipe from our feet the very dust of your streets as a testimony before you! Understand this: God's kingdom realm came within your reach and yet you have rejected God's invitation!'"
Unfolding Simplified Text	But if you enter a town whose people do not welcome you, go into its main streets and say, 'As a warning against you, we will wipe off even the dust that sticks to our feet as we are leaving your town. Yet be sure of this; God will soon rule everything as king.'
William's New Testament	But if you go into any town and they do not welcome you, go out into the streets and say, 'We are wiping off against you the very dust from your town that has stuck to our feet. But understand this, the kingdom of God is close by.'

Partially literal and partially paraphrased translations:

American English Bible	'But whenever you enter a city and they fail to welcome you, go into its main streets and say: 'We're wiping off the dust that got stuck on our feet in this city – and giving it all back to you!'"Remember this: The Kingdom of God is really near!
Beck's American Translation	.
Breakthrough Version	But into whatever city you go and they do not accept you, after going out into its plaza, say, 'Even the dust from your city that is stuck like glue to us to the feet, we are wiping off against you. More importantly, know this that God's empire has come near.'
Common English Bible	Whenever you enter a city and the people don't welcome you, go out into the streets and say, 'As a complaint against you, we brush off the dust of your city that has collected on our feet. But know this: God's kingdom has come to you.'
Len Gane Paraphrase	"But into whatever city you enter, and they don't welcome you, then on the way out into that same city say, 'Even the very dust of your city which in on us, we wipe off

against you, nevertheless you can be sure of this one thing that the Kingdom of God has come near you.'

A. Campbell's Living Oracles	But whatever city you enter, if they do not receive you, go out into the streets, and say, The very dirt of your streets, which cleaves to us, we wipe off against you; know, however, that the Reign of God draws nigh to you.
New Advent (Knox) Bible	But if you enter a city where they will not make you welcome, go out into their streets, and say, We brush off in your faces the very dust from your city that has clung to our feet; and be sure of this, the kingdom of God is close at hand.
NT for Everyone	But if you go into a town and they don't welcome you, go out into the streets of the town and say, "Here is the very dust of your town clinging to our feet – and we're wiping it off in front of your eyes!
20 th Century New Testament	But, whatever town you go to visit, if the people do not welcome you, go out into its streets and say 'We wipe off the very dust of your town which has clung to Our feet; still, be assured that the Kingdom of God is close at Hand.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But if you enter a town and they do not receive you, go into the streets and declare, 'Even the dust of your town that clings to our feet, we wipe off as a testimony against you. Yet be sure of this: The kingdom of God is near.'
Christian Standard Bible	.
Conservapedia Translation	But if you enter a city, and they do not welcome you, go into the streets of that city, saying, "Even the dust of your city, which covers us, we will clean off against you, but know this, "The Kingdom of God has come close to you."
Ferrar-Fenton (revised)	But if it should happen that you enter a town, and they do not welcome you, then go out into its streets, and say, 'Even the dust of your town, which sticks to our feet, we brush it off for you; know this, however, that the Kingdom of God has approached you.'
Free Bible Version	But if you enter a town and the people there don't welcome you, go through their streets telling them, 'We are wiping off even the dust from your town that clings to our feet to show you our disapproval*. But you should recognize this: God's kingdom has come.'
God's Truth (Tyndale)	But into whatsoever city you shall enter, if they receive you not, go your ways out into the streets of the same and say: even the very dust, which cleaves on us of your city, we wipe off against you: Notwithstanding, mark this that the kingdom of God was come near upon you.
International Standard V	But whenever you go into a town and people [Lit. they] don't welcome you, go out into its streets and say, 'We are wiping off your town's dust that clings to our feet in protest against you! But realize this: the kingdom of God is near!'
Montgomery NT	"But whatever town you enter, and they do not receive you, Go out into the streets and cry, ""The very dust of your town which clings to your feet we wipe off as protest; but know this, that the kingdom of God is drawing near to you.'
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And into whatever city you enter, and they receive you not, going out into its streets, say, Even the dust of your city which adheres to our feet we wipe off for you; but know this, that the kingdom of God is at hand.
UnfoldingWord Literal Text	.
Urim-Thummim Version	But into whatever city you enter, and they receive you not, go your ways out into the streets of the same and say, Even the very dust of your city that clings on us, we do wipe off against you: moreover be sure of this, that the Kingdom of Elohim has come near to you.

Weymouth New Testament	"But whatever town you come to and they will not receive you, go out into the broader streets and say, "'The very dust of your town that hangs about us we wipe off as a protest. Only be sure of this, that the Kingdom of God is close at hand.'
Wikipedia Bible Project	But whatever town you enter and the people don't welcome you, go into their streets and tell them, 'We're wiping off against you even the dust of your town that sticks to our feet. But you should realize this—God's kingdom is near.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But in any town where you are not welcome, go to the marketplace and proclaim: 'Even the dust of your town that clings to our feet, we wipe off and leave with you. But know for a certainty that the kingdom of God has drawn near to you.'
	Acts 13:51; 18:6
The Heritage Bible	And into whatever city you enter, and they do not receive you, going out into its streets, say, Even the dust out of your city clinging to us we wipe off against you; yet know this, that the kingdom of God has drawn near to you.
New American Bible (2002)	.
New American Bible (2011)	Whatever town you enter and they do not receive you, go out into the streets and say, ⁱ 'The dust of your town that clings to our feet, even that we shake off against you.' Yet know this: the kingdom of God is at hand. ^j i. [10:10–11] 9:5. j. [10:11] Acts 13:51; 18:6.
New English Bible—1970	When you enter a town and they do not make you welcome, go out into its streets and say, "The very dust of your town that clings to our feet we wipe off to your shame.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But whenever you enter a town and they don't make you welcome, go out into its streets and say, 'Even the dust of your town that sticks to our feet we wipe off as a sign against you! But understand this: the Kingdom of God is near!'
Hebraic Roots Bible	But into whatever city you enter, and they do not receive you, going out into its streets, say, Even the dust clinging to our feet, out of your city, we shake off against you! Yet know this that the kingdom of YAHWEH has drawn near to you!
Holy New Covenant Trans.	But if you go into a town and the people don't welcome you, then go out into the streets of that town and say: 'Even the dust from your town which sticks to our feet we wipe off against you. But know this: the kingdom of God is very near!'
The Scriptures 2009	"And into whatever city you enter, and they do not receive you, go out into its streets and say, Even the dust of your city which clings to us, we wipe off against you, but know this, that the reign of Elohim has come near to you.'
Tree of Life Version	But if you enter a town and they do not welcome you, then go out into its streets and say, 'Even the dust of your town sticking to our feet, we wipe off as a witness to you. But know this! The kingdom of God has come near.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...to whom but ever city [You*] may enter and not [They] may receive you* Proceeding to the squares [of] her say! and the dust the [one] being attached [to]
------------------------	---

Awful Scroll Bible	us from the city [of] you* to the feet [We] wipe [to] you* furthermore this know! for has approached The Kingdom [of] the god... (")Furthermore into what city yourselves shall come-into, and themselves shall not welcome yous, being gone-out into the broad streets of it, be said, (")Even the roused-mud of you all's city, that is being came to be cleaved to us, ourselves extract-away against yous. Preferably, be coming to understand the same-as this, certainly-of-what the rule of God has drawn near to yous.'
Concordant Literal Version	Now into whatever city you may be entering, and they may not be receiving you, coming out into its squares, say, Even the dust on our feet, which is clinging to us out of your city, are we wiping off before you. Moreover, know this, that near to you is the kingdom of God!"
exeGesés companion Bible	But whatever city you enter and they receive you not: go your ways out into the broadways of the same, and say, Even the very dust of your city which adheres to us we scrape off against you: however know this, the sovereigndom of Elohim approached you.
Orthodox Jewish Bible	And into whatever shtetl you enter and they do not receive you, having gone out into the rekhovot (streets) of that shtetl, Say, Even the [Goyishe unclean] dust from your shtetl, which clings to us, we shake off from our feet as an omen of din (judgment) against you. But have daas of this, that the Malchut Hashem has come near.
Rotherham's Emphasized B.	But <into whatsoever city ye shall enter_ and they do not welcome you> [Going forth into the broadways thereof] say ye: <Even the dust that cleaveth unto us_ out of your city_ unto our feet> do we wipe off against you; Nevertheless [of this] be taking notice— The kingdom of God hath drawn near.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But whatever city you enter and they do not welcome you, go out into its streets and say, 'Even the dust of your city which clings to our feet we wipe off in protest against you [breaking all ties]; yet understand this, that the kingdom of God has come near [and you rejected it].'
An Understandable Version	But whatever town you enter that does not welcome you, go out into its streets and say [to them], 'We are wiping off even the dust of your city that has stuck to our feet [in protest] against you. Yet you should know this, that the kingdom of God has come near [to you].'
The Expanded Bible	But if you go into a town, and the people don't welcome you, then go into the streets and say, 'Even the ·dirt [dust] from your town that sticks to our feet we wipe off against you [^c in protest and as a warning of judgment]. But ·remember [know; recognize] that the kingdom of God ·is near [has come near; is at hand].'
Jonathan Mitchell NT	"But into whatever town or city you may one after another be entering – and they may not continue favorably welcoming and receiving you folks – after going out into its broad, open streets (plazas or squares), be at once saying, ""Even the dust being caused to cling unto our feet – from out of your town –we are now in the process of wiping off for you people (= with regard to you folks; [see note: ch. 9:5])! Furthermore, continue knowing this by intimate experience, that God's reigning (or: sovereignty; kingdom) had drawn near and is close enough to touch (= has arrived; = is accessible)!"
P. Kretzmann Commentary	.

Syndein/Thieme	<p>“ But into whatever city you may enter and they should not welcome you, go into its streets and say, “ ‘Even the dust of your town clinging to our feet we wipe off against you.</p> <p>Nevertheless, know {ginosko} this: the kingdom {plan} of God has come unto you.’</p>
Translation for Translators	<p>But if you enter a town whose <i>people</i> do not welcome you, go into its <i>main</i> streets and say, ‘<i>Because you have refused to hear our message, we(exc) will not only leave, we will also shake off the dust of your town that clings to our sandals, to warn you that God will reject/punish you. But we want you to know that it is almost the time when God will start to rule!</i>’</p>
The Voice	<p>Jesus: Of course, not every town will welcome you. If you’re rejected, walk through the streets and say, “We’re leaving this town. We’ll wipe off the dust that clings to our feet in protest against you. But even so, know this: the kingdom of God has come near.”.</p>

Bible Translations with a Lot of Footnotes:

Lexham Bible	<p>But into whatever town you enter and they do not welcome you, go out into its streets (+) and [Here “and” is supplied because the previous participle (“go out”) has been translated as a finite verb] say, “Even the dust of your town that clings to our feet we wipe off against you! Nevertheless know this: that the kingdom of God has come near!” [Or “has come”]</p>
NET Bible®	<p>But whenever²⁹ you enter a town³⁰ and the people³¹ do not welcome³² you, go into its streets³³ and say, ‘Even the dust of your town³⁴ that clings to our feet we wipe off³⁵ against you.’³⁶ Nevertheless know this: The kingdom of God has come.’³⁷</p> <p>^{29tn} Grk “whatever town you enter,” but this is more often expressed in English as “whenever you enter a town.”</p> <p>^{30tn} Or “city.”</p> <p>^{31tn} Grk “and they”; the referent (the people who live in the town) has been specified in the translation for clarity.</p> <p>^{32sn} More discussion takes place concerning rejection (the people do not welcome you), as these verses lead into the condemnation of certain towns for their rejection of God’s kingdom.</p> <p>^{33tn} The term πλατεῖα (plateia) refers to the “broad street,” so this refers to the main roads of the town.</p> <p>^{34tn} Or “city.”</p> <p>^{35sn} See Luke 9:5, where the verb is different but the meaning is the same. This was a sign of rejection.</p> <p>^{36tn} Here ὑμῖν (Jumin) has been translated as a dative of disadvantage.</p> <p>^{37tn} Or “has come near.” As in v. 9 (see above), the combination of ἐγγίζω (engizw) with the preposition ἐπὶ (epi) is decisive in showing that the sense is “has come” (see BDAG 270 s.v. ἐγγίζω 2, and W. R. Hutton, “The Kingdom of God Has Come,” ExpTim 64 [Dec 1952]: 89-91).</p>
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	<p>But if you go into another city and they don’t accept you, go out into the main streets thereⁱ and say, “We’re even wiping off the dust of this city that’s stuck to our feet, in protest against you. But know this: God’s Reign is nearly here!”^j</p> <p>i. Lit. “into its marketplaces.”</p> <p>j. Lit. “has come near.”</p>
Wilbur Pickering’s New T.	<p>But into whatever town you enter, and they do not receive you, go out into its streets and say: ‘Even the dust of your town that clings to us we wipe off against you. Nonetheless know this, that the Kingdom of God has come near to you.’</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And into whatever city you ^p are entering, and they are not receiving you ^p , having gone out into its open streets, say, 'Even the dust having clung to us from your ^p city, we ourselves wipe off against you ^p . Nevertheless, be knowing this, that the kingdom of God has drawn near to you ^p .'
Berean Literal Bible	And into whatever city you might enter and they do not receive you, having gone out into its streets, say, 'Even the dust from your city having clung to our feet, we wipe off against you; yet know this, that the kingdom of God has drawn near.'
Bond Slave Version	But into whatever city you enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaves on us, we do wipe off against you: notwithstanding be you sure of this, that the kingdom of God is come nigh to you.
Charles Thomson NT Context Group Version	. But into whatever city you (pl) shall enter, and they do not receive you (pl), go out into the public squares of it and say, Even the dust from your (pl) city, that cleaves to our feet, we wipe off against you (pl): nevertheless know this, that God's kingdom has come near.
English Standard Version Far Above All Translation	. But as for whatever town you go into and they don't receive you, go out into its streets and say, 'We are wiping away even the dust from your town which has stuck to us so <i>testifying</i> against you. But know this, that the kingdom of God has drawn close to you.'
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	.
Modern Literal Version 2020	But into whatever city you ^o enter, and <i>if</i> they do not accept you ^o , <i>after</i> you ^o have gone forth into its streets, say ^o , Even the dust from your ^o city, what was glued to us, we wipe <i>off</i> to you ^o . However, know ^o this, that the kingdom of God has drawn near, <i>even</i> upon you ^o .
Modern KJV	.
New American Standard B.	But whatever city you enter and they do not receive you, go out into its streets and say, 'Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this [Lit <i>know</i>], that the kingdom of God has come near.'
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	But into whatever town you enter, if they do not receive you, go your ways out into the streets of the same and say, Even the very dust that cleaves on us from your city, we wipe off against you. But yet mark this, that the kingdom of God came nigh upon you.
Revised Young's Lit. Trans.	'And into whatever city you do enter, and they may not receive you, having gone forth to its broad places, say, And the dust that has cleaved to us, from your city, we do wipe off against you, but this know you, that the reign of God has come near to you;...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.
The gist of this passage:	Jesus explains to His evangelists what to do when coming to a city or town where there is negative volition .

Luke 10:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	2 nd person plural, aorist active subjunctive	Strong's #1525

Translation: But to whatever city [that] you (all) might enter,...

There are going to be some cities that these evangelists go to who are negative to the message of the kingdom and are negative to Jesus Christ. This is what these evangelists are to do when that happens.

Luke 10:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
dechomai (δέχομαι) [pronounced DEKH-om-ahee]	<i>to receive, to accept; to take</i>	3 rd person plural, present (deponent) middle/passive subjunctive	Strong's #1209

Luke 10:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὤμας) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: ...but they do not receive you (all) [with joy],...

There are going to be some cities that these evangelists come to who are not interested. They know about Jesus and they are not interested. In some cities, they will be offered a place to stay and meals. In other cities, they will enter, begin to speak, and they will be asked to leave; or they will be harassed by the people listening to them.

Luke 10:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine plural, aorist active participle; nominative case	Strong's #1831
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
plateia (πλατεία) [pronounced plat-Ī-ah]	<i>a wide place, an open square; a street</i>	feminine plural noun, accusative case	Strong's #4113
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: ...as you are walking away towards her street [leading out of town],...

When it becomes clear that the people are not interested at all, but are very negative to the message, the evangelists are to exit the city. They find the road leading out of the city and get on that road (which is, apparently, usually just an open area which might be between a few buildings or residences. Going either direction on that road will lead the evangelists out of town.

Luke 10:10a–10c But to whatever city [that] you (all) might enter, but they do not receive you (all) [with joy], as you are walking away towards her street [leading out of town],... (Kukis mostly literal translation)

The disciples were to make a quick exit from that town and go on to the next one. They do this by going to the main street.

Luke 10:10d–11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (ἐπιω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	2 nd person plural, aorist active imperative	Strong's #2036
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τον (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
κονιῶτος (κονιορτός) [pronounced kohn-ee-ohr-TOSS]	<i>dust</i>	masculine singular noun, accusative case	Strong's #2868
τον (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
κολλάω (κολλάω) [pronounced kohl-LAH-oh]	<i>being glued [together], cementing, fastening together; being joined or fastened firmly together; joining one's self to, cleaving to; clinging to</i>	masculine singular, aorist passive participle; accusative case	Strong's #2853
ἡμῖν (ήμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
τῆς (τής) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
πόλις (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172
ὑμῶν (ύμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
εἰς (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 10:10d–11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
apomassomai (ἀπομάσσομαι) [pronounced ap-om-AHS-som-ahee]	<i>to wipe off, to scrape away; to wipe off one's self, to wipe of for one's self</i>	1 st person plural, present middle indicative	Strong's #631 (the middle voice of Strong's #575)
This is the only occurrence of Strong's #631 in the New Testament.			
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...say [this]: “The dust from your city [which] is clinging to [our] feet, we will scrape [it] off for you (all).”

As they begin to walk out of the city, they are to say this to the people who are still listening (but obviously, hostile towards them). “There is obviously some dust on our feet which we have picked up in your city.”

“We are going to shake off or scrape of this dust for you, for your benefit. In this way, no one can say that we took anything from your city—not even the dust from your streets.” I believe that this is what they are trying to convey.

Luke 10:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced plane]	<i>moreover, besides, but, nevertheless; besides, except, but</i>	adverb	Strong's #4133
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 nd person plural, present active imperative	Strong's #1097

Luke 10:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, perfect active indicative	Strong's #1448
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: Nevertheless, know this, that the kingdom of God has come near [to you].'

"But remember this as we leave—the Kingdom of God is near to you; the Kingdom of God has come to your city. Despite your negative volition, the Kingdom of God is here."

They had come, they had told them of the kingdom; and the King was willing to come to this town. However, there was no positive volition to bring Him there.

Luke 10:10d–11 ...say [this]: "The dust from your city [which] is clinging to [our] feet, we will scrape [it] off for you (all). Nevertheless, know this, that the kingdom of God has come near [to you].'" (Kukis mostly literal translation)

Dr. Daniel Hill: *I once took a course in selling and I will never forget what one top salesman said. He told the class that his objective was to go out and eliminate the ones who did not want to buy his product. When someone said NO he said GREAT because that moved him on to those who would say YES. God the Holy Spirit is preparing the hearts of those who would believe and our job is not to persuade the negative but to seek and find the positive.*

Hill continues: *Now as we look at Jesus sending the seventy we can begin to answer the first question. Where do you find significance? These seventy men were significant in the very ministry of the Lord Jesus Christ on earth. They were sent to save, commissioned by the king, given a mandate to minister, given taught how to tell others, promised provision, and assured of results. What a grand privilege! Yet no more so than the honor and privilege that we have to take the Gospel of Christ as His ambassadors to a lost and dying world. And yet we will see that even that is not the great honor and privilege we have. There is a greater significance that we have and yet we so often ignore it.*²⁹

²⁹ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Luke 10:10–11 But to whatever city [that] you (all) might enter, but they do not receive you (all) [with joy], as you are walking away towards her street [leading out of town], say [this]: “The dust from your city [which] is clinging to [our] feet, we will scrape [it] off for you (all). Nevertheless, know this, that the kingdom of God has come near [to you].’ (Kukis mostly literal translation)

These are Jesus’ instructions to His disciples to prepare the way for Him.

There are great similarities between Jesus sending out the 12 disciples and His sending out the 70.

The ESV; capitalized will be used below:

Jesus’ Instructions to the Twelve and to the 70

(from) Luke 9:1–6	(from) Luke 10:1–11
Luke 9:1–2 And He called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal.	Luke 10:9a Heal the sick in it... The 70 are told to heal the sick in Luke 10:9. They remark on their power over demons in Luke 10:17.
Jesus sends His disciples out to proclaim the kingdom of God (Luke 9:2a).	Luke 10:9b ...and say to them, 'The kingdom of God has come near to you.'
Luke 9:3 And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics.	Luke 10:4 Carry no moneybag, no knapsack, no sandals, and greet no one on the road.
Luke 9:4 And whatever house you enter, stay there, and from there depart.	Luke 10:7 And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.
Luke 9:5 And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them."	Luke 10:10–11 But whenever you enter a town and they do not receive you, go into its streets and say, 'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.'

Interestingly enough, the instructions were very similar. In fact, these are similar enough for missionaries to follow the principles found in here. That is, if they are welcomed into someone’s home, they are to eat whatever is placed in front of them.

Much of this was taken from <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> (accessed December 2, 2019).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 10:10–11 If you enter a city and they do not receive you with gladness, but reject the message of the gospel, then simply walk away from there. As you are leaving, walking down their street, heading out of their city, say this to them: ‘Regarding the dust of your city which is adhering to our feet, we will scrape it off before we leave your city, so that we take nothing of your city with us. But, despite your negative volition, know this, that the Kingdom of God came to you and to your city.’ (Kukis paraphrase)

Jesus continues speaking to His disciples about this preparatory excursion. He is sending out 70 or 72 disciples in an advance team, to determine where to go next. They are walking toward Jerusalem for the final time, walking through Samaria. Jesus will stop at a few Samaritan cities and his advance team will tell him where to go and where not to go.

Because Jesus is God, people don't understand why He is sending out this advance team. "Doesn't Jesus know where to go and where not to go?" The answer to that question is, "No, Jesus does not know where to go." "How can that be, isn't He God?"

Jesus is God, but, in His public ministry (and possibly for His entire life), He has set aside His Deity and has functioned strictly as a man. We know this because He grew in knowledge in His humanity (Luke 2:40, 52). Omniscience (a characteristic of God) does not ever increase or decrease in knowledge. Jesus setting aside His Deity is the Doctrine of Kenosis, which we have covered before. Jesus has set aside His entire essence as God and functions strictly as a man empowered by God the Holy Spirit (which is how we, as Christians, live our lives today). One of the things which Jesus accomplishes in His life is, He provides for us, in the Church Age, an example of the spiritual life in the Church Age. Even though Jesus lived during the Age of Israel (or, some believers like myself believe that His life could be considered a separate dispensation, the dispensation of the Hypostatic Union), Jesus, in His humanity, test-drove the spiritual life. He had the same divine operating assets which God gives us.

Therefore, although Jesus was a prophet and knew some things in advance, prophets do not know everything as God does. A prophet only this or that understanding which God gives him. What a prophet knows is limited to what God reveals to that prophet. So, when it comes to choosing which cities to go to, Jesus is not able to determine whether or not to go to Centerville. Therefore, He is sending out this advance team to make that determination.

What we have been studying is this: Jesus continues speaking of a town where the disciples and their message are rejected.

Luke 10:10–11 *If you enter a city and they do not receive you with gladness, but reject the message of the gospel, then simply walk away from there. As you are leaving, walking down their street, heading out of their city, say this to them: 'Regarding the dust of your city which is adhering to our feet, we will scrape it off before we leave your city, so that we take nothing of your city with us. But, despite your negative volition, know this, that the Kingdom of God came to you and to your city.'* (Kukis paraphrase)

By doing this, the 70 or 72 disciples will determine which cities Jesus will stop at, as they trek toward Jerusalem.

I [keep on] saying to you (all), that Sodom in the day that more tolerable will be than the city that.

Luke
10:12

I say to you (all) that [it] will be more tolerable [in] Sodom in that day than [it will be for] that city.

In the day of judgment, it will be more tolerable for Sodom than for that city.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	I [keep on] saying to you (all), that Sodom in the day that more tolerable will be than the city that.
Douay-Rheims 1899 (Amer.)	I say to you, it shall be more tolerable at that day for Sodom than for that city.
Holy Aramaic Scriptures	I say unto you, that for Sadum {Sodom} it will be easier in that day, more than for that madintha {city}.
James Murdock's Syriac NT	I say to you, that for Sodom there will be comfort in that day, rather than for that city.
Original Aramaic NT	"I say to you that it shall be pleasant for Sadom in that day, compared to that city."
Lamsa Peshitta (Syriac)	"I say to you that it shall be pleasant for Sadom in that day, compared to that city."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I say to you, It will be better in that day for Sodom than for that town.
Bible in Worldwide English	I tell you this. On the day when people are judged, they will be punished more than the people in the city of Sodom.
Easy English	One day God will punish the people from that town. Yes, he will punish them more than the people who lived in Sodom long ago.'
	We can read about the city of Sodom in Genesis 18-19.
Easy-to-Read Version–2008	I tell you, on the judgment day it will be worse for the people of that town than for the people of Sodom.
God's Word™	I can guarantee that judgment day will be easier for Sodom than for that city.
Good News Bible (TEV)	I assure you that on the Judgment Day God will show more mercy to Sodom than to that town!
J. B. Phillips	I assure you that it will be better for Sodom in 'that day' than for that town.
The Message	Sodom will have it better on Judgment Day than the town that rejects you.
NIRV	I tell you this. On judgment day it will be easier for Sodom than for that town.
New Life Version	I tell you, on the day men stand before God, it will be easier for the city of Sodom than for that city.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	I'm telling you, come Judgment Day,[5] the people of this town that rejected you will be worse off than the people of Sodom.[6] [5] Literally "That day," a reference to passages that use this phrase to describe Judgment Day (Zechariah 12:3-4; Jeremiah 30:8). [6] For people to be worse off than the victims of Sodom, that's saying a lot. Sodom got scorched off the planet in a firestorm, with no trace of the city left behind (Genesis 19:24).
Contemporary English V.	I tell you that on the day of judgment the people of Sodom will get off easier than the people of that town!
The Living Bible	Even wicked Sodom will be better off than such a city on the Judgment Day.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Jesus continued, "Let me say it clearly: on the day of judgment the wicked people of Sodom will have a lesser degree of judgment than the city that rejects you, <i>for Sodom did not have the opportunity that was given to them.</i> "
Unfolding Simplified Text	I tell you that on the final day when God judges everyone, the people of that town will be punished even more severely than the wicked people who lived long ago in the city of Sodom!
William's New Testament	I tell you, on that day the punishment will be lighter for Sodom than for that town.

Partially literal and partially paraphrased translations:

American English Bible	'And I tell you – it'll be easier for Sodom to endure [the Judgment] day than for such a city to do so!
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	I assure you that Sodom will be better off on Judgment Day than that city.
Len Gane Paraphrase	"Now I say to you that it will be more tolerable on that day for Sodom than for that city.

A. Campbell's Living Oracles	I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city.
New Advent (Knox) Bible	I tell you, it shall go less hard with Sodom at the day of judgement, than with that city.
NT for Everyone	But you should know this: God's kingdom has come close to you!" Let me tell you, on that day it will be more tolerable for Sodom than for that town. [Apparently, the NT for Everyone took a portion of v. 11 and placed it with v. 12 (it seems to fit well right there).]
20 th Century New Testament	I tell you that the doom of Sodom will be more bearable on 'That Day' than the doom of that town.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	I tell you, on that day even Sodom would be better off than that city!
Ferrar-Fenton (revised)	.
Free Bible Version	"I tell you, in the Day of Judgment it will be better for Sodom than for such a town.
God's Truth (Tyndale)	Yea and I say unto you, that it shall be easier in that day for Zodom (Sodom) than for that city.
Holman Christian Standard	.
International Standard V	I tell you, on the last [The Gk. lacks last] day it will be easier for Sodom than for that town!
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"I tell you that it will be more endurable for Sodom on the great day than for that town.
Wikipedia Bible Project	"Believe me when I tell you that it'll be better in the day of judgment for Sodom than for that town.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I tell you, that on the Day of Judgment it will be better for Sodom than for this town. Genesis 19:24; 2P 2:6; Jd 1:7
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	I tell you, it will be more tolerable for Sodom on that day than for that town. ^k k. [10:12] Mt 10:15; 11:24.
New English Bible—1970	Only take note of this: the kingdom of God has come close." I tell you, it will be more bearable for Sodom on the great Day than for that town.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	I tell you, on the day of judgement the fate of Sodom will be more bearable than the fate of that town.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I tell you, it will be more tolerable on the Day of Judgment for S'dom than for that town.
Hebraic Roots Bible	And I say to you that it shall be more peaceful for Sodom in that day than for that city!

Holy New Covenant Trans.	I tell you, on the Judgment Day, God will punish the people of that town more than He will punish the people of Sodom!
The Scriptures 2009	"And I say to you that it shall be more bearable for Sedom in that Day, than for that city.
Tree of Life Version	.

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Accurate New Testament	...[I] say [to] you* for [for] sodom* in the day that Bearable (More) [It] will be than {It will be} [for] the city that...
Awful Scroll Bible	(")Moreover I instruct to yous, certainly-of-which it will hold-up-among better, from-within that day, for Scorched than for that city.
Concordant Literal Version	Now I am saying to you that it will be more tolerable for Sodom in that day than for that city.
exeGesés companion Bible	...and I word to you, that in that day it becomes more tolerable for Sedom than for that city.
Orthodox Jewish Bible	I [Rebbe, Melech HaMoshiach] say to you, that for Sdom in Yom HaHu [Yom HaDin, the Day of Judgment] it will be more bearable than it will be for that shtetl.
Rotherham's Emphasized B.	I tell you, For them of Sodom, in that day [more tolerable] will it be, [than for that city]. ^a ^a Mt. x. 7-16.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	I tell you, the people of Sodom will be shown more leniency on that day [i.e., the Day of Judgment] than that town will receive.
The Expanded Bible	I tell you, on the Judgment Day [^L that day] it will be better [more bearable/tolerable] for the people of Sodom [^C a city God destroyed because the people were so evil; Gen. 19] than for the people of that town.
Jonathan Mitchell NT	"I am now saying to folks, that within that Day it will be more able to hold up in (or: enduring and bearable for) Sodom than in (or: for) that town or city.
P. Kretzmann Commentary	But I say unto you that it shall be more tolerable in that day for Sodom than for that city. What was said of individual houses is now repeated with respect to entire cities. wherever the reception was kind and in accordance with the dignity of their calling, there they should remain, eating the things that were set before them. They should be content with the fare which the people could afford, even if that happened to be frugal. A pastor will always be glad to share the poverty of his parishioners, just as the parishioners should always be glad to share their wealth with their pastor. The work of the seventy is then briefly indicated, to heal the sick and to announce the coming of the kingdom of God in the person of Jesus. For every one that accepts Christ by faith enters into this Kingdom. This would be the privilege of the people that heard the message, since the invitation was thereby extended to them all. But if the disciples should be refused admission into some city or its houses, they should endeavor to bring home to the inhabitants of such a city the heinousness of their offense, since in rejecting the heralds they despised the Master. Going out of the inhospitable houses into the streets, they should deliberately wipe off the very dust that had been taken up by their feet since entering the town. It was the most expressive gesture of absolute rejection. And yet, so far as the rest is concerned, the people of that city should know that the kingdom of God was just upon them, that they were offered an opportunity of accepting it, and that it was their own fault if it had come to them in vain. Solemnly Jesus declares that the fault of such a city

Syndein/Thieme	<p>in despising the Gospel would be of a nature to outrank the transgressions of Sodom, and would be thus treated on the Day of Judgment.</p> <p>“But I {Jesus} tell you, it will be more bearable on that day {Judgment Day} for Sodom than for that town!</p> <p>{Note: These men are going on a mission on behalf of Jesus Christ. Rejecting those under His authority, indicates that they are unbelievers. It is their unbelief that will lead to their ultimate destruction.}</p>
Translation for Translators	<p>I will tell you this: On the [MTY] <i>final</i> day when God <i>judges everyone</i>, he will punish the wicked people [MTY] who long ago lived in Sodom, <i>the city that he destroyed because its people were so wicked</i>. But he will punish even more severely the people [MTY] of any town <i>whose people refused to hear your message!</i>”</p>
The Voice	<p>Jesus: I tell you the truth, on <i>judgment</i> day, Sodom will have an easier time of it than the town <i>that rejects My messengers</i>.</p>

Bible Translations with a Lot of Footnotes:

NET Bible®	<p>I tell you, it will be more bearable on that day for Sodom³⁸ than for that town!³⁹</p> <p>^{38sn} The allusion to Sodom, the most wicked of OT cities from Gen 19:1-29, shows that to reject the current message is even more serious than the worst sins of the old era and will result in more severe punishment. The noun Sodom is in emphatic position in the Greek text.</p> <p>^{39tn} Or “city.”</p>
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	<p>I’m telling you-on that day,^k it’ll be easier to bear for Sodoml than for that city.</p> <p>^k That is, the day of God’s judgment on the world.</p>
Wilbur Pickering’s New T.	I say to you that it will be more tolerable in that Day for Sodom than for that town.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"I say to you,^p it will be more tolerable in that Day for Sodom than for that city.
Charles Thomson NT	Now I say to you, the condition of Sodom will be more tolerable on that day than the condition of that city.
English Standard Version	I tell you, it will be more bearable on that day for Sodom than for that town.
Far Above All Translation	.
Green’s Literal Translation	.
Legacy Standard Bible	.
Modern English Version	.
Modern Literal Version 2020	I say to you, It will be more tolerable in that day for Sodom, than for that city.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young’s Lit. Trans.	...and I say to you, that for Sodom in that day it shall be more tolerable than for that city.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Young’s Updated LT	.

The gist of this passage: When the day of judgment comes, Jesus tells His disciples that it would be more tolerable to be in Sodom and be judged.

Luke 10:12			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 st person singular, present active indicative	Strong's #3004
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Sodoma (Σόδομα) [pronounced SOD-oh-ah]	<i>burning; transliterated, Sodom, Sodoma, Sedom</i>	proper noun; plural form; transliterated from the Hebrew	Strong's #4670
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2250
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
anektoteros (ἀνεκτότερος) [pronounced an-ek-TOT-er-oss]	<i>more endurable, more bearable, more tolerable</i>	neuter singular comparative adjective, nominative case	Strong's #414
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228

Luke 10:12

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4172
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Translation: I say to you (all) that [it] will be more tolerable [in] Sodom in that day than [it will be for] that city.

First of all, what day are we speaking of? The day of the Lord, when Jesus returns. At this point, Jesus is offering the kingdom of God—a legitimate offer, as He is the King—but the rejection of Jesus their King by Israel is pretty solid. Many Samaritans will also reject the King.

When Jesus returns in the 2nd advent, He will return as the Judge of all mankind. Therefore, He will judge all the inhabitants of such cities as those which will reject Him in Samaria.

This is a fascinating thing for Jesus to say, that it will be more bearable in Sodom than in this city which is rejecting Him now. Perhaps we ought to understand it as hyperbole. The people of Sodom were the most degenerate of that time (but, bear in mind, the Bible does not tell us about every single degenerate city; Sodom was important to point out because because Lot, Abraham's nephew, chose to live there). See **Genesis 18** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Genesis 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

It turned out that, in the entire city, there were at most 4 righteous people there: Lot, his daughters and his wife. That is, at most. And by righteous, I do not mean spiritually mature, but simply regenerate. They had believed in the God of Abraham. They believed in God as He had revealed Himself to them. As a result, they had imputed righteousness, as per Genesis 15:6, but nothing more. Their spiritual growth was minimal.

Whatever city the 70 evangelists went to would be a city populated by Jewish people or, half-Jewish people, and they should know the gospel. They should know about their Messiah and they should know enough from their Scriptures and from their various ceremonies how to recognize Him. If they still reject Jesus, knowing all of this, then that negative volition is on them. What I mean is, they are responsible for their negative volition.

As I have discussed previously, the people of Israel did not fully understand the Messiah, and the problem was, they were willing to see one aspect of Him, but they rejected everything else about Him that did not fit their perception. So, when Jesus was not a great military leader calling for the throwing off of the oppression of Rome, they did not see Him as the Messiah. For this reason, many Jews rejected Jesus the Messiah; and so did some people in the cities where these evangelists/healers would go.

The thing is, the Messiah was more multifaceted than the people wanted to believe. They wanted to see one particular thing; they wanted that applied to them at that time, where Rome is the ultimate oppressor. Interestingly

enough, the **scribes** and **pharisees**, who rejected the Lord, will actually ally themselves with the established government of Rome (which government that they wanted Messiah to destroy) in order to execute Jesus. That would be called ironic today (or hypocritical).

The judgment of Jerusalem by Rome will be an horrendous historical event; and throughout history, the Jewish people who have rejected their True God have faced great and massive persecutions. If anyone should recognize the Messiah, it should be the Jews having the Torah of God.

One of the consistent themes in the Bible is, if God gives you truth, then you are responsible for having that truth. Jerusalem had both the Torah and the witness of Jesus and His disciples. When this was rejected, God held them responsible for their negative volition.

Luke 10:12 **I say to you (all) that [it] will be more tolerable [in] Sodom in that day than [it will be for] that city.** (Kukis mostly literal translation)

What is particularly difficult is, truth was brought to these cities where the disciples have come. They offer the truth and they offer deliverance from sickness and from demon possession. How horrendous will be the regret of such cities, where it was all right there, brought right to them, and they rejected it.

Not all of Sodom will be judged and cast into the Lake of Fire at the final judgment. Lot and his two daughters and probably his wife will not be judged. But, some of these Samaritan cities will be judged, and there will not be a single convert from this time. It will be more bearable on that day for Sodom than for certain Samaritan towns.

Let’s pause for a moment and take a look at this particular incident from the perspective of time. That is, where does it belong in time?

If you recall from Luke 9, there were nine or so incidents found in Matthew, Mark and Luke, all taking place in the same order, not long before the Lord’s final ascent into Jerusalem. These same incidents took place in Matthew 16:13–18:6. However, this incident matches up with Matthew 11:20–24 almost word-for-word. As mentioned previously, Luke appears to cover the public ministry of the Lord chronologically until the end of Luke 9 or Luke 10. Either Matthew is completely out of whack, chronologically speaking, or Luke is.

We find some discontinuity when it comes to the sequence of a series of events in Matthew and Luke. The ESV (capitalized) was used for the direct quotes below.

Various Incidents found in Matthew and in Luke 7 & 10	
Matthew	Luke
John’s disciples come to Jesus to ask if He is the Messiah. Matthew 11:2–3	John’s disciples come to Jesus to ask if He is the Messiah. Luke 7:18–20
Jesus tells these disciples to observe what they see and take that information back to John. Matthew 11:4–6	Jesus tells these disciples to observe what they see and take that information back to John. Luke 7:21–23
Jesus speaks eloquently and at length about John the baptizer. Matthew 11:7–15	Jesus speaks eloquently and at length about John the baptizer. Luke 7:24–30
However, the next incident in Matthew 11 matches almost word-for-word for a passage in Luke 10.	

Various Incidents found in Matthew and in Luke 7 & 10

Matthew	Luke
Matthew 11:16–17 "But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'	Luke 7:31–32 "To what then shall I compare the people of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, "'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'
Matthew 11:18–19 For John came neither eating nor drinking, and they say, 'He has a demon.' The Son of Man came eating and drinking, and they say, 'Look at Him! A glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by her deeds."	Luke 7:33–35 For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look at Him! A glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by all her children."
We continue in Matthew 11, but we jump ahead a few chapters in Luke:	
No match in Matthew.	(Jesus gives instructions to the 70 or 72 disciples sent forth. Luke 10:1–12)
Jesus speaks of Chorazin, Bethsaida and Capernaum. Matthew 11:20–24	Jesus speaks of Chorazin, Bethsaida and Capernaum. Luke 10:13–15
"Whoever receives you receives Me, and whoever receives Me receives Him who sent Me." Matthew 10:40	"The one who rejects Me rejects Him who sent Me." Luke 10:16
Although these are parallel teachings, they were not necessarily given at the same time. Jesus prayed something similar in John 12:44–50 13:20	
No match in Matthew.	The 70 (or 72) return and give a report to Jesus. Luke 10:17–20
Jesus public prayer to the Father. Matthew 11:25–27	Jesus public prayer to the Father. Luke 10:21–22
Matthew 11:25–27 At that time Jesus declared, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was Your gracious will. All things have been handed over to Me by My Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him."	Luke 10:21–22 In that same hour He rejoiced in the Holy Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was Your gracious will. All things have been handed over to Me by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son chooses to reveal Him."
Jesus says, "Come to Me, all who labor and are heavy laden..." Matthew 11:28–30	No match in Luke.
Jesus tells His disciples: "But blessed are your eyes, for they see, and your ears, for they hear. For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it." Matthew 13:16–17	Jesus tells His disciples: "Blessed are the eyes that see what you see. For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it." Luke 10:23–24

Various Incidents found in Matthew and in Luke 7 & 10

Matthew

Luke

Notice that we have skipped ahead two chapters in Matthew.

A lawyer testing Jesus about the greatest commandment. Matthew 22:35–40

A lawyer testing Jesus about the eternal life. Luke 10:25–28

Although these incidents have parallels regarding the two great commandments (Love the Lord your God...love your neighbor...), they are clearly different incidents.

No match in Matthew.

The story of the good Samaritan (which is a follow-on to the previous event with the lawyer). Luke 10:29–37

No match in Matthew.

Martha and Mary. Luke 10:38–42

If memory serves, the *no match in Matthew* actually applies to Mark and John as well.

What I am doing here is looking at the series of events in Luke 10 and see if there is any chronological continuity with Matthew. There are a number of parallels, but either Matthew or Luke lack a completely consistent chronology.

At this point, I have two working theories. One is that Luke 11–18½ is not really tethered to a specific time, but are additional teachings of Jesus which are gathered and placed together in the same place. These are teachings which Luke heard by direct interviews, but was unable to place into an exact time slot. This is what we might expect when an historical interviewer speaks to 10 or 20 different people.

My first theory does not really address what is taking place in Luke 7 & 10, which appears to match the record kept in Matthew 11.

A second theory is, this section tells us about the Lord's ministry in Samaria when He is headed toward Jerusalem. For some reason, the Lord's Jewish disciples (Matthew, Peter and John) do not record these incidents. This second theory does not really account for Matthew 11.

This second theory indicates to us that Jesus teaches very similar material at different times. Jesus pronounces woes on various cities in Matthew because He is rejected by some Jewish cities. He pronounces these same woes when on the border of Samaria, when some cities in Samaria would also reject Him.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 10:12 **In the day of judgment, it will be more tolerable for Sodom than for that city.** (Kukis paraphrase)

These words are spoken with reference to cities in Samaria that will outright reject Jesus and not even want to hear from Him. The overall context is the sending of 70 or 72 disciples into the cities of Samaria in order to determine which cities will give Jesus a hearing.

Now Jesus is teaching about a specific day, which would be the day of judgment, also known as the Day of Christ, also known as the second advent (to be distinguished from the rapture). When Christ returns, there will be cities which reject Him completely. So, what does it mean for such a city to be less bearable than what happened to Sodom, being rained upon by sulfur and fire? The key difference is, in Sodom, God sent angels to deliver the four righteous people of Sodom (Lot and his family). In a city of 100% negative volition, no one will be delivered.

In Matthew 10:15, we read: **"Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town."** (ESV; capitalized)

The overall context for the Matthew passage is the sending out the twelve disciples. There would be some cities which would reject them, and Jesus says this about those cities.

So, we simply have very similar, but different contexts; and the similarity of the contexts makes it appropriate to repeat this short lesson where Jesus pronounces the woes.

We have just studied how this passage in Luke is very similar to a passage in Matthew (it is almost word-for-word), but we recognized that this could be the same message given at different times. The first time Jesus spoke these words is in the book of Matthew. He would be sending out His twelve disciples to evangelize and spread the word of the Kingdom. The second time that Jesus says these words takes place in the book of Luke, the book that we are studying, and this context is the sending out of the 70 or 72 believers who are making a determination of which cities in Samaria will receive the Lord. For those cities that do not receive the Person of Jesus Christ, Jesus says this:

Luke 10:12 **I tell you, it will be more bearable on that day for Sodom than for that town.** (ESV; capitalized)

And then Jesus says this (repeating a sermon which He had given earlier):

Jesus pronounces woes upon specific cities
Matthew 11:20-24

Woe to you, Chorazin; woe to you, Bethsaida—that if in Tyre and Sidon were the deeds that were being done in you (all), long ago in sackcloth and ash, those remaining would have changed their minds. Furthermore, in Tyre and Sidon, more bearable [it] will be in the justice than you (all). And you, Capernaum, not to a heaven you will be exalted; to the Hades, you will descend.

Luke
10:13–15

Woe to you, Chorazin [and] woe to you, Bethsaida—that if the (mighty) deeds done in Tyre and Sidon that were being done among you (all), long ago, those remaining would have changed their minds, [expressing their repentance] with [the use of] sackcloth and ashes. Therefore, the judgment will be more bearable in Tyre and Sidon than [it will be for] you (all). You will not be exalted to the heavens, Capernaum; but you will descend into Hades.

Woe to you Chorazin and Bethsaida. If the great things done among you had been done in Tyre and Sidon, those people would have changed their minds, putting on sackcloth and ashes to represent their repentance. Therefore, the judgment upon Tyre and Sidon will be more bearable for them than it will be for you. You will not be exalted to the heavens, O Capernaum; but rather, you will descend into hell.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **Woe to you, Chorazin; woe to you, Bethsaida—that if in Tyre and Sidon were the deeds that were being done in you (all), long ago in sackcloth and ash, those remaining would have changed their minds. Furthermore, in Tyre and Sidon, more bearable [it] will be in the justice than you (all). And you, Capernaum, not to a heaven you will be exalted; to the Hades, you will descend.**
- Douay-Rheims 1899 (Amer.) **Woe to thee, Corozain! Woe to thee, Bethsaida! For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolerable for**

Holy Aramaic Scriptures	<p>Tyre and Sidon at the judgment than for you. And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell.</p> <p>Woe unto you Kuraziyn {Chorazin}! Woe unto you Beth Tsayada {Bethsaida}! Because, if in Tsur {Tyre} and in Tsaydan {Sidon} the khayle {the mighty works/miracles} had been in them, then long ago they would have repented in saqe {sackcloth} and in qetma {ashes}.</p> <p>Nevertheless, it will be easier for Tsur {Tyre} and for Tsaydan {Sidon} in The Day of Judgement, more than for you.</p> <p>And you Kaparnakhum {Capernaum}, who are exalted up to the Shmaya {the Heavens}, you will be lowered down unto Sheul.</p>
James Murdock's Syriac NT	<p>Woe to thee, Chorazin; woe to thee, Bethsaida; for if in Tyre and Sidon there had been the mighty deeds, that were in you, they would long ago have repented in sackcloth and ashes. But for Tyre and Sidon there will be comfort in the day of judgment, rather than for you. And thou Capernaum, that art lifted up to heaven, shalt be brought down to hell.</p>
Original Aramaic NT	<p>"Woe to you Korazin, woe to you Bethsaida, because if the miracles had occurred in Tyre and Tsidon that have occurred in you, they doubtless would have repented in sackcloth and in ashes."</p> <p>"Yet for Tyre and for Tsidon it shall be pleasant in the day of judgment compared to you."</p> <p>"And you Kapernahum, she that was exalted unto Heaven, you shall be debased unto Sheol."</p>
Lamsa Peshitta (Syriac)	<p>"Woe to you Korazin, woe to you Bethsaida, because if the miracles had occurred in Tyre and Tsidon that have occurred in you, they doubtless would have repented in sackcloth and in ashes."</p> <p>"Yet for Tyre and for Tsidon it shall be pleasant in the day of judgment compared to you."</p> <p>"And you Kapernahum, she that was exalted unto Heaven, you shall be debased unto Sheol."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>A curse is on you, Chorazin! A curse is on you, Beth-saida! For if such works of power had been done in Tyre and Sidon as have been done in you, they would have been turned from their sins, in days gone by, seated in the dust.</p> <p>But it will be better for Tyre and Sidon, in the day of judging, than for you.</p> <p>And you, Capernaum, were you not lifted up to heaven? you will go down to hell.</p>
Bible in Worldwide English	<p>Chorazin, you will have trouble! Bethsaida, you will have trouble! If the big works I did in you had been done in the cities of Tyre and Sidon, the people there would have stopped doing bad things long ago. They would wear the clothes people wear to show they are sad, and would sit in ashes. But on the day when people are judged you will be punished more than the people in the cities of Tyre and Sidon. Capernaum, will you be lifted up to the sky? No, you will go down to the place of the dead.</p>
Easy English	<p>Some towns where people did not believe</p> <p>Jesus then said, 'You people in Chorazin, things will be bad for you! And things will be bad for you, people in Bethsaida. I have done great and powerful things in your cities. If I had done such great things in Tyre and in Sidon, the people there would have changed how they lived. They would have shown that they were sorry for their sins. They would have put on rough clothes. They would also have put ashes on their heads. Yes, when God judges everyone, he will punish the people of Tyre and Sidon. But he will punish even more you people from Chorazin and Bethsaida. And</p>

what will happen to you people in Capernaum? You think that God will lift you up to heaven, do you? No! He will throw you down to Hades, the place for dead people!’

One day, God will punish people who do wrong things. Jesus was telling this to those that followed him. God will punish some people more than other people. He will punish the people in Chorazin, Bethsaida and Capernaum more than the people in Sodom. The people in Chorazin, Bethsaida and Capernaum had heard Jesus speak and they had seen his power. But they did not believe him. The people in Sodom had never seen Jesus or heard his message. God will punish those people. But he will punish those people who refuse his message more.

Easy-to-Read Version–2008	<p>"It will be bad for you, Chorazin! It will be bad for you, Bethsaida! I did many miracles in you. If those same miracles had happened in Tyre and Sidon, then the people in those cities would have changed their lives and stopped sinning a long time ago. They would have worn sackcloth and sat in ashes to show that they were sorry for their sins.</p> <p>But on the judgment day it will be worse for you than for Tyre and Sidon. And you, Capernaum, will you be lifted up to heaven? No, you will be thrown down to the place of death!</p>
God's Word™	<p>"How horrible it will be for you, Chorazin! How horrible it will be for you, Bethsaida! If the miracles worked in your cities had been worked in Tyre and Sidon, they would have changed the way they thought and acted. Long ago they would have worn sackcloth and sat in ashes.</p> <p>Judgment day will be better for Tyre and Sidon than for you.</p> <p>And you, Capernaum, will you be lifted to heaven? No, you will go to hell!</p>
Good News Bible (TEV)	<p>"How terrible it will be for you, Chorazin! How terrible for you too, Bethsaida! If the miracles which were performed in you had been performed in Tyre and Sidon, the people there would have long ago sat down, put on sackcloth, and sprinkled ashes on themselves, to show that they had turned from their sins!</p> <p>God will show more mercy on the Judgment Day to Tyre and Sidon than to you. And as for you, Capernaum! Did you want to lift yourself up to heaven? You will be thrown down to hell!"</p>
J. B. Phillips	<p>Alas for you, Chorazin, and alas for you, Bethsaida! For if Tyre and Sidon had seen the demonstrations of God's power that you have seen, they would have repented long ago and sat in sackcloth and ashes. It will be better for Tyre and Sidon in the judgment than for you! As for you, Capernaum, are you on your way up to heaven? I tell you, you will go hurtling down among the dead!"</p>
The Message	<p>"Doom, Chorazin! Doom, Bethsaida! If Tyre and Sidon had been given half the chances given you, they'd have been on their knees long ago, repenting and crying for mercy. Tyre and Sidon will have it easy on Judgment Day compared to you.</p> <p>"And you, Capernaum! Do you think you're about to be promoted to heaven? Think again. You're on a fast track to hell.</p>
NIRV	<p>"How terrible it will be for you, Chorazin! How terrible for you, Bethsaida! Suppose the miracles done in you had been done in Tyre and Sidon. They would have turned away from their sins long ago. They would have put on the rough clothing people wear when they're sad. They would have sat down in ashes. On judgment day it will be easier for Tyre and Sidon than for you. And what about you, Capernaum? Will you be lifted up to the heavens? No! You will go down to the place of the dead.</p>
New Life Version	<p>"It is bad for you, city of Chorazin! It is bad for you, town of Bethsaida! For if the powerful works which were done in you had been done in the cities of Tyre and Sidon they would have turned from their sins long ago. They would have shown their sorrow by putting on clothes made from hair and would have sat in ashes. It will be better for Tyre and Sidon on the day men stand before God and be told they are guilty than for you. And you, Capernaum, are you to be lifted up into heaven? You will be taken down to hell.</p>
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Bad news for you, village of Chorazin! Bad news for you, Bethsaida! If the miracles that have been done in your towns had been done in the cities of Tyre and Sidon, those people who aren't even Jews ^[7] would have repented long ago. They would have put on burlap robes and dumped ashes on their head to show how sorry they were. By Judgment Day the people of Tyre and Sidon will be better off than you! And you, Capernaum! Let's not forget you. Will you people find a place of honor in heaven? Heavens no! You're going in the other direction; you go to Hades. ^[8]
Contemporary English V.	You people of Chorazin are in for trouble! You people of Bethsaida are also in for trouble! If the miracles that took place in your towns had happened in Tyre and Sidon, the people there would have turned to God long ago. They would have dressed in sackcloth and put ashes on their heads. On the day of judgment the people of Tyre and Sidon will get off easier than you will. People of Capernaum, do you think you will be honored in heaven? Well, you will go down to hell!
The Living Bible	What horrors await you, you cities of Chorazin and Bethsaida! For if the miracles I did for you had been done in the cities of Tyre and Sidon, ^[b] their people would have sat in deep repentance long ago, clothed in sackcloth and throwing ashes on their heads to show their remorse. Yes, Tyre and Sidon will receive less punishment on the Judgment Day than you. And you people of Capernaum, what shall I say about you? Will you be exalted to heaven? No, you shall be brought down to hell."
New Berkeley Version New Living Translation	. "What sorrow awaits you, Korazin and Bethsaida! For if the miracles I did in you had been done in wicked Tyre and Sidon, their people would have repented of their sins long ago, clothing themselves in burlap and throwing ashes on their heads to show their remorse. Yes, Tyre and Sidon will be better off on judgment day than you. And you people of Capernaum, will you be honored in heaven? No, you will go down to the place of the dead. ^[Greek to Hades.] "
The Passion Translation	Jesus Condemns the Unrepentant Cities "How disastrous it will be for the city of Korazin! How horrible for the city of Bethsaida! For if the powerful miracles that I performed in Korazin and Bethsaida had been done in Tyre and Sidon, they would have humbled themselves and repented, and turned from their sins. <i>Tyre and Sidon</i> will face a lesser degree of judgment than you will on the day of judgment. And Capernaum! Do you really think you'll be highly exalted because of the great things I have done there? No! You'll be brought down to the depths of hell because of your rejection of me!"
Unfolding Simplified Text	How terrible it will be for you people who live in the cities of Chorazin and Bethsaida, because you refuse to repent! If the miracles that I performed for you had been done in the ancient cities of Tyre and Sidon, the wicked people who lived there would long ago have shown that they were sorry for their sins by sitting on the ground wearing coarse cloth and putting ashes on their heads. So on the final day when God judges everyone, he will punish you more severely than the wicked people who lived in Tyre and Sidon because you did not repent and believe in me even though you saw me do miracles! I also have something to say to you people who live in the town of Capernaum. Do you think you will be honored up in heaven? On the contrary, you will be brought down to the place of the dead!"
William's New Testament	A curse on you, Chorazin! A curse on you, Bethsaida! For if the wonder-works done in you had been done in Tyre and Sidon, long ago they would have repented, sitting in sackcloth and ashes. But at the judgment the punishment will be lighter for Tyre

and Sidon than for you. And you, Capernaum, are you to be exalted to heaven? No, you are to go down to the regions of the dead.

Partially literal and partially paraphrased translations:

American English Bible	<p>'So, woe to you ChoraZin! And woe to you BethSaida!³⁰ For if the powerful deeds that happened in you had also happened in Tyre and Sidon, they'd have repented in sackcloth and ashes a long time ago.</p> <p>This is why it'll be easier for Tyre and Sidon to endure the Judgment Day than for you.</p> <p>'And you, O CapharNaum; will you be lifted into the heavens? [No,] you'll go down to the place of the dead!</p>
Beck's American Translation . Breakthrough Version	<p>What a tragedy <i>it is</i> to you, Chorazin! What a tragedy <i>it is</i> to you, Bethsaida! because if the abilities that happened among you happened in Tyre and Sidon, they would have changed their ways a long time ago sitting in cloth made of hair and <i>in</i> ashes. More importantly, for Tyre and Sidon it will be more tolerable during the judgment than for you. And you, Capernaum, you won't be put up high to heaven. You will be walked down to hell (Hades).</p>
Common English Bible	<p>Judgment against cities that reject Jesus</p> <p>"How terrible it will be for you, Chorazin. How terrible it will be for you, Bethsaida. If the miracles done among you had been done in Tyre and Sidon, they would have changed their hearts and lives long ago. They would have sat around in funeral clothes and ashes. But Tyre and Sidon will be better off at the judgment than you. And you, Capernaum, will you be honored by being raised up to heaven? No, you will be cast down to the place of the dead.</p>
Len Gane Paraphrase	<p>"Woe to you, ChorZain! Woe to you Bethsaida, for if the mighty miracles had been done in Tyre and Sidon which have been done in you, they would have repented a long time ago, sitting in sackcloth and ashes.</p> <p>"Moreover it will be more tolerable for Tyre and Sidon at the judgment than for you.</p> <p>"And you Capernaum, who are exalted to heaven, you will be thrown down to hell.</p>
A. Campbell's Living Oracles	<p>Alas, for thee, Chorazin! Alas, for thee, Bethsaida! For if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago, sitting in sackcloth and ashes.</p> <p>Wherefore, the condition of Tyre and Sidon shall be more tolerable, in the judgment, than yours.</p> <p>And thou, Capernaum, which has been exalted in heaven, shall be thrown down to hades.</p>
New Advent (Knox) Bible	<p>Woe to thee, Corozain, woe to thee, Bethsaida! Tyre and Sidon would have repented long ago, humbling themselves with sackcloth and ashes, if the miracles done in you had been done there instead. And indeed, it shall go less hard with Tyre and Sidon at the judgement, than with you. And thou, Capharnaum, dost thou hope to be lifted up high as heaven? Thou shalt be brought low as hell.</p>
NT for Everyone	<p>'Woe betide you, Chorazin! Woe betide you, Bethsaida! If the powerful deeds done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum – you want to be lifted up to heaven, do you? No: you'll be sent down to Hades!.</p>
20 th Century New Testament	<p>Alas for you, Chorazin! Alas for you, Bethsaida! For, if the Miracles which have been done in you had been done in Tyre and Sidon, they would have sat in sackcloth and ashes and repented long ago.</p> <p>Yet the doom of Tyre and Sidon will be more bearable at the Judgment than yours.</p>

³⁰ References to Wikipedia included. <https://en.wikipedia.org/wiki/Bethsaida> and <https://en.wikipedia.org/wiki/Chorazin>

And you, Capernaum! Will you 'exalt yourself to heaven'? 'You shall go down to the Place of Death.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	. Too bad for you, Chorazin! Too bad for you, Bethsaida! If the great miracles shown to you had been done in Tyre and Sidon, they would have repented a long time ago. They would have sat in hairshirts and ashes. Come the Judgment Day, even Tyre and Sidon will be better off than you. And you, Capernaum, will you be lifted up to heaven? No, you will be thrown into Hell!
Ferrar-Fenton (revised)	"Woe to you, Chorazin! woe to you, Bethsaida! because if the powers which were displayed in you had come to Tyre and Sidon, they would long ago have changed their minds, sitting in sackcloth and ashes. It will be more endurable, however, for Tyre and Sidon in the Judgment, than for you. And you, Capernaum, exalted high as the heavens, you will be cast down as low as the grave.
Free Bible Version	Shame on you Korazin! Shame on you Bethsaida! For if the miracles you saw happen had happened in Tyre and Sidon they would have repented a long time ago, and they would be sitting in sackcloth and ashes. That's why in the judgment it will be better for Tyre and Sidon than for you. And you, Capernaum, you won't be exalted to heaven; you will go down to Hades.
God's Truth (Tyndale)	Woe be to you, Chorazin: woe be to you, Bethsaida. For if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in hair and ashes. Nevertheless it shall be easier for Tyre and Sidon, at the judgement, than for you. And you Capernaum which are exalted to heaven, shall be thrust down to hell.
Holman Christian Standard International Standard V	. <i>Jesus Denounces Unrepentant Cities</i> <i>(Matthew 11:20-24)</i> "How terrible it will be for you, Chorazin! How terrible it will be for you, Bethsaida! If the miracles that happened in you had taken place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. It will be easier for Tyre and Sidon at the judgment than for you! And you, Capernaum! You won't be lifted up to heaven, will you? You'll go down to Hell! [Lit. Hades; i.e. the realm of the dead]
Montgomery NT NIV, ©2011 Riverside New Testament	. Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles that have been done in you had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum, will you be exalted to heaven? You will be abased to Hades!.
Leicester A. Sawyer's NT	Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which have been done in you, they would long ago have changed their minds, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. And you, Capernaum, even to heaven will you be exalted? even to hades shall you be cast down.
UnfoldingWord Literal Text	.

Urim-Thummim Version	Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works had been done in Tyre and Sidon that have been done in you, they would have a great while ago had a change of mind, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the Judgment, than for you. And you, Capernaum, that are exalted to the skies, will be thrust down to Hades.
Weymouth New Testament	"Alas for thee, Chorazin! Alas for thee, Bethsaida! For had the miracles been performed in Tyre and Sidon which have been performed in you, long ere now they would have repented, sitting in sackcloth and ashes. However, for Tyre and Sidon it will be more enduring at the Judgement than for you. And thou, Capernaum, shalt thou be lifted high as Heaven? Thou shalt be driven down as low as Hades.
Wikipedia Bible Project	Shame on you Korazin! Shame on you Bethsaida! Because if the miracles that happened in you had happened in Tyre and Sidon they would have changed their minds a long time ago and would be sitting in sackcloth and ashes. That's why it will be better in the judgment for Tyre and Sidon than for you. And you, Capernaum, you won't be lifted up to heaven. No, you will go down to Hades.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Alas for you, Chorazin! Alas for you, Bethsaida! So many miracles have been worked in you! If the same miracles had been performed in Tyre and Sidon, they would already be sitting in ashes and wearing the sackcloth of repentance. Surely for Tyre and Sidon it will be better on the Day of Judgment than for you. And what of you, city of Capernaum? Will you be lifted up to heaven? You will be thrown down to the place of the dead. Mt 11: 16:31 Is 14:13
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Reproaches to Unrepentant Towns.* ^l "Woe to you, Chorazin! Woe to you, Bethsaida! ^m For if the mighty deeds done in your midst had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the judgment than for you. ⁿ And as for you, Capernaum, 'Will you be exalted to heaven? You will go down to the netherworld.*' * [10:13–16] The call to repentance that is a part of the proclamation of the kingdom brings with it a severe judgment for those who hear it and reject it. * [10:15] The netherworld: the underworld, the place of the dead (Acts 2:27, 31) here contrasted with heaven; see also note on Mt 11:23. l. [10:13–15] Mt 11:20–24. m. [10:13–14] Is 23; Ez 26–28; Jl 3:4–8; Am 1:1–10; Zec 9:2–4. n. [10:15] Is 14:13–15.
New English Bible–1970	Woes to Unrepentant Cities [Lk.10.13-16 →] - Mt.11.20-24 Alas for you, Chorazin! Alas for you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented—long ago, sitting in sackcloth and ashes. But it will be more bearable for Tyre and Sidon at the Judgement than for you. [Is.14.13-15.] And as for you, Capernaum, will you be exalted to the skies? No, brought down to the depths!
New Catholic Bible	Woe to the Cities of Galilee. ^[c] "Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds performed in your midst had been done in Tyre and Sidon, they would have come to repentance long ago, sitting in sackcloth and ashes. But at the judgment it will be more tolerable for Tyre and Sidon than for you. And as for you, Capernaum:

Will you be exalted to heaven?

You will be brought down to the netherworld.^[d]

[c] Luke 10:12 That day: the day of judgment.

[d] Luke 10:13 See note on Mt 11:20-24.

Matthew 11:20 The fate of the privileged cities of Chorazin (about two miles from Capernaum) and Bethsaida (on the northeast shore of the Sea of Galilee) will be worse than that of cities traditionally regarded as godless (Tyre and Sidon: Am 1:9f; 1 Sam 23; Ezek 26–28; Zec 9:2-4) or wicked (Sodom: Gen 18:16-19; Ezek 16:46-56), which did not have the opportunity to witness Jesus' miracles and hear his preaching as had the people in most of Galilee. The people of Chorazin and Bethsaida have failed to recognize the presence of God in Jesus because they wanted to avoid penance. The same is true for the people of Capernaum, Jesus' headquarters on the north shore of Galilee (see Mt 4:13).

New Jerusalem Bible 'Alas for you, Chorazin! Alas for you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
And still, it will be more bearable for Tyre and Sidon at the Judgement than for you. And as for you, Capernaum, did you want to be raised high as heaven? You shall be flung down to hell.

NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible "Woe to you, Korazin! Woe to you, Beit-Tzaidah! For if the miracles done in you had been done in Tzor and Tzidon, they would long ago have put on sackcloth and ashes as evidence that they had changed their ways. But at the Judgment it will be more bearable for Tzor and Tzidon than for you!
"And you, K'far-Nachum, will you be **exalted to heaven? No, you will be brought down to Sh'ol!** Isaiah 14:13, 15

Hebraic Roots Bible Woe to you, Chorazin! Woe to you, Bethsaida! For if the works of power which have been occurring in you had occurred in Tyre and Sidon, maybe they would have repented long ago sitting in sackcloth and ashes!
But it will be more tranquil for Tyre and Sidon in the Judgment than for you. And you, Capernaum, who are exalted up to heaven, you will be lowered down to Sheol.

Holy New Covenant Trans. "How horrible it will be for you, O town of Chorazin! How horrible it will be for you, Bethsaida! Many miracles have occurred in you. If these same miracles had occurred in Tyre and Sidon, then those people in Tyre and Sidon would have changed their hearts and actions long ago.
But on the Judgment Day, God will punish you more than the people of Tyre and Sidon.
And you, Capernaum, do you think you will be lifted up to heaven? You will be thrown down to Hades!

The Scriptures 2009 "Woe to you, Korazin! Woe to you, Běyth Tsaidā! For if the miracles which were done in you had been done in Tsor and Tsidon, they would have repented long ago, sitting in sackcloth and ashes.
"But it shall be more bearable for Tsor and Tsidon at the judgment than for you.
"And you, Kephār Naḥūm, who are exalted to the heaven, shall be brought down to She'ol.^a Isaiah 14:13, Isaiah 14:15.
^aShe'ol [is the] *place of the dead*.

Tree of Life Version

"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles done in you had been done in Tyre and Sidon, they would have turned long ago, sitting in sackcloth and ashes. Yet it will be more bearable for Tyre and Sidon at the Judgment than for you! And you, Capernaum? You won't be lifted up to heaven, will you? No, you will go down as far as Sheol.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Woe {become!} [to] you chorazin Woe {become!} [to] you bethsaida for if in tyre and [in] sidon become The Powers The [Ones] Becoming in you* formerly ever in sackcloth and [in] ash Sitting [Men] rethink furthermore [for] tyre and [for] sidon Bearable (More) [It] will be in the judgment than {It will be} [for] you* and You capernaum not until heaven will be raised until the place (invisible) [You] will descend...

Awful Scroll Bible

(")Woe to you Chorazin! Woe to you Hunter's-habitation Certainly-of-which if the powers themselves occurred, from-within Rocky Place and Hunting the ones themselves being occurred from-within yous, they would since after-thought an after-thinking, themselves should be sitting-down from-within sackcloth and ashes. (")Preferably it will hold-up better, for Rocky Place and Hunting from-within the judgment, than for yous.
(")Also you Capernaum, the one being became exalted upto the expanse, you will come about stepping-down even to they Not-observed.

Concordant Literal Version

Woe to you, Chorazin! Woe to you, Bethsaida! for if the powerful deeds which are occurring in you occurred in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes."
Moreover for Tyre and Sidon will it be more tolerable in the judging than for you. And you, Capernaum! Not to heaven shall you be exalted! To the unseen shall you subside!"

exeGesés companion Bible

Woe to you, Chorazin! Woe to you, Beth Sayad!
For if the dynamis that became in you had become in Sor and Sidon, they had long ago repented
- sitting in saq and ashes.
But it is more tolerable
for Sor and Sidon at the judgment, than for you.
And you, Kaphar Nachum, exalted to the heavens, you descend to sheol/hades.

Orthodox Jewish Bible

Woe to you, Korazin, oy to you, Beit-Tzaidah, because if in Tzor and Tzidon had occurred the gevurot that have happened in you, long ago, they, sitting in sackcloth and ashes, would have made teshuva.
But for Tzor and Tzidon it will be more bearable in the Yom HaDin than for you. And you, Kfar-Nachum, surely not up to Shomayim will you be exalted? To Gehinnom you will descend!

Rotherham's Emphasized B.

Alas for thee, Chorazin!
Alas for thee, Bethsaida!
Because <[in Tyre and Zidon] had been done the works of power which have been done in you>
[Of old, in sackcloth' and ashes' sitting] they would have repented.
Moreover ||[for Tyre and Zidon]|| [more tolerable] will it be, in the judgment, than [for you].
And ||[thou, Capernaum]||—
[Unto heaven] shalt thou be uplifted?...
[Unto hades] thou shalt be brought down^b!

^b Is. xiv. 13, 15. Cp. Mt. xi. 21–34.

Expanded/Embellished Bibles:

The Amplified Bible	<p>“Woe (judgment is coming) to you, Chorazin! Woe to you, Bethsaida! For if the miracles performed in you had been performed in Tyre and Sidon, they would have repented and changed their minds long ago, sitting in sackcloth and ashes [to show deep regret for sin]. However, it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades (the realm of the dead)</p>
An Understandable Version	<p>“It is too bad for you, Chorazin! It is too bad for you, Bethsaida! For if the powerful miracles had been performed in Tyre and Sidon which were performed in your presence, they would have repented long ago by sitting in ashes and wearing sackcloth. [Note: This sackcloth was a coarse cloth made of goat hair and indicated deep remorse or mourning]. But Tyre and Sidon will be shown more leniency in the judgment [day] than you will. And you, Capernaum, will you be lifted up [as high] as heaven? [Certainly not], you will be brought down to the unseen place of departed spirits [i.e., you will become obscure or obliterated as a city].</p>
The Expanded Bible	<p>Jesus Warns Unbelievers</p> <p>“How terrible for [^LWoe to] you, Korazin! How terrible for [^LWoe to] you, Bethsaida [^Ctowns in Galilee where Jesus ministered]! If the miracles [powerful deeds] I did [^Lthat occurred] in you had happened in Tyre and Sidon [^Ccities in Phoenicia notorious for their wickedness], those people would have changed their lives [repented] long ago. They would have worn rough cloth and put ashes on themselves to show they had changed [^L...sitting in sackcloth/burlap and ashes; ^Csigns of sorrow and deep remorse]. But on the judgment day [^Lat the judgment] it will be better [more bearable/tolerable] for Tyre and Sidon than for you. And you, Capernaum [^Ca town in Galilee where Jesus lived and ministered], will you be lifted up to [honored/exalted in] heaven? No! You will be thrown down to the depths [the place of the dead; hell; ^LHades; Is. 14:13–15]!</p>
Jonathan Mitchell NT	<p>"Tragic will be your fate, Chorazin! Tragic will be your fate, Bethsaida! If the expressions (manifestations; works; deeds) of power birthing themselves (or: taking place) within you had happened within Tyre and Sidon, they would have long ago changed their thinking and altered their lives by turning [to God] – while [dressed] in sackcloth and continuing to sit in (or: on) ashes.</p> <p>"More than this, within the separating for evaluation and a decision (or: on the [Day] of judging) it will proceed in being more able to hold up in (or: more endurable for) Tyre and Sidon than in (or: for) you.</p> <p>And you, Capernaum! You will not proceed in being 'lifted up (or: exalted) to heaven (or: as far as [the] sky)! You will [instead] progressively climb down (or: descend; subside; [other MSS: be mounted so as to be brought down]) to the unseen (or: as far as Hades; or to the [state and condition of being] unseen).'</p>
P. Kretzmann Commentary	<p>Verses 13-16</p> <p>Woes upon several cities of Galilee:</p> <p>Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.</p> <p>But it shall be more tolerable for Tyre and Sidon at the Judgment than for you.</p> <p>And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.</p>
Syndein/Thieme	<p>"Woe to you, Chorazin! {Chorazin means "a furnace of smoke" - it is a town in Galilee} Woe to you, Bethsaida! For if - and it is true - {ei - 1st class condition} the 'great powers'/miracles {dunamis} beginning {ginomai} in you . . . {had been done} in Tyre and Sidon, they 'would have repented' long ago {metanoeo - a word indicating an emotional response} . . . sitting in sackcloth and ashes.</p>

“But it will be more bearable for Tyre and Sidon in the judgment than for you! {Note: This is the principal of 'to whom much is given, much is expected'.}

“ And you, Capernaum, {Kapernaoum - name means 'village of comfort' - a flourishing city of Galilee situated on the western shore of the Sea of Galilee or Lake of Gennesaret, near the place where the Jordan flows into the lake} which is exalted to heaven . . . you will be brought down to Hades {hades}!

Translation for Translators

Jesus warned the unbelievers in three towns.

Luke 10:13-16

“There will be terrible *punishment* for you people who live in [MTY] Chorazin and Bethsaida cities. I did great miracles in your cities to show God’s power, but you did not turn from your sinful behavior. If the miracles that I performed in your cities had been done in Tyre and Sidon cities, the wicked people who lived there would have long ago *shown that they were sorry for their sins* by sitting on the ground wearing coarse cloth and putting ashes on their heads. But they did not have the opportunity that you have, so when God punishes people, he will punish the wicked people who lived in Tyre and Sidon, but he will punish you more severely *because you did not pay attention to my message*. I also have something to say to you people who live in Capernaum city. ◀Do not think that you will be honored {that God will honor you} in heaven!/Do you think that you will be honored {that God will honor you} in heaven?▶ [RHQ] That will not happen! On the contrary, after you die, God will send you down to the place where sinful people will be punished forever!”

The Voice

Jesus: It’s going to be bad for you, Chorazin! It’s going to be bad for you, Bethsaida! If the mighty works done in your streets had been done in the cities of Tyre and Sidon, they would have been moved to turn to God and cry out in sackcloth and ashes. On judgment day, Tyre and Sidon will have an easier time of it than you. It’s going to be bad for you, too, Capernaum! Will you be celebrated to heaven? No, you will go down to the place of the dead.

Bible Translations with a Lot of Footnotes:

NET Bible®

“Woe to you, Chorazin!⁴⁰ Woe to you, Bethsaida! For if⁴¹ the miracles⁴² done in you had been done in Tyre⁴³ and Sidon,⁴⁴ they would have repented long ago, sitting in sackcloth and ashes. But it will be more bearable for Tyre and Sidon in the judgment than for you! And you, Capernaum,⁴⁵ will you be exalted to heaven?⁴⁶ No, you will be thrown down to Hades!⁴⁷

⁴⁰sn Chorazin was a town of Galilee that was probably fairly small in contrast to Bethsaida and is otherwise unattested. Bethsaida was declared a polis by the tetrarch Herod Philip, sometime after A.D. 30.

⁴¹tn This introduces a second class (contrary to fact) condition in the Greek text.

⁴²tn Or “powerful deeds.”

⁴³map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

⁴⁴sn Tyre and Sidon are two other notorious OT cities (Isa 23; Jer 25:22; 47:4). The remark is a severe rebuke, in effect: “Even the sinners of the old era would have responded to the proclamation of the kingdom, unlike you!”

map For location see Map1-A1; JP3-F3; JP4-F3.

⁴⁵sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.

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

⁴⁶tn The interrogative particle introducing this question expects a negative reply.

⁴⁷sn In the OT, Hades was known as Sheol. It is the place where the unrighteous will reside (Matt 11:23; Luke 16:23; Rev 20:13-14).

New American Bible (2011)

The Passion Translation

The Spoken English NT

Jesus Tells Off the Cities That Haven't Changed their Hearts (Mt. 11:20-24)

It's going to be horrible for you,^m Chorazin!ⁿ It's going to be horrible for you, Bethsaida!^o Because if the displays of power had happened in Sodom that happened in you, they would have sat themselves down in sacking and ashes^p and changed their hearts^q a long time ago! But it'll be easier to bear for Tyre and Sidon in the judgment than for you. And you too, Capernaum!^r Are you going to be lifted up to heaven? No, you're going to fall down^s to Hades!^t

m. Lit. "Woe to you."

n. Prn. kor-ray-zin.

o. Prn. beth-say-da.

p. It was a custom to put on rough sacking and sprinkle ashes on oneself to grieve—in this case, to grieve sins.

q. Traditionally: "they would have repented" (see "Bible Words").

r. Prn. cup-per-nee-um.

s. Some good mss have "be brought down."

t. Prn. hay-deez. Isa.14:13; Isa.14:15.

Wilbur Pickering's New T.

Jesus gives the example

"Woe to you, Chorazin! Woe to you, Bethsaida! Because if the mighty works that were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. Nevertheless it will be more tolerable for Tyre and Sidon at the Judgment than for you. And you, Capernaum, who are 'exalted to heaven', will be brought down to Hades.

Literal, almost word-for-word, renderings:

A Faithful Version

Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which have been taking place in you had taken place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

But it will be more tolerable for Tyre and Sidon in the judgment than for you.

And you, Capernaum, who have been lifted up to heaven, shall be brought down to the grave.

Analytical-Literal Translation

"How horrible it will be to you, Chorazin! How horrible it will be to you, Bethsaida! For if the miraculous works had occurred in Tyre and Sidon, the ones having occurred in you_p, they [*would have*] repented long ago, sitting in sackcloth and ashes.

"Nevertheless, it will be more tolerable for Tyre and Sidon in the judgment than for you_p.

"And you, Capernaum, the one having been exalted as far as heaven, you will be brought down as far as the realm of the dead [*Gr., hades*].

Charles Thomson NT
Context Group Version

Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you (pl), they would have reoriented their lives long ago, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon in the judgment, than for you (pl).

And you, Capernaum, shall you be exalted to the sky? You shall go down to the place of the dead.

English Standard Version
Far Above All Translation

Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which have taken place in you had taken place in Tyre and Sidon, they would have repented sitting in sack-cloth and ashes a long time ago.

However, it will be more bearable for Tyre and Sidon than for you *towns* in the judgment.

And you, Capernaum, which *have been* elevated to heaven, you will be brought down to Hades.

Green's Literal Translation Legacy Standard Bible	. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles [Or <i>works of power</i>] had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes [Symbols of mourning]. But it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades!
Modern English Version Modern Literal Version 2020	. Woe to you, Chorazin! Woe to you, Bethsaida! Because if the miracles which happened in Tyre and Sidon, the ones having happened in you°, they would have repented long-ago, sitting in sackcloth and ashes. However it will be more tolerable for Tyre and Sidon in the judgment, than for you°. And you, Capernaum, who was exalted to heaven. You will be descending to Hades.
Modern KJV New American Standard B. New European Version New King James Version Woe to the Impenitent Cities "Woe to you, Chorazin! Woe to you, Bethsaida! For 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. But it will be more tolerable for Tyre and Sidon at the judgment than for you. And you, Capernaum, who are exalted to heaven, will be brought down to Hades [NU <i>will you be exalted to heaven? You will be thrust down to Hades!</i>].
NT (Variant Readings)	Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment, than for you! And thou, °Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hell! °Byz.-Capernaum, which art exalted to heaven, shalt be brought down...
Niobi Study Bible	Woe to the Impenitent Cities "Woe unto you, Chorazin! Woe unto you, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the Judgment than for you. And you, Capernaum, which are exalted to heaven, shall be thrust down to hell.
New Matthew Bible Revised Young's Lit. Trans.	. 'Woo to you, Chorazin; woo to you, Bethsaida; for if in Tyre and Sidon had been done the mighty works that were done in you, long ago, sitting in sackcloth and ashes, they had reformed; but for Tyre and Sidon it shall be more tolerable in the judgment than for you. 'And you, Capernaum, which unto the heaven was exalted, unto hades you shall be brought down.
Updated Bible Version 2.17 A Voice in the Wilderness	. Woe to you, Chorazin! Woe to you, Bethsaida! For 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. But it will be more tolerable for Tyre and Sidon at the judgment than for you. And you, Capernaum, who are exalted to the heavens, will be thrust down to Hades.
Webster's Translation World English Bible Young's Updated LT

The gist of this passage: Jesus pronounces woes upon certain cities and tells them how various gentile cities would have changed their minds and visually shown that change had they experienced the same works in their cities. Jesus warns Capernaum, a city which was once exalted, but would now be brought down to hell.

13-15

Luke 10:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouai (οὐαί) [pronounced oo-AH-ee]	alas, woe	onomatopoetic interjection	Strong's #3759
soi (σοι) [pronounced soy]	you; to you; in you; by you	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
Chorazin (Χοραζίν) [pronounced khor-ad-ZEEN]	a furnace of smoke; transliterated, Chorazin	indeclinable proper noun	Strong's #5523

Translation: Woe to you, Chorazin...

Twice in this verse we have the onomatopoetic Greek word ouai (οὐαί) [pronounced oo-AH-ee], which means, alas, woe. Strong's #3759.

R. A. S. Macalister: [Chorazin is a]... place referred to only in the denunciation by Christ (Matt. 11:21, Luke 10:13). It is with probability identified with Kerazeh, north of Tell Hum, where are remains of pillars, walls, etc., of basalt.³¹

ISBE: [Chorazin is a] city whose name appears only in the woe pronounced against it by Christ (Matthew 11:21; Luke 10:13). Its appearance there, however, shows that it must have been a place of some importance, and highly privileged by the ministry of Jesus. It was already deserted in the time of Eusebius, who places it 2 miles from Capernaum (Onomasticon, under the word). We can hardly doubt that it is represented by the extensive ruins of Kerâzeh, on the heights to the north of Tell Hûm. It is utterly desolate: a few carved stones being seen among the heaps. There are traces of a Roman road which connected the ancient city with the great highway between north and south which touched the lake shore at Kha⁻n Minyeh.³²

Since Eusebius lived into the 4th century and it was completely deserted by his time, the woe pronounced upon it by the Lord had come to pass.

Given this message, Chorazin must have been very negative to the ministry of the Lord, although we have no details, apart from this woe.

It is interesting that this city is right next door to Capernaum, which is mentioned several times in the gospels and generally with a positive response to the gospel. However, Capernaum will also be spoken of negatively by Jesus.

³¹ James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Chorazin.

³² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Chorazin.

Luke 10:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouai (οὐαί) [pronounced oo-AH-ee]	alas, woe	onomatopoetic interjection	Strong's #3759
soi (σοι) [pronounced soy]	you; to you; in you; by you	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
Bêthsaida (Βηθσαιῶδα) [pronounced bayth-sahee-DAH]	house of fish, fishing house; and is transliterated Bethsaida	indeclinable proper singular noun	Strong's #966

Translation: ...[and] woe to you, Bethsaida—...

We have the same refrain for Bethsaida.

R. A. S. Macalister: *Bethsaida [is a]...place on the shore of the Sea of Galilee, whither Christ went after feeding the five thousand (Mark 6:45, cf. Luke 9:10), and where He healed a blind man (Mark 8:22); the home of Philip, Andrew, and Peter (John 1:44; John 12:21). It was denounced by Christ for unbelief (Matt. 11:21, Luke 10:13). The town was advanced by Philip the tetrarch from a village to the dignity of a city, and named Julias, in honour of Cæsar's daughter. The situation is disputed, and, indeed, authorities differ as to whether or not there were two places of the same name, one east, one west of the Jordan. Et-Tell, on the northern shore of the sea, east of the Jordan, is generally identified with Bethsaida Julias: those who consider that the narrative of the crossings of the Lake (Mark 6:45) requires another site west of the Jordan, seek it usually at 'Ain et-Tabigha near Khan Minyeh. The latest writers, however, seem inclined to regard the hypothetical second Bethsaida as unnecessary (see Sanday, *Sacred Sites of the Gospels*, p. 41), and to regard et-Tell as the scene of all the incidents recorded about the town.*³³

Many mighty works were apparently done in Bethsaida. They did not respond with positive volition towards God. Some believed in the Lord but many did not, despite the great works.

Both of these are cities with a significant Jewish population.

Luke 10:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though	demonstrative or causal conjunction	Strong's #3754
ei (εἰ) [pronounced I]	if; whether; that; though	conditional conjunction	Strong's #1487

With the indicative mood, this expresses a 1st class condition, which is *if [and it is true]... or if [and we are assuming that this is true]...*

³³ James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scribner's Sons; (from e-sword); topic: Bethsaida.

Luke 10:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Turos (Τύρος) [pronounced TOO-ross]	<i>a rock; transliterated, Tyre, Tyrus, Tsor</i>	proper feminine singular noun; dative, locative, instrumental case	Strong's #5184
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Sidon (Σιδών) [pronounced sihd-OWN]	<i>hunting; transliterated, Sidon, Zidon, Tsidon</i>	feminine singular proper noun/location; dative, locative, instrumental case	Strong's #4605
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #1096
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; nominative case	Strong's #1411
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine plural, aorist (deponent) middle participle; nominative case	Strong's #1096
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...that if the (mighty) deeds done in Tyre and Sidon that were being done among you (all),...

In context, Jesus is speaking of the cities and towns that reject His evangelists (they are healing in these cities where they go). Who would not want to be healed and hear their message of the kingdom? Apparently some cities would reject them entirely.

Tyre and Sidon are major gentile populated cities. Both are major cities on the coast of Phœnicia (today, this would be Lebanon, north of Israel). At the beginning of His ministry, Jesus focused upon cities populated by **Jews**. He did not go up to Tyre or to Sidon. At this point in our narrative, Jesus is going to enter into some Samaritan towns.

Gentiles would also respond to the gospel message; and apparently, with greater enthusiasm than the Lord's Own people. Many gentiles would respond to the evangelization of Paul and the other disciples (Paul primarily went to the gentiles).

Luke 10:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palai (παλαι) [pronounced PAHL-ah-ee]	<i>of old, former; formerly; in time (s) past, long ago; (as an adjective) ancient</i>	adverb	Strong's #3819
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
I may need to study this particle some more; as it seems to have a very wise application.			
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
sakkos (σάκκος) [pronounced SAK-koss]	<i>sack, sackcloth; clothing made of cheap rough material (often indicating sorrow or repentance)</i>	masculine singular noun; dative, locative, instrumental case	Strong's #4526
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
spodos (σποδός) [pronounced spohd-OSS]	<i>ashes, which are put on a person's head or on sackcloth to indicate grieving</i>	masculine singular noun; dative, locative, instrumental case	Strong's #4700
kathēmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine plural, present (deponent) middle or passive participle; nominative case	Strong's #2521
metanoéo (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	3 rd person plural, aorist active indicative	Strong's #3340

Translation: ...long ago, those remaining would have changed their minds, [expressing their repentance] with [the use of] sackcloth and ashes.

Given that so many translations with any commentary generally got this wrong, the key word is the 3rd person plural, aorist active indicative of *metanoô* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], which means, *to change one's thinking, to change one's mind, of a purpose he has formed or of something he has done; to relent, to turn around; to change direction*. Strong's #3340. Because of the poor scholarship in many Christian circles, this is presented over and over again as some sort of an emotional reaction toward sins which we have committed—like strong regret, sadness or repentance. But in truth, this refers to a change of mind, and that change of mind is not directed by default toward sin or sinning. This change of mind would have been directed toward Jesus Christ. He would be the One performing that mighty deeds and healings; and the people would logically change their minds about Him. There is nothing in this context which speaks of sin.

Let me give you a rule of thumb: God does not require any believer or unbeliever to respond emotionally in any particular way to His teaching or His person. When actual emotions are referenced as related to a command, the command is *not* to succumb to this or that negative emotion. That is, do not allow your sinful emotions to run your life. At the same time, Jesus *never* tells His audience to *feel this or that emotion*. When it comes to a positive command, it is all about actions or mental attitude. So when we are commanded by Jesus to love our neighbor (which comes out of the Old Testament), this does not mean that we study and think about someone that we know and don't like and just wait to drum up some kind of positive emotion toward that person. Jesus never does that. The Bible never does that. Loving our neighbor is a mental attitude, not an emotion.

When God gives us a positive command (*do this*), it is either about our mental attitude or it is about things which we ought to be doing. God never commands us to *feel* a certain way. When God gives us a negative command (*do not do this*), it is about a mental attitude, a change of behavior or *to stop being guided by a certain emotion or set of emotions*.

The people of these Gentile cities would have responded to the gospel message and to signs performed by Jesus or any of His disciples. However, Jesus would first go to the lost sheep of Israel. They had the Scriptures and they knew about the Messiah. It was up to them to recognize the Messiah and believe in Him. Some did but many did not.

Luke 10:13 *Woe to you, Chorazin [and] woe to you, Bethsaida—that if the (mighty) deeds done in Tyre and Sidon that were being done among you (all), long ago, those remaining would have changed their minds, [expressing their repentance] with [the use of] sackcloth and ashes.* (Kukis mostly literal translation)

Dr. Daniel Hill: *Jesus tells them that if He had done what He did in these Jewish cities in these Gentile cities they would have repented long ago - WHY? Because the Jews were distracted looking for a king after their own making and rejected their Messiah who came as a lamb and not a lion.*³⁴

Let me put this in another way. They were making the Messiah in their own image.

The Jews had a blind spot concerning the Messiah. They could see Him as the conquering son of David, but they did not see Him as the suffering servant of Isaiah 53. Nevertheless, the cross must come before the crown.³⁵ We cannot be made right with God apart from the cross.

The cross must come before the crown (R. B. Thieme, Jr.)

³⁴ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

³⁵ R. B. Thieme, Jr. said this exact thing hundreds of times.

Luke 10:14			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; besides, except, but</i>	adverb	Strong's #4133
Turos (Τύρος) [pronounced <i>TOO-ross</i>]	<i>a rock; transliterated, Tyre, Tyrus, Tsor</i>	proper feminine singular noun; dative, locative, instrumental case	Strong's #5184
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Sidon (Σιδών) [pronounced <i>sihd-OWN</i>]	<i>hunting; transliterated, Sidon, Zidon, Sidon</i>	feminine singular proper noun/location; dative, locative, instrumental case	Strong's #4605
anektoteros (ἀνεκτότερος) [pronounced <i>an-ek-TOT-er-oss</i>]	<i>more enduring, more bearable, more tolerable</i>	neuter singular comparative adjective, nominative case	Strong's #414
esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
krisis (κρίσις) [pronounced <i>KREE-sihs</i>]	<i>a tribunal; by implication justice (specifically divine law); an accusation, condemnation, damnation, judgment</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2920
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Therefore, the judgment will be more bearable in Tyre and Sidon than [it will be for] you (all).

The Jews should have recognized their Messiah; and there will be great regrets among unbeliever Jews who had the Scriptures as a witness and the Person of Jesus as a parallel witness.

Who could regret more if they have learned about the Messiah all of their lives, and come face to face with the Messiah and yet did not recognize Him? If anyone should be able to recognize the Christ, it ought to be these Jews in the cities that Jesus is talking about.

Luke 10:14 **But it will be more bearable in the judgment for Tyre and Sidon than for you.** (ESV; capitalized)

Steve Ellis: *Tyre and Sidon were large Phoenician cities on the Mediterranean about 35 and 60 miles, respectively from the Sea of Galilee. These two cities were often the subject of warnings from the prophets because of their worship of Baal (Isa 23; Ezek 26-28; Joel 3:4; Amos 1:9-10; Zech 9:2-4).*³⁶

Luke 10:14 **Therefore, the judgment will be more bearable in Tyre and Sidon than [it will be for] you (all).** (Kukis mostly literal translation)

Luke 10:13–14 **Woe to you, Chorazin [and] woe to you, Bethsaida—that if the (mighty) deeds done in Tyre and Sidon that were being done among you (all), long ago, those remaining would have changed their minds, [expressing their repentance] with [the use of] sackcloth and ashes. Therefore, the judgment will be more bearable in Tyre and Sidon than [it will be for] you (all).** (Kukis mostly literal translation)

Steve Ellis: *Chorazin was a village about two and a half miles north of Capernaum and Bethsaida was about three miles east. Both of these towns were in Galilee and both had seen Jesus' ministry firsthand. They both rejected Him and not repented in regard to their attitude toward Him as the Messiah.*

Ellis continues: *We draw an important principle from these verses. Punishment on the Day of Judgment takes into account the opportunities one has had (cf. Luke 12:47-48; Matt 12:41; 23:13).*³⁷

Luke 10:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
su (σου) [pronounced <i>sue</i>]	<i>[of] you</i>	2 nd person personal pronoun; genitive case (σοῦ)	Strong's #4771
Καπερναούμ (Καπερναούμ) [pronounced <i>cap-er-nah-OOM</i>]	<i>village of comfort; transliterated, Capernaum, Caphanachum; of Hebrew origin</i>	proper singular noun/location	Strong's #2584
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ἕως (ἕως) [pronounced <i>HEH-ocē</i>]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193

³⁶ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

³⁷ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

Luke 10:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
hupsoô (ὑψώω) [pronounced hoop-SOH-oh]	<i>to lift up [on high], to exalt, to elevate; metaphorically: to raise to the very summit of opulence and prosperity; to exalt, to raise to dignity, honour and happiness</i>	2 nd person singular, future passive indicative	Strong's #5312

Translation: You will not be exalted to the heavens, Capernaum;...

Capernaum is a city of religious Jews; but they rejected the Lord. Jesus tells the negative people that they will not spent eternity with God; they will not be exalted to the heavens.

Various geographical regions and cities will be represented in heaven; but not many from Capernaum will be there.

Luke 10:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heôs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Hades (ᾍδης) [pronounced HAH-days]	<i>unseen; grave, death; hell; transliterated Hades</i>	proper singular masculine noun; genitive/ablative case	Strong's #86
This is the Greek equivalent to the Hebrew <i>Sheol</i> ; the primary difference is, <i>Sheol</i> can refer to the place of all departed souls/spirits; <i>Hades</i> is used only for the unsaved dead.			
katabainô (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	2 nd person singular, future (deponent) middle indicative	Strong's #2597

Translation: ...but you will descend into Hades.

Those from Capernaum who have rejected the Lord, they—the population of Capernaum—will descend into the grave; they will spend eternity with the fallen.

Steve Ellis: *Jesus describes Capernaum as being brought down to Hades. This is a clear allusion to Isaiah 14:15 and the description of the fall of Satan. Hades is the Greek word for hell and has two compartments: torments (the abode of the unbelieving until the Great White Throne Judgment) and paradise or Abraham's bosom (the abode of believers of the Old Testament until paradise was*

transferred to heaven with Christ – Luke 16:19-31; 23:43; Ac 2:27, 31; 2 Cor 12:1-4; Eph 4:8-10). Obviously, Jesus is referring to torments here.³⁸

Luke 10:15 **You will not be exalted to the heavens, Capernaum; but you will descend into Hades.** (Kukis mostly literal translation)

Dr. Daniel Hill: *Capernaum, the resting place of Nahum, had more opportunity than any city in which Jesus ministered. More disciples were from there, He spent more time there than any place else during His public ministry, more miracles, more parables, more messages - yet in the end, for the most part they rejected and lost the honor they could have had. This helps us add to the answer to our first question. Where is your significance, your honor? Is it in merely receiving what God has for you or is it in something more, is it in knowing God and His Son in a personal way?*³⁹

Luke 10:15 **You will not be exalted to the heavens, O Capernaum; but rather, you will descend into hell.** (Kukis paraphrase)

Steve Ellis: *Jesus must have mentioned these cities because of their rejection of the message of those whom Jesus sent. Chorazin, Bethsaida and Capernaum were towns that had already rejected Him. The Gentile cities of Sodom, Tyre and Sidon would not come under as harsh a treatment in the day of judgment as these cities because they had rejected greater revelation than was ever given to Sodom, Tyre, and Sidon.*⁴⁰

Luke 10:13–15 **Woe to you, Chorazin [and] woe to you, Bethsaida—that if the (mighty) deeds done in Tyre and Sidon that were being done among you (all), long ago, those remaining would have changed their minds, [expressing their repentance] with [the use of] sackcloth and ashes. Therefore, the judgment will be more bearable in Tyre and Sidon than [it will be for] you (all). You will not be exalted to the heavens, Capernaum; but you will descend into Hades.** (Kukis mostly literal translation)

Jesus speaks of cities with large populations of Jews who have rejected Him as their King and Savior.

Luke 10:13–15 **Woe to you Chorazin and Bethsaida. If the great things done among you had been done in Tyre and Sidon, those people would have changed their minds, putting on sackcloth and ashes to represent their repentance. Therefore, the judgment upon Tyre and Sidon will be more bearable for them than it will be for you. You will not be exalted to the heavens, O Capernaum; but rather, you will descend into hell.** (Kukis paraphrase)

V. 16 is related to the disciples going out and giving the message of the gospel and is not necessarily connected to the *woe to you* passage.

The one hearing from you, Me he hears; and the one rejecting you, Me he rejects. But the [one] Me he is rejecting, he is rejecting the One who has sent Me.”

Luke
10:16

Those who hear [words of truth] from you, [it is] Me [Whom] he hears; and those who reject you [and your message], he is rejecting Me. And the one who rejects Me, he is rejecting the One who sent Me.”

Those who hear the words of truth from you, it is as if I am the One speaking to them; but those who reject you and your message, that one is actually rejecting Me. Furthermore, the man who rejects Me rejects God Who sent Me.”

³⁸ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019. GWTJ is the Great White Throne of Jesus Christ.

³⁹ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

⁴⁰ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	The one hearing from you, Me he hears; and the one rejecting you, Me he rejects. But the [one] Me he is rejecting, he is rejecting the One who has sent Me."
Douay-Rheims 1899 (Amer.)	He that heareth you heareth me: and he that despiseth you despiseth me: and he that despiseth me despiseth him that sent me.
Holy Aramaic Scriptures	Whoever that listens unto you, listens unto Me, and whoever that rejects you, he rejects Me. And whoever rejects Me, rejects Him who sent Me."
James Murdock's Syriac NT	He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.
Original Aramaic NT	"Whoever listens to you listens to me, and whoever rejects you, rejects me, and whoever rejects me, rejects The One who sent me."
Lamsa Peshitta (Syriac)	"Whoever listens to you listens to me, and whoever rejects you, rejects me, and whoever rejects me rejects The One who sent me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Whoever gives ear to you, gives ear to me; and whoever is against you, is against me; and whoever is against me, is against him who sent me.
Bible in Worldwide English	Anyone who listens to you listens to me. Anyone who does not believe you does not believe me. Anyone who does not believe me does not believe the one who sent me.
Easy English	Jesus then said to his disciples, 'Whoever listens to you is also listening to me. Whoever does not accept you does not accept me. And whoever does not accept me does not accept my Father God, who sent me.'
Easy-to-Read Version—2008	"When anyone listens to you my followers, they are really listening to me. But when anyone refuses to accept you, they are really refusing to accept me. And when anyone refuses to accept me, they are refusing to accept the one who sent me."
God's Word™	.
Good News Bible (TEV)	Jesus said to his disciples, "Whoever listens to you listens to me; whoever rejects you rejects me; and whoever rejects me rejects the one who sent me."
J. B. Phillips	Then he added to the seventy, "Whoever listens to you is listening to me, and the man who has no use for you has no use for me either. And the man who has no use for me has no use for the one who sent me!"
The Message	"The one who listens to you, listens to me. The one who rejects you, rejects me. And rejecting me is the same as rejecting God, who sent me."
NIRV	"Whoever listens to you listens to me. Whoever does not accept you does not accept me. But whoever does not accept me does not accept the one who sent me."
New Life Version	Whoever listens to you, listens to Me. Whoever has nothing to do with you, has nothing to do with Me. Whoever has nothing to do with Me, has nothing to do with the One Who sent Me."
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The person who listens to you, as my messenger, listens to me. The person who refuses to listen to you refuses to listen to me—and to the one who sent me."
----------------------	---

Contemporary English V.	My followers, whoever listens to you is listening to me. Anyone who says "No" to you is saying "No" to me. And anyone who says "No" to me is really saying "No" to the one who sent me.
The Living Bible	.
New Berkeley Version	.
New Living Translation	Then he said to the disciples, "Anyone who accepts your message is also accepting me. And anyone who rejects you is rejecting me. And anyone who rejects me is rejecting God, who sent me."
The Passion Translation	Jesus concluded his instructions to the seventy with these words: "Remember this: Whoever listens to your message is actually listening to me. And anyone who rejects you is rejecting me, and not only me but the one who sent me."
Unfolding Simplified Text	Jesus also said to the disciples, "Whoever listens to your message is listening to me, and whoever rejects your message is rejecting me. And whoever rejects me is rejecting God, the one who sent me."
William's New Testament	Whoever listens to you listens to me, and whoever pays no attention to you pays no attention to me, and whoever pays no attention to me pays no attention to Him who sent me."

Partially literal and partially paraphrased translations:

American English Bible	'Understand that those who listen to you're also listening to me, and those who ignore you are also ignoring me... And those who ignore me are ignoring the One who sent me.'
Beck's American Translation	.
Breakthrough Version	The <i>person</i> listening to you listens to Me, and the person disregarding you disregards Me. The <i>person</i> disregarding Me disregards the <i>One</i> who sent Me out on a mission."
Common English Bible	.
Len Gane Paraphrase	"He who hears you, hears me. He who despises you, despises me, and he who despises me despises him who sent me."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	He who listens to you is listening to me, and he who rejects you is rejecting me; while he who rejects me is rejecting him who sent me as his Messenger."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	He who hear you hears Me, and he who disregards you disregards Me, and he who disregards Me disregards Him that sent Me."
Ferrar-Fenton (revised)	Those who listen to you, listen to Me; and those rejecting you, reject Me; and whoever rejects Me, rejects My Sender."
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.

Weymouth New Testament	"He who listens to you listens to me; and he who disregards you disregards me, and he who disregards me disregards Him who sent me."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Whoever listens to you listens to me, and whoever rejects you rejects me; and he who rejects me, rejects the one who sent me." Mt 10:40; Mk 9:37; Mt 18:5; Lk 9:48; Jn 13:20
The Heritage Bible	Those hearing you, hear me, and those setting you aside, set me aside, and those setting me aside, set the one aside having set me apart and having sent me.
New American Bible (2002)	.
New American Bible (2011)	Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me." ^o o. [10:16] Mt 10:40; Jn 5:23; 13:20; 15:23.
New English Bible—1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	When a person listens to what you say, he is really listening to me. When a person rejects you, I am the one he is rejecting. When a person rejects me, he is actually rejecting the One who sent me."
The Scriptures 2009	.
Tree of Life Version	.

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Accurate New Testament	...The [Man] Hearing you* me hears and The [Man] Rejecting you* me rejects The [Man] but me Rejecting rejects the [one] sending me...
Awful Scroll Bible	(")He hearing yous, hears me, and he putting- yous -away, puts- me -away, and he putting- me -away, puts-away he being sent- me -out."
Concordant Literal Version	He who is hearing you is hearing Me. And he who is repudiating you is repudiating Me. Yet he who is repudiating Me is repudiating Him Who commissions Me."
exeGesés companion Bible	Whoever hears you, hears me; and whoever sets you aside, sets me aside; and whoever sets me aside sets him aside who apostolized me.
Orthodox Jewish Bible	The one listening to you listens to me [Rebbe Melech HaMoshiach], and the one rejecting you, rejects me [Rebbe Melech HaMoshiach]. But the one rejecting me [Rebbe Melech HaMoshiach], rejects the One [the G-d of Yisroel] who sent me.
Rotherham's Emphasized B.	<He that hearkeneth unto you> [unto me] doth hearken, And <he that setteth you' aside> doth set [me] aside; And <he that setteth [me] aside> doth set aside him that sent me . ^c ^c Mt. x. 40; Mk. ix. 37; chap. ix. 48; Jn. xiii. 20.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"The one who listens to you listens to Me; and the one who rejects you rejects Me; and the one who rejects Me rejects Him [My heavenly Father] who sent Me."
----------------------------	--

An Understandable Version	The person who listens to you, <i>[actually]</i> listens to me. And the person who rejects you, <i>[actually]</i> rejects me. And the person who rejects me, <i>[actually]</i> rejects Him who sent me <i>[i.e., God].</i> "
The Expanded Bible	"Whoever listens to you listens to me [Matt. 10:40; John 13:20], and whoever ·refuses to accept [rejects] you ·refuses to accept [rejects] me. And whoever ·refuses to accept [rejects] me ·refuses to accept [rejects] the One who sent me."
Jonathan Mitchell NT	"The person continuing to listen to and hear you folks is habitually listening to and hearing Me. And the person habitually setting you aside and disregarding you continues to set Me aside and disregard Me. Yet the person setting Me aside continues to set aside and disregard the One sending Me off with a mission and as a representative (emissary)."
P. Kretzmann Commentary	<p>He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.</p> <p>See Matthew 11:21-23. The question of the guilt of those that reject the Gospel calls to the mind of Jesus the behavior of the cities of Galilee in whose neighborhood some of His greatest works had been done. He had come to them with the fullness of His love and mercy, and they had rejected Him. Chorazin and Bethsaida were on the shores of Lake Gennesaret, almost side by side. Great miracles had been done in their midst, and the people had been willing enough to be entertained, but the words of eternal love out of the mouth of Jesus had made no impression upon them. Under like circumstances Tyre and Sidon, the heathen cities whom the Jews despised for their idolatrous practices and beliefs, would long since have repented, clothed in a garment of sack-cloth, with ashes on the head. And therefore Tyre and Sidon, to whom His grace had not been revealed in this measure, would receive greater consideration on the Day of Judgment than these cities of Galilee. And Capernaum also, which had been lifted up to heaven by the fact that Jesus made this city His headquarters during His Galilean ministry, would receive the full measure of His wrath on the last day and be forcefully thrust down to hell. Note: There is a word of warning here for all Christians. They have Christ in their midst for years, decades, and generations, in the printed and in the spoken Word of the Gospel. But how often, is Jesus neglected and overlooked in the Christian homes! No reading of Scriptures alone or in family worship; no regular attendance at church; there is danger of falling into the condemnation of the Galilean cities. And this applies also to the treatment accorded to the messengers of Christ. In hearing, -them we hear Christ, for they are His ambassadors and plenipotentiaries; but also, in despising them, in repudiating the Gospel of mercy, we repudiate Christ, of whose salvation it preaches; and in despising Christ, we despise His heavenly Father, partly because He is sent forth by the Father with full power, partly because He is one with the Father. Here is food for serious thought!</p>
Syndein/Thieme	<p>"The one who hears {listens} to you . . . hears {listens} to Me. And the one who is rejecting {atheteo} you . . . is rejecting Me {Jesus Christ}. And the one who is rejecting Me . . . is rejecting the One Who sent Me."</p> <p>{Note: This completes the full circle - total disbelief. No faith in God the Father. No faith in God the Son. And, no belief in the words of the ones He sends to communicate His Word to all humans - 'it is by faith you are saved, it is a Gift of God . . .'}.</p>
Translation for Translators	<i>Jesus also said to the disciples, "God will consider that those who listen to your message are listening to me, and that those who reject your message are rejecting me. And he will consider that those who reject me are rejecting God, the one who sent me."</i>
The Voice	Jesus: <i>Listen, disciples: if people give you a hearing, they're giving Me a hearing. If they reject you, they're rejecting Me. And if they reject Me, they're rejecting the One who sent Me. So—go now!</i>

Bible Translations with a Lot of Footnotes:

NET Bible®	<p>"The one who listens⁴⁸ to you listens to me,⁴⁹ and the one who rejects you rejects me, and the one who rejects me rejects⁵⁰ the one who sent me."⁵¹</p> <p>^{48tn} Grk "hears you"; but as the context of vv. 8-9 makes clear, it is response that is the point. In contemporary English, "listen to" is one way to express this function (L&N 31.56).</p> <p>^{49sn} Jesus linked himself to the disciples' message: Responding to the disciples (listens to you) counts as responding to him.</p> <p>^{50tn} The double mention of rejection in this clause – ἀθετεῖ ν ἀθετεῖ (aqetwn aqetei) in the Greek text – keeps up the emphasis of the section.</p> <p>^{51sn} The one who sent me refers to God.</p>
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	The person who listens to you listens to me, and the person who rejects you rejects me. And the person who rejects me rejects the One who sent me.
Wilbur Pickering's New T.	<p>"He who listens to you listens to me, and he who rejects you rejects me;² but he who rejects me rejects Him who sent me!"</p> <p>(2) To represent Christ is a great privilege, but also a great responsibility.</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"The one hearing you _p hears Me, and the rejecting you _p [or, regarding you _p as nothing] rejects Me, and the one rejecting Me rejects the One having sent Me."
Charles Thomson NT	.
Context Group Version	He who hears you (pl) hears me; and he who rejects you (pl) rejects me; and he who rejects me rejects him who sent me.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	He who is hearing you, hears Me; and he who is putting you away, puts Me away; and he who is putting Me away, puts away Him who sent Me.
Modern English Version	.
Modern Literal Version 2020	The one hearing you, hears me; and the one rejecting you, rejects me; and the one rejecting me, rejects the one who sent me.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	'He who is hearing you, does hear me; and he who is putting you away, does put me away; and he who is putting me away, does put away Him who sent me.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus tells the 70, "Do not take it personally when men reject you and what you say."

Luke 10:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, present active participle; nominative case	Strong's #191
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, present active indicative	Strong's #191

Translation: Those who hear [words of truth] from you, [it is] Me [Whom] he hears;...

Jesus tells His disciples, "When you go out and speak My words and My message, it is as if I am them speaking these truths.

This is clearly something that Jesus maintains, as He allows mankind to spread His Word. Unlike all other religious leaders, Jesus did not spend an inordinate amount of time teaching. He only taught for 3 or 4 years. That was it. For all other religious leaders, that is a warming up period of time. That is the time that they spend learning their craft and making decisions as to their message.

Any religious figure, one who teaches truth or falsehood, is only remembered in history if he spends his life dedicated to teaching his doctrines (whether these be true or false).

Throughout Israel's history, there have been many people who were thought to be the Messiah or they presented themselves as the Messiah. I could not name any of these people by name because their *ministries* were generally short-lived. They were not the Messiah from God; and making such claims almost insured that their proclamations would be over a short period of time.

Public Ministry Length of Religious Figures:

Buddha's public ministry was 45 years. Mohammed's public ministry was relatively short at 22–23 years (he claims to have been given revelations in a cave from the angel Gabriel when he was 40 years old, which marks the starting point of his public ministry). Confucius taught for 42 years, beginning at age 30 and living to the age of 72 or so. Martin Luther taught for about 32 years. Calvin taught for about 34 years after breaking from the Catholic church.

No reasonably well-known religious leader has a short public ministry, except for Jesus (3–4 years).

Luke 10:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
atheteō (ἀθετέω) [pronounced <i>ath-eht-EH-oh</i>]	<i>setting aside; that is, disesteeming, neutralizing, violating; one who casts off (away), a despiser, disannulling, frustrating, bringing to nought, one who rejects</i>	masculine singular, present active participle; nominative case	Strong's #114
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
eme (ἐμέ) [pronounced <i>ehm-EH</i>]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
atheteō (ἀθετέω) [pronounced <i>ath-eht-EH-oh</i>]	<i>to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject</i>	3 rd person singular, present active indicative	Strong's #114

Translation: ...and those who reject you [and your message], he is rejecting Me.

Jesus tells His followers not to take this rejection personally. They will be rejected; but it is not they themselves who are rejected, it is the Lord Who is being rejected.

Luke 10:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eme (ἐμέ) [pronounced <i>ehm-EH</i>]	<i>I, me, myself, my</i>	1 st person personal pronoun; accusative case	Strong's #1691 (a form of #3165)

Luke 10:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
atheteō (ἄθετέω) [pronounced ath-eh- EH-oh]	<i>setting aside; that is, disesteeming, neutralizing, violating; one who casts off (away), a despiser, disannulling, frustrating, bringing to nought, one who rejects</i>	masculine singular, present active participle; nominative case	Strong's #114
atheteō (ἄθετέω) [pronounced ath-eh- EH-oh]	<i>to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject</i>	3 rd person singular, present active indicative	Strong's #114
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
apostellō (ἀποστέλλω) [pronounced ap-os- TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart</i>	masculine singular, aorist active participle, accusative case	Strong's #649
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: And the one who rejects Me, he is rejecting the One who sent Me.”

Furthermore, Jesus explains, when a person rejects Jesus, he is rejecting God. None of this is personal; this is all tied to positive or negative attitude toward God.

Luke 10:16 Those who hear [words of truth] from you, [it is] Me [Whom] he hears; and those who reject you [and your message], he is rejecting Me. And the one who rejects Me, he is rejecting the One who sent Me.” (Kukis mostly literal translation)

Let me paraphrase: *Therefore, when you witness to someone, and they go off on some sort of tirade, don't worry about it. Don't think that you need to go off on a tirade against them. If they insult you, you don't need to insult them. Again, it is not personal. They are not rejecting you; they are rejecting God.*

Steve Ellis: *Jesus consoled the men whom He was sending out by revealing that the rejection they would experience was not a rejection of them but of Him. The failure that these men would experience could have easily discouraged them. Jesus knew that the rejection that He had experienced would be experienced by them also. Even though the harvest was plentiful, the response to their ministry was small. Nevertheless, they were expected to be faithful in the execution of their calling.*⁴¹

Luke 10:16 Those who hear the words of truth from you, it is as if I am the One speaking to them; but those who reject you and your message, that one is actually rejecting Me. Furthermore, the man who rejects Me rejects God Who sent Me.” (Kukis paraphrase)

⁴¹ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

Dr. Daniel Hill: *So not be shocked by rejection, if anyone rejects the Gospel you give remember that you are the messenger. The true rejection is not of the messenger but the message and the message is of a Savior Jesus Christ and the Creator, God the Father. They rejected Him didn't they?* ⁴²

This general sentiment is repeated a number of times in the gospels, in several different contexts: Luke 9:48 Matthew 10:40 18:5 Mark 9:37 John 12:44, 48 13:20.

It is interesting that Luke places this verse right here. Logically, I would have placed it when He was sending out the 70 or 72. It would have been directly related to that. On the other hand, Jesus may have been preparing His current followers for the return of the 70 or 72 man point team.

The 70 return, filled with great enthusiasm

But have returned the seventy [-two] with joy, saying, "Lord, even the demons are [lit., is] subject to us in the name of You."

Luke
10:17

The seventy [-two] returned with [great] happiness, saying, "Lord, even the demons are [lit., is] subject to us in Your name."

The 70 [or, 72] returned, expressing great happiness, saying, "Lord, even the demons were subject to us, based upon the power of Your name."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But have returned the seventy [-two] with joy, saying, "Lord, even the demons are [lit., is] subject to us in the name of You."
Douay-Rheims 1899 (Amer.)	And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name.
Holy Aramaic Scriptures	And those Shabiyn {Seventy}, whom He had sent out, returned in great joy, and said unto Him, "Maran {Our Lord}, even the shide {the demons/devils} were subject unto us in Your Name!"
James Murdock's Syriac NT	And the seventy whom he sent forth, returned with great joy, and say to him: Our Lord, even the demons were subject to us, in thy name.
Original Aramaic NT	And those seventy whom he had sent returned with great joy and they were saying to him, "Our Lord, even the demons are subject to us in your name."
Lamsa Peshitta (Syriac)	And those seventy whom he had sent returned with great joy and they were saying to him, "Our Lord, even the demons are subject to us in your name."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the seventy came back with joy, saying, Lord, even the evil spirits are under our power in your name.
Bible in Worldwide English	The seventy men Jesus had sent out came back very happy. They said, Lord, even the bad spirits obey us when we talk to them in your name!
Easy English	The 72 disciples return Later, the 72 disciples that Jesus had sent out returned to him. They were very happy. 'Master,' they said, 'even bad spirits obey us. When we use your name, they do what we say.'

⁴² From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Easy-to-Read Version–2008	When the 72 followers came back from their trip, they were very happy. They said, "Lord, even the demons obeyed us when we used your name!"
God's Word™	The 70 disciples came back very happy. They said, "Lord, even demons obey us when we use the power and authority of your name!"
Good News Bible (TEV)	The seventy-two men came back in great joy. "Lord," they said, "even the demons obeyed us when we gave them a command in your name!"
J. B. Phillips	Jesus tells the returned missionaries not to be enthusiastic over mere power Later the seventy came back full of joy. "Lord," they said, "even evil spirits obey us when we use your name!"
The Message	The seventy came back triumphant. "Master, even the demons danced to your tune!"
NIRV	The 72 returned with joy. They said, "Lord, even the demons obey us when we speak in your name."
New Life Version	The Seventy Came Back The seventy came back full of joy. They said, "Lord, even the demons obeyed us when we used Your name."
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	PR MISSION ACCOMPLISHED The advance team of 72 returned, happy as all get out. They told Jesus "Sir, even those demons did what we told them to do as long as we used your name!"
Contemporary English V.	When the seventy-two followers returned, they were excited and said, "Lord, even the demons obeyed when we spoke in your name!"
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	The Seventy Return When the seventy missionaries returned to Jesus, they were ecstatic with joy, telling him, "Lord, even the demons obeyed us when we commanded them in your name!"
Unfolding Simplified Text	The seventy people whom Jesus appointed went and did as he told them to. When they returned, they were very joyful. They said, "Lord, even the demons obeyed us when by your authority we commanded them to leave people!"
William's New Testament	Now the seventy returned and joyously reported, "Lord, even the demons are submitting to us in your name."

Partially literal and partially paraphrased translations:

American English Bible	Well, when the 70 whom Jesus had sent out in pairs finally returned, they joyfully said to him: 'Lord, even the demons obeyed us when we used your name!'
Beck's American Translation	.
Breakthrough Version	The seventy returned with happiness, saying, "Master, even the demons place themselves under us in Your name."
Common English Bible	.
Len Gane Paraphrase	The seventy returned with joy saying, "Lord, even the devils are subject to us through your name."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	The Celebration of Jesus The seventy came back exhilarated. 'Master,' they said, 'even the demons obey us in your name!'

20th Century New Testament When the seventy-two returned, they exclaimed joyfully: "Master, even the demons submit to us when we use your name."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The seventy-two returned with joy and said, "Lord, even the demons submit to us in Your name."
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton (revised)	When the seventy returned, they reported, with great delight, "Master, even the demons are being subjected to us through Your name."
Free Bible Version	The seventy disciples returned in great excitement, saying, even the demons do what we tell them in your name!"
God's Truth (Tyndale)	And the seventy returned again with joy, saying: Lord even the very devils are subdued to us through your name.
Holman Christian Standard	.
International Standard V	The Return of the Seventy The 70 [Other mss. read 72] disciples [The Gk. lacks disciples] came back and joyously reported, "Lord, even the demons are submitting to us in your name!"
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	The seventy returned with joy, saying, "Lord, even the demons submitted to us in your name."
Urim-Thummim Version	.
Weymouth New Testament	When the Seventy returned, they exclaimed joyfully, "Master, even the demons submit to us when we utter your name."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Jesus gives thanks to the Father (Mt 11:25)</p> <ul style="list-style-type: none"> • The seventy-two disciples returned full of joy. They said, "Lord, even the demons obeyed us when we called on your name." <p>Mk 6:30; Lk 9:10</p> <ul style="list-style-type: none"> • 17. At first, the person who preaches Christ and works for him is scared. Then follows the joy of having surpassed oneself, and even more the joy of having believed and worked with the very power of Jesus. Jesus gives thanks for the seventy (or seventy-two) and for all those who will follow them. <p>What are these things (v. 21) that God has revealed to the little ones but the mysterious power of the Gospel to transform people and show them the truth? The apostles marvel at the power coming from the name of Jesus (Mk 16:17). Jesus underlines the defeat of the Adversary, Satan.</p> <p>The learned and the clever think they know, but do not know what is essential. They speak of a God who is no more than a shadow of the true God as long as they do not recognize him in Jesus. They do not know where the world is heading because they do not see how God's power is working wherever Jesus is being proclaimed.</p> <p>The little ones, on the other hand, have understood. Before they saw themselves as a sacrificed generation. For the little ones are used to sacrificing themselves for their children from generation to generation, or they are sacrificed by powers, under the pretext of bringing happiness to their descendants. They did</p>
----------------------------	---

not live for themselves; rather they were preparing a place for others. Now the little ones, namely, the humble believers, have everything if they have Jesus, the Father has given everything to him.

Little ones live their faith in simple ways but they know that none of their sacrifices are lost. It is Jesus who reveals the Father to us and, knowing him in truth, we also share in his control over events. Our desires and our prayers are powerful because we have come to the center from which God directs the forces saving humankind: because we work for eternity, our names are already written in heaven (v. 20).

To evangelize does not mean to try to sell the Gospel but rather to prove its power to heal people from their demons. We need not become activists in order to accomplish that. We must admit that we have no power in these things and we must give thanks to God who enabled us to see, to hear and to communicate his salvation.

Fortunate are you to see... (v. 23). Stop being envious of famous people, kings and prophets of the past. You who are alive now, and who are neither kings nor prophets, have been given the better part.

The Heritage Bible

And the seventy returned with joy, saying, Lord, even the demons are arranged under us in your name.

New American Bible (2002)

.

New American Bible (2011)

Return of the Seventy-two.

The seventy[-two] returned rejoicing, and said, "Lord, even the demons are subject to us because of your name."

New English Bible—1970

The Return of the Seventy Two (Judæa)

The seventy-two Some witnesses read: seventy. came back jubilant. 'In your name, is Lord,' they said, 'even the devils submit to us.'

New Catholic Bible

Joy of the Missionaries.^[e] *The seventy-two returned rejoicing, and they said, "Lord, in your name even the demons are subject to us."*

[e] In the joy of the disciples, Jesus sees the beginning of the defeat of the forces of evil inflamed against human beings, and of their leader Satan (see Lk 11:20). Jesus shares their joy; but he invites them to rejoice most of all that they are the elect of the Father, a happiness that radically surpasses all missionary success.

New Jerusalem Bible

.

NRSV (Anglicized Cath. Ed.)

.

Revised English Bible—1989

.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The seventy came back jubilant. "Lord," they said, "with your power, even the demons submit to us!"

Hebraic Roots Bible

.

Hebrew Names Bible

And the seventy returned again with joy, saying, Rabbi, even the demons are subject unto us through Thy Name.

Holy New Covenant Trans.

When the 72 men returned, they were very happy. They said, "Lord, when we used your name, even the demons obeyed us!"

The Scriptures 2009

.

Tree of Life Version

Then the seventy returned with joy, saying, "Master, even the demons submit to us in Your name!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...return but The seventy two [Men] with happiness Saying Lord and The Demons is~ submitted [to] us in the name [of] you...

Awful Scroll Bible	Thereupon the seventy turned-back-by with joyfulness, confirming, "Lord, even the demons are coming to be appointed-under us, by-within your name."
Concordant Literal Version exeGeses companion Bible	THE SEVENTY REPORT TO YAH SHUA And the seventy return with cheer, wording, Adonay, even the demons subjugate to us by your name.
Orthodox Jewish Bible	And the Shivim returned with simcha, saying, Adoneinu, even the shedim submit to us bShem of you [Rebbe, Melech HaMoshiach Yehoshua, Yeshua].
Rotherham's Emphasized B.	And the seventy {-two} returned, with joy, saying— Lord! even the demons submit themselves unto us, in thy name!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Joyous Results The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."
An Understandable Version	So, the seventy-two disciples returned with joy, saying, "Lord, even the evil spirits submitted to us in your name [<i>i.e., by your authority</i>]."
The Expanded Bible	Satan Falls When the ·seventy-two [Some Greek copies read "seventy."] came back, they were very ·happy [joyful] and said, "Lord, even the demons ·obeyed [submit to] us ·when we used your name [^L in your name]!"
Jonathan Mitchell NT	Now the seventy [other MSS: seventy-two] returned with joy, one after another saying, "O Lord, even the demons (Hellenistic concept and term: = animistic influences) are continually being subjected to us (or: set under and arranged below for us) within and in union with Your Name!" [comment: 70 in Judaism = the non-Jewish nations – Bruce Chilton]
P. Kretzmann Commentary	Verses 17-20 The return and report of the seventy: And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name.
Syndein/Thieme	~~Then the seventy returned {hupostrepho} with joy {chara}, saying {lego}, "Lord {Jesus}, even the demons {daimonion} are subordinated {hupotasso} to us in Your Name!" {Note: The Lord sent out a team of 70 evangelists. And, as is typical of humans, they were impressed by the 'fancy stuff'/miracles.}
Translation for Translators	Jesus commented on their ministry after the 72 returned. <i>Luke 10:17-24</i> The 72 people whom Jesus appointed went and did as he told them to. When they returned, they were very joyful. They said, "Lord, people did what we(exc) told them to do! Demons also obeyed us when by your (sg) authority [MTY] we commanded them to leave people!"
The Voice	When the 70 [Other early manuscripts read "72."] completed their mission and returned to report on their experiences, they were elated. Seventy: It's amazing, Lord! When we use Your name, the demons do what we say!

Bible Translations with a Lot of Footnotes:

NET Bible®	Then ⁵² the seventy-two ⁵³ returned with joy, saying, "Lord, even the demons submit to ⁵⁴ us in your name!" ⁵⁵ ^{52tn} Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.
------------	---

^{53tc} See the tc note on the number “seventy-two” in Luke 10:1.

^{54tn} Or “the demons obey”; see L&N 36.18.

^{55tn} The prepositional phrase “in your name” indicates the sphere of authority for the messengers’ work of exorcism.

New American Bible (2011)

The Passion Translation

The Spoken English NT

The Seventy Followers Report Back

The seventy-two came back full of happiness. They were saying, “Teacher, even the demons submit to us in your name!”

Wilbur Pickering’s New T.

The Seventy return and report

Then the seventy returned with joy, saying, “Lord, even the demons are subject to us in your name!”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then the seventy returned with joy, saying, "Lord, even the demons are subjected to us in Your name."

Charles Thomson NT

Context Group Version

And the seventy-two returned with joy, saying, Lord, even the unseen entities are subject to us in your name.

English Standard Version

The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"

Far Above All Translation

Green’s Literal Translation

Legacy Standard Bible

Modern English Version

Modern Literal Version 2020

Modern KJV

New American Standard B.

The Joyful Results

Now the seventy-two [One early ms *seventy*] returned with joy, saying, “Lord, even the demons are subject to us in [Or *by*] Your name!”

New European Version

New King James Version

The Seventy Return with Joy

Then the seventy [NU *seventy-two*] returned with joy, saying, “Lord, even the demons are subject to us in Your name.”

NT (Variant Readings)

Niobi Study Bible

The Seventy Return with Joy

And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through Your name."

New Matthew Bible

Revised Young's Lit. Trans.

And the seventy turned back with joy, saying, 'Sir, and the demons are being subjected to us in your name;'

Updated Bible Version 2.17

A Voice in the Wilderness

Webster’s Translation

World English Bible

Young’s Updated LT

The gist of this passage:

The 70 evangelists return, reeling great, because of the response and the power which Jesus gave them.

Luke 10:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrophô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	3 rd person plural, aorist active indicative	Strong's #5290
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
hebdomêkonta (ἐβδομήκοντα) [pronounced hehb-dohm-AY-kohn-tah]	<i>seventy</i>	indeclinable numeral adjective	Strong's #1440
This word is found in some manuscripts:			
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
chara (χαρά) [pronounced khahr-AH]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479

Translation: The seventy [-two] returned with [great] happiness,...

The 70 or 72 disciples who were sent out both to evangelize and speak of the kingdom to come have returned. These men are very jazzed from this excursion.

There is not a great deal discussed about the various cities and how they responded; but there are 35 pairs of men who went to at least 35 cities and villages. Obviously, those cannot all be discussed. God the Holy Spirit also limited the length of each gospel, as that is just common sense. President Lyndon B. Johnson had a biographer which wrote a four-volume set biography of Johnson (he is presently working on the fifth volume). So far, this is about 3000 pages. Can you imagine how long a thorough biography of Jesus might be? In other words, throughout the gospels, there are places where we know that much more detail could have been added, but was not.

In any case, the point team returned, and they are very enthusiastic.

Luke 10:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
daimonion (δαίμόνιον) [pronounced die-MON-ee-on]	<i>demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i>	neuter plural noun, nominative case	Strong's #1140
hupotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	3 rd person singular, present passive indicative	Strong's #5293
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ὄτος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative, instrumental case	Strong's #3686
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...saying, “Lord, even the demons are [lit., *is*] subject to us in Your name.”

The men were particularly amazed as to how the demons responded to them. They could order demons out of these people and the demons would obey immediately. This means that they would come across demon-possessed people who were completely insane and dangerous, and within seconds, would return to complete normalcy.

Luke 10:17 The seventy [-two] returned with [great] happiness, saying, “Lord, even the demons are [lit., *is*] subject to us in Your name.” (Kukis mostly literal translation)

What seemed to amaze the disciples the most was the power which Jesus had given them. They could cast out demons!

Given that His followers were so amazed as to their powers over demons, Jesus has a few words for them to take in and absorb.

Sometimes, there are moments of teachability. There is something that catches the attention of a person, or affects them directly, and they are suddenly open to this or that topic. Jesus knows that many of this group are ready for more information about the demon world.

Luke 10:17 The 70 [or, 72] returned, expressing great happiness, saying, “Lord, even the demons were subject to us, based upon the power of Your name.” (Kukis paraphrase)

But He said to them, “I beheld the Satan, as lightning out from the heaven, his being cast down. Behold, I have given to you all the authority to trample over serpents and scorpions; and to each one the power [over] the enemy. And nothing to you (all) [will] not never bring harm. Moreover, in this thing, do not continue rejoicing that the spirits to you (all) are subordinate; but rejoice that the name of you (all) has been inscribed in the heavens.”

Luke
10:18–20

Then He said to them, “I viewed Satan as being cast down like lightning out from heaven. Listen, I have given you the authority to trample over serpents and scorpions; and to each one of you the power [over] the enemy. Yet nothing will not ever bring harm to you. Furthermore, do not rejoice [simply] that the spirits are subordinate to you (all); but rejoice that your names have been [eternally] recorded in the heavens.”

Then Jesus said to them, “I saw Satan as an angel being cast down out of heaven, as lightning from the sky. Listen to Me: I have give you the authority to trample down serpents and scorpions; and I have given each of you the power over the enemies of God. There is nothing out there which can harm you without My knowledge and assent. Furthermore, do not rejoice simply because the spirits are all subordinate to you; but rejoice that your names have been recorded eternally in the heavens.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But He said to them, “I beheld the Satan, as lightning out from the heaven, his being cast down. Behold, I have given to you all the authority to trample over serpents and scorpions; and to each one the power [over] the enemy. And nothing to you (all) [will] not never bring harm. Moreover, in this thing, do not continue rejoicing that the spirits to you (all) are subordinate; but rejoice that the name of you (all) has been inscribed in the heavens.”

Douay-Rheims 1899 (Amer.)	And he said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.
Holy Aramaic Scriptures	Then, He said unto them, "I saw satana fall like barqa {lightning} from the Shmaya {the Heavens}. Behold, I have given unto you shultana {authority} to trample khuwtha {snakes} and eqarbe {scorpions}, and all the Khayleh {the power} of the beldababa {the enemy}, and not a thing will harm you. Nevertheless, don't rejoice in this, that the shide {the demons} are subject to you, but rather, be glad that your names are written in the Shmaya {the Heavens}."
James Murdock's Syriac NT	And he said to them: I saw Satan fall, like the lightning from heaven. Behold, I give you authority to tread on serpents, and scorpions, and on all the power of the adversary: and nothing shall harm you. Yet rejoice not in this, that the demons are subject to you; but rejoice, that your names are written in heaven.
Original Aramaic NT	But he said to them, "I was beholding Satan himself who fell like lightning from Heaven." "Behold, I have given you authority that you may tread on snakes and scorpions and all the power of the enemy and nothing will harm you." "However, you should not rejoice in this, that the demons are subject to you, but rejoice that your names are written in Heaven."
Lamsa Peshitta (Syriac)	But he said to them, "I was beholding Satan himself who fell like lightning from Heaven." "Behold, I have given you authority that you may tread on snakes and scorpions and all the power of the enemy and nothing will harm you." "However, you should not rejoice in this, that the demons are subject to you, but rejoice that your names are written in Heaven."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, I was watching for Satan, falling from heaven like a star. See, I have given you power to put your feet on snakes and evil beasts, and over all the strength of him who is against you: and nothing will do you damage. Do not be glad, however, because you have power over spirits, but because your names are recorded in heaven.
Bible in Worldwide English	Jesus said to them, I saw Satan fall from the sky like lightning. I have given you power over all the power of the enemy. Nothing will hurt you. Do not be glad that the bad spirits obey you. But be glad that your names are written in the book in heaven.
Easy English	Jesus replied, 'I saw the Devil himself fall from heaven like lightning. Listen! I have given power to you. You will even stand on dangerous snakes and insects and you will have authority over all the power of the Devil. Nothing will hurt you. But do not be happy because you have authority over bad spirits. God has written your names in his book in heaven. That is why you should be happy.'
Easy-to-Read Version–2008	Jesus said to them, "I saw Satan falling like lightning from the sky. He is the enemy, but know that I have given you more power than he has. I have given you power to crush his snakes and scorpions under your feet. Nothing will hurt you. Yes, even the spirits obey you. And you can be happy, not because you have this power, but because your names are written in heaven."
God's Word™	Jesus said to them, "I watched Satan fall from heaven like lightning. I have given you the authority to trample snakes and scorpions and to destroy the enemy's power. Nothing will hurt you. However, don't be happy that evil spirits obey you. Be happy that your names are written in heaven."

Good News Bible (TEV)	Jesus answered them, "I saw Satan fall like lightning from heaven. Listen! I have given you authority, so that you can walk on snakes and scorpions and overcome all the power of the Enemy, and nothing will hurt you. But don't be glad because the evil spirits obey you; rather be glad because your names are written in heaven."
J. B. Phillips	"Yes," returned Jesus, "I was watching and saw Satan fall from heaven like a flash of lightning! It is true that I have given you the power to tread on snakes and scorpions and to overcome all the enemy's power—there is nothing at all that can do you any harm. Yet it is not your power over evil spirits which should give such joy, but the fact that your names are written in Heaven."
<i>The Message</i>	Jesus said, "I know. I saw Satan fall, a bolt of lightning out of the sky. See what I've given you? Safe passage as you walk on snakes and scorpions, and protection from every assault of the Enemy. No one can put a hand on you. All the same, the great triumph is not in your authority over evil, but in God's authority over you and presence with you. Not what you do for God but what God does for you—that's the agenda for rejoicing."
NIRV	Jesus replied, "I saw Satan fall like lightning from heaven. I have given you authority to walk all over snakes and scorpions. You will be able to destroy all the power of the enemy. Nothing will harm you. But do not be glad when the evil spirits obey you. Instead, be glad that your names are written in heaven."
New Life Version	Jesus said to them, "I saw Satan fall from heaven like lightning. Listen! I have given you power to walk on snakes. I have given you power over small animals with a sting of poison. I have given you power over all the power of the one who works against you. Nothing will hurt you. Even so, you should not be happy because the demons obey you but be happy because your names are written in heaven."
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus said, "I saw Satan when he fell out of heaven like a bolt of lightning streaking down from the sky.[9] I have given you power to top any power the enemy can muster. You can walk on snakes and scorpions. Nothing can hurt you. Not a thing. Don't let it go to your head that the spirits do what you tell them to do. Don't celebrate that. Instead, celebrate your reservations in heaven, where your names are written down."
Contemporary English V.	Jesus told them: I saw Satan fall from heaven like a flash of lightning. I have given you the power to trample on snakes and scorpions and to defeat the power of your enemy Satan. Nothing can harm you. But don't be happy because evil spirits obey you. Be happy that your names are written in heaven!
The Living Bible	"Yes," he told them, "I saw Satan falling from heaven as a flash of lightning! 19 And I have given you authority over all the power of the Enemy, and to walk among serpents and scorpions and to crush them. Nothing shall injure you! 20 However, the important thing is not that demons obey you, but that your names are registered as citizens of heaven."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Jesus replied, "While you were ministering, I watched Satan topple until he fell suddenly from heaven like lightning to the ground. Now you understand that I have imparted to you all my authority to trample over his kingdom. You will trample upon every demon before you and overcome every power Satan possesses. Absolutely nothing will be able to harm you as you walk in this authority. However, your real source of joy isn't merely that these spirits submit to your authority, but that your names are written in the journals of heaven and that you belong to God's kingdom. This is the true source of your authority."

Unfolding Simplified Text	He replied, "While you were away doing that, I saw Satan fall from heaven as suddenly and quickly as lightning strikes! Listen! I have given you the right to attack evil spirits. They will not hurt you. I have given you the right to be stronger than our enemy, Satan. Nothing will hurt you at all. But as you rejoice that evil spirits obey you, you should rejoice even more that your names have been written in heaven."
William's New Testament	He said to them, "I was looking at Satan falling like a flash of lightning from heaven. Listen! I have given you power to tread on snakes and scorpions, and to trample on all the power of the enemy, and nothing at all will ever harm you. However, you must stop rejoicing over the fact that the spirits are submitting to you, but continue to rejoice that your names are enrolled in heaven."

Partially literal and partially paraphrased translations:

American English Bible	And he replied: '{Look!} I saw the Opposer falling like lightning from the sky! 19For I've given you the authority to walk on serpents, scorpions, and on the power of the enemy... And nothing will harm you! 'However, don't be joyful because [evil] spirits obeyed you; be joyful that your names have now been written in the heavens!'
Beck's American Translation . Breakthrough Version	He said to them, "I was watching the Opponent who fell from the sky as lightning." Look, I have given you the authority of the "to be traipsing up on top of snakes and scorpions and on every ability of the enemy" <i>kind</i> . And nothing will in any way harm you. More importantly, don't be happy in this, that the spirits place themselves under you, but be happy that your names have been written in the heavenly regions."
Common English Bible	Jesus replied, "I saw Satan fall from heaven like lightning. Look, I have given you authority to crush snakes and scorpions underfoot. I have given you authority over all the power of the enemy. Nothing will harm you. Nevertheless, don't rejoice because the spirits submit to you. Rejoice instead that your names are written in heaven."
Len Gane Paraphrase	And he said to them, "I saw Satan fall from heaven like lightning. "Look, I give authority to tread on serpents and scorpions and over all the power of the enemy, and nothing will in any way hurt you. "Nonetheless don't rejoice in that the spirits are subject to you, instead rejoice, because your names are written in heaven."
A. Campbell's Living Oracles	He said to them, I beheld Satan fall like lightning from heaven. Lo! I empowered you to turn on serpents, and scorpions, and all the might of the enemy, and nothing shall hurt you. Nevertheless, rejoice not in this, that the spirits are subject to you; but rejoice that your names are enrolled in heaven.
New Advent (Knox) Bible	He said to them, I watched, while Satan was cast down like a lightning-flash from heaven. Behold, I have given you the right to trample on snakes and scorpions, and all the power of the enemy, and take no hurt from it. But you, instead of rejoicing that the devils are made subject to you, should be rejoicing that your names are enrolled in heaven.
NT for Everyone	'I saw the satan fall like lightning from heaven,' he replied. 'Look: I've given you authority to tread on snakes and scorpions, and over every power of the enemy. Nothing will ever be able to harm you. But – don't celebrate having spirits under your authority. Celebrate this, that your names are written in heaven.'
20 th Century New Testament	And Jesus replied: "I have had visions of Satan, fallen, like lightning from the heavens. Remember, I have given you the power to 'trample upon serpents and scorpions,' and to meet all the strength of the Enemy. Nothing shall ever harm you in any way. Yet do not rejoice in the fact that the spirits submit to you, but rejoice that your names have been enrolled in Heaven."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	. And He said, "I saw Satan like lightning falling from Heaven. I give you the power to crush [πατε v means 'to crush with the feet'] snakes and scorpion, and greater power than the enemy. Nothing will hurt you in any way. However, do not rejoice that the spirits obey you; rather rejoice because your names are written in heaven.
Ferrar-Fenton (revised)	He answered them, "I was observing Satan falling from the heaven like a lightning flash. Now I have given you the authority to tread upon serpents and scorpions, and upon all the might of the enemy; and none can resist you. Do not exult, however, because the spirits are subject to you; but rather be glad because your names have been recorded in the heavens."
Free Bible Version	Jesus replied, "I saw Satan fall like lightning from heaven. Yes, I have given you power to tread on snakes and scorpions, and to overcome all the enemy's strength, and nothing will harm you. But don't take delight that the spirits do what you tell them—just be glad that your names are written in heaven."
God's Truth (Tyndale)	And he said unto them: I saw Satan, as it had been lightning, fall down from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all manner power of the enemy: and nothing shall hurt you. Nevertheless, in this rejoice not, that the spirits are under your power: but rejoice, because your names are written in heaven.
Holman Christian Standard International Standard V	. He told them, "I watched Satan falling from heaven like lightning. Look! I have given you the authority to trample on snakes and scorpions and to destroy [Lit. and over] all the enemy's power, and nothing will ever hurt you. However, stop rejoicing because the spirits are submitting to you. Rather, rejoice because your names are written in heaven."
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version And he said to them, I beheld Satan as lightning fall from the skies. Behold, I give to you power to tread on snakes and scorpions, and over all the power of the enemy: and nothing will by any means hurt you. But in this rejoice not that the spirits are subject to you; but rather rejoice, because your names are written in cosmos.
Weymouth New Testament	"I saw Satan fall like a lightning-flash out of Heaven," He replied. "I have given you power to tread serpents and scorpions underfoot, and to trample on all the power of the Enemy; and in no case shall anything do you harm. Nevertheless rejoice not at this, that the spirits submit to you; but rejoice that your names are registered in Heaven."
Wikipedia Bible Project	Jesus replied, "I watched Satan fall like lightening from heaven. See, I have given you power to walk on snakes and scorpions, and on all enemy power, and nothing will be able to harm you. But don't rejoice that the spirits submit to you, instead rejoice that your names are written down in heaven."
Worsley's New Testament	And He said unto them, I beheld Satan, as lightning, falling from heaven. Behold I give you power to trample upon serpents and scorpions, and over all the might of the enemy; and nothing shall at all hurt you. However rejoice not in this, that the spirits are subject to you; but rather rejoice that your names are written in heaven.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus replied, "I saw Satan fall like lightning from heaven. You see, I have given you authority to trample on snakes and scorpions and to overcome all the power of the Enemy, so that nothing will harm you. Nevertheless, don't rejoice because the evil spirits submit to you; rejoice rather that your names are written in heaven."
	Ps 91:13 Dn 12:1; Rev 3:5; 13:8
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Jesus said, "I have observed Satan fall like lightning* from the sky. ^p Behold, I have given you the power 'to tread upon serpents' and scorpions and upon the full force of the enemy and nothing will harm you. ^q Nevertheless, do not rejoice because the spirits are subject to you, but rejoice because your names are written in heaven." ^r * [10:18] I have observed Satan fall like lightning: the effect of the mission of the seventy-two is characterized by the Lucan Jesus as a symbolic fall of Satan. As the kingdom of God is gradually being established, evil in all its forms is being defeated; the dominion of Satan over humanity is at an end. p. [10:18] Is 14:12; Jn 12:31; Rev 12:7–12. q. [10:19] Ps 91:13; Mk 16:18. r. [10:20] Ex 32:32; Dn 12:1; Mt 7:22; Phil 4:3; Heb 12:23; Rev 3:5; 21:27.
New English Bible—1970	He replied, 'I watched how Satan fell, like lightning, out of the sky. And now you see that I have given you the power to tread underfoot snakes and scorpions and all the forces of the enemy, and nothing will ever harm you. Or: and he will have no way at all to harm you. Nevertheless, what you should rejoice over is not that the spirits submit to you, but that your names are enrolled in heaven.'
New Catholic Bible	He said to them, "I watched Satan fall from heaven like lightning. Behold, I have given you the power to tread upon snakes and scorpions and all the forces of the enemy, and nothing will ever harm you. Nevertheless, do not rejoice in the knowledge that the spirits are subject to you. Rejoice rather that your names are inscribed in heaven."
New Jerusalem Bible	He said to them, 'I watched Satan fall like lightning from heaven. Look, I have given you power to tread down serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. Yet do not rejoice that the spirits submit to you; rejoice instead that your names are written in heaven.'
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua said to them, "I saw Satan fall like lightning from heaven. Remember, I have given you authority; so you can trample down snakes and scorpions, indeed, all the Enemy's forces; and you will remain completely unharmed. Nevertheless, don't be glad that the spirits submit to you; be glad that your names have been recorded in heaven."
Hebraic Roots Bible	.
Holy New Covenant Trans.	Jesus said to them, "I was watching Satan fall, as lightning falls from the sky. Listen! I have given you the authority to walk on dangerous snakes and scorpions — even more power than the enemy has. Nothing will ever hurt you! The evil spirits obey you. This is true, but don't be happy for that reason. Instead, be happy because your names are written in heaven."
The Scriptures 2009	.
Tree of Life Version	And Yeshua said to them, "I was watching satan fall like lightning from heaven. Behold, I have given you authority to trample upon serpents and scorpions, and

over all the power of the enemy; nothing will harm you. Nevertheless, do not rejoice that the spirits submit to you, but rejoice that your names have been written in the heavens."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but [to] them [I] saw the satan as light from the heaven falling look! [I] have given [to] you* the authority [of] the+ {you*} to tread over serpents and scorpions and to every the power [of] the [one] adverse and No [Thing] you* not not may wrong furthermore in this not enjoy! for The Spirits [to] you* is~ submitted enjoy! but for The Names [of] you* has~ been written in the heavens...
Awful Scroll Bible	Moreover, he said to them, "I remain to behold-the-experience of the Adversary, as to lightning being fallen out of the expanse. (")Be yourself looked, I grant to yous existence-by, to tread over-above serpents and scorpions, and on all the power of the hostile one, and yet-not-one thing will nonetheless-not be un-just to yous an un-just. (")Preferably from-within the same-as this be not rejoiceful, certainly-of-what the breaths are happening to be appointed-under yous, but rather be rejoiceful, certainly-of-what you all's names, are coming about being written from-within the expanse."
Concordant Literal Version	Yet He said to them, "I beheld Satan, as lightning, falling out of heaven." Lo! I have given you authority to be treading upon serpents and scorpions and over the entire power of the enemy, and nothing shall be injuring you under any circumstances." However, in this be not rejoicing, that the spirits are subject to you, yet be rejoicing that your names are engraven in the heavens."
exeGesés companion Bible	And he says to them, I observed Satan as lightning falls from the heavens. John 12:31, 32, Revelation 12:9 Behold, I give you authority to trample on serpents and scorpions; and over all the dynamis of the enemy: and naught no way injures you. However cheer not in this, that the spirits subjugate to you; but cheer rather, because your names are scribed in the heavens.
Orthodox Jewish Bible	And he said to them, I was seeing Hasatan falling like lightning from Shomayim. [YESHAYAH 14:12] Hinei I have given to you the koach and the samchut to walk on nechashim (snakes) and akribim (scorpions), and on all the koach of HaOyev, and nothing may by any means injure you. But in this do not have a lev sameach, on account of the ruchot submitting to you, but have lev sameach that your shemot have been inscribed in Shomayim.
Rotherham's Emphasized B.	And he said unto them— I was beholding Satan, when [like lightning] out of heaven he fell! Lo! I have given you the authority— To be treading upon serpents ^d and scorpions, [And over all' the power of the enemy],— And [nothing] unto you shall in anywise do harm; Notwithstanding [in this] be not rejoicing— That [the spirits] unto you' submit themselves; But be rejoicing— That [your names] are inscribed in the heavens!

^dPs. xci. 13.**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	He said to them, "I watched Satan fall from heaven like [a flash of] lightning. Listen carefully: I have given you authority [that you now possess] to tread on serpents and scorpions [Perhaps a reference to demonic powers (spirits).], and [the ability to exercise authority] over all the power of the enemy (Satan); and nothing will [in any way] harm you. Nevertheless do not rejoice at this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."
An Understandable Version	And Jesus said to them, "I saw Satan falling from heaven as lightning. See, I have given you authority to trample on snakes and scorpions [<i>i.e.</i> , to receive protection from accidental contact with venomous creatures. See Acts 28:5] and [to have authority] over all the power of the enemy [<i>i.e.</i> , Satan. See verse 18]. And nothing at all will hurt you. Nevertheless, do not rejoice over the [evil] spirits submitting to you, but rejoice that your names are written in heaven [<i>i.e.</i> , in the book of life. See Rev. 3:5; Heb. 12:23]."
The Expanded Bible	Jesus said, "I saw Satan fall like lightning from heaven [^c symbolically in the exorcisms; Is. 14:12; Rev. 12:13]. ·Listen [^L Look; T Behold], I have given you ·power [authority] to ·walk on [trample] snakes and scorpions, ·power that is greater than the enemy has [^L ...and authority over all the power of the enemy]. So nothing will hurt you. But you should not ·be happy [rejoice] because the spirits ·obey [submit to] you but because your names are ·written [recorded] in heaven."
Jonathan Mitchell NT	So He said to them, "I continued gazing, contemplating and repeatedly watching the adversary (opponent; enemy; or: satan) suddenly falling – as lightning from out of the sky (or: as lightning – from out of the atmosphere and heaven). "So look, and realize – I have given to you folks the authority to habitually step on and trample snakes (serpents) and scorpions – as well as upon all the power and ability of the enemy (or: the hostile or adversarial person) – and nothing will proceed in any circumstance causing you folks harm (or: wronging you or treating you unjustly). "Nevertheless, do not continue rejoicing in this – that the breath-effects (spirits; attitudes; life-forces; winds) are being continually subjected to you people. Instead, be constantly rejoicing that your names have been written on and stand engraved (or: inscribed; [other MSS: were/are written]) within the heavens (or: in union with the atmospheres; in the skies)."
P. Kretzmann Commentary	And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven. The mission of the seventy was attended with great success, as Luke here reports at once, and they returned with joy. They were especially elated over the fact that they had been able to accomplish more than they had expected or been promised. Confronted with the necessity, they had adjured demons in the name of Jesus, and through the power of this mighty name and by faith in His almighty strength they had driven them out. Not all exigencies of pastoral work can be mapped out, even in a very complete course, and therefore a pastor must, under circumstances, beg for power from on high and then use his best judgment in solving a difficulty. The report of the disciples was no news to Jesus. In His omniscience He had seen the very Satan, Satan himself, falling from heaven like lightning. As a bolt of lightning comes down from heaven in shining glory and disappears on earth, so the splendid power of Satan was thrust down out of heaven. As spirits the devil and his angels belong to the creatures above the earth, and therefore their destruction, their

conquest, appears as a fall from heaven. In the casting out of the evil spirits the destruction of the power of Satan appeared. Christ Himself, as the stronger, had come upon the strong, had overcome and bound him. The entire life of Christ, from His birth to His burial, was a victory over Satan. And this victory is transmitted to the disciples of Jesus. He gave them the power to step upon, to tread under foot, vipers and scorpions and the entire power of the enemy, and nothing should in any wise hurt them. All the dangerous, demoniac powers that attempt to harm the disciples of Jesus in their work of preaching the Gospel must be subject to them. The work of the Lord must progress and be brought to the desired conclusion, and if all the devils of hell make a league to overcome it. But this is not the most important fact for the individual Christian, and this is not his greatest cause for rejoicing, that the devils are subject to him through the name of Christ, but the happiness of the Christians rests upon; is founded upon that fact that their names are inscribed in the heavens. That is the glorious certainty of the believers, that they know God has chosen them from the beginning unto salvation, has prepared the everlasting mansions for them. This fact must remain uppermost in a Christian's consciousness. It will keep him from putting his trust in his own gifts and works.

Syndein/Thieme

~~So He {Jesus} said {lego} to them, "I am 'perceiving' {theorem} Satan fall {pipto} from heaven {ouranos} like lightning {astrape}."

{Note: Theoreo is the word from which we get 'theory'. It means to perceive and experience something. Here Jesus is seeing when Satan will be kicked out of heaven in the middle of the Tribulation - see Revelation Chapter 12.}

~~"Look {idou}, I {Jesus} have given you {the 70 evangelists} authority {exousia} to tread on snakes and scorpions and over all the power {dunamis} of the enemy {echthros}; and nothing . . . no not anything {ouk me - very strong negative} will hurt you."

{Note: This is in the incarnation of Christ. The canon of scripture was not completed. At the completion of the canon, the temporary gift of miracles ceased. So, tread on those snakes today all you want, but have the antidote handy. Misunderstanding doctrine is always dangerous.}

{Miracles are Nothing Compared to Salvation!}

~~" Nevertheless {plen}, do not {me} rejoice that the spirits {pneuma} subordinate to you . . . {this is a miracle, but it is nothing compared to what comes next - salvation} but rejoice that your names stand written in heaven {in the book of life - see Revelation 20:12 - where unbelievers will see that their names were blotted out of the book of life}."

Translation for Translators

Jesus replied, "*When those demons were obeying you, because God had enabled you to defeat them, it was as though [MET] I saw Satan fall from heaven as suddenly and quickly as lightning strikes. Listen! I have given you authority so that if you oppose evil spirits [MET] they will not hurt you. I have given you authority to defeat our enemy, Satan. Nothing shall hurt you. But although you can rejoice that evil spirits obey you, you should rejoice more that your names have been written {that God has written your names} in heaven, because you will be with God forever.*"

The Voice

Jesus: *I know. I saw Satan falling from above like a lightning bolt. I've given you true authority. You can smash vipers and scorpions under your feet. [Psalm 91:13] You can walk all over the power of the enemy. You can't be harmed. But listen—that's not the point. Don't be elated that evil spirits leave when you say to leave. Rejoice that your names are written in heaven.*

Bible Translations with a Lot of Footnotes:

NET Bible®

So⁵⁶ he said to them, "I saw⁵⁷ Satan fall⁵⁸ like lightning⁵⁹ from heaven. Look, I have given you authority to tread⁶⁰ on snakes and scorpions⁶¹ and on the full force of the

enemy,⁶² and nothing will⁶³ hurt you. Nevertheless, do not rejoice that⁶⁴ the spirits submit to you, but rejoice⁶⁵ that your names stand written⁶⁶ in heaven.”

^{56tn} Here δέ (de) has been translated as “so” to indicate that Jesus’ reply in vv. 18-20 follows from the positive report of the messengers in v. 17.

^{57tn} This is an imperfect tense verb.

^{58tn} In Greek, this is a participle and comes at the end of the verse, making it somewhat emphatic.

^{59tn} This is probably best taken as allusion to Isa 14:12; the phrase in common is ἐκ τοῦ οὐρανοῦ (ek tou ouranou). These exorcisms in Jesus’ name are a picture of Satan’s greater defeat at Jesus’ hands (D. L. Bock, Luke [BECNT], 2:1006-7).

^{60tn} Or perhaps, “trample on” (which emphasizes the impact of the feet on the snakes). See L&N 15.226.

^{61sn} Snakes and scorpions are examples of the hostility in the creation that is defeated by Jesus. The use of battle imagery shows who the kingdom fights against. See Acts 28:3-6.

^{62tn} Or “I have given you authority to tread on snakes and scorpions, and [authority] over the full force of the enemy.” The second prepositional phrase can be taken either as modifying the infinitive πατεῖν (patein, “to tread”) or the noun ἐξουσίαν (exousian, “power”). The former is to be preferred and has been represented in the translation.

^{sn} The enemy is a reference to Satan (mentioned in v. 18).

^{63tn} This is an emphatic double negative in the Greek text.

^{64tn} Grk “do not rejoice in this, that.” This is awkward in contemporary English and has been simplified to “do not rejoice that.”

^{65tn} The verb here is a present imperative, so the call is to an attitude of rejoicing.

^{66tn} The verb here, a perfect tense, stresses a present reality of that which was a completed action, that is, their names were etched in the heavenly stone, as it were.

New American Bible (2011)
The Passion Translation
The Spoken English NT

But Jesus said to them, “I was watching Satan fall out of heaven like lightning. Look, I’ve given you the authority to step on snakes and scorpions, and on all the power of the enemy.^u Nothing’s ever going to hurt you. Still, don’t be happy that the spirits submit to you—be happy that your names are written down in heaven.”^v

^{u.} Jesus refers to Satan, the devil.

^{v.} Lit. “in the heavens.”

Wilbur Pickering’s New T.

So He said to them: “I watched Satan fall like lightning out of heaven.”³

Take note, I am giving⁴ you the authority to trample on snakes and scorpions,⁵ and over all the power of the enemy, and nothing at all may harm you.

However, do not rejoice in this, that the spirits are subject to you; rather rejoice because your names are written in heaven.”⁶

(3) A most interesting comment! Clearly Jesus is referring to a time before His incarnation—He knew He was Jehovah the Son.

(4) Instead of ‘am giving’, perhaps 2.5% of the Greek manuscripts, of objectively inferior quality, have ‘have given’ (as in NIV, NASB, LB, TEV, etc.)—a serious error. Jesus said this perhaps five months before His death and resurrection, addressing the seventy (not just the twelve). The Lord is talking about the future, not the past; a future that includes us!

(5) The Lord gives us the authority to “trample snakes and scorpions”. Well now, to smash the literal insect, a scorpion, you don’t need power from on High, just a slipper (if you’re fast you can do it barefoot). To trample a snake I prefer a boot, but we can kill literal snakes without supernatural help. It becomes obvious that Jesus was referring to something other than reptiles and insects. I understand Mark 16:18 to be referring to the same reality—Jesus declares that certain signs will accompany the believers (the turn of phrase virtually has the effect of commands): they will

expel demons, they will speak strange languages, they will remove 'snakes', they will place hands on the sick. ("If they drink . . ." is not a command; it refers to an eventuality.) But what did the Lord Jesus mean by 'snakes'?

In a list of distinct activities Jesus has already referred to demons, so the 'snakes' must be something else. In Matt. 2:34 Jesus called the Pharisees a 'brood of vipers', and in 23:33, 'snakes, brood of vipers'. In John 8:44, after they claimed God as their father, Jesus said, "You are of your father the devil". And 1Jn. 3:10 makes clear that Satan has many other 'sons'. In Rev. 20:2 we read: "He seized the dragon, the ancient serpent, who is a slanderer, even Satan, who deceives the whole inhabited earth, and bound him for a thousand years." If Satan is a snake, then his children are also snakes. So then, I take it that our 'snakes' are human beings who chose to serve Satan, who sold themselves to evil. I conclude that the 'snakes' in Luke 10:19 are the same as those in Mark 16:18, but what of the 'scorpions'? Since they also are of the enemy, they may be demons, in which case the term may well include their offspring, the humanoids [see my paper, "In the Days of Noah"]. I am still working on the question of just how the removal is done. (6) Yes indeed, nothing compares to having your name written in heaven!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But He said to them, "I was watching Satan having fallen like lightning out of heaven. "Listen! I give to you _p the authority to be treading on serpents and scorpions and on all the power of the enemy, and nothing by any means shall injure you _p . "Nevertheless, stop rejoicing in this, that the spirits are subjected to you _p , but be rejoicing that your _p names were written in the heavens."
Charles Thomson NT Context Group Version	. And he said to them, I watched the Adversary fall as lightning from the sky. Look, I have given you (pl) authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you (pl). Nevertheless don't rejoice in this, that the spirits are subject to you (pl); but rejoice that your (pl) names are written in the skies.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And the seventy turned back with joy, saying, "Lord, and the demons are being subjected to us in Your Name"; and He said to them, "I was beholding Satan having fallen as lightning from Heaven; behold, I give to you the authority to tread on serpents and scorpions, and on all the power of the enemy, and nothing by any means will hurt you; but do not rejoice in this, that the spirits are subjected to you, but rejoice rather that your names were written in the heavens." V. 17 is included for context.
Modern English Version	.
Modern Literal Version 2020	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
New Matthew Bible	And he said to them, I saw Satan, like lightning as it were, fall down from heaven. Behold, I give to you power to tread on serpents and scorpions, and over all manner of power of the enemy, and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are under your power, but rejoice because your names are written in heaven.

NT (Variant Readings)
Niobi Study Bible

And He said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents (fallen angels) and scorpions (demons) and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in Heaven."

Revised Young's Lit. Trans.

...and he said to them, 'I was beholding the Adversary, as lightning from the heaven having fallen; lo, I give to you the authority to tread upon serpents and scorpions, and on all the power of the enemy, and nothing by any means shall hurt you; but, in this rejoice not, that the spirits are subjected to you, but rejoice rather that your names were written in the heavens.'

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Young's Updated LT

The gist of this passage:

Jesus tells the 70 that their adversary has fallen and that He has given them authority to tread on serpents and scorpions. But more important than these powers is the fact that their names are written in heaven.

18-20

Luke 10:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
αὐτοῖς (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Then He said to them,...

The 70 (or 72) evangelists have returned from the various cities (we do not know how long this took, but it appears to have taken place over a fairly short period of time. They are quite jazzed over what happened and their success and the response of the people—and particularly, it seems—that the wicked spirits were subjected to them.

This is what they have said to the Lord: "Lord, even the demons are subject to us in Your name!" (Luke 10:17b; ESV; capitalized). Therefore, Jesus will respond specifically to that.

Luke 10:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreô (θεωρέω) [pronounced <i>theh-oh-REH-oh</i>]	<i>to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look (at, on), to view, to perceive, to see</i>	1 st person singular, imperfect active indicative	Strong's #2334
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Satanas (Σατανᾶς) [pronounced <i>sat-an-AS</i>]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanas</i>	masculine singular proper noun, accusative case	Strong's #4567
Although there is the form we are familiar with, simply <i>Satan</i> , that form only occurs once in the NT.			
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
astrapê (ἀστραπή) [pronounced <i>as-trap-AY</i>]	<i>lightning; gleam of a light; glare; bright, shining</i>	feminine singular noun, accusative case	Strong's #796
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
piptô (πίπτω) [pronounced <i>PIHP-toh</i>]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	masculine singular, aorist active participle; accusative case	Strong's #4098

Translation: ...“I viewed Satan as being cast down like lightning out from heaven.

Jesus, speaking as a prophet, seeing Satan being cast out of heaven like a lightning flash. Jesus saw this in His humanity, as His Deity is aware of every event of human and angelic history, past, present and future. This would be something that God the Holy Spirit would have to have revealed to Him long after the fact (specifically, to His humanity). This information is also revealed to us in the Scriptures. The imperfect tense indicates that Jesus saw this in the past and, in His memory (in His mind's eye), He continues to see it.

At one time, Satan could move between heaven and earth as he so willed; prior to his fall. However, when Satan sinned against God, he was cast out of heaven. Being that he accuses Job before God, Satan is apparently allowed back into heaven at certain times and for specific reasons. See **Job 1** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Job 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Satan falls from heaven by uttering his five *I wills*.

When Satan was cast out of heaven, a third of the stars (angels) were pulled down with him (Revelation 12:4).

Satan's Intent:

Satan's intent at this time is to show God as having flaws in His essence. If God is flawed, then Satan is flawed by design of his Designer rather than by Satan's will. If that is true, God has no business punishing Satan. We are put on this earth to resolve Satan's objections against God. We, as believers, are here to glorify God, meaning, we are here to reveal God's character. God is vindicated between all mankind and all angels by His plan here on earth.

Luke 10:18 **Then He said to them, "I viewed Satan as being cast down like lightning out from heaven.**

See also [Satan](#) (by R. B. Thieme, Jr.); [Satan's five "I wills"](#) (by R. B. Thieme, Jr.); [Satan Doctrines Links](#). These links will have a destination in the chapter study of **Luke 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This passage and others often had parallel applications. That is, this often about a contemporary figure, but it is also about Satan at the same time. This begins as a warning to the king of Babylon (Isaiah 14:4), but the text becomes a diatribe against Satan.

Satan's Five "I wills"/Satan Cast from Heaven

Scripture	Text/Commentary
Isaiah 14:13 You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north;...	Vv. 13–14 are the five <i>I wills</i> of Satan. God, through Isaiah, is speaking to Satan, who said in his heart, " I will ascend into heaven. " The powers and abilities of angels must be quite amazing. He will set his throne on high, supplanting God, above the stars (angels) of God (Satan will rule over some of the angels).
Isaiah 14:14 ...I will ascend above the heights of the clouds; I will make myself like the Most High.'	Satan asserts that he will ascend above the heights of the clouds, which is parallel to what was said in the previous verse. He says that he will make himself like the Most High, meaning that he will be like God, ruling over all things.
Isaiah 14:15 But you are brought down to Sheol, to the far reaches of the pit.	God warns him that he will be brought down to Sheol, which is the grave, into the far reaches of the pit. This is Satan's everlasting future.
Isaiah 14:16 Those who see you will stare at you and ponder over you: 'Is this the man who made the earth tremble, who shook kingdoms,...	The other angels will see Satan and stare at him and think about him. "Is this the one who made the earth tremble, the one who shook the kingdoms?" Satan desires to make himself as the Most High, but he will be brought down to a completely defeated and humbled state of being.
Isaiah 14:17 ...who made the world like a desert and overthrew its cities, who did not let his prisoners go home?'	Satan is said to make the world like a desert. One might suggest from this that Satan is behind the green movement, which seeks to reduce CO ₂ from our atmosphere and fill our open spaces with wind and solar farms, rather than with forests. Nothing would make this world into a desert faster doing these things.

Satan's Five "I wills"/Satan Cast from Heaven

Scripture	Text/Commentary
Isaiah 14:18 All the kings of the nations lie in glory, each in his own tomb;...	The kings of the world, even after death, lie in a glorified state (meaning that their country gave them great honor at their burial).
Isaiah 14:19 ...but you are cast out, away from your grave, like a loathed branch, clothed with the slain, those pierced by the sword, who go down to the stones of the pit, like a dead body trampled underfoot.	Satan, despite having ruled over many nations, will not receive this sort of honor. For the evil that he has done, he will be loathed. An example of such a man is Hitler, who is loathed even by his own country. Satan is cast out, cast away, like a dead body trampled underfoot (as in war).
Isaiah 14:20 You will not be joined with them in burial, because you have destroyed your land, you have slain your people. "May the offspring of evildoers nevermore be named!"	Throughout the centuries, Satan has had great power and great authority over various nations. However, he will not be honored as great kings of the earth because he destroyed his own land and killed his own people. Isaiah, in his inspired utterance, calls for those who followed Satan to never be named.
Isaiah 14:21 Prepare slaughter for his sons because of the guilt of their fathers, lest they rise and possess the earth, and fill the face of the world with cities."	All of those devoted to Satan would be slaughtered. No matter how great, nations who have followed Satan and soldiers who have followed him would be destroyed.

The is probably the capitalized text of the ESV.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let's return to Jesus speaking to His disciples whom He had sent out.

Luke 10:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοὺ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	1 st person singular, perfect active indicative	Strong's #1325
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Luke 10:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
exousia (ἐξουσία) [pronounced <i>ex-oo-SEE-ah</i>]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
pateō (πατέω) [pronounced <i>paht-EH-oh</i>]	<i>to trample (literally or figuratively), to tread (down, under foot)</i>	present active infinitive	Strong's #3961.
epanō (ἐπάνω) [pronounced <i>ep-AN-oh</i>]	<i>above, up above, on, over (of place); more than (of number)</i>	adverb	Strong's #1883
ophis (ὄφις) [pronounced <i>OFF-iss</i>]	<i>serpent, snake, figuratively as a type of sly cunning; an artful malicious person, used especially Satan</i>	masculine plural noun, genitive/ablative case	Strong's #3789
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
skorpis (σκορπίος) [pronounced <i>skohr-PEE-oss</i>]	<i>scorpion</i>	masculine plural noun, genitive/ablative case	Strong's #4651

Translation: Listen, I have given you the authority to trample over serpents and scorpions;...

Jesus tells the seventy that He has given them the power (or the authority) to trample down scorpions and serpents. Even though this paints a very visual picture; I believe that we should understand this symbolically. Just as serpents and scorpions can be the enemy of man; their true enemies are unseen—demons from the spirit world. The mention of Satan, serpents and scorpions suggests a variety of demons.

Furthermore, serpents and scorpions represent natural dangers which a person is going to face; and God tells these men not to worry about these dangers; God is providing for them. This is God's provision of logistical grace.

This does not mean that we should handle snakes or scorpions as a proof of our faith. It would only be a proof of our idiocy.

Luke 10:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
πασαν (πασαν) [pronounced <i>PAH-sahn</i>]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
τὴν (τὴν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
δύναμις (δύναμις) [pronounced <i>DOO-nahm-iss</i>]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; accusative case	Strong's #1411
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ἐχθρός (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine singular adjective, used as a substantive; genitive or ablative case	Strong's #2190

Translation: ...and to each one of you the power [over] the enemy.

Jesus confirms to them what they have observed, that He has given them power over the enemies of God—and I think that the emphasis continues to be on the enemies from the spiritual world.

Luke 10:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 10:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
humas (ὤμάς) [pronounced hoo- MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
adikeô (ἀδικέω) [pronounced aw-dih- KEH-oh]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	3 rd person singular, future active indicative	Strong's #91

Translation: Yet nothing will not ever bring harm to you.

This is a statement with 3 negatives, which stacks up just how carefully God monitors their safety. In context, I would have to suggest that God is protecting them from the violent and powerful world of demons. These people were able to walk throughout the territory assigned to them by Jesus and, despite there being a massive host of demons which wanted to see them crushed, the Lord has made their desired assault come to naught.

Now, does this mean that no harm will ever befall us? What we have to do at this juncture is to stay with the context and not get too crazy when it comes to making application.

First of all, the context is, Jesus is speaking to those whom He sent out as His representatives, who were to act as evangelists, to offer to the people of Samaria the kingdom, and to heal the sick and, apparently, to cast out demons when necessary. There were no losses which occurred. That is, no one was in danger when on this mission, despite there being millions of demons who wanted to see them destroyed. They had complete protection from that.

Now, we as believers in our life and in our function for God (in the operation of our spiritual gifts), receive a great deal of protection as well. If we are honest, most of the troubles and difficulties of life are all a result of what we do to ourselves. And God does allow us to face some pressures and difficulties. No one goes through life without pressure, difficulties or roadblocks. Part of our spiritual growth is being able to deal with these things.

So, the people to whom Jesus spoke to had absolute protection against the spirit world. For us, in the Church Age, once we have believed in the Lord, demons cannot enter into us or control us; but they might influence us with their evil thinking. That is a choice that we make.

Now, I am where I am because of some difficulties and roadblocks that I experienced many, many years ago as a new Christian—some of these things brought on by mistakes which I made and some of them simply difficulties of life that I was unable to overcome. When it became clear that my only solution to move forward in my normal vocation was to move to another state, that was quite a difficult thing to do (for me); but it was the right thing to do. It would not have happened without facing some problems which could not be resolved remaining where I was.

Luke 10:19 Listen, I have given you the authority to trample over serpents and scorpions; and to each one of you the power [over] the enemy. Yet nothing will not ever bring harm to you.

Despite the language of what Jesus is saying as being quite strong, we need to stay with the context and apply without getting too crazy.

Dr. Daniel Hill: *Let's not take this as a sanction to test God by going out and playing with snakes and scorpions. That is as wrong as what Satan wanted Jesus to do in testing God in the temptations of Matthew 4 when he beckoned Him to jump off the highest pinnacle of the Temple because, after all, God said that angels would hold up the Messiah keeping Him from harm. What this verse tells me is that there is a destiny that God has for me and for you and as we follow Him, walking by faith in the Holy Spirit, we will be kept from harm in this the fallen devils world. That should make you feel pretty secure which is the answer to the third question. In what do you find your security? In being so skilled as to not step on a serpent or scorpion or in trusting God for your safety, your security, your destiny?*⁴³

Luke 10:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; besides, except, but</i>	adverb	Strong's #4133
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
toutô (τούτῳ) [pronounced <i>TOO-toh</i>]	<i>to this, in this one, by this thing; by this ____</i>	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
chairô (χαίρω) [pronounced <i>KHAI- row</i>]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	2 nd person plural, present active imperative	Strong's #5463

⁴³ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Luke 10:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter plural noun, nominative case	Strong's #4151
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hupotassô (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	3 rd person singular, present passive indicative	Strong's #5293

This is the second time I would have expected a plural verb, but got a singular instead.

Translation: Furthermore, do not rejoice [simply] that the spirits are subordinate to you (all);...

These disciples appear to be particularly jazzed because the demon world is subject to them. Jesus is not telling them that they should not rejoice, but He is going to offer them something even better to rejoice about.

Luke 10:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairô (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	2 nd person plural, present active imperative	Strong's #5463
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Found in the Scrivener Textus Receptus:			
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
Not found in the Westcott Hort text, the Byzantine Greek text or Tischendorf's Greek text.			
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 10:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
onoma (ὄνομα,στος,τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter plural noun, nominative case	Strong's #3686
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 nd person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
eggraphô (ἐγγράφω) [pronounced eng-GRAF-oh]	<i>to engrave, to inscribe; to write (in); to record, to enroll</i>	3 rd person singular, perfect passive indicative	Strong's #1449
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine plural noun; dative, locative, instrumental case	Strong's #3772

Translation: ...but rejoice that your names have been [eternally] recorded in the heavens.”

“This is what you need to be particularly happy about,” Jesus tells them, “that your names have been recorded in heaven.” This means that they are eternally saved. This is a far more important consideration than Satan's fall (which is why we have demons on the earth).

As an aside, let me point out that demons have great mobility, despite being thrown out of heaven (apart from very specific periods of time). They could go to Uranus, they could go to other solar systems, they could willfully separate themselves from earth and live elsewhere. However, they choose not to. Why? Because earth is where God is exercising His plan, and they would like to mess it up. Earth is where there are creatures of God (us) with free will and with a knowledge of God. Earth is where the action is, for the fallen angels.

Luke 10:20 Furthermore, do not rejoice [simply] that the spirits are subordinate to you (all); but rejoice that your names have been [eternally] recorded in the heavens.”

The 70 evangelists came back enthusiastic, but with a skewed emphasis, which Jesus needed to correct, ever so slightly.

Dr. Daniel Hill: *What should be our greatest source of Joy, what should make us more happy than anything else? That we are saved - our names are written in the Lambs book of life forever. Initially, the disciples were caught up in their relationship with the world, that in Christ's name they had power*

over even over the spirit world. Jesus told them that they should be rejoicing in their relationship with God. Their names are written down in heaven.⁴⁴

Hill later writes: *In what do you find honor or significance, in what do you find joy, in what do you find security? Our names are written down in heaven, and Jesus is now there to secure for us a place, and the Holy Spirit indwells us. Our Love our Joy our Peace - our significance, our happiness, our security. We have all that God has for us, let us rejoice in the God of our salvation.*⁴⁵

Luke 10:18–20 Then He said to them, "I viewed Satan as being cast down like lightning out from heaven. Listen, I have given you the authority to trample over serpents and scorpions; and to each one of you the power [over] the enemy. Yet nothing will not ever bring harm to you. Furthermore, do not rejoice [simply] that the spirits are subordinate to you (all); but rejoice that your names have been [eternally] recorded in the heavens." (Kukis mostly literal translation)

Luke 10:18–20 Then Jesus said to them, "I saw Satan as an angel being cast down out of heaven, as lightning from the sky. Listen to Me: I have give you the authority to trample down serpents and scorpions; and I have given each of you the power over the enemies of God. There is nothing out there which can harm you without My knowledge and assent. Furthermore, do not rejoice simply because the spirits are all subordinate to you; but rejoice that your names have been recorded eternally in the heavens." (Kukis paraphrase)

Steve Ellis: *After they completed their mission, the 70 (or 72) returned with reports that reflect a preoccupation with the miracles they had performed. They did not report on the response of the people to their ministry; however, they reported on the response of the demons (v. 17) to the exercise of the authority that Christ had entrusted to them. Jesus found it necessary to give them a mild rebuke. He reminded them that the authority was not theirs, but His and He had just entrusted it to them (v. 19). This authority belonged to Him because He had expelled Satan from heaven at the time of his original fall (v. 18 cf. Ezek 28:12-15 and Isaiah 14:12-15). They were not to rejoice in the fact that the demons had been made subject to them, rather they were to rejoice in the fact that they had a heavenly home (v. 20).*⁴⁶

My first impressions reading of this is, Jesus, in His humanity, is recognizing what God is doing and Jesus says this aloud, sharing His thinking with His disciples and with us, these many centuries later.

A brief review of Luke 10:17–20:

The context for the next two verses is this:

Luke 10:17 The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in Your name!" (ESV; capitalized)

The 70 or 72 evangelists sent into Samaria have returned.

Luke 10:18 And He said to them, "I saw Satan fall like lightning from heaven. (ESV; capitalized)

Jesus speaks prophetically of what He has seen in His humanity.

Luke 10:19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. (ESV; capitalized)

⁴⁴ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

⁴⁵ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

⁴⁶ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

Jesus assures His disciples of their safety. Even though He speaks about serpents and scorpions, He is actually referencing demons.

Furthermore, Jesus is not encouraging believers to pick up and handle snakes and scorpions. This is so not the point.

Luke 10:20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven." (ESV; capitalized)

Jesus tells them not to rejoice in their great authority, but over the fact that they are forever saved.

This short section appears to be a response to the enthusiasm of the Lord’s evangelizing disciples. The language which begins v. 21 places this prayer alongside of the successful return of the disciples whom Jesus sent out.

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Rejoices in the Holy Spirit

compare Matthew 11:25-27 13:16-17

In her in the day, He rejoiced in the Spirit the Holy, and He said, “I acknowledge to You, Father, Lord of the heaven and of the earth, that You concealed from wise and learned [men] and You made known to them, babes. Yes, the Father, that in this manner [Your] good pleasure came about before You.	Luke 10:21	In that same hour, Jesus [lit., He] rejoiced in the Holy Spirit, and He said, “I acknowledge to You, Father, the Lord of heaven and earth, that You have concealed [Your plans and intentions] from [men who consider themselves] wise and learned; yet You made these things known to [those who are like] infants [by comparison]. Yea, Father, in this manner, Your purpose [and plan] came to pass before You.
Later on, during this same day, Jesus rejoiced in the Holy Spirit, saying, “I recognize that You, Father, the Lord of heaven and earth, have concealed Your plans and purposes from those who consider themselves to be wise and learned; yet You, at the same time, revealed these things to those who are (intellectual) infants, by comparison. Yea, Father, so You cause Your will and purpose to unfold.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	In her in the day, He rejoiced in the Spirit the Holy, and He said, “I acknowledge to You, Father, Lord of the heaven and of the earth, that You concealed from wise and learned [men] and You made known to them, babes. Yes, the Father, that in this manner [Your] good pleasure came about before You.
Douay-Rheims 1899 (Amer.)	In that same hour, he rejoiced in the Holy Ghost and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight.
Holy Aramaic Scriptures	At that moment Eshu {Yeshua} rejoiced in The Rukha d’Qudsha {The Spirit of Holiness}, and said, “I thank you Abi Mara d’Shmaya {My Father, The Lord of the

	Heavens} and of the Ara {the Earth}, that you have hidden these things from the wise and the prudent, and have revealed them unto yalude {little children}. Yes Abi {My Father}, because thus was the desire before you.”
James Murdock’s Syriac NT	In that hour Jesus exulted in the Holy Spirit, and said: I thank thee, my Father, thou Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, and hast revealed them to babes: yes, my Father, for such was thy good pleasure.
Original Aramaic NT	And in that hour Yeshua* triumphed in The Spirit of Holiness* and he said, "I thank you, my Father, Lord of Heaven and earth, that you have hidden these things from the wise and learned and have revealed them to infants; yes, my Father, for thus it was a pleasure before you."
Lamsa Peshitta (Syriac)	And in that hour Yeshua triumphed in The Spirit of Holiness and he said, "I thank you, my Father, Lord of Heaven and earth, that you have hidden these things from the wise and learned and have revealed them to infants; yes, my Father, for thus it was a pleasure before you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	In that same hour he was full of joy in the Holy Spirit and said, I give praise to you, O Father, Lord of heaven and earth, because you have kept these things secret from the wise and the men of learning, and have made them clear to little children: for so, O Father, it was pleasing in your eyes.
Bible in Worldwide English	At that same time the Holy Spirit made Jesus very happy. Jesus said, Father, you are Lord of heaven and earth. I thank you because you have hidden these things from people who are wise and know many things. But you have shown them to people who are like children. Yes, Father. That was the way you wanted it.
Easy English	Jesus is very happy At this moment, the Holy Spirit made Jesus very happy. He said, 'Father, you rule over everything in heaven and on the earth! People that do not know many things now can understand your message. I thank you for this. But you have hidden these things from other people. Those people think that they understand everything. They think that they are wise. Yes, Father, this is how you wanted it to happen.'
Easy-to-Read Version—2008	Then the Holy Spirit made Jesus feel very happy. Jesus said, "I praise you, Father, Lord of heaven and earth. I am thankful that you have hidden these things from those who are so wise and so smart. But you have shown them to people who are like little children. Yes, Father, you did this because it's what you really wanted to do.
God’s Word™	In that hour the Holy Spirit filled Jesus with joy. Jesus said, "I praise you, Father, Lord of heaven and earth, for hiding these things from wise and intelligent people and revealing them to little children. Yes, Father, this is what pleased you.
Good News Bible (TEV)	At that time Jesus was filled with joy by the Holy Spirit and said, "Father, Lord of heaven and earth! I thank you because you have shown to the unlearned what you have hidden from the wise and learned. Yes, Father, this was how you were pleased to have it happen.
J. B. Phillips	Jesus prays aloud to his Father At that moment Jesus himself was inspired with joy, and exclaimed, "O Father, Lord of Heaven and earth, I thank you for hiding these things from the clever and the intelligent and for showing them to mere children! Yes, I thank you, Father, that this was your will."
The Message	At that, Jesus rejoiced, exuberant in the Holy Spirit. "I thank you, Father, Master of heaven and earth, that you hid these things from the know-it-alls and showed them to these innocent newcomers. Yes, Father, it pleased you to do it this way.

NIRV
New Life Version

The Joy of the Holy Spirit

At this time Jesus was full of the joy of the Holy Spirit. He said, "I thank You, Father, Lord of heaven and earth. You have kept these things hidden from the wise and from those who have much learning. You have shown them to little children. Yes, Father, it was what you wanted done."

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Jesus was overjoyed by the Holy Spirit.[10] Jesus prayed, "Thank you Father, ruler of heaven and earth. You have managed to hide what is happening now from people who think they are smarter than most. And yet you have revealed it to simple folks with childlike faith; they are the ones who understand what you are doing. And you are happy about that."

Contemporary English V.

At that same time, Jesus felt the joy that comes from the Holy Spirit, and he said: My Father, Lord of heaven and earth, I am grateful that you hid all this from wise and educated people and showed it to ordinary people. Yes, Father, that is what pleased you.

The Living Bible

Then he was filled with the joy of the Holy Spirit and said, "I praise you, O Father, Lord of heaven and earth, for hiding these things from the intellectuals and worldly wise and for revealing them to those who are as trusting as little children. [literally, "babies."] Yes, thank you, Father, for that is the way you wanted it."

New Berkeley Version
New Living Translation

Jesus' Prayer of Thanksgiving

At that same time Jesus was filled with the joy of the Holy Spirit, and he said, "O Father, Lord of heaven and earth, thank you for hiding these things from those who think themselves wise and clever, and for revealing them to the childlike. Yes, Father, it pleased you to do it this way."

The Passion Translation

Then Jesus, overflowing with the Holy Spirit's anointing of joy, exclaimed, "Father, thank you, for you are Lord Supreme over heaven and earth! You have hidden the great revelation of this authority from those who are proud, those wise in their own eyes, and you have shared it with these who humbled themselves. Yes, Father. This is what pleases your heart and the very way you've chosen to extend your kingdom: to give to those who become like trusting children."

Unfolding Simplified Text

Right then, Jesus was filled with great joy from the Holy Spirit. He said, "Father, you are Lord over everything in heaven and on earth. Some people think that they are wise because they are well educated. But I praise you that you have prevented them from knowing these things. Instead, you have revealed them to people who accept your truth as readily as little children do. Yes, Father, you have done that because it pleased you to do so."

William's New Testament

At that very moment, by the power of the Holy Spirit, He exulted and said, "I thank you, Father, Lord of heaven and earth, for concealing these matters from wise and learned men, and for revealing them to little children. Yes, Father, I thank you that your good pleasure made it so."

Partially literal and partially paraphrased translations:

American English Bible

Then the Holy Breath caused him to shout out joyfully:

'I publicly praise You Father, Lord of the heavens and the earth, because You've hidden these things from the wise and understanding, and You've uncovered them to infants.

'Yes Father; this is why such clear reasoning was approved by You.

Beck's American Translation

Breakthrough Version	In the same hour, He was excited in the Sacred Spirit and said, "I acknowledge out loud to You, Father, Master of the heaven and the earth, that You hid these <i>things</i> away from insightful and understanding people and uncovered these <i>things</i> to infants, yes, Father, because this is how it became a good notion in front of You.
Common English Bible	At that very moment, Jesus overflowed with joy from the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, because you've hidden these things from the wise and intelligent and shown them to babies. Indeed, Father, this brings you happiness.
Len Gane Paraphrase	In that hour Jesus rejoiced in spirit and said, "I thank you, O Father, Lord of heaven and earth that you have hidden these things from the experts and well educated but revealed to babes. Even so, Father, for it seemed good in your sight.
A. Campbell's Living Oracles	At that time, Jesus was joyful in spirit, and said, I adore thee, O Father, Lord of heaven and earth; because, having hid these things from sages, and the learned, thou hast revealed them to babes. Yes, Father, because such is thy pleasure.
New Advent (Knox) Bible	At this time, Jesus was filled with gladness by the Holy Spirit, and said, O Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and the prudent, and revealed it to little children. Be it so, Lord, since this finds favour in thy sight.
NT for Everyone	Then and there Jesus celebrated in the holy spirit. 'I thank you, father,' he said, 'Lord of heaven and earth! You hid these things from the wise and intelligent, and revealed them to babies. Yes, father, that was what you graciously decided.
20 th Century New Testament	At that same time, moved to exultation by the Holy Spirit, Jesus said: "I thank thee, Father, Lord of Heaven and earth, that, though thou hast hidden these things from the wise and learned, thou hast revealed them to the childlike! Yes, Father, I thank thee that this has seemed good to thee.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	At that time, Jesus rejoiced in the Holy Spirit and declared, "I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was well-pleasing in Your sight.
Christian Standard Bible	The Son Reveals the Father At that time he [Other mss read <i>Jesus</i>] rejoiced in the Holy [Other mss omit <i>Holy</i>] Spirit and said, "I praise [Or <i>thank</i> , or <i>confess</i>] you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intelligent and revealed them to infants. Yes, Father, because this was your good pleasure. [Lit <i>was well-pleasing in your sight</i>]
Conservapedia Translation	With that Jesus rejoiced, "I thank You, Father, Lord of heaven and earth, for withholding Truth from the intellectuals while revealing it to common man, as this pleased You. use "withhold" rather than "hide"; use the familiar "common man," a term disfavored by feminists; good conciseness here
Ferrar-Fenton (revised)	A Moment of Spiritual Rapture. In that very hour Jesus became enraptured in the Holy Spirit, and exclaimed: "I give thanks to You, Father of heaven and earth, because You concealed these facts from intellectual philosophers, and have revealed them to children. Yes, Father; because it was right in Your presence.
Free Bible Version	At that moment Jesus was filled with the joy of the Holy Spirit, and said, thank you Father, Lord of heaven and earth, for you hid these things from the wise and clever people and revealed them to children! Yes, Father, you were pleased to do it in this way.

God's Truth (Tyndale)	That same time rejoiced Jesus in the spirit, and said: I confess unto you father: Lord of heaven and earth, that you have hid these things from the wise and prudent, and have opened them to the babes. Even so father, for so pleased it you.
Holman Christian Standard International Standard V	. <i>Jesus Praises the Father</i> <i>(Matthew 11:25-27; 13:16-17)</i> At that moment, the Holy Spirit [Other mss. read in the spirit] made Jesus [Lit. him] extremely joyful, so Jesus said, I praise you, Father, Lord of heaven and earth, because you have hidden these things from wise and intelligent people and have revealed them to infants. Yes, Father, because this is what was pleasing to you.
Lexham Bible	<i>Jesus Rejoices and Prays</i> At that same time he rejoiced in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent and have revealed them to young children. Yes, Father, for this was pleasing before you.
Montgomery NT	In the same hour he thrilled with joy in the Holy Ghost. "I praise thee, Father, Lord of Heaven and Earth," he said "for hiding these things from the wise and prudent, and for revealing them to babes. Yea, Father, for so it was well pleasing in thy sight!
NIV, ©2011 Riverside New Testament	. At that hour in exultant joy through the Holy Sprit he said, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and intelligent and hast revealed them to babes. Yea, Father, I thank thee that such became thy good pleasure.
Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version	. In that hour Jesus rejoiced in spirit and said, I thank you, O Father, LORD of the cosmos and earth, that you have hidden these things from the wise and prudent, and have revealed them to the unskilled children: even so, Father; for this seemed good in your sight.
Weymouth New Testament	On that same occasion Jesus was filled by the Holy Spirit with rapturous joy. "I give Thee fervent thanks," He exclaimed, "O Father, Lord of Heaven and earth, that Thou hast hidden these things from sages and men of understanding, and hast revealed them to babes. Yes, Father, for such has been Thy gracious will.
Wikipedia Bible Project Worsley's New Testament	. At this time Jesus was transported with joy in his spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and knowing, and hast revealed them to babes: even so, Father, for such was thy good pleasure.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At that time Jesus was filled with the joy of the Holy Spirit, and said, "I praise you, Father, Lord of heaven and earth, for you have hidden these things from the wise and learned, and made them known to little ones. Mt 11: 25-27; Lk 8:10; Jn 7:48; 1Cor 1:17; 1:26
The Heritage Bible	In the same hour Jesus jumped for joy in the Spirit, and said, I acknowledge you, Father, Lord of heaven and earth, because you hid these things from the wise and intelligent, and revealed them to babes; yes, Father, because in this way it was good thinking before you.
New American Bible (2002)	.
New American Bible (2011)	Praise of the Father. ^s At that very moment he rejoiced [in] the holy Spirit and said, "I give you praise, Father, Lord of heaven and earth, for although you have hidden these things from

the wise and the learned you have revealed them to the childlike.* Yes, Father, such has been your gracious will.^t

* [10:21] Revealed them to the childlike: a restatement of the theme announced in Lk 8:10: the mysteries of the kingdom are revealed to the disciples. See also note on Mt 11:25–27.

s. [10:21–22] Mt 11:25–27.

t. [10:21] 1 Cor 1:26–28.

New Catholic Bible

Joy of Jesus.^[f] At that very hour, Jesus rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the learned and have revealed them to children. Yes, Father, such has been your gracious will.

[f] In this inspired prayer, Jesus lays bare the profound movement of his heart and the very mystery of his person. He is gripped by the revelation made to the poor (i.e., children); he lives, in an inexpressible fashion, in unity with the Father in the Spirit. The expectation of kings and prophets, i.e., of the Old Testament, is now accomplished, for Jesus is here and shares with human beings God's mysterious presence. The Church knows that by herself she is nothing in this world, but she is astounded to bring forth for all people this great revelation of God. This text constantly brings her back home to the heart of the Gospel.

New English Bible—1970

The Rejoicing of Jesus (Judæa)

[Mt.10.21-24 →] - Mt.11.25-27, Mt.13.16-17

that moment Jesus exulted in the Holy Spirit and said, 'I thank thee, Father, Lord of heaven and earth, for hiding these things from the learned and wise, and revealing them to the simple. Yes, Father, such Or: Yes, I thank thee, Father, that such ... was thy choice.'

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.) **Jesus Rejoices**

At that same hour Jesus [Gk *he*] rejoiced in the Holy Spirit [Other authorities read *in the spirit*] and said, 'I thank [Or *praise*] you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will [Or *for so it was well-pleasing in your sight*].

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

At that moment he was filled with joy by the *Ruach HaKodesh* and said, "Father, Lord of heaven and earth, I thank you because you concealed these things from the sophisticated and educated, yet revealed them to ordinary people. Yes, Father, I thank you that it pleased you to do this.

Hebraic Roots Bible

In the same hour Yahshua rejoiced in the Spirit, and said, I praise You, Father, Master of Heaven and of earth, that You hid these things from the wise and prudent and revealed them to children; yes, Father, because so it was pleasing before You.

Hebrew Names Bible

In that hour Yahshua rejoiced in spirit, and said, I thank Thee, O Father, Sustainer of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.

Holy New Covenant Trans.

In that hour the Holy Spirit made Jesus rejoice. Jesus said, "Father, Lord of heaven and earth, I praise You because You have hidden these teachings from the and 'intelligent' people, yet You reveal Your teachings to little children. Yes, Father, I praise You because this is what You really wanted to do.

The Scriptures 2009

In that hour עֵשׂוּי exulted in the Spirit and said, "I praise You, Father, Master of the heaven and of the earth, that You have hidden these matters from clever and learned ones, and did reveal them to babes. Yes, Father, because thus it was well-pleasing in Your sight.

Tree of Life Version In that very hour, He was overjoyed in the Ruach ha-Kodesh and said, "I praise You, Father, Master of the universe, that You have hidden these things from the wise and discerning and revealed them to infants. Yes, Father, for this way was pleasing to You.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...in her the hour [He] celebrates in the spirit the [thing] pure and [He] says [I] acknowledge you Father Lord [of] the heaven and [of] the earth for [You] hide these from [men] wise and [from] [men] intelligent and [You] reveal them [to] [men] young yes The Father for so Satisfaction becomes before you...

Awful Scroll Bible From-within that hourly interval, Deliverance-of-Jah himself leaps-much in his breath, and said, "Myself considers-together of you father, lord of the expanse and land, certainly-of-which you concealed-away these-same things, from the learned and intelligibly sent-together, but brought- it -out-of-suppression to the un-taught. Assuredly father, certainly-of-what the same-as-this, itself became seeming-good by-within-near you a by-within-near."

Concordant Literal Version In this hour He exults in the holy spirit and said, "I am acclaiming Thee, Father, Lord of heaven and earth, for Thou dost conceal these things from the wise and intelligent and Thou dost reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee."

exeGesés companion Bible In that hour Yah Shua jumps for joy in spirit, and says, I avow you, O Father, Adonay of the heavens and earth, that you secrete these from the wise and comprehending, and unveil them to babes: yes, Father; and thus it becomes well-approved in front of you.

Orthodox Jewish Bible In the same hour Rebbe Melech HaMoshiach was full of simcha by the Ruach Hakodesh. And he said, Baruch Hashem, Avi, Adon HaShomayim vHaAretz, that You concealed these things from those with chochmah and seichel and You revealed them to yeladim. Ken, Avi, for thus it was well pleasing in Your sight.

Rotherham's Emphasized B. [In the self-same' hour] exulted he in the Holy Spirit, and said—
I openly give praise unto thee, Father!
Lord of heaven and earth!
In that thou hast hid these things from the wise and discerning,
And hast revealed them unto babes,—
Yea, O Father! that [so] hath it become [a delight] before thee.

Expanded/Embellished Bibles:

The Amplified Bible In that very hour He was overjoyed and rejoiced greatly in the Holy Spirit, and He said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things [relating to salvation] from the [e]wise and intelligent, and have revealed them to infants [the childlike and untaught]. Yes, Father, for this way was [Your gracious will and choice, and was] well-pleasing in Your sigh.

An Understandable Version At that very time Jesus rejoiced in [the power of] the Holy Spirit, and said [in prayer], "I praise you, O Father, Lord of heaven and earth, that you concealed these things [i.e., His divine revelations] from those [claiming to be] wise and intelligent and have revealed them to babies [i.e., to simple, sincere, common people]. Yes, Father, this was pleasing to you.

The Expanded Bible **Jesus Prays to the Father**

Jonathan Mitchell NT	<p>·Then [At that time; L In the same hour] Jesus ·rejoiced [was full of joy] in the Holy Spirit and said, "I ·praise [bless; thank; acknowledge] you, Father, Lord of heaven and earth, because you have hidden these things from the people who are wise and ·smart [learned; intelligent]. But you have ·shown [revealed] them to ·those who are like little children [^L little children; infants; ^C those with a childlike faith]. Yes, Father, [^L because] this is what ·you really wanted [pleased you].</p> <p>Within the same hour, He expresses extreme joy (or: transports supreme happiness and exultation) to the Set-apart Spirit (or: in the set-apart Breath-effect; by the Holy Spirit; for the sacred spirit; with the Sacred Attitude), and says, "I am in Myself constantly speaking out the same thought, word and message by You (or: I am, Myself, habitually confessing out and acclaiming to You), O Father – Lord of the heaven (or: Owner of the atmosphere and sky) and the earth (or: Land) – because You carefully hid (or: conceal) these things from wise folks and intelligent people (folks that can make thing flow together to thoroughly comprehend), and then revealed (or: uncover; unveil) them to (or: in; by; for) babies (infants not yet able to speak). Yes, O Father, because thus well-thinking is birthed (or: it thus came to be an approved notion and an imagination of ease and well-being bring good pleasure) in front of You (= in Your presence).</p>
P. Kretzmann Commentary	<p>Verses 21-22</p> <p>The exultation of Jesus:</p>
	<p>In that hour Jesus rejoiced in spirit and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.</p>
Lexham Bible	<p>Jesus Rejoices and Prays</p>
	<p>At (+) that same time he rejoiced in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, that you have hidden these (+) things from the wise and intelligent and have revealed them to young children. Yes, Father, for this was pleasing before you.</p>
Syndein/Thieme	<p>“On that same occasion/'in that hour' Jesus rejoiced in the Spirit {pneuma} and said, "I thank you, Father . . . Lord of heaven {ouranos} and earth {ge} . . . because You hide {apokrupto} these things from the wise {sophos - here the 'wise in human viewpoint' not divine viewpoint} and the learned {sunetos - here the philosophers - study a lot but no understanding of doctrine}, and uncover/reveal them to babies {nepios - these are new believers - have a lot to learn of His viewpoint, but with continual positive volition to the intake of the Word they have the ability to learn divine viewpoint - as He learned in His humanity - study and with the help of the Spirit}.</p>
	<p>Yes, {nai}, Father . . . because it 'was pleasing to You'/it was your good pleasure' {idiom: literally 'it came into existence {ginomai} . . . to be Your will {eudokia} . . . in Your sight}.</p>
Translation for Translators	<p>At that time the Holy Spirit caused Jesus to be very happy. He said, "Father, you (sg) rule over everything in heaven and on the earth! Some people think that they are wise because they are well-educated. But I thank you that you have prevented them from knowing these things. Instead, you have revealed them to people who accept your truth as readily [MET] as little children do. Yes, Father, you have done that because it seemed good to you to do so."</p>
The Voice	<p>Then Jesus Himself became elated. The Holy Spirit was on Him, and He began to pray with joy.</p>
	<p>Jesus: Thank You, Father, Lord of heaven and earth. Thank You for hiding Your mysteries from the wise and intellectual, instead revealing them to little children. Your ways are truly gracious.</p>

NET Bible®

On that same occasion⁶⁷ Jesus⁶⁸ rejoiced⁶⁹ in the Holy Spirit and said, "I praise⁷⁰ you, Father, Lord⁷¹ of heaven and earth, because⁷² you have hidden these things from the wise⁷³ and intelligent, and revealed them to little children. Yes, Father, for this was your gracious will."⁷⁴

⁶⁷tn Grk "In that same hour" (L&N 67.1).

⁶⁸tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

⁶⁹sn Jesus rejoiced. The account of the mission in 10:1-24 ends with several remarks about joy.

⁷⁰tn Or "thank."

⁷¹sn The title Lord is an important name for God, showing his sovereignty, but it is interesting that it comes next to a reference to the Father, a term indicative of God's care. The two concepts are often related in the NT; see Eph 1:3-6.

⁷²tn Or "that."

⁷³sn See 1 Cor 1:26-31.

⁷⁴tn Grk "for (to do) thus was well pleasing before you," BDAG 325 s.v. ἔμπροσθεν 1.δ; speaking of something taking place "before" God is a reverential way of avoiding direct connection of the action to him.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Jesus Praises his Father (Mt. 11:25-27)

Right then^w Jesus began to celebrate in the Holy Spirit, and he said, "I want to honor you,^x Father, Sovereign of heaven and earth. Because you've hidden these things from wise and understanding people, and revealed them to little children. Yes, Father! Because that's just how you wanted it to be."^y

^w Lit. "in that hour."

^x Lit. "I acknowledge you." But that expression doesn't carry a strong enough connotation of praise in English.

^y Lit. "Yes, Father, because it became pleasing before you."

Wilbur Pickering's New T.

Jesus worships His Father

In that same hour Jesus exulted in His spirit⁷ and said: "I praise you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent, and have revealed them to 'infants'. Yes, Father, because it pleased you to do so."

(7) Most versions capitalize 'Spirit' and just over 3% of the Greek manuscripts state overtly, 'the Holy Spirit', but I take it that Jesus exulted in His own spirit.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation In that hour Jesus was very glad in the Spirit [*or, in His spirit*] and said, "I praise You, Father, Lord of heaven and of the earth, that You hid these [*things*] from wise and intelligent [*people*] and revealed them to young children. Yes, Father, because in this way it became well-pleasing before You."

Berean Literal Bible In the same hour, He rejoiced in the Holy Spirit and said, "I fully consent to You, Father, Lord of the heaven and of the earth, that You have hidden these things from the wise and intelligent, and have revealed them to little children; yes, Father, for thus was it well-pleasing before You."

Charles Thomson NT
Context Group Version In that same hour he rejoiced in the Special Spirit, and said, I recognize my indebtedness to you, O Father, Lord of the sky and land, that you hid these things from the wise and understanding, and revealed them to children: yes, Father; for in this way it was well-pleasing in your sight.

English Standard Version In that same hour he rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and

Far Above All Translation	understanding and revealed them to little children; yes, Father, for such was your gracious will. At that hour, Jesus rejoiced in the spirit and said, "I give thanks to you, father, Lord of heaven and earth, in that you have hidden these <i>things</i> from the wise and clever, and have revealed them to infants. Indeed, father, because this met with your approval".
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	The Rejoicing of Jesus At that time Jesus rejoiced in the Holy Spirit and said, "I thank You, O Father, Lord of heaven and earth, because You have hidden these things from the wise and intelligent and revealed them to infants. Yes, Father, for it was Your good pleasure. Jesus was glad in the spirit in that same hour, and said, I profess you, Father, Lord of the heaven and the earth, because you hid these things from the wise and intelligent, and revealed them to infants. Yes Father, because thus it became a delight before you.
Modern Literal Version 2020	In that hour Jesus rejoiced in Spirit and said, I thank You, Father, Lord of Heaven and earth, that You have hidden these things from the sophisticated and cunning, and have revealed them to babes. Yes, Father, for so it was pleasing before You.
Modern KJV	.
New European Version	.
NT (Variant Readings)	.
Niobi Study Bible	Jesus Rejoices in the Spirit In that hour Jesus rejoiced in Spirit and said, "I thank You, O Father, Lord of Heaven and earth, that You have hid these things from the wise and prudent, and have revealed them unto babes. Even so, Father, for so it seemed good in Your sight.
New Matthew Bible	.
Revised Young's Lit. Trans.	In that hour was Jesus glad in the Spirit, and said, 'I do confess to you, Father, Lord of the heaven and of the earth, that You did hide these things from wise men and understanding, and did reveal them to babes; yes, Father, because so it became good pleasure before You.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Truth is revealed to whomever God chooses; and it cannot be discovered by the wise or the learned.

Luke 10:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846

Luke 10:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
agalliaō (ἀγαλλιάω) [pronounced ag-al-lee-AH-oh]	<i>to jump for joy; to exult, to rejoice [greatly, exceedingly], to be exceedingly glad</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #21
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative, instrumental case	Strong's #4151
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative, instrumental case	Strong's #40

Translation: In that same hour, Jesus [lit., He] rejoiced in the Holy Spirit,...

Jesus, in speaking with the seventy (-two) whom He sent out. He was encouraged by the faithfulness of God, which the seventy reveal at their return. Although God does not possess emotions, Jesus, in His humanity, does have human emotions (none of them sinful, of course). He has an appreciation, in the Spirit, based upon God's faithfulness to these seventy disciples, who had returned from going out to the cities and towns.

All statements made by the Lord, regardless of the reason, if they are recorded in Scripture, are for our benefit and learning.

At some point during that day, Jesus began thinking of what He has observed thus far, and He rejoices in the Holy Spirit. Jesus came to a doctrinal conclusion, based upon His knowledge of doctrine and based upon His life to that point (perhaps based upon a few things that have just taken place, that day or quite recently).

It is also reasonable to think that Jesus had some human emotion at this time, because His humanity would have had human emotion.

Luke 10:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ἐξομολογέω (ἐξομολογέω) [pronounced <i>ex-o-mo-lo-GEH-oh</i>]	<i>to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise or agree [to do something]</i>	1 st person singular, present middle indicative	Strong's #1843
σοι (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
πατήρ (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; vocative	Strong's #3962

Translation: ...and He said, "I acknowledge to You, Father,...

Jesus is making a public prayer at this point. Jesus has come to some doctrinal conclusions, and He is stating them in a prayer. Jesus would be speaking to God the Father from His humanity. He is speaking aloud for the edification of those who are with Him.

I have suggested the following analogy when we consider the Lord's Deity and His humanity—and how can you possibly consider these two aspect of our Lord separately? We, as human beings, all possess a similar dichotomy in ourselves. We have a soul, and that soul thinks and devises and considers. However, there is also a portion of our brain which is more or less on automatic pilot, and not subject to the volition of our soul. There is a part of our brain which controls our heartbeat, the movement of blood; the response to physical stimuli, etc. These are not conscious things which we do. I do not experience a pin prick, and then decide, "I will choose not to feel that." My nerves are going to take a physical response right to my brain. Even though my brain is clearly involved in these involuntary physical acts and responses, I cannot turn them off and on. I cannot stop my heart from beating by my free will, for instance.

In much the same way, there are two distinct aspects to the **Hypostatic Union of Jesus Christ**—His Deity and His humanity and, in some way, these aspects of Him can function independently of one another. For instance, we are told that Jesus holds the entire universe together. I understand this to mean that there are some things, from His Deity, which function apart from His human volition. Somehow, Jesus is able to function as God, insofar as it is necessary in our universe, and yet this can remain separate from all of His decisions as a human being (as Jesus is fully human and fully divine, combined into a unique Living Being).

Let me suggest that He has chosen, in His human volition, to not access or use any of His Deity attributes on behalf of Himself as a man. Whatever Jesus must do as God—such as hold the universe together—this continues to take place on automatic pilot, so that whatever is required of His Deity take place apart from the volition of the humanity of Jesus. Furthermore, these things are taking place apart from the human knowledge of our Lord.

Now, we have a parallel of this in the human body. We have our normal human volition, which tells us to get up and to walk forward; but, that same human volition cannot contact the brain and tell us how fast the heart is to pump or what our blood pressure should be; or how our body should react to our blood pressure. We can affect some of those things by our actions (if I run, I will increase my heartbeat; but I cannot choose an arbitrary number and increase my heartbeat to that number).

Also, see the [addendum](#) for an early development of the [Doctrine of the Hypostatic Union](#) (by R. B. Thieme, Jr.). (These links will have a destination in the Luke chapter 10 study).

Luke 10:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign	masculine singular noun; vocative	Strong's #2962
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)	masculine singular noun; genitive/ablative case	Strong's #3772
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
tês (τῆς) [pronounced tayc]	of the; from the	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; dative, locative and instrumental cases	Strong's #1093

Translation: ...the Lord of heaven and earth,...

Jesus specifically identifies Who God is. God the Father is sovereign in heaven and over the earth (even though Satan temporarily rules over the earth). God has, for a period of time, given Satan a position of authority—within very specific parameters—over the earth. One of those parameters might be, he is not allowed to destroy the human race as a whole or individual members of the human race. Satan would be limited as to who he can harm and to what degree. God may allow Satan to do physical or emotional harm as a part of the sin unto death.

Luke 10:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though	demonstrative or causal conjunction	Strong's #3754

Luke 10:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokruptō (ἀποκρύπτω) [pronounced ap-ok-ROOP-toh]	to (fully) conceal away; to keep secret, to hide	2 nd person singular, aorist active indicative	Strong's #613
tauta (ταῦτα) [pronounced TAU-taw]	these, these things	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
ἀπό (ἀπό) [pronounced aw-PO]	from, away from, by	preposition or separation or of origin	Strong's #575
sophos, sophê, sophon (σοφός, σοφῇ, σοφόν) [pronounced soh-FOSS, soh-FAY, soh-FON]	wise, understanding God; adept at practical application of doctrine; acquainted with the mystery doctrine; skilled in the affairs of life, discreet, judicious, practically wise; skilled in learning, learned, intelligent, enlightened [in human and theological matters]; wise in a worldly sense, educated	masculine plural adjective; genitive/ablative case	Strong's #4680
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
sunetos (συνετός) [pronounced soon-eh- OSS]	intelligent, having understanding, wise, learned	masculine plural adjective, genitive/ablative case	Strong's #4908

Translation: ...that You have concealed [Your plans and intentions] from [men who consider themselves] wise and learned;...

First of all, *what things has God hidden from the wise and those with understanding?*

Within the past hour, Jesus has said to his disciples: "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven." (Luke 10:18b–20; ESV)

No one, by observation or by studying knows about the fall of Satan. No one knows that His disciples would have the authority to tread on serpents and scorpions (how demons are spoken of, as Jesus gave His disciples power over the enemy, that enemy being demon forces. The fact that the names of these 70 or 72 disciples are written in heaven is also something which cannot be found out through rationalism or empiricism.

There are more things which God has hidden from the wise and those with understanding, which will be spoken of in v. 22.

Luke 10:21a-c In that same hour He rejoiced in the Holy Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding... (ESV; capitalized)

Jesus has been on the road long enough to have met and interacted with many religious types who were well-learned; and He was also aware of the sometimes childish outbreaks that His disciples might have. It is clear that **God's plan** and will are being constantly rejected by the very people who ought to embrace it. The well-read religious Jews ought to exclaim, "I cannot believe it, that I should be alive during the revealing of God's Messiah." But, in Israel, only few of them come to this realization, despite all of their education and learning.

In our current society, scientists and doctors are unduly revered, and some groups of people attempt to suggest that there is some great chasm between science and Christianity. There isn't and there never has been. Two scientists can view the exact same sets of phenomenon and come up with very different conclusions. Some scientists, in their work, marvel at the great creation of God. Other scientists who observe the same things, reject God from their reality.

I have watched many a nature series narrated by Sir David Attenborough. I see what he sees and I marvel at the creation of God. He has been quoted as saying, "It never really occurred to me to believe in God." Now, it is not as though he has never thought about it. This **interview** indicates that he is an agnostic. Attenborough and I can see the exact same things, and yet he can think, "Maybe there is a God, maybe there is not." But what I see is the very evidence of an intelligent Creator. Attenborough perceives instead millions of years of evolution, where there have been billions of mutations to bring us from a single cell to an entire human being. And prior to this great march from individual cells to human beings, somehow, individual cells came to be in the first place. In the view of the evolutionist, cells suddenly appeared through some unexplained process. And no individual cell is simple. A cell is very small, but certainly not simple. In fact, one might argue that a single cell is more complex than any computer which man has built. So, when I look at life, I do not see evolution at all. It simply violates too many tenets of science.

God has a plan and a purpose; and He has hidden these things from men who consider themselves to be wise and learned. Many have come up with their own ideas about Who and What God is; or what life is all about; but the geniuses of the world are unable to explain it. Various people have tried to explain this world and this life coming from a variety of directions, but this is something which man is unable to fully understand or appreciate on his own—apart from revelation (that is, God *must* reveal Himself, or man cannot understand Him).

The wise man might be a man who has been around for a long time; who has seen and experienced a great deal in life. Therefore, he has many experiences to draw from in order to develop his own philosophy. The learned is the one who has been schooled or has learned so much from others (through their books or philosophies or from their direct teaching). Some are life-smart and some are book-smart. However, again there is the problem of two people seeing the same thing and still coming to different conclusions. Someone can learn through books or through teaching, but that does not mean that they are studying truth. They are simply studying something which someone else wrote or said.

Man cannot, either by reason or by observation, determine what God's plans and intentions are. These things are concealed from man and are only revealed to man as God chooses. God has not just given such information to us as believers, but we are encouraged by God to apprehend this knowledge.

Luke 10:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apokaluptō (ἀποκαλύπτω) [pronounced <i>ap-ok-al-OOP-toe</i>]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	2 nd person singular, aorist active indicative	Strong's #601

Luke 10:21e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
nēpios (νήπιος) [pronounced NAY-pee- os]	<i>one who cannot speak, infant, child, baby without any limitation of age</i>	masculine plural adjective; dative, locative, instrumental case	Strong's #3516

There are three different words which are used in the Greek to refer to a child—this particular one refers to the youngest of the three—this word carries with it a sense of weakness and dependence.

Translation: ...yet You made these things known to [those who are like] infants [by comparison].

Literally, Jesus, speaking to God, says, “You make such things known to those who are infants.” Or, “You have revealed these things Jesus is not saying that only babies crawling around needing their mother’s milk can understand God’s thinking; but those who may be considered infants by comparison to the wise and learned—that is the contrast which is being established here. They are able to understand God’s plan and His great purposes, based upon God revealing Himself to them.

These *infants* would have simply been the men and women who had not had all of the formal education which the scribes and pharisees had enjoyed. The scribes and pharisees have mis-learned the Scriptures. They have over-emphasized one set of truths and ignored a whole other set.

We have an excellent example of this in the Sabbath. The Jews followed the Sabbath with the application of great legalism. The Talmud lists 39 categories of work and made this a part of their observance of the Sabbath. So, not only have their over-emphasized one set of truths, but they had added a huge number of additional laws to better define how the Sabbath should be observed.

But do you know what the Jews did not observe? The Sabbath year. The Sabbath year is described in Leviticus 25:1–7. According to 2Chronicles 36:21 and Jeremiah 25:11–12, the Hebrew people were sent out of the land (the fifth cycle of discipline) so that the 70 Sabbath years which they ignored could be observed.

Both the super-legalism regarding the Sabbath day and the disregard for the Sabbath year are very well documented historical facts. So that tells us that Israel overemphasized one thing and yet ignored something else very similar to it.

The same thing is true of Messiah. The learned and the wise of Israel saw their Messiah coming to them as a conquering hero, but they were unable to apply Psalm 22 or Isaiah 53. What they did not like, they simply ignored and/or misinterpreted.

Jesus revealed Himself in such a way that some would understand with very little observation that He is the Messiah. Andrew, Simon Peter's brother,...found his own brother Simon and said to him, "We have found the Messiah" (which means Christ). (John 1:40b–41)

Luke 10:21e ...yet You made these things known to [those who are like] infants [by comparison]. (Kukis mostly literal translation)

How does a child learn as compared to an adult? A child primarily learns everything based upon faith. In most cases, his parents tell him X, Y and Z; and he believes X, Y and Z. Like most children, I believed in Santa Claus and I actually had some rational reasons for doing so. I knew that my parents were not wealthy, so I questioned how could they afford all of the things which our family received at Christmas. Eventually, I realized that there was no Santa Claus and they simply worked hard to afford what we received each year.

Similarly, figures of authority tell the child things and, in most instances, they believe those things. This is how a child can develop odd ideas and concepts after going to a public school, where odd ideas and concepts are taught by some teachers. For a period of time—sometimes, a very long period of time—a child has a difficult time discerning when to believe and when not to believe. As a young person throughout my public education years, it did not occur to me that teachers were imperfect and that they sometimes taught things which were false

One of the things taught to children from a very early age is evolution. I firmly believed in evolution up to about age 21 or 22. Like everyone else, I believed it to be the *scientific* explanation (even though it cannot be observed). I was surprised in my 20s to find that many people did not believe in evolution and that they had scientific reasons for not believing.

Earlier, I spoke of believers with doctrine and with flexibility could observe Jesus and accept Him as the Messiah of God. However, here Jesus is making a contrast between the wise and learned, who have rejected Him; and the infants, who believe in Him. How do we explain this?

Jesus came to a land where many people were steeped in the Scriptures, but they had a very specific view of things which rejected the gracious God of the Universe, and His Messiah (essentially, they rejected many aspects of the Messiah which are found in Jesus; therefore, they did not recognize Jesus as their Messiah). So these wise and learned men are people who knew the Scriptures, but only enough to support and justify their legalistic view of God. They were not believers in True God (as Paul once wrote, *I fear you proclaim another Jesus*).

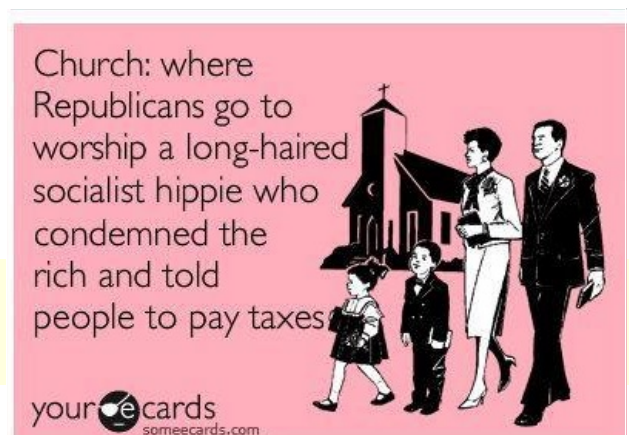
Another way to put this is, they learned enough Scripture to reject the true God.

Let me offer a modern-day example. There are those on the far left political spectrum who present Jesus as a long-haired hippie, the first true justice warrior, who proclaimed socialism as the fundamental answer to man's ills. Now, nothing could be further from the truth, but they take a little Scripture here, a little popular culture there, and mix in a few misconceptions, and they present a man who is *not* anything like Jesus.

Republicans Going to Church (a liberal meme); from [Catholic Forums](#); accessed December 2, 2019.

Regarding the meme above, zz912 wrote:

1. I guess Democrats don't go to church.



2. I've read the Bible several times, I'm unaware of Jesus promoting charity through government, or expanding/controlling government.
3. You'd be hard pressed to find anything promoted by hippies that was promoted by Christ.
4. Jesus never condemned the rich.
5. Is the assumption that ANY level of taxation we must accept from our government overlords, without any protest or effort to correct?⁴⁷

Despite having four biographies of our Lord, people today do not know who Jesus is. They make Him in their own image.

The only important point to possibly correct is to #5. Because we are in a republic where free speech and free assembly are allowed, we may certainly protest our tax burden. But, similarly, we must accept it, no matter how ridiculously high it is.

Jesus as a long-haired socialist (a political cartoon); from **Scottie's Toy Box**; accessed December 2, 2019.



Let's take this particular blasphemous view of Jesus and correct it.

Jesus was not a long-haired hippie socialist

1. Let's first deal with His appearance. Jesus did not have long hair. Wearing long hair in the era of Jesus was outside of the norm and He is never so described (in fact, there are only a few things about His human appearance that we can ascertain, as His physical appearance is *never* described in the New Testament). The long hair ascribed to Jesus comes from artistic renditions of Him (some of which portray Him as Caucasian with long brown hair and even blue eyes, on occasion). Since Jesus was Jewish, He would likely have had olive skin, brown eyes, and dark hair. Regarding long hair, see **Got Questions?** for further details.
2. Jesus likely had a beard, which was common in that era among Jewish men; and there is a prophetic reference to His beard in Isaiah 50:6 (*I gave My back to those who strike, and My cheeks to those who pull out the beard; I hid not My face from disgrace and spitting.*)
3. The wearing of sandals and a robe-like outer garment was strictly the convention of that era. He did not wear a dress; this was the masculine clothing of that era.
4. Had Jesus somehow stood out physically from His disciples, then the Temple guards who took Him would not have required Judas to identify Him (and thus betray Him). Matthew 26:45–50
5. Now, regarding *big-government socialism*: whereas both Jesus and Paul advocated paying taxes and obeying government laws, neither man advocated for higher taxes or more government-provided services. Jesus never said, "Listen, you do not need Me to cure your illnesses; you need a government-run healthcare system to fill in for Me when I am gone."
6. The Mosaic Law, which Jesus taught, provides for both government and private assistance to the indigent. The total taxes collected for the poor was to be 10% every 3 years, which is 3.3%/year. In addition, farmers were not to harvest all of their crops, but to leave some

⁴⁷ Taken from **Catholic Forums**; accessed December 2, 2019.

Jesus was not a long-haired hippie socialist

unharvested crops in the corners of their fields. People in need would come to these private fields and harvest what remained for themselves. In other words, they did some work in order to receive *free* food. By comparison, anywhere from a quarter to half the federal budget of the United States (perhaps even more) is spent on social assistance of one kind or another. If all federal welfare was ended, then our federal budget would be balanced overnight.

- 1) Let me add that, a huge amount of money given by the federal government has absolutely nothing to do with compassion. It is all about power.
 - 2) One party is seen as the part of big government, and they want as many people as possible dependent upon a government check. That will cause many of these people to vote for the party that wants government to send them a check.
 - 3) This is not compassion.
7. Jesus never promoted any sort of a government-run solution for anything. Salvation is personal and individual—I believe in Jesus for myself; you believe in Jesus for yourself. I cannot make Charley Brown believe in Jesus, no matter how much I want that to happen. Spiritual growth is also personal and individual.
 8. There is a collective aspect of the spiritual life in the Church Age, but that is all related to the local church and believers being able to function together as a group. The same person who expresses reservations about *organized religion* might be fine with a socialist government (or with socialism-lite or with a welfare state). The Bible (primarily the epistles) allow for organizing individuals into groups to function as the *body of Christ*, which is the church. We are all members of the church universal when we express faith in Jesus Christ; and most of us become members of a church organization after expressing faith in Christ. Such organizations provide for the teaching of the Word of God and the sending out of missionaries (depending on the size of the local church).
 9. There is a single foray into a socialist-lite system in the book of Acts employed by the church at Jerusalem. They chose to have all things in common, because of the horrible persecution which was occurring at that time. This was a relatively small experiment brought on by desperate times; and it was, for all intents and purposes, voluntary. Their approach to economics had more in common with a communal farm than with full-blown socialism (a communal farm, where people join voluntarily and leave voluntarily, is not socialism). The Jerusalem church did not prosper and years later, Paul was still collecting money to help them.
 10. One more thing regarding the Jerusalem church: God wanted believers to move out of Jerusalem.
 11. At no time, did Jesus (or any of His Apostles) advocate for higher taxes or more government-run services. There is a clear Biblical mandate for us to obey our government. Believers are not here to somehow fix the cosmic system. God did not put us here to *whitewash the devil's world*.¹ God's mandate is for men to believe in Jesus Christ; to grow spiritually; and then to function as per the doctrine in our souls and to employ the spiritual gift which the Holy Spirit has give us. If political involvement of any kind takes us away from God's mandates for the Christian life (that is, living the spiritual life), then we are making a mistake and wasting the time given to us here on earth.
 12. Christian giving is not the same thing as paying taxes.
 13. So that there is no misunderstanding, this does not mean that you eschew soup kitchens, food for the poor programs, medical care for the poor, etc. There is a place in the spiritual life for such things. Many people have been brought to Jesus Christ through missions in various cities (which missions may provide food, medical care, a place to sleep, counseling, and the gospel message).

¹ This is an expression I first heard from R. B. Thieme, Jr.

For more information, also see [The Christian View of Socialism](#) (from Got Questions?)

Also see: [Jesus is not a liberal](#) (HTML) (PDF) (WPD); and [Liberalism, Conservatism and Christianity](#) (HTML) (PDF) (WPD).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What we have been studying is:

Luke 10:21a-e **In that same hour He rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children;... (ESV; capitalized)**

We have gone off on several tangents from this base text.

The key to understanding this passage is understanding the three basic systems of perception. Wise people have experienced a great deal of life through their various senses. This is perception based upon the senses. The second group referred to are those who know what they know from others. They have learned these things. The problem with both sets of perception is, they are meritorious and God does not reveal the gospel through either method. The third method of perception is faith, and this is how children learn. They ask questions, their parents answer these questions, and the children believe their parents. It is this latter way that God makes Himself known to man. God explains Himself through the gospel (the gospel is that Jesus died for our sins and we receive His righteousness if we believe or trust in Him). If we are interested in God, we believe what we hear. This is the first step in a relationship with God.

Luke 10:21f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced <i>nahee</i>]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
The form for the nominative and the vocative are the same. Both of my morphological keys have the nominative case here; perhaps because of the definite article. However, most translators treat this is a vocative.			
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
hoútô (οὕτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὕτως) [pronounced <i>HOO-tohç</i>].			

Luke 10:21f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eudokia (εὐδοκία) [pronounced you-dohk-EE-ah]	<i>good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose</i>	feminine singular noun; nominative case	Strong's #2107
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
emprosthen (ἐμπροσθεν) [pronounced EM-pross-thehn]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Yea, Father, in this manner, Your purpose [and plan] came to pass before You.

In this phrase, Jesus continues to address God the Father; but there is some confusion whether this is the vocative or the nominative case. It is God's plan for Him to revealed it to whomever He chooses, and that those who are simple might understand it; whereas, the wise or the learned might not. The key is not IQ but revelation. The key is not intelligence but positive volition.

Luke 10:21 In that same hour, Jesus [lit., He] rejoiced in the Holy Spirit, and He said, "I acknowledge to You, Father, the Lord of heaven and earth, that You have concealed [Your plans and intentions] from [men who consider themselves] wise and learned; yet You made these things known to [those who are like] infants [by comparison]. Yea, Father, in this manner, Your purpose [and plan] came to pass before You. (Kukis mostly literal translation)

Jesus, in His humanity, despite what He faced in the future, was a happy person. Therefore, He rejoices.

Dr. Daniel Hill: *The Lord Jesus had abundant joy through the ministry of the Holy Spirit. The Lord Jesus had great joy in the salvation of men. The Lord Jesus had great joy in the sovereignty of the Father, which resulted in His revealing His salvation The Lord Jesus further rejoiced because it was the Father's good pleasure to accomplish salvation through the Son.*⁴⁸

The things which have been hidden from the wise and understanding are various Bible doctrines. We do not, for instance, by thinking and pondering, come up with the concept of the Hypostatic Union. This is revealed to us in the Scriptures and we develop this doctrine based upon what God has revealed in His Word.

Luke 10:21 Later on, during this same day, Jesus rejoiced in the Holy Spirit, saying, "I recognize that You, Father, the Lord of heaven and earth, have concealed Your plans and purposes from those who consider themselves to be wise and learned; yet You, at the same time, revealed these things to those who are (intellectual) infants, by comparison. Yea, Father, so You cause Your will and purpose to unfold. (Kukis paraphrase)

⁴⁸ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

There are three systems of perception: faith, empiricism and rationalism. In the first, we do not actually see the thing in question or we do not reason our way to a conclusion, but we accept something we hear or read by faith.

Faith is not simply the domain of religion. Every person exercises faith. We see a paper written about climate science; we see comments or approval for this article written by other scientists; and so, we accept that information as true. That would be a matter of faith. Let's say that we make our own measurements regarding the weather where we are and consider these from year-to-year; a compendium of such measurements would be an example of empiricism. If we draw some simple conclusions based upon these measurements (such that, over a period of time, we notice a trend of something going up, down, increasing or decreasing) that would be rationalism based upon empiricism. When we come to a greater conclusion (like, these measurements seem to indicate that the climate of the earth is getting warmer), then we are bringing in a whole host of notions which are based upon faith.

As a well-taught geometry student knows, even to build a system of geometry (a specific kind of mathematics), we must begin with a dozen or more undefined terms and postulates (unproven statements which we accept as true) before we can proceed to any sort of rational conclusion (known as theorems). Every conclusion (or theorem) developed in Geometry is based upon a set of assumptions (which are taken on faith). Without making these assumptions, there is no Geometry (or any other kind of mathematics).

Luke 10:21 In that same hour, Jesus [lit., He] rejoiced in the Holy Spirit, and He said, "I acknowledge to You, Father, the Lord of heaven and earth, that You have concealed [Your plans and intentions] from [men who consider themselves] wise and learned; yet You made these things known to [those who are like] infants [by comparison]. Yea, Father, in this manner, Your purpose [and plan] came to pass before You. (Kukis mostly literal translation)

The wise person alluded to here is a person who has lived for a long time and has recognized **divine establishment** laws as being the best laws for the human race. A person may start in his early life by thinking that marriage is an outdated arbitrary institution, and that children be raised by virtually any entity, but as a person becomes wise, he finds out that not all households are equal, not all institutions of companionship and dedication are equal; and that the introduction of children changes a great many things. A wise man, after many years of observation, may conclude, children appear to do best when raised by both of their natural parents.

The learned man is someone who has been educated by whatever educational institutions are available. What that person will learn is based upon accepted concepts based upon faith, observations and logical thought. The bias of the learning institution often makes an imprint on the learned man.

Regarding these two types of men, neither one understands God or God's plan one whit. Not based on empiricism; not based upon rationalism (or book-learning). Spiritual information must be revealed to them from another source (which can take place in a learning institution or in a conversation over a cup of coffee or by reading the third chapter of John). Their only correct response is to hear about Jesus Christ and then to believe in Him.

Truth is revealed to whomever God chooses; and it cannot be discovered by the wise or the learned. God the Father has entrusted everything to His Son. In this context, we are speaking of God's plan and His purpose and the revelation of these things.

Science, Natural Patterns and God:

A scientist can investigate a great many matters in physics or biology and come to the conclusion, *this universe is not random; what do I make of that?* This could be an expression of God consciousness. If the person then wants to know about God—the God Who designed this universe, the Singularity from which this universe suddenly arose—then God will see to it that he hears the gospel message from a believer (or from the Word of God). That

scientist, by himself, even having discovered amazing overlaps in nature, still cannot discover the gospel message by going a little further into his study. The gospel message is God's to reveal at will.

There are things in the universe which may alert your mind to the concept of God; but those things will not lead you directly to God. That only happens by means of the gospel message. The gospel message comes to us through revelation and not through scientific discovery.

Let me give you some examples from Mathnasium and elsewhere:

The Fibonacci Sequence and Nature (a graphic); from [Samrat Sen](#) accessed November 22, 2024.

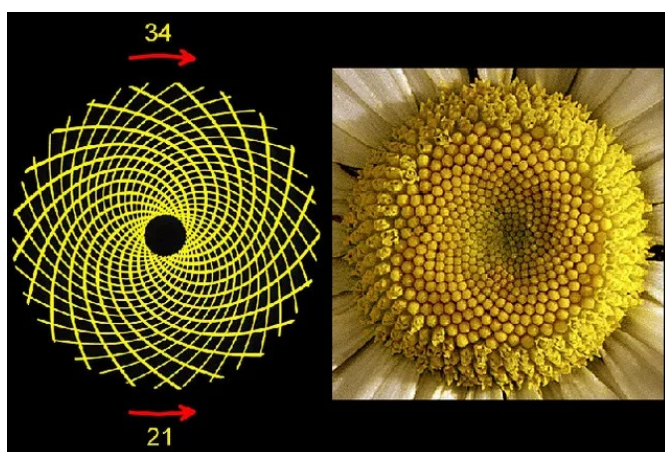
The Fibonacci sequence starts like this: 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55 and so on forever. Each number is the sum of the two numbers that precede it. It's a simple pattern, but it appears to be a kind of built-in numbering system to the cosmos. Mathnasium provides 14 examples of the Fibonacci sequence in nature and I will give three of those as examples.

Leonardo Fibonacci came up with the sequence when calculating the ideal expansion pairs of rabbits over the course of one year.

Let us also consider the golden ratio. The golden ratio is called phi (ϕ) in mathematics and it is an infinite, irrational number. $\Phi = 1.61803\dots$ and this ratio can be seen from the microscale to the macroscale, and right through to biological systems and inanimate objects. While the Golden Ratio (that is, the phi ratio) doesn't account for every structure or pattern in the universe, it's certainly a major player. Here are some examples from nature and the universes of both phi and the Fibonacci series. .



Seed heads



The head of a flower reflects Fibonacci processes. Typically, seeds are produced at the center, and then migrate towards the outside to fill all the space. Sunflowers provide a great example of these spiraling patterns.

The Head of a Flower (a graphic); from [Mathnasium](#); accessed February 11, 2023.

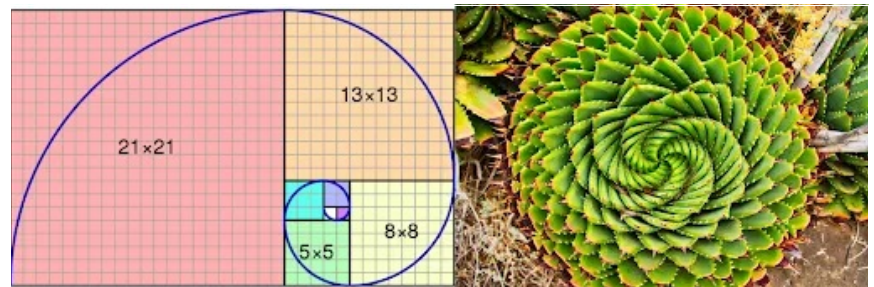
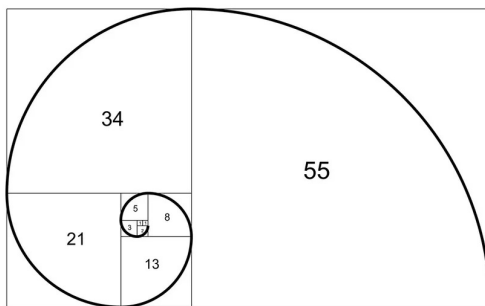
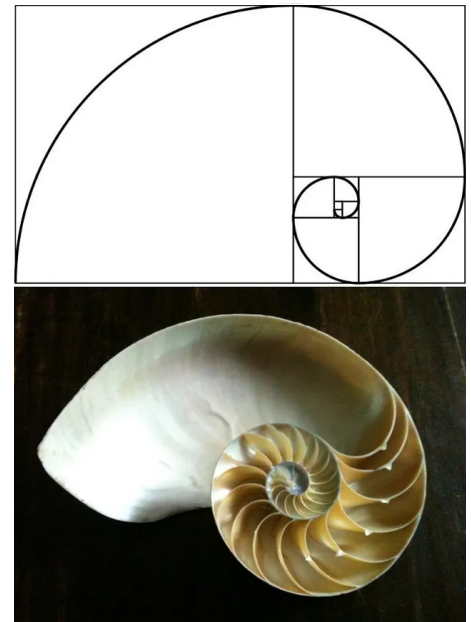
Shells

The unique properties of the Golden Rectangle provides another example. This shape, a rectangle in which the ratio of the sides a/b is equal to the golden mean (ϕ), can result in a nesting process that can be repeated into infinity — and which takes on the form of a spiral. It's call the logarithmic spiral, and it abounds in nature.

Snail shells and nautilus shells follow the logarithmic spiral, as does the cochlea of the inner ear. It can also be seen in the horns of certain goats, and the shape of certain spider's webs.

A Shell and the Golden Rectangle (a graphic); from [Mathnasium](#); accessed February 11, 2023.

The Golden Rectangle and the Fibonacci sequence together (a graphic); from [How Stuff Works](#); accessed July 18, 2024. The spiral conforms to the boxes with a regional area that conforms to the Fibonacci sequence.



Flower Petal Arrangements (a graphic); from [Medium](#); accessed July 18, 2024. This same pattern is also found in nature in many plants, either with their petals or their seeds.

These same patterns can be observed in such diverse natural occurrences as hurricanes, the ear, and the human hand. It can be found in both [art and architecture](#).

Spiral Galaxies

Not surprisingly, spiral galaxies also follow the familiar Fibonacci pattern. The Milky Way has several spiral arms, each of them a logarithmic spiral of about 12 degrees. As an interesting aside, spiral galaxies appear to defy Newtonian physics. As early as 1925, astronomers realized that, since the angular speed of rotation of the galactic disk varies with distance from the center, the radial arms should become curved as galaxies rotate. Subsequently, after a few rotations, spiral arms should start to wind around a galaxy. But they don't — hence the so-called winding problem. The stars on the outside, it would seem, move at a velocity higher than expected — a unique trait of the cosmos that helps preserve its shape.

A Spiral Galaxy (a graphic); from [Mathnasium](#); accessed February 11, 2023. You can see the golden rectangle, the phi ratio, superimposed on the galaxy.



Much of this comes from **Mathnasium** (the text and the photographs). I collected some examples from other websites as well.

Even more fascinating is how the Fibonacci sequence is related to the phi ratio. Take the ratio of any two adjacent numbers in the Fibonacci sequence and that ratio moves closer and closer to the phi ratio as you move further along the sequence.

Here's the Fibonacci sequence: 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, etc.

Now let's look at the ratios: $2/1 = 2$, $3/2 = 1.5$, $5/3 = 1.666\dots$, $8/5 = 1.6$, $13/8 = 1.625$, $21/13 = 1.615384615384615\dots$, $34/21 = 1.619047619047619\dots$. Each time, we get closer and closer to the phi ratio (1.61803...). If f_n is the n^{th} term in the Fibonacci sequence and f_{n+1} is the next term, we say that the limit of f_{n+1}/f_n as n goes toward infinity is phi. The phi ratio is also known as the golden ratio.

Mathematically, this is written $\lim_{n \rightarrow \infty} f_{n+1}/f_n = \text{phi} (1.61803\dots)$

There are a number of ways of getting to the phi ratio. The formula is this:

$$\phi = \frac{1 + \sqrt{5}}{2}$$

At the bottom of the article, do they add the words, *and many scientists, as they ponder such things, believe that the universe and nature are not random, but designed, possibly by a Creator. For more information, see the book of John, chapter 1?*

Of course not! These sorts of words are generally not found in science texts (although many individual scientists exclaim God's existence, in some way, when they discover or examine different aspects of this world and universe. And many scientists do believe in God.

Quotes from Famous Scientists about God:

"The question of whether there exists a Creator and Ruler of the Universe has been answered in the affirmative by some of the highest intellects that have ever existed." —Charles Darwin.

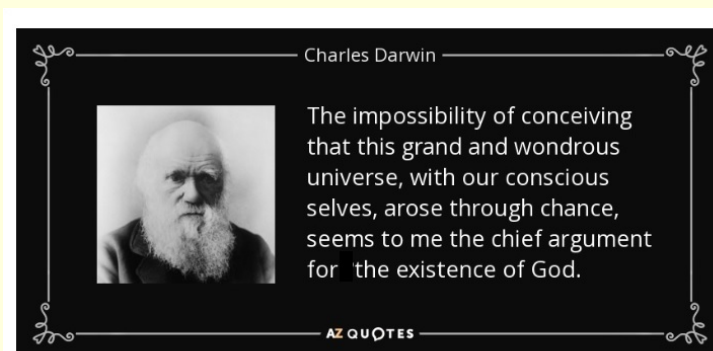
"The more I study science, the more I believe in God." —Albert Einstein

"God [is] the author of the universe, and the free establisher of the laws of motion." —Physicist and chemist Robert Boyle, who is considered to be the founder of modern chemistry. Boyle was a devout Christian.

"I believe that the more thoroughly science is studied, the further does it take us from anything comparable to atheism." Lord Kelvin

"If you study science deep enough and long enough, it will force you to believe in God." —Lord William Kelvin, who was noted for his theoretical work on thermodynamics, the concept of absolute zero and the Kelvin temperature scale based upon it. Kelvin was a devout Christian.

Charles Darwin Quote (a graphic); from **AZ quotes**, accessed June 28, 2024.



Louis Pasteur Quote (a graphic); from **AZ quotes**, accessed June 28, 2024.

"God created everything by number, weight and measure." Sir Isaac Newton

"In the absence of any other proof, the thumb alone would convince me of God's existence." Sir Isaac Newton

"I have a fundamental belief in the Bible as the Word of God, written by those who were inspired. I study the Bible daily." —Sir Isaac Newton, who is widely regarded to have been the greatest scientist the world has ever produced. Newton was a devout Christian.

"When I began my career as a cosmologist some twenty years ago, I was a convinced atheist. I never in my wildest dreams imagined that one day I would be writing a book purporting to show that the central claims of Judeo-Christian theology are in fact true, that these claims are straightforward deductions of the laws of physics as we now understand them. I have been forced into these conclusions by the inexorable logic of my own special branch of physics." Frank J. Tipler.

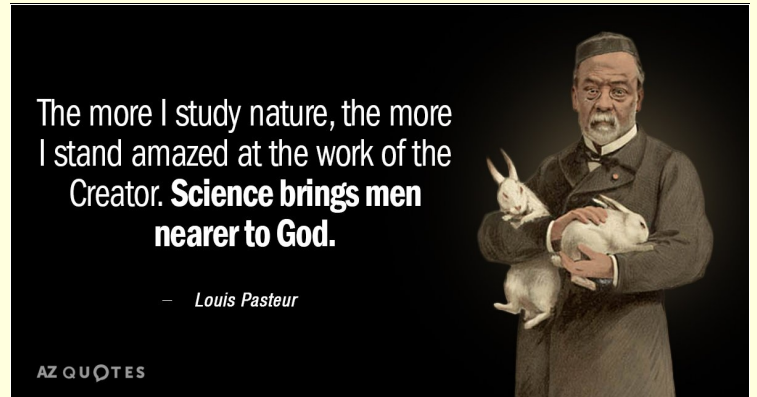
There is no war between science and Christianity, not today and not ever. God created all of the scientific laws and what man studies in nature and in the universe, God created.

Most of these quotes were all taken from:

<https://godevidence.com/2010/08/quotes-about-god-atheism/> accessed February 11, 2023.

Also:

<https://www.azquotes.com/quotes/topics/science-god.html> accessed June 28, 2024.



There is no war between science and Christianity. It tends to be scientists who do not believe in God who claim such a war exists.

Neil deGrasse Tyson, who is said to be an American astrophysicist and writer, has a Facebook page, and I thought, maybe he will share some interesting scientific tidbits with us. So I followed him. My experience so far is, he uses this page (or whoever runs this page) mostly for the purpose of insulting people he does not agree with (particularly Christians who do not believe in evolution). Rather than insights, he posts things like the meme that follows:

Neil deGrasse Tyson on the Empowerment of Science (a meme); from [Facebook](#); accessed August 9, 2024.

I have found that many modern scientists are mostly disenchanted with people who do not believe in evolution, but believe in God. Every claim which *science* makes about evolution—that it is not simply a theory but a proven fact; that evolution is observed; that life is made from non-living things in the lab; that the fossil evidence is

conclusive—all of these claims are completely and totally false. At best, some of these claims are exaggerated; at worst, some of these claims are outright lies.

When I was younger and in college, there used to be people who would travel from university to university and debate about Creationism v. Evolution (usually a panel of four). Back then, I hitchhiked to school (if I could not

get a ride there from someone I knew); and I got picked once up by a member of the anthropology department. She had attended the debate the previous evening and I asked her who she thought won the debate. She said the creationists did, but quickly added, "But we know what the truth is."

During this same time period, some universities had a course on Evolution v. Creationism, generally taught by two teachers, each given equal time in the course (obviously, one teacher believed in evolution and the other believed that God created the world and all life). The problem for the college or university, where such courses were offered, was, the wrong side would win. No matter how the class was split, by the end of the course, more people believed in creationism than did at the beginning. This was the wrong outcome, as far as the university was concerned.

My university did not have such a course, and they never brought this debate back onto our campus; but, what they did do was, suggest that evolution be taught more. That next semester, I had evolution taught to me in three different classes: the history of mathematics, a child development course, and one of the religious courses I took (I forget which one). I do not think this to be a coincidence that three courses taught evolution on the first day of class. Evolution has a better chance of convincing the student, if no other view is taught along side it.

Evolutionists aside, many scientists are brought to the point of faith in God through the things which they study. Clearly, nature is not random. There are things known as *scientific laws*, but that is a misnomer. Science did not originate any of these laws and science does not enforce them. However, the scientist who believes in God based upon his scientific observations is not saved. He must hear and believe the gospel of Jesus Christ and he must believe in Jesus. He may discover God through scientific research or observation, but his pathway to God is only through Jesus Christ.

So, the knowledge which can come from scientific observation and investigation can lead one to the concept of God, but, the thing which actually connects us to God—the gospel of Jesus Christ—cannot be discovered. The very words of the gospel must be given to us in some form. We have to read it or someone needs to tell us about it. We may be moved to inquire about God through a number of different ways, but the actual connection only occurs by means of the good news of Jesus Christ.

What led us to this point was Luke 10:21:

Luke 10:21 In that same hour, Jesus [lit., *He*] rejoiced in the Holy Spirit, and He said, "I acknowledge to You, Father, the Lord of heaven and earth, that You have concealed [Your plans and intentions] from [men who consider themselves] wise and learned; yet You made these things known to [those who are like] infants [by comparison]. Yea, Father, in this manner, Your purpose [and plan] came to pass before You. (Kukis mostly literal translation)

The key to salvation is faith in Jesus Christ, which is the first system of perception used by children. There is a very specific event which takes place in the life of almost every young person with one or both parents. He just starts asking questions. It sounds as if this kid wants to know everything all at once. Why is there rain? Why is the sky blue? How come caterpillars turn into butterflies? How far away are the stars?

At some point, the believing parent speaks of God, and then the floodgates of inquiry really open up. Who is God? Why can't I see Him? Where is He? What does He do?

It is the wise parent who is ready for this sudden onslaught of questions, because often gospel information is a part of what the child wants to know. This is one of the most receptive periods of time in a person's life.

Starting in v. 21, Jesus appears to be praying aloud before His disciples. He is openly praising God the Father. He explains the relationship between Himself and God the Father when speaking before His disciples.

Jesus continues teaching from v. 21, which is all about to whom God has revealed His plan and purpose. This information that Jesus is revealing is a part of his public prayer.

All [things] to Me were given over by the Father of Me; and no one knows Who is the Son if not the Father; and Who is the Father if not the Son; and to whom wills the Son to disclose.

Luke
10:22

All [things] were entrusted to Me by My Father. Furthermore, no one knows Who the Son is if not the Father; and [no one knows] Who the Father is if not the Son (and to whomever the Son wills to reveal Him).

All things have been entrusted to Me by My Father. Furthermore, no one really knows the Son except the Father and no one knows Who the Father is except the Son (and those to whom the Son reveals Him).

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	All [things] to Me were given over by the Father of Me; and no one knows Who is the Son if not the Father; and Who is the Father if not the Son; and to whom wills the Son to disclose.
Douay-Rheims 1899 (Amer.)	All things are delivered to me by my Father. And no one knoweth who the Son is, but the Father: and who the Father is, but the Son and to whom the Son will reveal him.
Holy Aramaic Scriptures	And He turned towards His Disciples, and said unto them, "Every thing is delivered unto Me from Abi {My Father}, and no one knows who The Son is, except only Aba {The Father}, and who Aba {The Father} is, except only The Son, and unto him whom The Son might desire that He will reveal."
James Murdock's Syriac NT	And he turned himself to his disciples, and said to them: Every thing is committed to me by my Father: and no one knoweth who the Son is, but the Father; or who the Father is, but the Son, and he to whom the Son is pleased to reveal [him].
Original Aramaic NT	And he turned to his disciples and he said to them, "Everything has been delivered to me from my Father, and no man knows who The Son is except The Father only, and who The Father is except The Son, and he to whom The Son will be pleased to reveal him."
Lamsa Peshitta (Syriac)	And he turned to his disciples and he said to them, "Everything has been delivered to me from my Father, and no man knows who The Son is except The Father only, and who The Father is except The Son, and he to whom The Son will be pleased to reveal him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	All things have been given to me by my Father: and no one has knowledge of the Son, but only the Father: and of the Father, but only the Son, and he to whom the Son will make it clear.
Bible in Worldwide English	My Father has given everything to me. No one knows who the Son is but the Father. No one knows who the Father is but the Son and those to whom the Son wants to show him.
Easy English	Jesus then said, 'My Father has given me authority over all things. Only the Father knows who I am, his Son. Only I know who the Father is, because I am his Son. I also choose to tell some people about him. Then they also know him.'
Easy-to-Read Version—2008	"My Father has given me all things. No one knows who the Son is--only the Father knows. And only the Son knows who the Father is. The only people who will know about the Father are those the Son chooses to tell."

God's Word™	"My Father has turned everything over to me. Only the Father knows who the Son is. And no one knows who the Father is except the Son and those to whom the Son is willing to reveal him."
Good News Bible (TEV) J. B. Phillips	. Then he went on, "Everything has been put in my hands by my Father; and nobody knows who the Son really is except the Father. Nobody knows who the Father really is except the Son—and the man to whom the Son chooses to reveal him!"
The Message	"I've been given it all by my Father! Only the Father knows who the Son is and only the Son knows who the Father is. The Son can introduce the Father to anyone he wants to."
NIRV	"My Father has given all things to me. The Father is the only one who knows who the Son is. And the only ones who know the Father are the Son and those to whom the Son chooses to make the Father known."
New Life Version	"Everything has been given to Me by My Father. No one knows the Son but the Father. No one knows the Father but the Son and the Son makes the Father known to those He chooses."
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	My Father has put me in charge of everything now. No one knows who the Son is, except the Father. And no one knows who the Father is, except the Son—and anyone the Son chooses to confide in."
Contemporary English V.	My Father has given me everything, and he is the only one who knows the Son. The only one who really knows the Father is the Son. But the Son wants to tell others about the Father, so that they can know him too.
The Living Bible	I am the Agent of my Father in everything; and no one really knows the Son except the Father, and no one really knows the Father except the Son and those to whom the Son chooses to reveal him."
New Berkeley Version New Living Translation	. "My Father has entrusted everything to me. No one truly knows the Son except the Father, and no one truly knows the Father except the Son and those to whom the Son chooses to reveal him."
The Passion Translation	"Father, you have entrusted me with all that you are and all that you have. No one fully knows the Son except the Father. And no one fully knows the Father except the Son. But the Son is able to introduce and reveal the Father to anyone he chooses."
Unfolding Simplified Text	Jesus also said to the disciples, "God, my Father, has given everything to me. Only my Father really knows me, his Son. Furthermore, only I, the Son, really know who the Father is—that is, only I and those people to whom I choose to reveal him really know him."
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'Now my Father has given me everything! For nobody knows the Son as well as the Father, [and nobody knows] the Father as well as the Son... And to whoever the Son wants to reveal Him.'
Beck's American Translation Breakthrough Version	. Everything was turned over to Me by My father. And no one knows who the Son is except the Father and who the Father is except the Son and to whomever the Son intends to uncover <i>Him</i> .
Common English Bible A. Campbell's Living Oracles	. .

New Advent (Knox) Bible	My Father has entrusted everything into my hands; none knows what the Son is, except the Father, and none knows what the Father is, except the Son, and those to whom it is the Son's good pleasure to reveal him.
NT for Everyone	.
20 th Century New Testament	Everything has been committed to me by my Father; nor does any one know who the Son is, except the Father, or who the Father is, except the Son and those to whom the Son may choose to reveal him."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	All things have ^[h] been entrusted to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son desires ^[i] to reveal him." [h] 10:22 Other mss read <i>And turning to the disciples, he said, "Everything has</i> [i] 10:22 Or <i>wills, or chooses</i>
Conservapedia Translation	My Father has given me complete authority, and no man other than the Father knows who the Son is; likewise, the Son, and only those he chooses, knows the Father." conciseness again preferred
Ferrar-Fenton (revised)	All was entrusted to Me by My Father: and none knows Who the Son is, except the Father; and Who the Father is, except the Son, and the one to whom it is the pleasure of the Son to reveal Him."
Free Bible Version	Father has handed over everything to me. No one understands the Son except the Father, and no one understands the Father except the Son, and those to whom the Son chooses to reveal him."
God's Truth (Tyndale)	All things are given me of my father. And no man knows who the son is, but the father: neither who the father is, save the son, and he to whom the son will show him.
Holman Christian Standard International Standard V	. All things have been entrusted to me by my Father. No one knows who the Son is except the Father, and no one knows [The Gk. lacks no one knows] who the Father is except the Son and the person to whom the Son chooses to reveal him.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	Everything has been handed over to me by my Father. Nobody understands the Son except the Father, and nobody understands the Father except the Son, and to those the Son wants to reveal him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yes, Father, such has been your gracious will. I have been given all things by my Father, so that no one knows the Son except the Father, and no one knows the Father except the Son, and he to whom the Son chooses to reveal him." Mt 28:18; Jn 3:35; 13:3; 17:2; Phil 2:9
The Heritage Bible	All things are given over to me under my Father, and absolutely no one knows who the Son is except the Father, and who the Father is, except the Son, and he to whomever the Son wills to reveal <i>him</i> .
New American Bible (2002)	.

New American Bible (2011)	All things have been handed over to me by my Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son wishes to reveal him." ^u u. [10:22] Jn 3:35; 10:15.
New English Bible—1970	Then turning to his disciples he said, <small>Some witnesses omit: Then ... he said.</small> 'Everything is entrusted to me by my Father; and no one knows who the Son is but the Father, or who the Father is but the Son, and those to whom the Son may choose to reveal him.'
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	"My Father has given me all things. Only the Father knows who the Son is. And only the Son knows who the Father is. The only people who will know about the Father are those whom the Son chooses to tell."
The Scriptures 2009	.
Tree of Life Version	All things have been handed over to Me by My Father. No one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son chooses to reveal Him."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...All [Things] [to] me is~ given (over) by the father [of] me and No [Man] knows Who? is The Son if not The Father {knows him} and Who? is The Father if not The Son {knows him} and {He} [to] whom if may want The Son to reveal {him}...
Awful Scroll Bible	(")Everything became commissioned-to me by my father. Even yet-not-one comes to know who the son is, if-not the father, and who the father is, if-not the son. Indeed to whom whether-might the son, may himself intend to be brought- it -out-of-suppression."
Concordant Literal Version	And being turned to the disciples, He said, "All was given up to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and whomsoever the Son may be intending to unveil Him."
exeGesés companion Bible	All are delivered to me by my Father: and no one knows who the Son is, except the Father; and who the Father is, except the Son; and to whomever the Son wills to unveil him.
Orthodox Jewish Bible	Everything was handed over to me by Avi, and no one has daas of HaBen except HaAv. And no one has daas of HaAv except HaBen, and whomever HaBen wishes to reveal Him.
Rotherham's Emphasized B.	All things unto me have been delivered up by my Father; And no one knoweth_ who the Son' is save the Father ,— And who the Father' is, save the Son _ And he to whomsoever the Son may be minded to reveal him. ^e ^e Mt. xi. 25–27.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
----------------------------	---

An Understandable Version	Everything has been handed over to me by my Father and no one knows the Son except the Father. And [no one knows] the Father except the Son and whatever person the Son wants to reveal Him to."
The Expanded Bible	"My Father has ·given [entrusted/committed to] me all things. No one knows who the Son is, except the Father. And no one knows who the Father is, except the Son and those whom the Son ·chooses [desires; intends] to ·tell [^L reveal it to]."
Jonathan Mitchell NT	"All mankind and All things were given over to Me by and under My Father, and yet no one is in constant, intimate, experiential knowledge of Who the Son is (exists being), except the Father, nor Who is the Father, except the Son – and whomsoever the Son is now wanting and continuing intending to at some point unveil (uncover; reveal; disclose) [Him]."
P. Kretzmann Commentary	All things are delivered to Me of My rather; and no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal Him. There is a note of triumph in these words of Jesus, that the salvation of men is going on in spite of all efforts of the enemy to frustrate it. He exulted in the Holy Spirit, the Spirit in Him uttered an inspired saying. He gives the fullness of praise to the Father, the almighty Lord of heaven and earth. The final purpose of the entire work of redemption was to redound to the glory of God, according to whose counsel it was carried out. To those that are wise and prudent in their own conceit, that hope to find the way to a heaven of their own imagination by works of their own imagination and by wisdom of their own, to these the way of salvation is hidden, 1 Corinthians 1:18-25. But to the unlearned, to those that are willing to take all reason captive under the obedience of Christ and, as new-born babes, desire the sincere milk of the Word, to these God revels in the wonders of His Word and works. That has been God's good pleasure, and for that we owe Him everlasting thankfulness.
Lexham Bible	All (+) things have been handed over to me by my Father, and no one knows who the Son is except the Father and who the Father is except the Son, and (+) anyone to whom the Son wants to reveal (+) him ." [Here the direct object is supplied from context in the English translation]
Syndein/Thieme	`` 'The All Things' {referring to God's plan and all in it} . . . 'delivered over from one hand to another' {paradidomi} . . . to Me . . . by My Father. And no one knows {ginosko} Who the Son keeps on being . . . except the Father. And . . . {no one knows} Who the Father keeps on being . . . except the Son . . . also . . . if {ean} to whom the Son may purpose/'have in His mind' {boulomai - subjunctive mood} to reveal Him {the Father} - maybe He will reveal Him, maybe He will not reveal Him {ean plus the subjunctive - 3rd class condition}."
Translation for Translators	<i>Jesus also said to the 72 disciples, "God, my Father, has revealed to me all I need to know and the power I need for my work. Only my Father knows who I really am. Furthermore, only I and those people to whom I wish to reveal him know what God my Father is like."</i>
The Voice	Jesus: My Father has given Me everything. No one knows the full identity of the Son except the Father, and nobody knows the full identity of the Father except the Son, and the Son fully reveals the Father to whomever He wishes.

Bible Translations with a Lot of Footnotes:

Lexham Bible	All things have been handed over to me by my Father, and no one knows who the Son is except the Father and who the Father is except the Son, and anyone to whom the Son wants to reveal him ." [*Here the direct object is supplied from context in the English translation].
NET Bible®	All things have been given to me by my Father. ⁷⁵ No one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son decides ⁷⁶ to reveal him."

^{75sn} This verse has been noted for its conceptual similarity to teaching in John's Gospel (10:15; 17:2). The authority of the Son and the Father are totally intertwined.
^{76tn} Or "wishes"; or "intends"; or "plans" (cf. BDAG 182 s.v. βούλομαι 2.b). Here it is the Son who has sovereignty.

New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	Everything has been given to me by my Father. No one really knows who the Son is except the Father. And no one knows who the Father is except the Son-and the person the Son wants to reveal him to."
Wilbur Pickering's New T.	And turning to the disciples He said: ⁸ "All things have been entrusted to me by my Father; also, no one knows who the Son is except the Father, and who the Father is except the Son, and to whomever the Son may choose to reveal Him." (8) Some 10% of the Greek manuscripts omit "And turning to the disciples He said" (as in most versions), which confuses the quote. Jesus changes from addressing His Father to addressing the disciples.

Literal, almost word-for-word, renderings:

A Faithful Version	Then He turned to the disciples and said, "All things were delivered to Me by My Father; and no one knows Who the Son is, except the Father; and Who the Father is, except the Son, and the one to whom the Son personally chooses to reveal Him."
Analytical-Literal Translation	And turning to the disciples, He said, "All [<i>things</i>] were handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son and to whom[<i>ever</i>] the Son shall be desiring to reveal [<i>Him</i>]."
Berean Literal Bible	All things have been delivered to Me by My Father. And no one knows who the Son is, except the Father; and who the Father is, except the Son, and those to whom the Son might resolve to reveal <i>Him</i> ."
Charles Thomson NT	All things are delivered up to me by my Father; and none knoweth who the Son is, except the Father; nor who the Father is, except the Son, and he to whom the Son will please to reveal him.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	"All things have been handed over to Me by My Father. And no one knows who the Son is but the Father, and who the Father is but the Son and he to whom the Son desires to reveal Him."
Modern Literal Version 2020	And having turned to the disciples, he said, All things were given to me by my Father, and no one knows who the Son is, except the Father, and who the Father is, except the Son and he to whomever the Son wills to reveal him.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	°[And turning to the disciples, he said], All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. °CT/TR omit " And turning to the disciples, he said"
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	'All things were delivered up to me by my Father, and no one does know who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son may wish to reveal <i>Him</i> .'

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Young's Updated LT .

The gist of this passage: No one truly knows God the Father but His Son; and no one truly knows God the Son but the Father.

Luke 10:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Some manuscripts begin this verse with, <i>And having turned towards His disciples, He said...</i> This is found, for instance, in the Scrivener Textus Receptus, Tischendorf's Greek text and the Robinson-Pierpont Greek text. It is not found in the Westcott Hort text, which is the primary text that I use.			
Because this is so similar to the beginning of v. 23, I will give the exegesis below:			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
strophō (στρέφω) [pronounced <i>STREF-oh</i>]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i>]	<i>disciple, a learner, pupil</i>	masculine plural noun; accusative case	Strong's #3101
This is equivalent to v. 23a in all of the manuscripts. When you have such a perfect match as we do here, it is almost always a case of transposition, where the words of one verse were read and copied onto another verse.			
In v. 23a, there are two additional words prior to the verb.			
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person singular, aorist active indicative	Strong's #3004

Luke 10:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Although the exact same form of this verb is found in these three manuscripts (εἶπεν), one of them tells me that this is Strong's #2036 (I am wondering if there is any actual difference between these <i>two</i> words).</p>			
<p>The Far Above All Translation (as an example) includes this phrase, so it comes out like this: Luke 10:21 At that hour, Jesus rejoiced in the spirit and said, "I give thanks to you, father, Lord of heaven and earth, in that you have hidden these things from the wise and clever, and have revealed them to infants. Indeed, father, because this met with your approval". Luke 10:22 Then he turned to his disciples and said, "Everything has been handed over to me by my father. And no-one knows who the son is except the father, and who the father is except the son, and whoever the son wishes to reveal it to." Luke 10:23 Then he turned to the disciples and said privately, "Blessed are the eyes which see what you see." Luke 10:24 For I say to you that many prophets and kings have wanted to see what you see but did not see it, and to hear what you hear but did not hear it."</p>			
<p>Only a handful of translations included this additional phrase: A Faithful Version, the Analytical Literal Translation, the Concordant Literal Version, the Far and Above All Translation, the Literal New Testament, the Modern Literal Translation, Sawyer's translation, the Unfolding Simplified Text, Wilbur Pickering's translation and the World English Bible (these are the ones available in e-sword).</p>			
<p>I thought it would sound very repetitious, but, upon reviewing the translations named, it seems fine.⁴⁹</p>			
<p>Having considered the amount of time I put into this (20 minutes or so), it may have been better for me to simply choose a side and move along. ☺</p>			
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one</i>	neuter plural adjective; nominative case	Strong's #3956
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist passive indicative	Strong's #3860
<p>I would have expected this to be in the plural, understanding <i>panta</i> to be the subject.</p>			
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

⁴⁹ I don't have an opinion yet of which way this should go. I am simply saying, it sounds fine with or without the additional text.

Luke 10:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: All [things] were entrusted to Me by My Father.

You may or may not be interested in the alternate text revealed above in the Greek tables (some ancient manuscripts also have the words, *And having turned towards [His] disciples, He said...*).

It is impossible to be an expert on every ancient Greek manuscript. I have read in some places that there are 24,000 partial and full New Testament manuscripts, and at other times, I have heard that the number is 26,000. There are far fewer complete manuscripts.

I personally depend up four ancient full New Testament manuscripts: the Westcott Hort text, Scrivener Textus Receptus, Byzantine Greek text and Tischendorf's Greek text. These are all very well-known Greek texts, and some translations will pick one of these texts and follow it religiously; and other translations will pick and choose from them (and from others).

I primarily use the Westcott Hort text, and the first words of v. 22 are:

Luke 10:22a All [things] were entrusted to Me by My Father. (Kukis mostly literal translation)

However, the Scrivener Textus Receptus, the Byzantine Greek text and Tischendorf's Greek text all have some additional words:

Analytical-Literal Translation	And turning to the disciples, He said, "All [things] were handed over to Me by My Father,...
Far Above all Translations	Then he turned to his disciples and said, "Everything has been handed over to me by my father.
Modern Literal Version 2020	And having turned to the disciples, he said, All things were given to me by my Father,...

It seems logical, even if these words do not belong in the original text, that Jesus is speaking before His disciples and likely directly to them.

God the Father developed the plan of God. God the Son executed the plan of God. Jesus goes back to eternity past where it is He Who is creating the heavens and the earth.

Angels were created after God created the heavens and the earth. The disposition of angels was given over to our Lord.

God also created man—who is very puny next to any random angel—and God the Father placed all mankind into the hands of Jesus.

Luke 10:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; genitive/ablative case	Strong's #3762
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, present active indicative	Strong's #1097
τί (τί) [pronounced <i>tee</i>]; τίς (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 10:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962

Translation: Furthermore, no one knows Who the Son is if not the Father;...

The Son—Jesus here is referring to Himself—cannot be fully apprehended or understood except by the Father (that is, God the Father).

God the Father must reveal the Son to the unbeliever. This takes place because, in the divine decrees, God the Father determined that He would provide the gospel message to those who are interested in Him. At times, God reveals the gospel to those who are not interested in Him; but generally speaking, the gospel message is reserved for those who actually want to know God.

Luke 10:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tí (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
estí (ἐστί) [pronounced <i>ehs-TEE</i>] or estín (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Together, these two particles mean, *nevertheless, only not, except*. Literally, these words mean, *if not*.

Luke 10:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207

Translation: ...and [no one knows] Who the Father is if not the Son...

Furthermore, no one fully understands or knows Who God the Father is except for His Son—the Man speaking right now to His followers.

Jesus clearly reveals Himself and He reveals Who God is by revealing Himself.

Luke 10:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὃ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
boulomai (βούλομαι) [pronounced BOO-lohm-ahee]	<i>to will deliberately, to have a purpose, to be minded; willing as an affection, to desire</i>	3 rd person singular, present (deponent) middle/passive subjunctive	Strong's #1014
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
apokaluptô (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	aorist active infinitive	Strong's #601

Translation: ...(and to whomever the Son wills to reveal *Him*).

God the Son reveals God to whomever He chooses.

Luke 10:22 All [things] were entrusted to Me by My Father. Furthermore, no one knows Who the Son is if not the Father; and [no one knows] Who the Father is if not the Son (and to whomever the Son wills to reveal *Him*). (Kukis mostly literal translation)

God the Father has handed everything over to God the Son. At the very beginning, when Jesus was born, no one really knew the Son except the Father. However, when God the Son grew spiritually, He understood who the Father is. God the Son can reveal to anyone of His choosing Who God the Father is.

There is an exception to what Jesus has said about only the Father understands and knows the Son; and only the Son knows and understands the Father. The exception are the people to whom Jesus reveals this information to. At this point in time, Jesus was revealing this information to His disciples (all those who are on positive signals and would listen to Him⁵⁰); and God the Holy Spirit reveals this information to us through a system of authority. Nearly always, this system of authority is a well-qualified pastor-teacher who studies and teaches the Word of God to His congregation.

R. B. Thieme, Jr. used to always say, *a pastor-teacher cannot take his congregation past his own spiritual maturity; his congregation cannot advance any further than he has.*⁵¹ The pastor-teacher studies and teaches and his congregation is limited by what he teaches them; and he is limited by his own knowledge as to what he is able to teach.

There are other factors involved. A pastor-teacher may be constrained by the number of hours that he teaches his congregation. This could be related to the length of the service, the number of gatherings each week, and the ability of the pastor-teacher to assimilate the material necessary to teach the Word.

One of the areas in which I hope to help is, the pastor-teacher who discovers my exegesis and develops a respect for my own integrity of teaching. I hope that he will feel comfortable to teach an entire book, leaning upon what I have put together (and upon his own spiritual growth and personal insight as well).

R. B. Thieme, Jr. often disparaged commentaries, but this is because they could be so unhelpful when plumbing the depths of a verse or a passage. However, he certainly did refer to commentaries and he studied carefully the teachings of Lewis Sperry Chafer.

My attempt is to provide a great depth of resources, including the original languages, three original translations, and a complete sampling of the available translations (I try to exclude translations which use the same phrasing or vocabulary of those already listed). I believe that I also provide an accurate and understandable commentary which focuses upon the words and their meaning.

R. B. Thieme, Jr. understood the power and importance of the Word of God and, therefore, taught as many as 9 hour+ classes each week (and more hours in a week of teaching for conferences). Thousands of men and women have benefitted from his concentrated teaching that he gave himself over to. (And, like all men who stand for the truth, Bob was much maligned throughout his life as a pastor-teacher.)

Furthermore, the ministry cannot be a numbers game. It does not matter if you have a congregation of 4 or 5 or if 2000 attend your church. I face the same things as a commentator. I simply put my commentary on the internet. I don't advertise for it, I don't charge for it, and I do not ask for money from those who go to my website (God has made that possible). There is no advertising. I may have 2 or 3 or 8 people who really study and use my website and 100,000 who click on a link, end up at my site, and leave 2 seconds later, never to return. I cannot concern

⁵⁰ With the exception of Judas, of course.

⁵¹ Not an exact quote.

myself with the numbers (although I admittedly do have an interest here). I can only exercise my spiritual gift faithfully *as unto the Lord* (a phrase I heard a thousand times or more at Berachah Church).

Luke 10:22 **All [things] were entrusted to Me by My Father. Furthermore, no one knows Who the Son is if not the Father; and [no one knows] Who the Father is if not the Son (and to whomever the Son wills to reveal Him).** (Kukis mostly literal translation)

This is the revelation of God. The Son, Jesus Christ, chooses to whom He will reveal God the Father to.

It is only through revelation that we understand (as well as we can) the Hypostatic Union. It is only through revelation that we understand the Trinity. It is only through revelation that we understand Who God the Father is and Who God the Son is.

We come to some very limited understanding of God through God consciousness. But we only come to a saving faith through revelation; and we only experience spiritual growth by means of revelation. What I mean by revelation is, God the Holy Spirit, through an evangelist or through a pastor-teacher reveals enough truth about Jesus that we believe in Him (for salvation); and reveals enough truth for us to grow spiritually. We are only saved by exposure to revealed truth and we are only able to grow by means of revelation.

Luke 10:22 **All [things] were entrusted to Me by My Father. Furthermore, no one knows Who the Son is if not the Father; and [no one knows] Who the Father is if not the Son (and to whomever the Son wills to reveal Him).** (Kukis mostly literal translation)

God the Father is the Divine Planner and from Him are the divine decrees. These things were handed over to God the Son. No one understands any of these things unless they are revealed to him.

No one would understand Jesus as our Savior apart from the revelation of the Scriptures. No one would understand Jesus in the Hypostatic Union except as revealed in the Scriptures. Most of the time, we begin to understand these concepts when a well-qualified pastor-teacher teaches them to his congregation.

At this point in time, Jesus was revealing these things to His disciples. Many of them would be given the privilege to write Scripture and God the Holy Spirit would reveal that to man, to his human spirit (which is where divine understanding is stored).

Steve Ellis: In His prayer, Jesus acknowledges that the wise and learned (i.e. the religious leaders in Judaism) chose to be blinded to spiritual Truth whereas the "babes" (i.e. the simple and unlearned) had accepted the gospel of the kingdom. Jesus also acknowledged the expectation of generations of kings had been fulfilled in Him.⁵²

Luke 10:22 **All things have been entrusted to Me by My Father. Furthermore, no one really knows the Son except the Father and no one knows Who the Father is except the Son (and those to whom the Son reveals Him).** (Kukis paraphrase)

To put this in another way, the true revelation of the Father is found in the Son.

Earlier I mentioned the idea of a 4 year old child asking a plethora of questions, eventually leading to questions about God. How do you explain Who God is? You tell the child about Jesus. In Jesus, the Father is revealed; and by Jesus, the Father is revealed.

⁵² From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

And turning face to face with the disciples, and privately He spoke, "Blessings [upon] the eyes those looking at what you (all) look at; for I say to you (all) that many prophets and rulers wished to see [that] which you (all) look at and they did not see; and to hear [that] which you (all) hear and they did not hear."

Luke
10:23–24

[Jesus] turned to face [His] disciples and He said [to them] privately, "Happinesses [belong to you all, for your] eyes are seeing what you [now] see; for I say to [all of] you that many prophets and rulers wished to see [that] which you (all) see but they did not see; and to hear [that] which you (all) hear but they did not hear."

Jesus then turned towards His disciples and quietly said to them, "This is a tremendous blessing to you, for you are seeing Me and these great miracles. Listen, there are many prophets and rulers from the past who wished to be able to see what you are seeing now; and they desired to hear these words which I am speaking. Such things they strongly desired to see, but did not."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And turning face to face with the disciples, and privately He spoke, "Blessings [upon] the eyes those looking at what you (all) look at; for I say to you (all) that many prophets and rulers wished to see [that] which you (all) look at and they did not see; and to hear [that] which you (all) hear and they did not hear."
Douay-Rheims 1899 (Amer.)	And turning to his disciples, he said: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see and have not seen them; and to hear the things that you hear and have not heard them.
Holy Aramaic Scriptures	And He turned to His Disciples, privately, and said "Blessed are the eyes that see the thing that you see! For, I say unto you, that many Nabiye {Prophets} and Malke {Kings} have desired to see the thing that you see, and haven't seen it, and to hear the thing that you have heard, and haven't heard it."
James Murdock's Syriac NT	And he turned to his disciples, privately, and said: Blessed are the eyes that see, what ye see. For I say to you, that many prophets and kings desired to see what ye see, and did not see [it]; and to hear what ye hear, and did not hear [it].
Original Aramaic NT	And he turned to his disciples by themselves and he said, "Blessed are those eyes that are seeing whatever you are seeing." "For I say to you that many Prophets and Kings have desired to see the things that you are seeing, and they have not seen, and to hear the things that you are hearing and they have not heard."
Lamsa Peshitta (Syriac)	And he turned to his disciples by themselves and he said, "Blessed are those eyes that are seeing whatever you are seeing." "For I say to you that many Prophets and Kings have desired to see the things that you are seeing, and they have not seen, and to hear the things that you are hearing and they have not heard."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And, turning to the disciples, he said privately, Happy are the eyes which see the things you see:
------------------------	--

	For I say to you that numbers of prophets and kings have had a desire to see the things which you see, and have not seen them, and to have knowledge of the things which have come to your ears, and they had it not.
Bible in Worldwide English	Then Jesus turned to his disciples and said to them alone, God is blessing the eyes of people who see what you see! I tell you this. Many prophets and kings wanted to see the things you see. But they did not see them. They wanted to hear the things you hear. But they did not hear them.
Easy English	Then Jesus turned and he spoke only to his disciples. He said to them, 'Be happy because of the things that you are now able to see and understand. I tell you this: Many prophets and kings from a long time ago wanted to see these things. But they did not see the things that you are seeing. They wanted to hear the message that you are hearing. But they did not hear it.'
Easy-to-Read Version–2008	Then Jesus turned to his followers. They were there alone with him. He said, "It is a great blessing for you to see what you now see! I tell you, many prophets and kings wanted to see what you now see, but they could not. And they wanted to hear what you now hear, but they could not."
God's Word™	He turned to his disciples in private and said to them, "How blessed you are to see what you've seen. I can guarantee that many prophets and kings wanted to see and hear what you've seen and heard, but they didn't."
Good News Bible (TEV)	Then Jesus turned to the disciples and said to them privately, "How fortunate you are to see the things you see! I tell you that many prophets and kings wanted to see what you see, but they could not, and to hear what you hear, but they did not."
J. B. Phillips	Then he turned to his disciples and said to them quietly, "How fortunate you are to see what you are seeing! I tell you that many prophets and kings have wanted to see what you are seeing but they never saw it, and to hear what you are hearing but they never heard it."
The Message	He then turned in a private aside to his disciples. "Fortunate the eyes that see what you're seeing! There are plenty of prophets and kings who would have given their right arm to see what you are seeing but never got so much as a glimpse, to hear what you are hearing but never got so much as a whisper."
NIRV	Then Jesus turned to his disciples. He said to them in private, "Blessed are the eyes that see what you see. I tell you, many prophets and kings wanted to see what you see. But they didn't see it. They wanted to hear what you hear. But they didn't hear it."
New Life Version	Then He turned to His followers and said without anyone else hearing, "Happy are those who see what you see! I tell you, many early preachers and kings have wanted to see the things you are seeing, but they did not see them. They have wanted to hear the things you are hearing, but they did not hear them."
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus met with the disciples alone. He said, "You should be incredibly happy that you have lived to see what you've seen with me. I can tell you this, prophets and kings wanted nothing more than to see what you've seen and to hear what you've heard. They didn't get that chance."
Contemporary English V.	Jesus then turned to his disciples and said to them in private, "You are really blessed to see what you see! Many prophets and kings were eager to see what you see and to hear what you hear. But I tell you that they did not see or hear."
The Living Bible	Then, turning to the twelve disciples, he said quietly, "How privileged you are to see what you have seen. Many a prophet and king of old has longed for these days, to see and hear what you have seen and heard!"
New Berkeley Version	.

New Living Translation
The Passion Translation

.
When Jesus was alone with the Twelve, he said to them, "You are very privileged to see and hear all these things. Many kings and prophets of old longed to see these days of miracles that you've been favored to see. They would have given everything to hear the revelation you've been favored to hear. Yet they didn't get to see as much as a glimpse or hear even a whisper."

Unfolding Simplified Text

Then when his disciples were alone with him, he turned toward them and said, "God has given you a great gift by letting you see the things that I have done! I want you to know that many prophets and kings who lived long ago desired to see the things that you are seeing me do, but they could not, because those things did not happen then. They longed to hear the things that you have been hearing me say, but I had not yet revealed those things at that time."

William's New Testament

Then He turned to His disciples when they were alone, and said, "Blessed are the eyes that see what you are seeing. For I tell you, many prophets and kings have wished to see what you are seeing, but they did not, and to hear what you are hearing, but they did not."

Partially literal and partially paraphrased translations:

American English Bible

Then with that, he turned to his disciples and spoke to them privately, saying:
'The eyes that are seeing the things that you're seeing, are blest; for I tell you that many prophets and kings wished to see the things that you're seeing, but didn't see them, and to hear the things that you're hearing, but didn't hear them.'

Beck's American Translation
Breakthrough Version

.
And after turning to the students by themselves, He said, "The eyes seeing what you see are blessed. You see, I tell you that many preachers and kings wanted to see *things* that you are looking at and they did not see *them*, and to hear *things* that you hear and they did not hear *them*."

Common English Bible

Turning to the disciples, he said privately, "Happy are the eyes that see what you see. I assure you that many prophets and kings wanted to see what you see and hear what you hear, but they didn't."

Len Gane Paraphrase

He turned to his disciples and said privately, "Blessed are the eyes which see the things that you see, for I tell you that many prophets and kings have wanted to see those things which you see and have not seen them and to hear the things which you hear but have not heard them."

A. Campbell's Living Oracles

Then, turning apart, he said to his disciples: Blessed are the eyes which see what you see. For I assure you, that many prophets and kings have wished to see the things which you see; but have not seen them: and to hear the things which you hear; but have not heard them.

New Advent (Knox) Bible

Then, turning to his own disciples, he said, Blessed are the eyes that see what you see; I tell you, there have been many prophets and kings who have longed to see what you see, and never saw it, to hear what you hear, and never heard it.

NT for Everyone

Jesus then turned to the disciples privately.
'A blessing on the eyes', he said, 'which see what you see! Let me tell you, many prophets and kings wanted to see what you see, and they didn't see it; and to hear what you hear, and they didn't hear it!'

20th Century New Testament

Then, turning to his disciples, Jesus said to them alone: "Blessed are the eyes that see what you are seeing; For, I tell you, many Prophets and Kings wished for the sight of the things which you are seeing, yet never heard them."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

.

Conservapedia Translation Ferrar-Fenton (revised)	. Then turning toward His disciples, He privately said; "Blest are the eyes that see what you have seen! For I tell you that many prophets and kings have longed to see what you see, and have not seen; and to hear what you hear, and have not heard."
Free Bible Version	When they were by themselves Jesus turned to the disciples and told them, "Those who see what you're seeing should be really happy! I tell you, many prophets and kings have wanted to see what you're seeing, but they didn't see, and wanted to hear the things you're hearing, but didn't hear."
God's Truth (Tyndale)	And he turned to his disciples, and said secretly: Happy are the eyes, which see that you see. For I tell you that many prophets and kings have desired to see those things which you see, and have not seen them: and to hear those things which you hear, and have not heard them.
Holman Christian Standard Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT And turning around to his disciples he said privately, Blessed are the eyes which see what you see! For I tell you that many prophets and kings have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . And He turned towards His disciples and said to them apart, "Blessed are the eyes which see what you see! For I tell you that many Prophets and kings have desired to see the things you see, and have not seen them, and to hear the things you hear, and have not heard them."
Wikipedia Bible Project	Jesus turned to the disciples when they were on their own and told them, "How happy you should be to see the things you're seeing, because I'm telling you that many prophets and kings wanted to see what you're seeing, but they didn't see, and wanted to hear the things you're hearing, but didn't hear.
Worsley's New Testament	And turning to the disciples, He said to them in particular, Blessed are the eyes that see what ye see: for many prophets and kings desired to see the <i>things</i> which ye see, and did not see <i>them</i> ; and to hear what ye hear, but did not hear <i>them</i> .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus turned to his disciples and said to them privately, "Fortunate are you to see what you see, for I tell you that many prophets and kings would have liked to see what you see, but did not see it; and to hear what you hear, but did not hear it." Mt 13: 16-17 11:31; 1P 1:12
The Heritage Bible	And having turned to his disciples, he said privately, Blessed are the eyes seeing what you see, Because I say to you, that many prophets and kings have willed to see what you see, and absolutely did not see <i>them</i> , and to hear what you hear, and absolutely did not hear <i>them</i> .
New American Bible (2002)	.
New American Bible (2011)	The Privileges of Discipleship. ^Turning to the disciples in private he said, "Blessed are the eyes that see what you see. For I say to you, many prophets and kings desired to see what you see, but did not see it, and to hear what you hear, but did not hear it." v. [10:23–24] Mt 13:16–17.
New English Bible–1970	.

New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then, turning to the <i>talmidim</i> , he said, privately, "How blessed are the eyes that see what you are seeing! Indeed, I tell you that many prophets and kings wanted to see the things you are seeing but did not see them, and to hear the things you are hearing but did not hear them."
Hebraic Roots Bible Holy New Covenant Trans.	Then Jesus turned to his students who were there alone with him. Jesus said, "You are very blessed to see what you now see! I tell you, many prophets and kings wanted to see what you now see. And many prophets and kings wanted to hear what you now hear but they didn't."
The Scriptures 2009	And turning to His taught ones He said, separately, "Blessed are the eyes that see what you see, for I say to you that many prophets and sovereigns have wished to see what you see, and have not seen it, and to hear what you hear, and have not heard it."
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	... and Being Turned to the students in [one] own [He] says Blessed {are} The Eyes The [Ones] Seeing what* [You*] see [I] say for [to] you* for Many Forecasters and Kings want to see what* You* see and not [They] see {them} and {They want} to hear what* [You*] hear and not [They] hear {them}...
Awful Scroll Bible	Then he being came about turned with regards to the disciples, said accordingly to private, "Happy are the eyes, the ones discerning what you discern. (")For I instruct to yous, certainly-of-whom many exposers-to-light-beforehand and governing leaders, strived to be perceived what you discern, however perceived it not a perceiving, and to be heard what you hear, and heard it not a hearing."
Concordant Literal Version	And being turned to the disciples, He said privately, "Happy are the eyes that are observing what you are observing!" For I am saying to you that many prophets and kings want to perceive what you are observing, and they perceive not, and to hear of Me what you are hearing, and they hear not."
exeGesés companion Bible	And he turns to his disciples, and says privately, Blessed - the eyes that see what you see: for I word to you, that many prophets and sovereigns willed to see what you see, and saw not; and to hear what you hear, and heard not.
Orthodox Jewish Bible	And, having turned to the talmidim in a yechidus, Rebbe, Melech HaMoshiach said, Ashrey [are] the eyes seeing what you see. For I say to you that many neviim and melachim wanted to see what you see and they did not see them, and to hear what you hear and they did not hear them.
Rotherham's Emphasized B.	And [turning unto his disciples, privately] ^f he said— [Happy] the eyes, that see what ye see! For I tell you— [Many' prophets and kings] have desired to see what [ye] see, and they saw not, And to hear what ye hear, and they heard not. ⁹

^fOr: "he privately said."

⁹ Mt. xiii. 16, 17.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then turning to His disciples, Jesus said privately, "Blessed [joyful, spiritually enlightened, and favored by God] are the eyes which see what you see, 24 for I say to you that many prophets and kings longed to see what you see, and they did not see it; and to hear what you hear, and did not hear it."
An Understandable Version	Then Jesus turned to the disciples and said privately, "The eyes that see the things you see are [truly] blessed, for I tell you, many prophets and kings wanted to see the things that you see, but did not [get to] see them. And [they wanted] to hear the things that you hear, but did not [get to] hear them."
The Expanded Bible	Then Jesus turned to his followers [disciples] and said privately, "You are blessed to [Blessed are the eyes that] see what you now see. [For] I tell you, many prophets and kings wanted to see what you now see, but they did not, and they wanted to hear what you now hear, but they did not."
Jonathan Mitchell NT	And then, being turned toward the disciples, He said privately, "Happy and blessed [are] the eyes [that] are constantly observing and seeing the things which you folks are now continually observing and seeing, "for I am now saying to you that many prophets and kings wanted (or: felt an intense desire) to see (catch a glimpse of; or: see [the picture] of) the things that you folks are now looking at and presently seeing – and yet they did (or: do) not at any point see [them]; also to hear the things that you folks are now hearing – and yet they did (or: do) not at any point hear [them]."
P. Kretzmann Commentary	<p>Verses 23-24</p> <p>The Good Samaritan.</p> <p>The blessedness of Christ's disciples:</p> <p>And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see.</p> <p>For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.</p> <p>The disciples were not conscious of their great privilege, nor did they value it as highly as they should have. Jesus, therefore, addresses Himself to them alone and impresses upon them the glories of their station and of their calling as disciples and believers. Happy were their eyes since they were privileged to see Jesus, the Savior of the world, in the flesh. Many prophets and kings of the Old Testament had looked forward to the appearance of the Messiah with great longing, Genesis 49:18; 2 Samuel 7:12. There had been many a Simeon and many an Anna that were longing to see the Savior with their own eyes. All this had fallen to the lot of the disciples without their seeking. They saw the eternal Word who was made flesh; they saw His glory, the glory as of the Only-Begotten of the Father, full of grace and truth; they heard from His own mouth the Word of eternal life. We Christians of the New Testament do not share the disadvantages of the believers of old. For though we are not able to see Jesus in the flesh, we have Him with us always, until the end of the world, Matthew 28:20. And He is with us in His Word, in and through which we have communion with the Son and with the Father. "As though He would say: Now is a blessed time, a pleasant year, a time of mercy; the thing which now is present is so precious that the eyes which see it are fittingly called blessed. For till now the Gospel had not been preached so openly and clearly before everybody; the Holy Ghost had not been given openly, but was still hidden, and had little success. But Christ began the work of the Holy Ghost, and the apostles afterward carried it on with all earnestness; therefore He here in general calls those blessed that see and hear such grace."</p>

Lexham Bible	And turning to the disciples, he said privately, “Blessed (+) are the eyes that see (+) the things which you see! For I tell you that many prophets and kings desired to see (+) the things which you see, and did not see (+) them , [Here the direct object is supplied from context in the English translation] and to hear (+) the things which you hear, and did not hear (+) them .” [Here the direct object is supplied from context in the English translation]
Syndein/Thieme	“And, turning to His students/disciples saying privately, “Happinesses/’Blessed are/’Spiritually prosperous are’ {makarios} . . . the eyes glancing at {blepo} what you glance at! “ for I {Jesus} tell you that many prophets and kings {basileus} longed to glance at what you glance at . . . and absolutely have not {ouk} ‘perceived with their eyes’ {oida} . . . and to hear what you hear . . . and absolutely have not {ouk} heard.”
Translation for Translators	Then when Jesus’ disciples were alone with him, he turned toward them and said, “God is pleased with you [SYN] who have seen <i>the things that I have done</i> ! I want you to know that many prophets and kings <i>who lived long ago</i> desired to see the things that you are <i>seeing me do</i> , but these things did not <i>happen</i> then. They longed to hear the things that you have been hearing me say, but these things were not revealed to them then.”
The Voice	Jesus (then almost in a whisper to the disciples) : How blessed are your eyes to see what you see! Many prophets and kings dreamed of seeing what you see, but they never got a glimpse. They dreamed of hearing what you hear, but they never heard it.

Bible Translations with a Lot of Footnotes:

Lexham Bible	And turning to the disciples, he said privately, “Blessed are the eyes that see the things which you see! For I tell you that many prophets and kings desired to see the things which you see, and did not see them , [*Here the direct object is supplied from context in the English translation] and to hear the things which you hear, and did not hear them .” [*Here the direct object is supplied from context in the English translation]
NET Bible®	Then ⁷⁷ Jesus ⁷⁸ turned ⁷⁹ to his ⁸⁰ disciples and said privately, “Blessed ⁸¹ are the eyes that see what you see! For I tell you that many prophets and kings longed to see ⁸² what you see but did not see it, and to hear what you hear but did not hear it.” ^{77tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. ^{78tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity. ^{79tn} Grk “turning to the disciples, he said.” The participle στραφεῖς (strafei”) has been translated as a finite verb due to requirements of contemporary English style. ^{80tn} Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215). ^{81sn} This beatitude highlights the great honor bestowed on the disciples to share in this salvation, as v. 20 also noted. See also Luke 2:30. ^{82sn} This is what past prophets and kings had wanted very much to see, yet the fulfillment had come to the disciples. This remark is like 1 Pet 1:10-12 or Heb 1:1-2.
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	And Jesus turned to his closest followers privately and said, “Your eyes are blessed to see what they’re seeing. Because I’m telling you, lots of prophets and kings wanted to see the things you’re seeing, and they didn’t get to. ^z They also wanted to hear the things you’re hearing and didn’t get to. ^{aa} ^z Lit. “and they didn’t see.” ^{aa} Lit. “and they didn’t hear.”
Wilbur Pickering’s New T.	Then turning to His disciples privately He said: “Blessed are the eyes that are seeing the things that you see; for I say to you that many prophets and kings have

desired to see what you are seeing but did not, and to hear what you are hearing but did not."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And having turned to the disciples, He said privately, "Happy <i>[are]</i> the eyes, the ones seeing what you _p see. "For I say to you _p , that many prophets and kings desired to see what you _p see, and did not see, and to hear what you _p hear, and did not hear."
Charles Thomson NT Context Group Version	. And turning to the apprentices, he said privately, Esteemed <i>[are]</i> the eyes which see the things that you (pl) see: for I say to you (pl), that many prophets and kings desired to see the things which you (pl) see, and did not see them; and to hear the things which you (pl) hear, and did not hear them.
English Standard Version Far Above All Translation	. Then he turned to the disciples and said privately, "Blessed are the eyes which see what you see. For I say to you that many prophets and kings have wanted to see what you see but did not see <i>it</i> , and to hear what you hear but did not hear <i>it</i> ."
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And having turned to the disciples, He said, by themselves, "Blessed the eyes that are perceiving what you perceive; for I say to you that many prophets and kings wished to see what you perceive, and did not see, and to hear what you hear, and did not hear."
Modern English Version	.
Modern Literal Version 2020	And having turned to the disciples, he said privately, The eyes, the ones seeing what you ^o see, are fortunate. For* I say to you ^o , that many prophets and kings wished to see the things which you ^o are seeing and did not see <i>them</i> , and to hear the things which you ^o are hearing and did not hear <i>them</i> .
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	And having turned unto the disciples, he said, by themselves, 'Happy the eyes that are perceiving what you perceive; for I say to you, that many prophets and kings did wish to see what you perceive, and did not see, and to hear what you hear, and did not hear.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	And, turning to the disciples, He said, privately, "Happy the eyes that behold what ye are beholding! for I say to you, that many prophets and kings desired to see what ye are beholding, and did not see <i>them</i> ; and to hear what ye are hearing, and heard <i>them</i> not."
Young's Updated LT	.

The gist of this passage: Jesus tells His disciples how blessed they are to be able to see and hear what they see and hear.

Luke 10:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
strophô (στρέφω) [pronounced <i>STREF-oh</i>]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i>]	<i>disciple, a learner, pupil</i>	masculine plural noun; accusative case	Strong's #3101

In the previous verse, there are some manuscripts with this phrase at the beginning. It is possible that this phrase had been added to that verse by copying it down twice.

Translation: [Jesus] turned to face [His] disciples...

As an aside, the first few words in v. 22 which are considered questionable—those words probably came from v. 23a.

The crowds did not fully appreciate all that they were seeing and hearing, but those close to Jesus were told by Him that what they are seeing and hearing is quite incredible. How many of the disciples had no idea how unique and amazing that their experience was?

In any case, Jesus has a message specifically for His disciples.

Luke 10:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ídios (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2398

Luke 10:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

I really need to investigate Strong's #2036 and #3004. It does not appear that there is any difference between them. This word is listed both ways and with the same morphology in the manuscripts which I use (those manuscripts are in e-sword, they are interlinear, and most of them have the Greek word, its meaning, its morphology and the corresponding Strong's #).

Translation: ...and He said [to them] privately,...

I have taken the common adjective *idios* (ἴδιος) [pronounced IH-dee-os] and used it as an adverb. I think that is reasonable in this context to translate this word *privately*.

Jesus has turned toward His disciples and He is speaking to them privately or separately here. He is no longer praying or speaking divine truth aloud to whomever is around Him. What He says is specifically for His disciples (which may go beyond the basic twelve).

Luke 10:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i>blessings, happinesses; those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; nominative case	Strong's #3788
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
blepô (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; be wary of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine plural, present active participle; nominative case	Strong's #991
ha (ὅ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739
blepô (βλέπω) [pronounced BLEHP-oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	2 nd person plural, present active indicative	Strong's #991

Translation: ..."Happinesses [belong to you all, for your] eyes are seeing what you [now] see;...

Jesus more literally says, *happinesses* or *blessings* to your eyes; but obviously, He is referring to His disciples and their souls. They ought to enjoy great happiness and blessings because of what they are now seeing. What are they seeing? They are seeing the Son of God teach them truth.

This is in the context of teaching all of those in this crowd about how God reveals Himself by means of Jesus.

Luke 10:23 [Jesus] turned to face [His] disciples and He said [to them] privately, "Happinesses [belong to you all, for your] eyes are seeing what you [now] see;..." (Kukis mostly literal translation)

When it comes to contemporary events, people often do not appreciate or understand them. The things which are truly important, they don't notice; and the most transitory things are what appears to weigh on their minds. How many people on this earth spend their entire lives concerned with the most trivial of things, and what is of real importance rarely enters into their thinking.

Jesus is pointing out to them, "What you are hearing and seeing right now is the most important thing that could happen to you."

Let me give a concrete example of this. In the United States, every four years, we vote for a president. Easily half of the discussion or interaction between the supporters of opposing parties have little or nothing to do with actual competence and philosophy. There has been much discussion of the past sexual history of both President Trump and Vice President Harris (who are the present candidates for the 2024 election). In both cases, their past indiscretions and bad choices go back a decade or more. There may actually be people who are swayed one way or the other based upon these past choices made by both candidates. How much relevance does this have to their potential performance in 2025 and forward? Very little, in my opinion. However, candidates are so often defined and voted against for some of the stupidest reasons; reasons which are completely unrelated to the office that they are pursuing.

My point being, people in this life do not necessarily understand what is happening all around them, even in the world of human events (setting aside for a moment God and His plan). Even in the human realm, people cannot distinguish the trivial from the important.

Luke 10:23 [Jesus] turned to face [His] disciples and He said [to them] privately, "Happinesses [belong to you all, for your] eyes are seeing what you [now] see;..." (Kukis mostly literal translation)

The contemporary history of the disciples is happening all around them, but what is most important is Jesus Christ standing right in front of them, along with the fact that He is teaching them directly.

Even though this is true for all of the people that Jesus has spoken with or to; He confines these remarks to His disciples (this may be more than just His twelve disciples).

Application: Of all the important things in my life, possibly the most important was the abundance of teaching which came out of Berachah Church. When I arrived in Houston, Bob was teaching 8 or 9 hour+ lessons each week. At the time, I did not really think much about it, except how much it impacted my social life from time to time. However, in retrospect, I can see how important that teaching was and how unimportant my social life was.

Principle: When you are in the middle of history, it is sometimes difficult to separate what is important from what is truly mundane. Whatever is related to truth, that is what is important.

Luke 10:23 Then turning to the disciples he said privately, "Blessed are the eyes that see what you see! (ESV; capitalized)

The disciples saw the actual Son of God; and they heard His words and He took time to explain to them what many things meant.

Jesus is explaining to His disciples the unique experience which they are having right at this moment (that unique experience being the fact that Jesus is teaching them face to face). They will also see the most important events of history play out: the crucifixion, the resurrection and the ascension.

Luke 10:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 st person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humin (ὕμῃν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, nominative case	Strong's #4183
prophētēs (προφήτης) pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine plural noun, nominative case	Strong's #935
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person plural, aorist active indicative	Strong's #2309
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong's #1492
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

Luke 10:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepô (βλέπω) [pronounced BLEHP-oh]	to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed	2 nd person plural, present active indicative	Strong's #991
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
horaô (ὁράω) [pronounced hoe-RAW-oh]	to see with the eyes; to see with the mind, to perceive, know; to see [i.e., become acquainted with by experience, to experience]; to see, to look to: to take heed, beware; to care for, pay heed to, being seen, to show oneself, appeared	3 rd person plural, aorist active indicative	Strong's #3708

Translation: ...for I say to [all of] you that many prophets and rulers wished to see [that] which you (all) see but they did not see;...

Just as many people today wish that they could have sat at the Lord's feet to hear His teaching; there were millions of people who looked forward into time desiring to see and hear the Messiah-King. Bear in mind, the promise of the Messiah loomed large in the teaching of the Hebrew people. We sometimes forget that because this is mentioned in **Judaism** today, but it is no longer presented as a fundamental tenet.

Let's say that I wanted to convert to Judaism, and I googled *the fundamentals for a convert to Judaism*. Here are two articles which I uncovered.

Two Examples	
BBC	Rabbi Eliezer Melamed
Article: <i>Converting to Judaism</i>	Article: <i>The Laws Relating to Converts</i>
How to convert Different forms of Judaism have different conversion mechanisms, but this outline of what is involved covers the basics for all:	What follows are the subtitles for this article:

Two Examples

BBC

- discuss possible conversion with a rabbi
- study Jewish beliefs, history, rituals and practices
- learn some Hebrew
- get involved with Jewish community life
- believe in G-d and the divinity of the Torah
- agree to observe all 613 mitzvot (commandments) of the Torah
- agree to live a fully Jewish life
- circumcision (men only)
- immersion in a mikveh or ritual bath
- appear before a Bet Din (a religious court) and obtain their approval

Rabbi Eliezer Melamed

1. Judaism's Positive Approach to Converts
2. Relating to Converts
3. The Conversion
4. How Much Must the Convert Learn Before Conversion?
5. The Essence of the Conversion
6. Conversion in Practice
7. Accepting the Commandments
8. Defining the Acceptance of the Commandments.

These are only representative samples. I read and glanced at several articles about converting to Judaism, and none which I came across mentioned the word *Messiah*.

Now, if you specifically want to find a branch of Judaism or a particular rabbi who teaches about the Messiah, you can certainly include that in your search. However, if you knew nothing about Judaism and wanted to find out about it, waiting on the messiah is not going to be a part of your early training. It is not really fundamental to the Jewish faith in the way that it used to be.

From <https://www.bbc.co.uk/religion/religions/judaism/beliefs/conversion.shtml>

Also <https://www.yeshiva.co/midrash/5381>

The people of Israel in the Old Testament were fundamentally concerned with the coming Messiah. There could be nothing more central to their worldview than their Messiah. Today, Jews are aware of the messianic teaching of their Scriptures, but it is no longer the foundational and central concept to them as it was to their predecessors.

Remember Andrew's words to Peter when talking about Jesus? **"We have found the Christ!"** (John 1:41). *Christ* is the Greek translation for *Messiah*. The Messiah loomed large on the psyche of the Jewish people in the first century A.D. This was fundamental to the Jewish faith.

Messianic prophecies from the Old Testament:

Both David and Isaiah looked forward to this Messiah as the culmination of all things. Both men wrote about this Messiah.

One of the earliest prophecies found in the Old Testament is about Jesus:

When Adam and the woman had sinned, God spoke to the serpent who misled the woman and said this:

Genesis 3:15 Furthermore [lit., and], I will place enmity [and antagonism] between you and the woman, and between your seed and her Seed. He will bruise your head and you will bruise His heel." (Kukis mostly literal translation)

There is the seed of the serpent and the Seed of the woman. The language used here is fascinating, as the *seed of the serpent* is not a reference to more serpents but to men who would follow Satan. The *Seed of the woman* is a reference to the Messiah, the One Who would come.

Now, generally speaking, *seed* is not a word associated with women. It is the man who provides the seed in conception. But God speaks of the Seed of the Woman because there will be no man involved in the conception of Jesus. The virgin birth is necessary in the human race because the sin nature is passed down from the man to his children (girls or boys). So this becomes a great theme of the Scriptures, beginning here in Genesis and prophesied in Isaiah and fulfilled in the book of Luke.

The Seed of the Woman will crush the head of the serpent, which will be the death blow to the serpent (Satan). Also, the serpent will bruise the Lord's heel (which occurs on the cross). Although a seemingly fatal blow, as Jesus physically dies on the cross, God will raise Him up three days hence.

Although the Messiah, in one form or another, is found throughout the book of Genesis, let's go to the end of Genesis:

Genesis 49:8–9 You [are] Judah; your brothers will praise you; your hand [will be] on the neck of your enemies; and the brothers of your father will bow down to you. Judah [is] a lion's cub away from [his] prey; you have gone up, my son; he has crouched down, he lies in wait [or, *reclines*] like a lion; and, as a lion, who would rouse him up? (Kukis mostly literal translation)

At the end of his life, Jacob speaks of his sons and blesses them. What he says about Judah is most unusual. Judah is Jacob's fourth-born son. He is not preeminent in any way. Not by his behavior (see Genesis 38) and not by his order of birth (although Judah simply assumes a position of prominence in his family around Genesis 43–44).

At the time that Jacob speaks these words, Joseph is the lord of the family. He is the one with great authority in Egypt, being second-in-command only to Pharaoh. But to whom will the tribes bow themselves down to? Who will the tribes praise in the future? It is Judah.

There is a period of waiting which takes place (these words are spoken around 2000 B.C.), so there will be about 2000 years which transpire. However, about 1000 years later, the tribe of Judah will become preeminent and a son of Judah, David, will become the first Judaic king. From that point forward, the line of kings will be descendants of Judah. *Judah has crouched down, lying in wait for this time, like a lion, and who will rouse him?* The tribe of Judah has been like a lion, crouched down, waiting for his time. When David comes into the picture, this is the lion rising up and taking charge.

Genesis 49:10–12 *The scepter will not depart from Judah and the Lawgiver [will not depart] from the midst of His feet until Shiloh comes; and He has the obedience of the peoples. Binding His donkey to the vine and [binding] a foal to a choice vine. He has washed His garment in the wine and [He has washed] His clothing in the blood of the grape. [His] eyes are red from wine and his teeth are white from milk.* (Kukis mostly literal translation)

Judah will become the ruling tribe. The scepter, a sign of rulership, will not depart from Judah until Shiloh (a reference to Jesus Christ) comes.

Shiloh is the Hebrew word Shîylôh (שִׁילֹה) [pronounced *shee-LOW*], and it means, *he whose it is, that which belongs to him; tranquility*. These meanings are uncertain. Obviously this is transliterated *Shiloh* and many believe this to reference Messiah. Strong's #7886 BDB #1010.

The references to the blood of the grape and washing His garment in wine refer to the Lord being closely associated with sin. He became sin for us. Yet, His white teeth refers to His perfection, His being without any sin.

Messiah would come from the tribe of Judah. Both Joseph (not the Joseph of Genesis 39–50), the Lord's legal father, and Mary, the mother of Jesus, come from the tribe of Judah. Both are in the line of David, which is the record of Matthew 1 (for the line of Joseph) and Luke 3 (the line of Mary).

The prophet Isaiah certainly looked forward to the Messiah:

Isaiah 7:14 **Therefore the Lord Himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call His name Immanuel.** (ESV, capitalized)

Immanuel means *God with us*; and Jesus on this earth, walking among the people, was certainly *God with us*.

God speaks of the future sometimes from long ago (as the Old Testament prophecies above); but sometimes, He prophecies about the near future.

The angel Gabriel prophecies to Mary about Jesus:

The virgin⁵³ spoken of in Isaiah is Mary. God told Mary that she would bear a Son and she agreed to this.

Luke 1:26–27 **In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.** (ESV; capitalized)

God's promise of Isaiah 7:14 would be fulfilled in Mary.

Luke 1:28 **And he [the angel] came to her and said, "Greetings, O favored one, the Lord is with you!"** (ESV; capitalized)

Luke 1:29 **But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be.** (ESV; capitalized)

Mary was of course taken aback by having an angel speak to her and greet her in this way. At the time, it may not have been apparent at first that she was speaking to an angel.

To put this another way, Mary remarks, "Just what the heck are you talking about?"

Luke 1:30–33 **And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a Son, and you shall call His name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever, and of His kingdom there will be no end."** (ESV; capitalized)

⁵³ Although the original Hebrew word also means *young woman*, it is not a sign when a young woman gives birth.

The angel prophesies as to Who Mary's Son would be. Her son would be David's Greater Son, Who is the Messiah.

Luke 1:34 **And Mary said to the angel, "How will this be, since I am a virgin?"** (ESV; capitalized)

Mary was young, but she understood that it required a man and a woman to produce a child. She is a virgin.

Luke 1:35–37 **And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God. And behold, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month with her who was called barren. For nothing will be impossible with God."** (ESV; capitalized)

The angel explains. I should point out that the process here is not some form of intercourse. The power of the Most High would overshadow Mary. Skeptics try to paint this as something very crude, which it is not.

Luke 1:38 **And Mary said, "Behold, I am the servant of the Lord; let it be to me according to your word." And the angel departed from her.** (ESV; capitalized)

Mary agrees to what the angel just proposed. She is agreeing to, as a virgin, give birth to the Messiah.

My point in all of this is, the Messiah was central to the Old Testament. Those passages are still there, but no longer does present-day Judaism emphasize this aspect of their doctrine.

Now, let us return to our overall context:

Luke 10:24a **For I tell you that many prophets and kings desired to see what you see, and did not see it,...** (ESV; capitalized)

Jesus is telling His disciples privately that what they are seeing, many prophets and king desired to see this for themselves.

Luke 10:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aorist active infinitive	Strong's #191
ha (ἃ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, present active indicative	Strong's #191
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 10:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
akoúô (ἀκούω) [pronounced ah-KOO- oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, aorist active indicative	Strong's #191

Translation: ...and to hear [that] which you (all) hear but they did not hear.”

These people from the past wanted to hear what the disciples are now hearing; Jesus teaches His disciples divine truth every single day. This is what so many in the past desired to hear.

Luke 10:24 ...for I say to [all of] you that many prophets and rulers wished to see [that] which you (all) see but they did not see; and to hear [that] which you (all) hear but they did not hear.” (Kukis mostly literal translation)

I took just a small handful of passages of those who looked forward to the coming Messiah, who desired to see what the disciples saw.

So many of the prophets spoke of the Messiah. So many of the kings—David and Solomon for instance—also greatly desired to see and hear the Messiah. God has given that great blessing to the disciples, to whom Jesus is speaking.

Luke 10:23–24 [Jesus] turned to face [His] disciples and He said [to them] privately, “Happinesses [belong to you all, for your] eyes are seeing what you [now] see; for I say to [all of] you that many prophets and rulers wished to see [that] which you (all) see but they did not see; and to hear [that] which you (all) hear but they did not hear.” (Kukis mostly literal translation)

People without doctrine or without divine establishment thinking cannot understand or evaluate the times in which they live. Things happen, there are national movements, there are points of inflection, but people who lack the orientation of doctrine or of divine establishment can rarely make sense of these things, or see where they are going. They do not see the patterns, they do not understand the true causes and effects, and they do not understand the health and focus of the nation in which they live.

The laws of divine establishment are laws which are applicable to all societies and countries, and they work for believers and unbelievers alike. A believer with Bible doctrine understands these laws. Believers without doctrine do not understand them and many unbelievers not only lack understanding of such laws, but are in opposition to these laws. A few unbelievers understand these laws; and to many of them, they are just common sense.

Fundamental to any society or country are the basic divine institutions. The volition of the soul, the institution of work, marriage (between one man and one woman), family (in most cases, the biological family), and nationalism. These are fundamental and foundational to the health and welfare of any nation.

Illustration: Communist and socialist countries often limit the volition of their citizens, particularly when it comes to God. This does not make a country better in any way.

Illustration: The United States has made it possible for millions of people to live without work. We have also distorted the institution of marriage and family and nationalism. These things are strong negatives with regards to the United States.

Illustration: We have two good illustrations of this which took place over the past 20–30 years (I write this in 2023 and 2024). One of these was the acceptance of marijuana as just another nearly harmless drug, safer than alcohol. As a result, the usage of same not only increased and became commonplace. Therefore, one state after another legalized marijuana in one way or another. Intoxicants are dangerous for our culture; and the more we are intoxicated as a country, the worse off our country is. I know people who honestly believe that there is nothing wrong with getting stoned every day because pot is legal where they live. The second thing which was accepted in our country as normal and acceptable behavior was homosexuality (which, for hundreds of years, was not). This opened up all sorts of sexual floodgates, including gender confusion which is going to destroy the lives of many children, who, when they suddenly grow up, will realize that they have turned themselves into physical freaks, and no one is interested in a real relationship with a freak. Both changes of thinking by our society were big mistakes; and we as a country will pay dearly for the misguided thinking of this era.

Application: How did it happen that the people of the United States come to the point of accepting marijuana and homosexuality as normal? There was a huge amount of misinformation which was circulated. However, fundamentally, people in the United States simply rejected the laws of divine establishment, which is the instrument by which societies and countries are guided and advanced.

Luke 10:23–24 [Jesus] turned to face [His] disciples and He said [to them] privately, “Happinesses [belong to you all, for your] eyes are seeing what you [now] see; for I say to [all of] you that many prophets and rulers wished to see [that] which you (all) see but they did not see; and to hear [that] which you (all) hear but they did not hear.” (Kukis mostly literal translation)

Application: What many of us do not appreciate is, when we hear a book of the Bible presented accurately, in its historic and theological context, and we understand what the writer meant to say, and how it applies to our lives—that is the greatest thing happening in our lives. That is an amazing blessing to us. This is actually greater than this disciples being able to eat and drink and hang with Jesus. Nothing is greater than the infallible Word of God.

Saint Peter, who actually saw the glorified Christ early on, says this exact same thing. Peter will make the claim that the Word of God is greater than the experience of seeing Christ glorified.

What is even greater than seeing Jesus Christ in person and hearing Him teach?

(R. B. Thieme, Jr.’s corrected translation will be used below)

2Peter 1:16 For not having followed as our source of authority cleverly concocted myths, when we had communicated to you all the power and coming of our Lord Jesus Christ, but we have become spectators of His majestic magnificence [appearance of the second advent].

Peter communicates that he has seen the glorified Christ (also known as the Shekinah Glory). Jesus took three of the disciples aside and they separated themselves from everyone else, and then Jesus was glorified before them. Moses and Elijah appeared to them as well.

We would think that this would have been the ultimate experience, the ultimate in truth. Peter says *no, it isn’t*.

2Peter 1:17 For when He [Jesus] had received from God the Father honour and glory, such a unique voice having been carried to him by His majestic glory, “This One Christ is My Son, My beloved One, with reference to whom I have been well pleased.”

Peter and the other two disciples actually heard God speak to them. God said specifically to them, “This One Christ is My Son, My beloved One, with reference to Whom I have been well pleased.”

This appears to be the most amazing experience ever in life, so that Peter did not just see the glorified Christ but he heard the actual voice of God. Could there be anything in life greater than this experience?

2Peter 1:18 *And we heard this same voice, having been carried from heaven, when we were with Him on the holy mountain.*

Peter, James and John all heard the very voice of God. They saw with their own eyes the glorified Christ. Could anything be greater than this? Peter will answer *yes, there is something greater than this.*

2Peter 1:19 *We keep, possessing this prophetic doctrine as something more reliable, with reference to which doctrine, you perform honorably when you habitually become occupied with doctrine; doctrine as a lamp shining in a dark place until the day dawns and a morning star [Venus] has come up.*

However, what Peter and the other Apostles possess is an even more reliable Word. They have something more reliable than seeing the glorified Christ and hearing the voice of God. You may be asking yourself, *what the heck could that be?*

It is this: Peter and the other disciples are teaching the very words of God. These words which they are teaching are more reliable and they are greater than this experience of Peter, James and John.

2Peter 1:20–21 *Knowing this first that all prophecy of Scripture does not originate from one's own explanation for prophecy was never produced from human design or volition; but men (human authors) communicated from God, being carried along by the Holy Spirit.* (R. B. Thieme, Jr.'s corrected translation throughout)

The prophecy which they are teaching does not come from them personally, from their own human experience and wisdom. The word which they teach is from men of God being carried along by God the Holy Spirit. These words of instruction are more important than seeing the glorified Christ! Their words—the words of Peter and John, as writers of Scripture—are more important than the experience of hearing God speak!

The question again is this: What is even greater than seeing the Lord Jesus Christ in person and hearing Him teach? What is greater than seeing the glorified Christ in person with your own eyes? Hearing the Word of God taught by a well-qualified pastor-teacher or (in a few instances) reading the Word of God being taught by a well-qualified commentator. That is what Peter is teaching.

Luke 10:23–24 *Jesus then turned towards His disciples and quietly said to them, "This is a tremendous blessing to you, for you are seeing Me and these great miracles. Listen, there are many prophets and rulers from the past who wished to be able to see what you are seeing now; and they desired to hear these words which I am speaking. Such things they strongly desired to see, but did not."* (Kukis paraphrase)

Dr. Daniel Hill: *One cannot read the Psalm and not realize that these saints of old longed for a time when they would see the prophecies of God fulfilled. When they would see the one whom God would send to be the salvation of mankind.*⁵⁴

Psalms 14:7 *Oh, that salvation for Israel would come out of Zion! When the LORD restores the fortunes of His people, let Jacob rejoice, let Israel be glad.* (ESV; capitalized)

Today is the greatest time to be alive:

⁵⁴ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Any well-qualified pastor-teacher could tell his congregation this today: *There are many prophets and rulers from the past who wished to be able to see what you see now and hear the words which you hear now. They had such a great desire to hear and see the things which you hear and see.*

You may not realize, but we live in the greatest times ever; we live under the greatest blessing ever. We get to observe God's plan as it unfolds over the ages. We get to see God calling Abraham, the willingness of Abraham to sacrifice the son whom he loved. We see Moses leading the children out of Egypt and Joshua leading them into the land of promise to take it. We view hundreds of years of history of Israel, right up to the time of the revealing of the Lord. We get to experience all of that. God has provided for us the record of these events and a good pastor-teacher can place us back into those times through the power of the Word and our own mind's eye.

On top of all this, many of us enjoy life in the greatest country in the world—in the United States—where God's great blessing is apparent. More importantly than that, we have access to some of the greatest Bible teaching which has occurred in all human history. There are churches which actually understand the importance of the Word of God and the pastor strives to teach as often as he is able.

But just as Jesus pronounced these great woes against the cities where His message was rejected, this might also be the woe of the city in which you live. This could be the great woe against the United States. There has never been a greater time to be alive; and there has never been a greater nation and environment for us than life in the United States. Do we hold onto it or do we let these great blessings slip through our fingers?

Dr. Daniel Hill continues with this same theme: *But while that was good for these disciples to be in the presence of Christ on earth, and that was greater than the prophecy of Christ, we have something even better.*⁵⁵

Saint Peter speaks of these wonderful blessings which we enjoy in this life:

Blessed be the God and Father of our Lord Jesus Christ! According to His great mercy, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. Though you have not seen Him, you love Him. Though you do not now see Him, you believe in Him and rejoice with joy that is inexpressible and filled with glory, obtaining the outcome of your faith, the salvation of your souls. (1Peter 1:3–9; ESV; capitalized)

And today, our lives as believers are even greater than they could have been during the time of Peter.

I know that in this world, the cosmic system tells us that we live in terrible times and that this is the worst time ever to raise up a child, and so, we should not have any children. This is pure-d balderdash. There are great potentials and opportunities in the United States. The key is, first get your priorities straight, and then everything else will fall into place. This does not mean that life will be without opposition or suffering; but God, through His Word, will give us the means to stand.

The opportunity to take in doctrine here in the United States is phenomenal. The opportunity to move where doctrine is being taught is out there. We, as believers, simply need to seize the moment, and fully appreciate this time during which we live.

⁵⁵ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Luke 10:23–24 Jesus then turned towards His disciples and quietly said to them, “This is a tremendous blessing to you, for you are seeing Me and these great miracles. Listen, there are many prophets and rulers from the past who wished to be able to see what you are seeing now; and they desired to hear these words which I am speaking. Such things they strongly desired to see, but did not.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Story of the Good Samaritan

The law expert asks about gaining eternal life

Matthew 22:34-40 Mark 12:28-34

In this next section of Luke, we sometimes have an extended narrative and teaching session which can be broken down into several subsections. Most people are aware of the story of the good Samaritan—in fact, even the term, *good Samaritan*, has taken on a life of its own, so that millions of people know that term without even knowing where it comes from or what it really means. How many people, when they hear these words, think, *I guess these Samaritans were pretty good people back then?*

Few people realize that this narrative has a beginning, a middle and an ending; and only the middle section is actually about the good Samaritan. Whereas, a few people could tell you about the good Samaritan, far fewer can tell you what led up to this and what the aftermath was.

At this point, we begin a new section of Luke 10.

And behold a lawyer, a certain one, stood up, testing Him, saying, “What is one doing life eternal I will inherit?”	Luke 10:25	Behold, a certain lawyer stood up, testing Him, saying, “What should I have done [so that] I will inherit eternal life?”
Behold, a certain lawyer stood up, testing Jesus with the following question: “What should I do in order to inherit eternal life?”		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And behold a lawyer, a certain one, stood up, testing Him, saying, “What is one doing life eternal I will inherit?”
Douay-Rheims 1899 (Amer.)	And behold a certain lawyer stood up, tempting him and saying, Master, what must I do to possess eternal life?
Holy Aramaic Scriptures	And behold, a certain Saphra {Scribe} arose, so that he might test Him, and said, “Malphana {Teacher}, what shall I do that I may inherit Khaye {Life} which is eternal?”
James Murdock’s Syriac NT	And behold, a Scribe stood up to try him, and said: Teacher, what must I do, to inherit eternal life?
Original Aramaic NT	And behold, a scribe arose to test him, and he said, "Teacher, what shall I do to inherit eternal life?"
Lamsa Peshitta (Syriac)	And behold, a scribe arose to test him, and he said, “Teacher, what shall I do to inherit eternal life?”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a certain teacher of the law got up and put him to the test, saying, Master, what have I to do so that I may have eternal life?.
Bible in Worldwide English	A man who taught Gods law stood up and asked Jesus a question to try him out. Teacher, he said. What must I do so that I will live for ever?.
Easy English	A story about a good man from Samaria A teacher of God's Law stood up. He wanted to see how Jesus would answer his question. So he asked Jesus, 'Teacher, what must I do so that I can live with God for ever?'
Easy-to-Read Version—2008	Then an expert in the law stood up to test Jesus. He said, "Teacher, what must I do to get eternal life?"
God's Word™	Then an expert in Moses' Teachings stood up to test Jesus. He asked, "Teacher, what must I do to inherit eternal life?"
Good News Bible (TEV)	A teacher of the Law came up and tried to trap Jesus. "Teacher," he asked, "what must I do to receive eternal life?"
J. B. Phillips	Jesus shows the relevance of the Law to actual living Then one of the experts in the Law stood up to test him and said, "Master, what must I do to be sure of eternal life?"
<i>The Message</i>	Defining "Neighbor" Just then a religion scholar stood up with a question to test Jesus. "Teacher, what do I need to do to get eternal life?"
NIRV	The Story of the Good Samaritan One day an authority on the law stood up to test Jesus. "Teacher," he asked, "what must I do to receive eternal life?"
New Life Version	Jesus Talks to the Man Who Knew the Law A man stood up who knew the Law and tried to trap Jesus. He said, "Teacher, what must I do to have life that lasts forever?"
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	GOD'S MOST IMPORTANT RULE One day a lawyer—an expert in Jewish religious law—stood up to give Jesus a little test, to see what Jesus knew about the law. The lawyer said, "Teacher, what do I have to do to make sure I inherit eternal life?"
Contemporary English V.	An expert in the Law of Moses stood up and asked Jesus a question to see what he would say. "Teacher," he asked, "what must I do to have eternal life?"
The Living Bible	One day an expert on Moses' laws came to test Jesus' orthodoxy by asking him this question: "Teacher, what does a man need to do to live forever in heaven?"
New Berkeley Version	.
New Living Translation	The Most Important Commandment One day an expert in religious law stood up to test Jesus by asking him this question: "Teacher, what should I do to inherit eternal life?"
The Passion Translation	Loving God, Loving Others Just then a religious scholar stood before Jesus in order to test his doctrines. He posed this question: "Teacher, what requirement must I fulfill if I want to live forever in heaven?"
Unfolding Simplified Text	One day as Jesus was teaching people, a certain teacher of Jewish laws was there. He wanted to test Jesus by asking him a difficult question. So he stood up and asked, "Teacher, what must I do in order to live with God forever?"
William's New Testament	Just then an expert in the law got up to test Him by asking, "Teacher, what shall I do to get possession of eternal life?"

Partially literal and partially paraphrased translations:

American English Bible	{Look!} Then a man who knew the Law very well stood up [in the crowd], and to test [Jesus], he asked: 'Teacher, what must I do to inherit age-long life?'
Beck's American Translation	.
Breakthrough Version	And look, a certain legal expert stood up, trying to cause trouble for Him, saying, "Teacher, what <i>is a thing that</i> when I do <i>it</i> , I will inherit life that spans <i>all</i> time?"
Common English Bible	Loving your neighbor A legal expert stood up to test Jesus. "Teacher," he said, "what must I do to gain eternal life?"
Len Gane Paraphrase	And behold, a certain lawyer stood up and tempted him saying, "Master, what must I do to inherit eternal life?"
A. Campbell's Living Oracles	Then a lawyer stood up, and said, trying him, Rabbi, what must I do to obtain eternal life?
New Advent (Knox) Bible	It happened once that a lawyer rose up, trying to put him to the test; Master, he said, what must I do to inherit eternal life?
NT for Everyone	The Parable of the Good Samaritan A lawyer got up and put Jesus on the spot. 'Teacher,' he said, 'what should I do to inherit the life of the coming age?'
20 th Century New Testament	Just then a Student of the Law came forward to test Jesus further. "Teacher," he said, "what must I do if I am to 'gain Immortal Life'?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	Once, a lawyer stood up and tested Jesus by asking, "Teacher, what should I do to receive eternal life?" νομικός—an expert in law, in this case Mosaic Law. Should we use lawyer, which now has a different meaning?
Ferrar-Fenton (revised)	.
Free Bible Version	One time an expert in religious law stood up and tried to trap Jesus. he asked, "What do I have to do to gain eternal life?"
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	The Good Samaritan Just then an expert in the Law stood up to test Jesus. [Lit. him] He asked, Teacher, what must I do to inherit eternal life?
Lexham Bible	The Parable of the Good Samaritan And behold, a certain legal expert stood up to test him, saying, "Teacher, what must I do so that I will inherit eternal life?"
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And look, a certain lawyer stood up and tested him saying, Teacher, what will I do to inherit Age-Lasting Life?
Weymouth New Testament	Then an expounder of the Law stood up to test Him with a question. "Rabbi," he asked, "what shall I do to inherit the Life of the Ages?"
Wikipedia Bible Project	One time an expert in religious law stood up to try to trap Jesus. he asked, "What should I do so I can receive eternal life?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The good Samaritan (Mt 22:34; Mk 12:28)
----------------------------	---

• Then a teacher of the Law came and began putting Jesus to the test. And he said, “Master, what shall I do to receive eternal life?”

• 25. Who is my neighbor? (v. 29). The teacher of the law expected to be given the precise limits of his obligation. Whom was he supposed to look after? Members of his family? People of his own race? Or perhaps everybody?

It is significant that Jesus concludes his story with a different question: Which of the three made himself neighbor? (v. 36). It is as if he said: do not try to figure out who is your neighbor, listen instead to the call within you, and become a neighbor, be close to your brother or sister in need. As long as we see the command to love as an obligation, we are not loving as God wants.

Love does not consist simply in being moved by another person’s distress. Notice how the Samaritan stopped by in spite of it being a dangerous place, how he paid for the expenses and promised to take care of whatever else might be necessary. Instead of just ‘being charitable’ he took unconditional and uncalculated risks for a stranger.

On one occasion, Martin Luther King pointed out that love is not satisfied with comforting those who suffer: “To begin with, we must be the good Samaritan to those who have fallen along the way. This, however, is only the beginning. Then, some day we will necessarily have to realize that the road to Jericho must be made in such a way that men and women are not constantly beaten and robbed while they are traveling along the paths of life.”

With this example, Jesus also makes us see that, many times, those who seem to be religious officials, or who believe they fulfill the law, are incapable of loving. It was a Samaritan, considered a heretic by the Jews, who took care of the wounded man.

For the Jews, neighbors were the members of Israel, their own people, dignified by sharing the same religion; in fact, this familial relationship came from “flesh and blood.” For Jesus, true love leads one to give up any discrimination.

Mt 22: 34-40; Mk 12: 28-31

And behold, a certain lawyer rose up, tempting him, and said, Teacher, what shall I do to inherit eternal life?

The Heritage Bible

New American Bible (2002)

New American Bible (2011)

The Greatest Commandment.

^w * There was a scholar of the law* who stood up to test him and said, “Teacher, what must I do to inherit eternal life?”^x

* [10:25–37] In response to a question from a Jewish legal expert about inheriting eternal life, Jesus illustrates the superiority of love over legalism through the story of the good Samaritan. The law of love proclaimed in the “Sermon on the Plain” (Lk 6:27–36) is exemplified by one whom the legal expert would have considered ritually impure (see Jn 4:9). Moreover, the identity of the “neighbor” requested by the legal expert (Lk 10:29) turns out to be a Samaritan, the enemy of the Jew (see note on Lk 9:52).

* [10:25] Scholar of the law: an expert in the Mosaic law, and probably a member of the group elsewhere identified as the scribes (Lk 5:21).

w. [10:25–28] Mt 22:34–40; Mk 12:28–34.

x. [10:25] 18:18; Mt 19:16; Mk 10:17.

New Catholic Bible

The Greatest Commandment. ^[g] And behold, a lawyer came forward to test Jesus by asking, “Teacher, what must I do to gain eternal life?”

[g] Jesus gives pride of place in his teaching to the commandment of love, which sums up the entire Law (see Mt 22:40); but love of God and love of neighbor are henceforth joined inseparably.

New English Bible—1970

The Good Samaritan (Judæa)

ON ONE OCCASION a lawyer came forward to put this test question to him: ‘Master, what must I do to inherit eternal life?’

New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 A **LAWYER** once came forward to test him by asking: "Teacher, what must I do to inherit eternal life?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible An expert in *Torah* stood up to try and trap him by asking, "Rabbi, what should I do to obtain eternal life?"
 Hebraic Roots Bible And behold, a certain scribe stood up, tempting Him and saying, Teacher, What shall I do that I may inherit eternal life?
 Hebrew Names Bible And, behold, a certain lawyer stood up, and tempted Him, saying, Rabbi, what shall I do to inherit eternal life?
 Holy New Covenant Trans. Then a teacher of the law stood up. (He was trying to test Jesus.) He asked Jesus, "Teacher, what must I do to get eternal life?"
 The Scriptures 2009 And see, a certain one learned in the Torah stood up, trying Him, and saying, "Teacher, what shall I do to inherit everlasting life?"
 Tree of Life Version Now a certain Torah lawyer stood up to entrap Yeshua, saying, "Teacher, what should I do to gain eternal life?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and look! Legal Someone stands (up) Testing him Saying Teacher what? Making life continual [I] may inherit...
 Awful Scroll Bible Even be yourself looked, a certain lawyer stood-up-among, even testing- him -out, speaking out, "Teacher, being done what, shall I be lawfully-allotted everlasting life?"
 Concordant Literal Version And lo! a certain lawyer rose, putting Him on trial, and saying, "Teacher, by doing what should I enjoy the allotment of life eonian?"
 exeGeses companion Bible **YAH SHUA ON TRUE NEIGHBORSHIP**
 And behold, a torahist rises, and tests him, wording, Doctor, what do I to inherit eternal life?
 Orthodox Jewish Bible And a certain Talmid Chacham, a Baal Torah, stood up, testing Rebbe Melech HaMoshiach, saying, Rabbi, what mitzvah must I do to inherit Chayyei Olam?
 Rotherham's Emphasized B. **§ 47. A Lawyer answered: The Good Samaritan.**
 And lo! [a certain lawyer] arose, putting him to the test, saying—
 Teacher! [by doing what] shall I inherit [life ageabiding]?

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version Just then a certain teacher of the Law of Moses stood up and [attempted to] test Jesus, saying, "Teacher, what must I do to inherit [never ending] life?"
 The Expanded Bible **The Good Samaritan**
 Then an expert on the law stood up to test Jesus, saying, "Teacher, what must I do to get life forever [inherit eternal life]?"
 Jonathan Mitchell NT Later – look and consider! – a certain man versed in the Law (a lawyer and a legal theologian; a Torah expert) rose (or: stood) up, proceeding to put Him on trial and test [Him] out by saying, "Teacher, by doing what shall I proceed in inheriting eonian life (or: in what performing will I proceed to be enjoying an allotment of a life which has the character and qualities of the Age [of Messiah] and an age-enduring life)?"
 P. Kretzmann Commentary **Verses 25-28**
 The question of the lawyer:

Syndein/Thieme	<p>And, behold, a certain lawyer stood, up and tempted Him, saying, Master, what shall I do to inherit eternal life?</p> <p>{The Parable of the Good Samaritan}</p> <p>“And, behold {pay attention!} an 'expert in religious law' { nomikos} arose/'raised up' {anistemi} . . . and, putting Him to the test {ekpeirazo}, saying, "Teacher {didaskalos}, what must I 'be doing' to inherit eternal life?"</p> <p>{Note: We see right away this is a 'religious' legalistic man who thinks HE can do something to earn salvation! It is a 'gift of God not of works'. Faith is like eating and drinking. We all can do it and there is no merit in the one who can 'eat or drink' or have faith. In salvation, the merit is in the OBJECT of faith.}</p>
Translation for Translators	<p>Jesus taught that we must show our love to everyone, even ones we do not like to associate with.</p> <p><i>Luke 10:25-37</i></p> <p><i>One day as Jesus was teaching people, a man was there who had studied carefully the laws that God gave Moses. He wanted to ask Jesus a difficult question. So he stood up and asked, “Teacher, what shall I do in order to live with God forever?” Just then a scholar of the Hebrew Scriptures tried to trap Jesus.</i></p> <p>Scholar: Teacher, what must I do to experience the eternal life?</p>
The Voice	

Bible Translations with a Lot of Footnotes:

NET Bible®	<p>The Parable of the Good Samaritan</p> <p>Now⁸³ an expert in religious law⁸⁴ stood up to test Jesus,⁸⁵ saying, “Teacher, what must I do to inherit eternal life?”⁸⁶</p> <p>^{83tn} Grk “And behold.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic. The Greek word ἰδοὺ (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).</p> <p>^{84tn} Traditionally, “a lawyer.” This was an expert in the interpretation of the Mosaic law (see also Luke 7:30, where the same term occurs).</p> <p>^{85tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.</p> <p>^{86sn} The combination of inherit with eternal life asks, in effect, “What must I do to be saved?”</p>
New American Bible (2011) The Passion Translation The Spoken English NT	<p>.</p> <p>.</p> <p><i>The Parable of the Priest, the Levite, and the Samaritan (Mt. 22:34-40; Mk 12:28-34)</i></p> <p>Right then^{bb} a lawyer stood up and started trying to test Jesus out.^{cc} He was saying, “Teacher, what should I do so that I’ll inherit eternal life?”</p> <p>^{bb.} Lit. “And behold.”</p> <p>^{cc.} By implication, the man is trying to put a test in front of Jesus that Jesus will fail.</p>
Wilbur Pickering’s New T.	<p>How to inherit eternal life</p> <p>And then, a certain lawyer stood up to test Him, saying, “Teacher, what must I do to inherit eternal life?”</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And look! A certain lawyer stood up, testing Him and saying, "Teacher, [by] having done what, will I inherit eternal life?"
Berean Literal Bible	And behold, a certain lawyer stood up, testing Him, saying, “Teacher, what having done, will I inherit eternal life?”
Charles Thomson NT	Then a certain teacher of the law stood up, and with a view to try him, said, Teacher, what must I do to inherit everlasting life?

Context Group Version	And look, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit age-enduring life?
English Standard Version Far Above All Translation	. Then what happened was that a certain scholar in the law stood up, testing him, and said, by doing what will I inherit age-abiding life?"
Green's Literal Translation	And behold, a certain lawyer stood up, testing Him and saying, Teacher, What shall I do that I may inherit eternal life?.
Legacy Standard Bible Literal Standard Version	. And behold, a certain lawyer stood up, trying Him, and saying, what having done, will I inherit continuous life?
Modern English Version Modern Literal Version 2020	. And behold, a certain professor of the law stood up, testing him and saying, Teacher, by having practiced what, will I be inheriting everlasting life?.
Modern KJV New American Standard B.	. And behold, a lawyer [i.e., an expert in the Mosaic Law] stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"
New European Version New King James Version	. The Parable of the Good Samaritan And behold, a certain lawyer [<i>expert in the law</i>] stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"
New Matthew Bible	And a certain doctor of the law stood up and tested him, saying, Teacher, what must I do to inherit eternal life?
NT (Variant Readings) Niobi Study Bible	. The Parable of the Good Samaritan And behold, a certain lawyer stood up and tested Him, saying, "Master, what shall I do to inherit eternal life?"
Revised Young's Lit. Trans.	And lo, a certain lawyer stood up, trying him, and saying, 'Teacher, what having done, life age-during shall I inherit?'
Updated Bible Version 2.17 A Voice in the Wilderness Webster's Translation World English Bible Young's Updated LT

The gist of this passage: An authority on the Mosaic Law asks Jesus how could he receive eternal life.

Luke 10:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (kaí) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
idou (idou) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)

In Acts 5:28, these two words together are variously translated, (*and*) *yet (here)*, *just look, but instead; but see what you have done; but look at what you have done*. This means, literally, *and behold, and look, and see [what]*.

Luke 10:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
In Luke 10:25, there is even a more interesting set of meanings given these two words: <i>and look</i> , <i>and behold!</i> , <i>and see</i> , <i>and lo</i> (meanings which we would have expected); but also these: <i>one day</i> , <i>one time</i> , <i>on one occasion</i> ; <i>just then</i> , <i>then</i> ; <i>it happened once</i> .			
We could reasonably translated these words, <i>and suddenly</i> , <i>just then</i> , <i>and at that moment</i> .			
nomikos (νομικός) pronounced <i>nom-ik-OSS</i>]	<i>lawyer; about (concerning) the law; according (or pertaining) to law, legal (ceremonially); an expert in the (Mosaic) law</i>	masculine singular adjective; nominative case	Strong's #3544
tīs (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; adjective	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450

Translation: Behold, a certain lawyer stood up,...

I have talked about these various sections being held together by very specific time phrases. *After these things*, for instance. We might call these time stamps, which pull together the previous narrative with the current narrative, even if these narratives have little in common (apart from them being from the public ministry of Jesus).

At this point, we have words which suggest that soon after Jesus speaks to His disciples, there was an incident which takes place. The word *behold* suggests that we are still in the time frame outlined in Luke 9 and continued in Luke 10.

A lawyer is someone who was a person well-versed in the Law of Moses. It is not someone who would necessarily stand up and argue in favor of his client.

Hastings' brief explanation of a lawyer: *This term in Scripture does not belong so much to the legal as to the religious sphere. The 'lawyers' busied themselves with the study and exposition of the Written and the Oral Law of Israel, and were practically identical with the scribes.*⁵⁶

Hastings NT: *In Israel the activities of the lawyer were limited by the Torah, or Law of Moses. His functions were three-fold: to study and interpret the Law (and the traditions arising from it), to hand it down by teaching, and to apply it in the Courts of Justice. The lawyers played an important part in the proceedings of the Sanhedrin, not only voting, but also speaking, if they saw fit, on either side of a case, though in criminal charges solely on behalf of the accused (Mishn. Sanhedrin, iv. 1). The Roman lawyers, were more secular in their interests, and applied themselves more directly to the practical aspects of jurisprudence. Their work in the law-courts covered a wide range. The most general representative of law was the cognitor, or attorney, whose place (in Gaius's time) was partially filled by the procurator litis, or legal agent; but in court the case was pleaded by the patronus or orator, the skilled counsel of whom Cicero is so illustrious an example, often assisted by the advocatus, or*

⁵⁶ James Hastings, D.D., *Dictionary of the Bible*; © 1909. by Charles Scribner's Sons; (from e-sword); topic: Lawyer.

legal adviser. The opinion of *jurisconsulti*, or professional students of law, could also be laid before the judges...

In the NT lawyers appear as νομικοί, 'jurists' (freq. in Lk., but elsewhere only in Matt. 22:35 and Tit. 3:13), or νομοδιδάσκαλοι, 'doctors of the law' (only in Luke 5:17, Acts 5:34, and 1Tim. 1:7); but they are clearly identical with the γραμματεῖς, 'scribes,' who are mentioned so often in the Gospels and Acts. These lawyers are all of the Jewish type. The Roman lawyer appears, however, in the ῥήτωρ or 'orator' Tertullus, who pleaded the cause of St. Paul's prosecutors before the Roman governor Felix (Acts 24:1 ff.)—in order, no doubt, that the proper technicalities might be observed, and the case presented in the way most likely to win over the trained Roman mind.⁵⁷

One problem with the lawyer, as found in this context, is they often did not understand the Law concerning which they were experts. Their minds were too clouded with extraneous materials. Today, we might call such extraneous knowledge as precedent, but it is really just traditions.

Luke 10:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εκπειράζω (ἐκπειράζω) [pronounced ek-pi-RAD-zoh]	proving, testing [thoroughly]; putting to test [or proving] God's character and power, tempting	masculine singular, present active participle, nominative case	Strong's #1598
αὐτόν (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...testing Him,...

This lawyer did not have a legitimate question. This is not something that he has been wondering about and now that Jesus is here, he can ask Jesus. In fact, he is not even asking Jesus to get His perspective, to consider it. He is testing Jesus with this question. "Do you really understand this, Teacher?" might best convey his approach.

This sort of thing happened throughout the Lord's public ministry. Many *experts* in the Law stood up and tried to trap Him with various questions. Matthew 19:16 22:35 Luke 18:18

Sometimes, the trap was such, so that, no matter what the Lord said, they would have a place to argue with Him. At other times, they were certain that Jesus would answer the question wrong (as per their own additions to the Mosaic Law). Of course, He never did.

Twice in this passage, interestingly enough, this man's motivation is laid bare. Here, he is said to be testing the Lord; and later, in v. 29, he will speak with the intention of justifying himself. It is quite interesting to me just how Luke knows this man's personal motivation and when did he know it. There are several possible answers: (1) this could have been simply revealed to Luke by God the Holy Spirit, as Luke wrote these words; or (2) the lawyer in this narrative could have revealed this to Luke directly. I like this second option for several reasons: (1) quite obviously, the one person who would *know* the lawyer's motivations is the lawyer himself. (2) This interaction with Jesus may have stuck in the mind of this lawyer more than with anyone else (particularly if this lawyer eventually believed in the Lord). (3) This is a unique narrative in the gospels, which would make sense if the source of this story was the lawyer himself. Although these are three very strong reasons which help to tie up a lot of loose ends for this narrative—that is, if the lawyer eventually believed in the Lord, and later encountered Luke and told him

⁵⁷ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. by Charles Scribner's Sons; (from e-sword); topic: Lawyer.

this story. Nevertheless, I realize that this is a matter of speculation, but I give this better than even odds that I am right about this. I suspect that my opinion/speculation here might be a unique one⁵⁸ and yet very possibly correct.

I have no doubt that Jesus had a read on this man (not in a mystical way, but simply by observing him), and knew that the man did not want information. Jesus understood that the man simply wanted to put Jesus to the test. But since Luke did not speak with Jesus, he would have known this information (that this was a test) from a different source.

Luke 10:25a-b **Behold, a certain lawyer stood up, testing Him,...** (Kukis mostly literal translation)

If this man is an expert in the Law, would he not already have a fixed opinion on this matter? That by itself suggests to us that he really is not asking a question to gain information.

Warren Wiersbe expressed this opinion: *Like some theologians and Bible students today, Jewish rabbis enjoyed debating the fine points of doctrine; and this lawyer (a student of the Old Testament law) wanted to hear what Jesus had to say. We get the impression that the man was not seeking truth, but was only trying to involve Jesus in a debate that he hoped he would win. The lawyer proved to be evasive when it came to facing truth honestly and obeying it.*⁵⁹

Luke 10:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
poieô (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; nominative case	Strong's #4160
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
aîdônios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166

⁵⁸ Obviously, I have not read every commentary on this event. Maybe I have read five or six?

⁵⁹ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Luke 10:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klêronomeô (κληρονομέω) [pronounced <i>klay-ron-om-EH-oh</i>]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	1 st person singular, future active indicative	Strong's #2816

This is possibly a 1st person singular, aorist active subjunctive.

Translation: ...saying, “What should I have done [so that] I will inherit eternal life?”

The verb is an aorist participle, so would refer to action in past time. It would be legitimate to understand this in the 1st person, like the main verb, giving us: ...saying, “What should I have done [so that] I will inherit eternal life?”

The implication is, “I already have eternal life; but, in Your opinion, what should I have done in the past to secure that eternal life?”

On the surface, this appears to be a legitimate question, but given that the action of the participle precedes the action of the main verb; and that an aorist tense is used, the oddity in this question seems to focus on the past. Nothing can be changed from the past. Jesus might be thinking, “Why ask a question in this way?” We have already been informed that this lawyer is putting Jesus to the test. Therefore, he is not seeking information; he is hoping to trip Jesus up.

Dr. Daniel Hill: *The word for LIFE found here in the Greek New Testament which is ζωω and in the Hebrew of Leviticus 19:5 which is cha-yah both mean more than just to live and breath or have biological life. These words look at a quality of life, a meaningful life, a life that is full of all the good things God would have for us. And this relates to the original question the man asked. Not merely how can I have or enter eternal life but how can I inherit or have the inheritance of eternal life. He wants more than just to be saved, he wants all that God has for him both now and in eternity - which is commendable.*⁶⁰

Luke 10:25 Behold, a certain lawyer stood up, testing Him, saying, “What should I have done [so that] I will inherit eternal life?” (Kukis mostly literal translation)

Theoretically, the certain lawyer asks, “What should I have done in the past in order to inherit eternal life?” So the lawyer sets aside the place where he is now and whether or not he has eternal life. “Maybe I have eternal life, and maybe I don’t; but what should I have done in the past in order to have it?”

Luke 10:25 Behold, a certain lawyer stood up, testing Jesus with the following question: “What should I do in order to inherit eternal life?” (Kukis paraphrase)

Jesus was asked this question, no doubt, a number of times by a number of different people. Another similar incident also took place near the end of the Lord’s earthly ministry (the rich young ruler, who is found in Matthew 19:16–24 Mark 10:17–25 Luke 18:18–23—when we get to this passage, it will be fascinating, as there are many lessons to learn from it). In these two incidents, the way that Jesus deals with them will be very different.

The difference between this and our Lord’s encounter with the rich young ruler suggests to me that Jesus takes a read on this man—Jesus looks at the man, listens to the words that he says along with their intonation—and, as a result, He has a very good idea as to what is happening with that person.

⁶⁰ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Here we are told that the man is testing Jesus with this question, so Jesus is going to throw this question right back on him.

But this [Jesus] spoke, facing him, “In the Law, what was written? How do you read [it]?”

Luke
10:26

But this [Jesus] faced him and said, “What is written in the Law? How do you read [it]?”

Jesus looked right at him and said, “What does the Law say? How do you read it?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But this [Jesus] spoke, facing him, “In the Law, what was written? How do you read [it]?”
Douay-Rheims 1899 (Amer.)	But he said to him: What is written in the law? How readest thou?
Holy Aramaic Scriptures	Then He, Eshu {Yeshua}, said unto him, “In the Namusa {the Law}, how is it written? How do you read it?”
James Murdock’s Syriac NT	And Jesus said to him: How is it written in the law? How readest thou?
Original Aramaic NT	But Yeshua said to him, “How is it written in the law? How do you read it?”
Lamsa Peshitta (Syriac)	But Yeshua said to him, “How is it written in the law? How do you read it?”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to him, What does the law say, in your reading of it?
Bible in Worldwide English	Jesus said to him, What does the law say? What do you read there?
Easy English	‘What does God’s Law say?’ Jesus asked. ‘What do you understand when you read it?’
Easy-to-Read Version–2008	Jesus said to him, “What is written in the law? What do you understand from it?”
God’s Word™	Jesus answered him, “What is written in Moses’ Teachings? What do you read there?”
Good News Bible (TEV)	Jesus answered him, “What do the Scriptures say? How do you interpret them?”
J. B. Phillips	“What does the Law say and what has your reading taught you?” said Jesus.
The Message	He answered, “What’s written in God’s Law? How do you interpret it?”
NIRV	“What is written in the Law?” Jesus replied. “How do you understand it?”
New Life Version	Jesus said to him, “What is written in the Law? What does the Law say?”
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus asked him, “What’s written down in the Law? What do you make of what you read there?”
Contemporary English V.	Jesus answered, “What is written in the Scriptures? How do you understand them?”
The Living Bible	Jesus replied, “What does Moses’ law say about it?”
New Berkeley Version	.
New Living Translation	Jesus replied, “What does the law of Moses say? How do you read it?”
The Passion Translation	Jesus replied, “What does Moses teach us? What do you read in the Law?”
Unfolding Simplified Text	Jesus said to him, “You have read what Moses has written in the laws that God gave him. What do the laws say?”
William’s New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] replied: 'What's written in the Law... What have you read there?'
Beck's American Translation	.
Breakthrough Version	He said to him, "What has been written in the law? How do you read <i>it</i> ?"
Common English Bible	.
Len Gane Paraphrase	He said to him, "What is written in the law? How do you read it?"
A. Campbell's Living Oracles	Jesus said to him, What does the law prescribe? What do you read there?
New Advent (Knox) Bible	Jesus asked him, What is it that is written in the law? What is thy reading of it?
NT for Everyone	'Well,' replied Jesus, 'what is written in the law? What's your interpretation of it?'
20 th Century New Testament	"What is said in the Law?" answered Jesus. "What do you read there?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"What is written in the Law?" Jesus replied. "How do you read it?"
Christian Standard Bible	"What is written in the law?" he asked him. "How do you read it?"
Conservapedia Translation	Jesus replied, "What does the Law say? How do you interpret it?" Should we specify νόμος as Mosaic Law? Related to the verse above.
Ferrar-Fenton (revised)	.
Free Bible Version	"What is written in the law? How do you read it?" asked Jesus.
God's Truth (Tyndale)	He said unto him: What is written in the law? How read you?
Holman Christian Standard	.
International Standard V	Jesus [Lit. He] answered him, What is written in the Law? What do you read there?
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"Go to the Law," said Jesus; "what is written there? how does it read?"
Wikipedia Bible Project	"What does the written law say? How do you interpret it?" asked Jesus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus replied, "What is written in the Scripture? How do you understand it?"
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	He said to him, 'What is written in the law? What do you read there?'
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Yeshua said to him, "What is written in the <i>Torah</i> ? How do you read it?"
Hebraic Roots Bible	And He said to him, What has been written in the Torah? How do you read it?
Holy New Covenant Trans.	Jesus said to him, "What is written in the law? What do you read there?"
The Scriptures 2009	.
Tree of Life Version	Then Yeshua said to him, "What has been written in the Torah? How do you read it?"

Weird English, 𐤒𐤠𐤥𐤢 English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says to him in the law What? has been written how? [You] read {it}...
Alpha & Omega Bible	AND HE SAID TO HIM, WHAT IS WRITTEN IN THE LAW? HOW DOES IT READ TO YOU?
Awful Scroll Bible	Therewithal he said with respects to him, "What has occurred to written from-within the precept? How is you being come-up-to-understand it?"
Concordant Literal Version exeGesés companion Bible	Now He said to him, "What is written in the law? How are you reading? He says to him, What is scribed in the torah? How read you?
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to him, In the Torah what has been written? How do you read it?
Rotherham's Emphasized B.	And [he] said unto him— In the law what is written? how dost thou read?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And Jesus said to him, "What is written in the Law of Moses? How do you read it?"
The Expanded Bible	Jesus said, "What is written in the law? ·What do you read there [or How do you interpret it]?"
Jonathan Mitchell NT	So He said to him, "Within the Law, what has been written? How are you in the habit of reading [it] (or: How are you normally reading what stands written in the [Torah])?"
P. Kretzmann Commentary	.
Lexham Bible	And he said to him, "What is written in the law? How do you read (+) <i>it?</i> " [Here the direct object is supplied from context in the English translation]
Syndein/Thieme	``He {Jesus} said, face to face {pros} with him, "What is written in the law? What do you 'acknowledge as accurate knowledge' {anaginosko}?"
Translation for Translators	Jesus said to him, "You (sg) have read [RHQ] what Moses has written in the laws that God gave him. What did Moses write about living forever?"
The Voice	Jesus (answering with a question): What is written in the Hebrew Scriptures? How do you interpret their answer to your question?

Bible Translations with a Lot of Footnotes:

Lexham Bible	And he said to him, "What is written in the law? How do you read it ?" [*Here the direct object is supplied from context in the English translation]
NET Bible®	He said to him, "What is written in the law? How do you understand it?" ⁸⁷ ⁸⁷ In Grk "How do you read?" The pronoun "it" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	And Jesus said to him, "What's written ^{dd} in the Law? What's your reading of it?" ^{ee} ^{dd} . Or "What does scripture say." ^{ee} . Lit. "How do you read it?" Jesus is throwing the question back at the person.
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But He said to him, "What has been written in the Law? How do you read [it]?"
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	At this, he said to him, stands written in the law? How do you read it?

Green's Literal Translation	.
Legacy Standard Bible	And He said to him, "What is written in the Law? How do you read <i>it</i> ?"
Literary Standard Version	And He said to him, "In the Law what has been written? How do you read [it]?"
Modern English Version	.
Modern Literal Version 2020	But he said to him, What has been written in the law? How do you read it?
Modern KJV	.
New American Standard B.	And He said to him, "What is written in the Law? How does it read to you [Lit <i>How do you read?</i>]?"
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	And he said unto him, 'In the law what has been written? how do you read?'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus asks for this man to give his opinion of the Law.

Luke 10:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἐπὼ) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: But this [Jesus] faced him and said,...

Jesus looks right at this man in order to give him an answer. I do not believe that Jesus used His omniscience, for the most part, during His public ministry (very possibly never). So, when interacting with a number of individuals, Jesus would look at these people, and evaluate them based upon the His Own ability to read a person. Jesus was brilliantly perceptive in His humanity.

This phrase tells us that Jesus did more than speak to the man; Jesus looked at the man and took his measure. How do I know this? Let's look at the ESV:

Luke 10:26a **He said to him,...** (ESV; capitalized)

Based upon the ESV's translation, we would think that we have the verb *to say, to speak* followed by the dative of autos (αὐτός) [pronounced ow-TOSS]; which would be simply translated, *to him* (or, *to him (for his advantage)*). But that is not what we have here. We have the preposition prós (πρός) [pronounced *prahç*] plus the accusative of autos (αὐτός) [pronounced ow-TOSS]. In this case, prós means, *facing, face to face with; to, towards, unto*. Strong's #4314. Jesus, while speaking to this man, is looking at him face to face. Jesus is not simply speaking to this man; Jesus is taking the measure of this man while He speaks to him.

Luke 10:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; dative, locative, instrumental case	Strong's #3551
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Translation: ...**"What is written in the Law?**

Jesus asks the man—Jesus appears to know that this man is an expert in the Mosaic Law—“What does the Law say?”

Have you ever been to a Sunday school class or to a Bible study, and the person leading the study asks to hear each person's opinion about the meaning of a verse? In a sense, Jesus is doing this, but He is not necessarily assigning equal value or authority to every person's interpretation.

Jesus, by observation, knows that this man has an opinion, so He asks for it.

Luke 10:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pôs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>to read; to distinguish between, to recognize, to know accurately, to acknowledge</i>	2 nd person singular, present active indicative	Strong's #314

Translation: How do you read [it]?"

"You must have some idea about this? How do you read the Law?" Jesus asks him.

This man, Jesus senses, has a point of view. He has a ready answer. Therefore, Jesus chooses to begin with the man's answer to his own question and then go from there.

Luke 10:26 But this [Jesus] faced him and said, "What is written in the Law? How do you read [it]?" (Kukis mostly literal translation)

"First, quote a few verses, and then you tell me what you think they mean," Jesus says, facing him. "What does the Old Testament say and how do you interpret it?" (I am paraphrasing here; Jesus would not have used the term *the Old Testament*.)

Luke 10:26 Jesus looked right at him and said, "What does the Law say? How do you read it?" (Kukis paraphrase)

No doubt, the man is thinking, "This is the crux of the matter; and this I understand!" He does not say this out loud, but let me suggest that Jesus looked him directly in the eyes, read this, and said, "No, you go. You know the answer to this one."

The Law of Moses is quite lengthy and involved. For this man to cut through all of that and find what is most essential is quite amazing. He does not simply throw out there a few of his favorite verses, but he summarizes the Law as Jesus Himself would later summarize it. But, there is a problem with what he says, despite it being a rather insightful answer.

Quite frankly, this man as an answer and that answer is remarkable.

And the [man] answering, said, "You will love a Lord the God of yours out from all the heart of yours and in all the soul of yours and in all the ability of yours and in all the mind of yours; and the neighbor of yours as yourself."

Luke
10:27

Answering, the [man] said, "You will love the Lord your God out from all your heart, with all of your soul, with all of your ability and with all of your mind. [You will] also [love] your neighbor as yourself."

Answering, the man said, "You will love the Lord your God out from all of your heart, and with all of your soul, all of your ability and all of your mind. Also, you will love your neighbor as yourself."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the [man] answering, said, "You will love a Lord the God of yours out from all the heart of yours and in all the soul of yours and in all the ability of yours and in all the mind of yours; and the neighbor of yours as yourself."
Douay-Rheims 1899 (Amer.)	He answering, said: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbour as thyself.
Holy Aramaic Scriptures	And he answered and said unto Him, "that you should love MarYa Alahak {The Lord-YHWH, your God} with all lebak {your heart}, and with all naphshak {your soul/yourself}, and with all khaylak {your strength}, and with all reyanak {your mind}, and qariyak {your neighbor} as naphshak {your soul/yourself}."
James Murdock's Syriac NT	He answered and said to him: Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might, and with all thy mind; and thy neighbor, as thyself.
Original Aramaic NT	He answered and he said to him, "You shall love THE LORD JEHOVAH your God from all your heart and from all your soul and from all your strength and from all your mind and your neighbor as yourself."
Lamsa Peshitta (Syriac)	He answered and he said to him, "You shall love THE LORD JEHOVAH your God from all your heart and from all your soul and from all your strength and from all your mind and your neighbor as yourself."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he, answering, said, Have love for the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and for your neighbour as for yourself.
Bible in Worldwide English	The man answered, You must love the Lord your God with all your heart. Love him with all your soul. Love him with all your power, and love him with all your mind. And you must love your neighbour as you love yourself.
Easy English	The man replied, 'It says that we must love the Lord our God with all our mind and with all our strength. We must love him with all that we are and in all that we think. It also says that we must love other people as much as we love ourselves.'
	See Deuteronomy 6:5; Leviticus 19:18.
Easy-to-Read Version—2008	The man answered, "'Love the Lord your God with all your heart, all your soul, all your strength, and all your mind.' Also, 'Love your neighbor the same as you love yourself.'"
God's Word™	The man answered, " 'Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind'; and 'Love your neighbor as you love yourself.' "
Good News Bible (TEV) J. B. Phillips	. "The Law says, 'You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind', and 'your neighbour as yourself', " he replied.
The Message	He said, "That you love the Lord your God with all your passion and prayer and muscle and intelligence—and that you love your neighbor as well as you do yourself."
NIRV	He answered, " 'Love the Lord your God with all your heart and with all your soul. Love him with all your strength and with all your mind.' (Deuteronomy 6:5) And, 'Love your neighbor as you love yourself.' " (Leviticus 19:18)
New Life Version	The man said, "You must love the Lord your God with all your heart. You must love Him with all your soul. You must love Him with all your strength. You must love Him with all your mind. You must love your neighbor as you love yourself."

New Simplified Bible He answered: »Love Jehovah your God with all your heart and with all your life, with all your strength and with all your mind. Feelings and total existence, Might and total thinking capacity And you should love your neighbor as yourself.« (Deuteronomy 6:5) (Leviticus 19:18)

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The lawyer told Jesus, "You have to love the Lord your God with all the heart you've got in you, all the spirit, all the strength, all the mind. And, you have to love your neighbor every bit as much as you love yourself." [11]
Contemporary English V.	The man replied, "The Scriptures say, 'Love the Lord your God with all your heart, soul, strength, and mind.' They also say, 'Love your neighbors as much as you love yourself.' "
The Living Bible	"It says," he replied, "that 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 you must love your neighbor just as much as you love yourself."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	The religious scholar answered, "It states, 'You must love the Lord God with all your heart, all your passion, all your energy, and your every thought. And you must love your neighbor as well as you love yourself.'"
Unfolding Simplified Text	The man replied, "Love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind. And love your neighbor as much as you love yourself."
William's New Testament	Then he answered, "You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind, and your neighbor as you do yourself."

Partially literal and partially paraphrased translations:

American English Bible	Then the man said: 'You must love Jehovah your God with your whole heart, soul, strength, and mind, and you must love your neighbor as yourself.' [combination of Deuteronomy 6:4-5 and 34]
Beck's American Translation	.
Breakthrough Version	When the <i>legal expert</i> answered, he said, "You will love the Master, your God, from your whole heart in your whole soul, in your whole strength, and in your whole mind, and the <i>person</i> near you as yourself."
Common English Bible	He responded, " <i>You must love the Lord your God with all your heart, with all your being, with all your strength, and with all your mind, and love your neighbor as yourself.</i> " Deut 6:5; Lev 19:18
Len Gane Paraphrase	He said answering, "You must 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."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	'You shall love the Lord your God', he replied, 'with all your heart, all your soul, all your strength, and all your understanding; and your neighbour as yourself.'
20 th Century New Testament	His reply was--"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thou dost thyself."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	.
Ferrar-Fenton (revised)	And he answered, "Love the Lord with all your heart, soul, strength and mind. And love your neighbor as yourself." In reply, he said, LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART, AND WITH YOUR WHOLE SOUL, AND WITH YOUR WHOLE STRENGTH, AND WITH YOUR WHOLE INTELLECT; AND YOUR NEIGHBOUR AS YOUR OWN SELF. Deut vi 4,5; Lev xix 18
Free Bible Version	"You shall love the Lord your God with your whole heart, and your whole spirit, and your whole strength, and your whole mind; and love your neighbor as yourself," the man replied.
God's Truth (Tyndale)	.
Holman Christian Standard International Standard V	.
Montgomery NT	He answered, "You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind. [Deut 6:5] And you must love [The Gk. lacks you must love] your neighbor as yourself." [Lev 19:18] "You must love the Lord your God," he answered, with all your heart, and with all your soul, and with all your strength, and with all your with all your mind; and your neighbor as yourself."
NIV, ©2011	.
Riverside New Testament	He answered, " 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself.'
Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version	.
Weymouth New Testament	And he answering said, You will Love the LORD your Elohim with all your heart, and with all your life, and with all your strength, and with all your mind; and your neighbor as yourself. "THOU SHALT LOVE THE LORD THY GOD," he replied, "WITH THY WHOLE HEART, THY WHOLE SOUL, THY WHOLE STRENGTH, AND THY WHOLE MIND; AND THY FELLOW MAN AS MUCH AS THYSELF."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he answering said, You shall love the Lord your God out of all your heart, and out of all your soul, and out of all your strength, and out of all the exercise of your mind, and your neighbor as yourself.
New American Bible (2002)	.
New American Bible (2011)	He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." ^y y. [10:27] Lv 19:18; Dt 6:5; 10:12; Jos 22:5; Mt 19:19; 22:37–39; Rom 13:9; Gal 5:14; Jas 2:8.
New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	He replied, "Love the Lord your God with all your heart, and with all your soul, with all your strength, and with all your mind; and your neighbour as yourself."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered, " You are to love Adonai your God with all your heart, with all your soul, with all your strength and with all your understanding; and your neighbor as yourself. " Deuteronomy 6:5; Leviticus 19:18
-----------------------	---

Hebraic Roots Bible	And answering, he said, "You shall love YAHWEH your Elohim with all your heart, and with all your soul, and with all your strength, and with all your mind," and "your neighbor as yourself." (Deut. 6:5; Lev. 19:18)
Holy New Covenant Trans.	The man answered, "'You must give yourself to the Lord your God, for His good, expecting nothing in return, with all your heart, with all your soul, with all your strength, and with all your mind.' Also, 'You must give yourself to your neighbor, for his good, expecting nothing in return, the same way you do to yourself.'"
The Scriptures 2009	And he answering, said, " 'You shall love יהוה your Elohim with all your heart, and with all your being, and with all your strength, and with all your mind,' Deuteronomy 6:5 and 'your neighbour as yourself.' " Leviticus 19:18
Tree of Life Version	And he replied, "You shall love Adonai 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."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but Answering says [You] will love lord the god [of] you from all the heart [of] you and in all the life [of] you and in all the strength [of] you and in all the mind [of] you and {You will love} the [man] near you as {You will love} yourself...
Awful Scroll Bible	But being came to be resolved-away, he said, "You will dearly love the lord your God, from the sensibility of your whole heart, and from your whole breath, and from your whole strength, and from your whole thorough-mind, also they nearby you as yourself."
Concordant Literal Version	Now he, answering, said, "You shall be loving the Lord your God out of your whole heart, and with your whole soul, and with your whole strength, and with your whole comprehension, and 'your associate as yourself.'"
exeGesés companion Bible	And he answers, saying, Love Yah Veh your Elohim with all your heart and with all your soul and with all your might and with all your mind - and your neighbor as yourself.
Orthodox Jewish Bible	And in reply the Baal Torah said, VAHAVTA ES ADONOI ELOHECHA BKHOL LVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA [DEVARIM 6:4,5] and L'REACHA KAMOCHA [DEVARIM 6:5; VAYIKRA 19:18]
Rotherham's Emphasized B.	And [he] answering, said— <i>Thou shalt love the Lord thy God, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention^h; And thy neighbour, as thyself.ⁱ</i> ^h Deu. vi. 5. ⁱ Lev. xix. 18.

Expanded/Embellished Bibles:

The Amplified Bible	.
An Understandable Version	And the man answered Him, [Deut. 6:5], "You must love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind." And [Lev. 19:18 says], "[You must love] your neighbor just as [you love] yourself."
The Expanded Bible	The man answered, "Love the Lord your God with all your heart, all your soul, all your strength, and all your mind [Deut. 6:5]." Also, "Love your neighbor as you love yourself [Lev. 19:18]."
Jonathan Mitchell NT	Now making a discerning reply, the man said, "'You will be constantly loving [the] Lord [= Yahweh] your God from out of your whole (= entire) heart, and in union with your whole soul (or: within your entire self and soul-life), and in union with and in the midst of your whole (= entire) strength,' and in union with and within your whole (=

P. Kretzmann Commentary Lexham Bible	entire) mind (intellect; comprehension; understanding) ' – and 'your neighbor (the one close to you; your associate) as being yourself. ' [Deut. 6:4; Lev. 19:18]
Syndein/Thieme	. And he answered (+) <i>and</i> [Here “and” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, “You shall love the Lord your God from all your heart, and with all your soul, and with all your strength, and with all your mind, [A quotation from Deut 6:5] and your neighbor as yourself.” [A quotation from Lev 19:18] “Now he {the expert in religious law} 'had an answer/'gave a discerning answer from the ultimate source of himself' {apokrinomai} said, “You will love {agapao} the Lord your God with all your heart, and with all your soul, and with all your strength/ability {ascus}, and with all your mind/'Way of thinking' {dianoia} . . . and {love} your neighbor as yourself.”
Translation for Translators	The man replied, “He wrote that we (inc) must love the Lord our God. <i>We must show that</i> by what we feel and by what we do and by what we think. <i>He also wrote that</i> we must love people that we come in contact with as much as we love ourselves.”
The Voice	Scholar: You shall love—“love the Eternal One your God with everything you have: all your heart, all your soul, all your strength, and all your mind” [Deuteronomy 6:5]—and “love your neighbor as yourself.” [Leviticus 19:18]

Bible Translations with a Lot of Footnotes:

Lexham Bible	And he answered and [*Here “and” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, “You shall love the Lord your God from all your heart, and with all your soul, and with all your strength, and with all your mind, [A quotation from Deut 6:5] and your neighbor as yourself.” [A quotation from Lev 19:18]
NET Bible®	The expert ⁸⁸ answered, “ Love⁸⁹ the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,⁹⁰ and love your neighbor as yourself. ” ⁹¹ ^{88tn} Grk “And he”; the referent (the expert in religious law, shortened here to “the expert”) has been specified in the translation for clarity. Here δέ (de) has not been translated. ^{89tn} Grk “You will love.” The future indicative is used here with imperatival force (see ExSyn 452 and 569). ^{90sn} A quotation from Deut 6:5. The fourfold reference to different parts of the person says, in effect, that one should love God with all one’s being. ^{91tn} This portion of the reply is a quotation from Lev 19:18. The verb is repeated in the translation for stylistic reasons.
New American Bible (2011) The Passion Translation The Spoken English NT	. . He answered, You are to love the Sovereign One your God with all your heart,^{ff} all your soul, all your strength, and all your understanding.^{gg} And: Love your neighbor as you love yourself.^{hh} ^{ff.} Lit. “from your whole heart.” ^{gg.} Deut.6:5; Deut.10:12; Joshua22:5. ^{hh.} Lev.19:18.
Wilbur Pickering’s New T.	In answer he said: “You shall love the LORD your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and, your neighbor as yourself.” ⁹

(9) See Deut. 6:5 and Lev. 19:18—to include the ‘neighbor’ he had to quote from a different book.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then answering, he said, "'You will love the LORD your God with your whole heart [<i>fig., your entire inner self</i>] and with your whole soul and with your whole strength and with your whole understanding,' and 'your neighbor as yourself.'" [<i>Deut 6:5; Lev 19:18</i>]
Berean Literal Bible	And answering, he said, "'You shall love <i>the</i> 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.'"
Charles Thomson NT Context Group Version	. And answering he said, You shall give allegiance to the Lord your God with all your heart, and with all your life, and with all your strength, and with all your mind; and your neighbor as yourself.
English Standard Version Far Above All Translation	. He then replied and said, shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself.
Green's Literal Translation Legacy Standard Bible	. And he answered and said, "YOU SHALL LOVE THE LORD [In OT, Yahweh, cf. Deut 6:5] 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."
Literal Standard Version	And he answering said, will love the LORD your God out of all your heart, and out of all your soul, and out of all your strength, and out of all your understanding, and your neighbor as yourself.
Modern English Version	.
Modern Literal Version 2020	But he answered and said, 'You will love* the Lord your God from your whole heart and from your whole soul and from your whole strength and from your whole mind, and your neighbor like yourself.' {Deut. 6:5; Lev. 19:18}
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	And he answering said, 'You shall love the Lord your God out of all your heart, and out of all your soul, and out of all your strength, and out of all your understanding, and your neighbour as yourself.'
Updated Bible Version 2.17	And answering he said, You will love Yahweh your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your fellow man as yourself..
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.
The gist of this passage:	The law expert, quoting Leviticus and Deuteronomy, tells Jesus that he must love the Lord with all of his heart, soul and strength; and to love his neighbor as himself.

Luke 10:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
epô (ἐπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: Answering, the [man] said,...

Jesus used a variety of teaching methods. With this lawyer, he allowed the man to speak his own mind and to give his own opinion. Jesus would use this interaction not only to teach those who were with Him, but He teaches us as well, 2000 years later.

As an expert in the Law, this man was only too happy to reveal his own knowledge.

Luke 10:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	2 nd person singular, future active indicative	Strong's #25
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Luke 10:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; genitive/ablative case	Strong's #3650
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...“You will love the Lord your God out from all your heart,...

The lawyer quotes from the Law directly. He asked Jesus directly, “What must I do to inherit eternal life?” And Jesus put it back on him, asking him, “How do you read the Law on this question?”

The lawyer appears to have a ready answer. There is a saying that, a lawyer should not ask a question of a witness on the stand unless he knows the answer to that question. Even though this man is a different sort of lawyer, this appears to be the case, nevertheless. He has an answer of his own which is quite certain of. “**You will love the Lord your God,**” he says, “**out from all your heart.**” The heart is often used to encompass the entire thinking and reasoning ability of a person. Based upon all that you can think and reason with, you love the Lord.

But there is more...

Luke 10:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; dative, locative, instrumental case	Strong's #3650
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Luke 10:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; dative, locative, instrumental case	Strong's #5590
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...with all of your soul,...

This love must come from all of your soul.

Now, technically, the soul is how man relates to man (the **human spirit** is how man relates to God). However, the word *soul* is also used for that part of man which is immaterial. Throughout human history, people have separated the soul from the body, in theory. It is only recently, since the internet has come about, where I have seen a great many atheists actually deny the existence of the soul. They believe that their thinking is only juices sloshing around in the brain and firing off of electrical signals. Many of them maintain that there is no such thing as a separate entity which we know as the soul.

Tangent: It is fascinating how some people think. Many believe that, in some part of our evolution, we developed self consciousness. That is, we somehow evolved to the point where we recognized ourselves as an entity separate from all other living entities out there. That is, there was a period of time when we lacked self consciousness, and a later period of time when it evolved.

Tangent: I have seen at least two science fiction series where non-living beings suddenly achieved self consciousness. I guess "making them human" allows for more of an emotional investment from the audience. Furthermore, they are much easier to write dialogue for if they have a soul.

Back to our context. The man asked about what should he do to receive eternal life, and Jesus said, "You tell me first how you see it."

Luke 10:27a-c **And he answered, "You shall love the Lord your God with all your heart and with all your soul..."**

Jesus is allowing this man to answer his own question. And he continues, quoted from the Old Testament (that is, *their Bible* at that time).

Luke 10:27d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 10:27d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; dative, locative, instrumental case	Strong's #3650
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ischus (ἰσχὺς) [pronounced ihs-KHOOÇ]	<i>ability, force, strength, might</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2479
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...with all of your ability...

This love of God must come from all of your ability to love. The feminine singular noun used here is ischus (ἰσχὺς) [pronounced ihs-KHOOÇ], and it means, *ability, force, strength, might*. Strong's #2479.

Luke 10:27e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; dative, locative, instrumental case	Strong's #3650
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dianoia (διάνοια) [pronounced dee-AN-oy-ah]	<i>the mind as a faculty of understanding, feeling, desiring; understanding; mind, i.e. spirit, way of thinking and feeling; thoughts, either good or bad</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1271

Luke 10:27e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...and with all of your mind.

And this love for God must come from your entire mental capacity.

Now, it may be somewhat difficult to clearly differentiating what each of these things means: loving God from all of your heart, from all of your soul, from all of your strength (or, ability) and from all of your mind. I do not believe that the concept here is, our love proceeds separately from four different places; but that we love God with all that we are and all that we have.

In Deuteronomy 6:5, Moses speaks of loving God with all one's heart, soul and might (strength). Loving God with one's heart and soul is mentioned in Deuteronomy 10:12 11:13 13:3 30:6. The lawyer appears to have thrown in *with all your mind* for good measure (I do not find it in the LXX or in the Hebrew). However, Jesus, when summing up the Law, will say virtually the same thing that this lawyer has said.

Jesus and the Great Commandment

At a different time, Jesus had a very similar answer to a slightly different question:

Jesus was asked, "Teacher, which is the great commandment in the Law?" (Matthew 22:36)

And He said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets." (Matthew 22:37–40; ESV; capitalized)

Therefore, based upon this passage in Matthew 22, Jesus apparently agrees—to some extent—the assessment of this man of the Law (although they are answering different questions); and they even agree upon this additional phrase found in Deuteronomy (which appears to have dropped out of the Hebrew text).

So, here is where we are at in this narrative:

Luke 10:26 He said to him, "What is written in the Law? How do you read it?" (ESV; capitalized)

Luke 10:27a-e And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind,... (ESV; capitalized)

But the lawyer is not yet finished with his summation of the Mosaic Law:

Luke 10:27f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 10:27f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
plêsion (πλησίον, α, ον) [pronounced <i>play-SEE-on</i>]	<i>neighbor, one who is near, close by; fellow man; associate</i>	neuter noun (also used as an adverb); accusative case?	Strong's #4139
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hôs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
seauton (σεαυτόν) [pronounced <i>seh-ow-TON</i>]	<i>yourself; you; to you, towards you</i>	2 nd person masculine singular reflexive pronoun; accusative case	Strong's #4572

Translation: [You will] also [love] your neighbor as yourself."

The lawyer then adds one more thing: "You must also love your neighbor as yourself." The subject and verb (*you will love*) come from the first thing that this man says.

It makes sense that, because we all must interact with other human beings, that ought to be a part of what saves us.

This lawyer has taken the better part of two verses, from two different books, and thrown them together. Deuteronomy 6:5 *You shall love the LORD your God with all your heart and with all your soul and with all your might.* He adds to this Leviticus 19:18b *...and you shall love your neighbor as yourself...* (ESV)

Now, interestingly enough, this lawyer did not include any part of Leviticus 19:34, which reads, in part: *...You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt...*

I believe that it is very likely that this verse came to the mind of the lawyer; and to the mind of Jesus. Should not this man have included the immigrants of their land as well, as who should be loved by the one seeking eternal life? It is entirely possible that the law expert remembered this verse, but did not include it.

The Lord, Who is remarkably good at reading people, knows the entire Old Testament, and He perceives that there is the slightest hesitancy or the slightest lack of confidence in the man's answer.

Luke 10:27 *Answering, the [man] said, "You will love the Lord your God out from all your heart, with all of your soul, with all of your ability and with all of your mind. [You will] also [love] your neighbor as yourself."* (Kukis mostly literal translation)

Notice the remarkable similarity of this incident to one recorded by Matthew (which would also have taken place near the end of the Lord's public ministry, which was probably after this interaction with a lawyer⁶¹):

Matthew 22:36 "Teacher, which is the great commandment in the Law?"

Matthew 22:37–40 And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets."

There are obvious differences in these passages, but this similarity is quite remarkable.

Luke 10:27 Answering, the man said, "You will love the Lord your God out from all of your heart, and with all of your soul, all of your ability and all of your mind. Also, you will love your neighbor as yourself." (Kukis paraphrase)

Are we not both wondering, *Just how does Jesus respond to this man's answer?* After all, this lawyer has both the question and the answer already; and he speaks to test Jesus. Nevertheless, the man's answer is rather insightful. That cannot be denied. So, how should Jesus deal with all of this?

Notice what Jesus does not say. He does not say, "Okay, now you must set the Law aside and believe in Me." Jesus says something very different.

And He said to him, "Rightly you answered; this thing keep on doing and you will live [eternally]."

Luke
10:28

He said to him, "You have answered [this question] correctly. Keep on doing that and you will live [forever]."

Then Jesus answered him, saying, "You have answered this question correctly. If you continue doing that, you will live forever."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said to him, "Rightly you answered; this thing keep on doing and you will live [eternally]."
Douay-Rheims 1899 (Amer.)	And he said to him: Thou hast answered right. This do: and thou shalt live.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, "You have said rightly, you must do this, and you will live!"
James Murdock's Syriac NT	Jesus said to him: Thou hast said correctly; do thus, and thou wilt live.
Original Aramaic NT	Yeshua said to him, "You have said correctly; do this and you shall live."
Lamsa Peshitta (Syriac)	Yeshua said to him, "You have said correctly; do this and you shall live."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, You have given the right answer: do this and you will have life.
Bible in Worldwide English	Jesus said, That is the right answer. Do that and you will live for ever.

⁶¹ I am making the assumption that we are no longer in chronological order in Luke; but it makes no difference of who made this summary statement first.

Easy English	'You have told me the right answer,' Jesus said. 'If you do this, you will have true life with God.'
Easy-to-Read Version—2008	Jesus said, "Your answer is right. Do this and you will have eternal life."
God's Word™	Jesus told him, "You're right! Do this, and life will be yours."
Good News Bible (TEV)	"You are right," Jesus replied; "do this and you will live."
J. B. Phillips	"Quite right," said Jesus. "Do that and you will live."
The Message	"Good answer!" said Jesus. "Do it and you'll live."
NIRV	"You have answered correctly," Jesus replied. "Do that, and you will live."
New Life Version	Jesus said to him, "You have said the right thing. Do this and you will have life."
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus said, "You got it right. Now go do it and you'll live."
Contemporary English V.	Jesus said, "You have given the right answer. If you do this, you will have eternal life."
The Living Bible	"Right!" Jesus told him. " <i>Do this and you shall live!</i> "
New Berkeley Version	.
New Living Translation	"Right!" Jesus told him. "Do this and you will live!"
The Passion Translation	Jesus said, "That is correct. Now go and do exactly that and you will live."
Unfolding Simplified Text	Jesus replied, "You have answered correctly. If you do all that, you will live with God forever."
William's New Testament	He said to him, "You have answered correctly. Continue to do this, and you will live."

Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] replied: 'That's the right answer. Keep on doing that and you'll live.'
Beck's American Translation	.
Breakthrough Version	He said to him, "You answered correctly. Do this and you will live."
Common English Bible	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Thou hast answered right, he told him; do this, and thou shalt find life.
NT for Everyone	'Well said!' replied Jesus. 'Do that and you will live.'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	"You've answered correctly," he told him. "Do this and you will live."
Conservapedia Translation	Jesus replied, "Well answered, do this and you will live."
Ferrar-Fenton (revised)	"You have answered rightly," He replied; "do that, and you will live."
Free Bible Version	"You're right," Jesus told him. "Do this, and you will live."
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	Jesus [Lit. He] told him, You have answered correctly. Do this, and you will live. [Cf. Gen 42:18]
Montgomery NT	"You have answered right," said Jesus "do that and you shall live."
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And he said to him, You have answered well; do this, and you shall live.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"A right answer," said Jesus; "do that, and you shall live."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus replied, "What a good answer! Do this and you shall live."
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	He replied to him, "You have answered correctly; do this and you will live." ^z z. [10:28] Lv 18:5; Prv 19:16; Rom 10:5; Gal 3:12.
New English Bible—1970	.
New Jerusalem Bible	Jesus said to him, 'You have answered right, do this and life is yours.'
NRSV (Anglicized Cath. Ed.)	And he said to him, 'You have given the right answer; do this, and you will live.'
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"That's the right answer," Yeshua said. "Do this, and you will have life."
Hebraic Roots Bible	.
Holy New Covenant Trans.	Jesus said to him, "You have answered correctly. Do this and you will have life forever."
The Scriptures 2009	And He said to him, "You have answered rightly. Do this and you shall live." ^b Leviticus 8:5. ^b See also Matthew 19:17, John 12:50 and Revelation 22:14.
Tree of Life Version	Yeshua said to him, "You have answered correctly. Do this and you will live."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but [to] him properly [You] answer this make! and [You] will live...
Alpha & Omega Bible	AND HE SAID TO HIM, YOU HAVE ANSWERED CORRECTLY; DO THIS AND YOU WILL LIVE. (Lev.18:5 Ezek.20:11)
Awful Scroll Bible	Therewith he said to him, "Yourself resolved-out rightly, be effecting this and you will live."
Concordant Literal Version	Now He said to him, "Correctly have you answered. This be doing and you shall be living."
exeGesés companion Bible	And he says to him, You answer straightforwardly: this do, and you live.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to him, Your answer is frum. Richtik. Do this and you will live.
Rotherham's Emphasized B.	And he said unto him— [Rightly] hast thou answered: [This] do, and thou shalt live. ^a ^a Lev. xviii. 5. [Leviticus 18:5 You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.—ESV; Kukis]

Expanded/Embellished Bibles:

The Amplified Bible	Jesus said to him, "You have answered correctly; DO THIS <i>habitually</i> AND YOU WILL LIVE." [The Amplified Bible makes this seem as if Jesus is also quoting the Old Testament, but it provides no citation—Kukis.]
An Understandable Version	Then Jesus said to him, "You have answered correctly; [if] you do this, you will live" [i.e., forever. See verse 25].
The Expanded Bible	Jesus said to him, "Your answer is right. Do this and you will live."
Jonathan Mitchell NT	So He said to him, "With discernment you answered correctly. Be habitually doing this and you will continue living."
P. Kretzmann Commentary	And He said unto him, Thou hast answered right; this do, and thou shalt live.

A lawyer, a man versed in the Law and the traditions of the Jews, one of those that belonged to the wise and prudent of the world, stood up before or against Jesus, as His opponent. His purpose was deliberately to tempt Jesus, to lead Him astray. He tried this with the question: Master, what shall, what must I do to inherit eternal life? His question is strangely put, for it can hardly be said that the heirs do anything to get the inheritance. He would have expressed his meaning more truthfully if he had said: What must I do to earn eternal life? Jesus, according to a disconcerting habit He had, answered with a counter-question. He did not give the results of any philosophy, but referred the questioner to the written Scripture. The first question with its general trend is supplemented by the second, which searches the mind of the man before Him. Note: Philosophy of the Christian religion is a dangerous term, and stands for a dangerous science. The Lord does not want us to philosophize and to think out our own religious scheme, but to follow the Word. The man was indeed well versed in the Old Testament, for he gave the summary of the Moral Law correctly, according to Deuteronomy 6:5; Leviticus 19:18. To love God the Lord with all the heart and with all the soul and with all the strength and with all the mind and understanding, that is the summary of the first table. And to love one's neighbor as one's self is the summary of the second table. "To love God with all the heart, to love God above all creatures, that is: although many creatures are pleasant that they please me and I love them, that I yet, for the sake of God, when God, my Lord, wants it, despise and give them all up. To love God with all the soul is that thy whole life be directed toward Him and thou mayest say, if the love of creatures or any persecution wants to overwhelm thee: All this I gladly give up rather than leave my God; they may throw me out, they may strangle me or drown me, let anything happen to me that God wills, all this I will gladly endure rather than leave Thee. Lord, to Thee I will cling more firmly than to all creatures, also to all that does not belong to Thee; all that I am and have I will give up, but Thee I shall not leave. To love God with all the strength is to bring all members into action, so that one will risk all that he can with his physical body rather than do what is opposed to God. To love God with all the mind is to accept nothing which does not please God; by this he means the self-conceit which a person has; but rather that the mind be centered in God and upon all things that please God." Jesus commended the answer of the lawyer as being correct. But He added a weighty word: This do, and thou shalt live. Here lay the real difficulty, for knowing and doing are two very different things. If that were possible, indeed, to keep the Law of God perfectly, then the person that could perform this wonderful feat would thereby earn eternal life. A perfect fulfillment of the Law has, as its reward of merit, the blessedness of heaven. But there is the rub. By the deeds of the Law is no man justified before God, because there is no man on earth that doeth good and sinneth not. "That is preaching the Law properly and giving a good, strong lesson, yea, catching him in his own words and in the right place, where He can show him what he still lacks."

Syndein/Thieme

“Now He {Jesus} said to him, “You have answered/apokrinomai’ed {apokrinomai} rightly. Do this {an order}, and you will live {zao}.”

Translation for Translators

Jesus replied, “You (sg) have answered *your question* correctly. If you do all that *continually*, you will live with God forever.”

The Voice

Jesus: *Perfect.* Your answer is correct. Follow these commands and you will live.

Bible Translations with a Lot of Footnotes:

NET Bible®

Jesus⁹² said to him, “You have answered correctly;⁹³ do this, and you will live.”
^{92tn}Grk “And he”; the referent (Jesus) has been specified in the translation for clarity.
 Here δέ (de) has not been translated.

^{93sn} Jesus commends the reply (you have answered correctly). What is assumed here, given the previous context, is that he will respond to Jesus' message, as to love God is to respond to his Son; see v. 22.

New American Bible (2011) .
 The Passion Translation .
 The Spoken English NT Jesus said to him, "You gave the right answer. Do that and you'll live."
 Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then He said to him, "You answered correctly. Do this and you will live."
 Charles Thomson NT .
 Context Group Version .
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation .
 Legacy Standard Bible And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE." [In the LSB, this usually refers to an Old Testament quote; but no passage is cited here—Kukis.]
 Modern English Version .
 Modern Literal Version 2020 But he said to him, You answered correctly. Do* this and you will live.
 Modern KJV .
 New American Standard B. .
 New European Version .
 New King James Version .
 NT (Variant Readings) .
 Niobi Study Bible .
 New Matthew Bible .
 Revised Young's Lit. Trans. And he said to him, 'Rightly you did answer; this do, and you shall live.'
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Young's Updated LT .

The gist of this passage: Jesus tells this man to do this exactly, and he will live.

Luke 10:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 10:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orthōs (ὀρθῶς) [pronounced or- THOCE]	<i>rightly, correctly, plainly, morally</i>	adverb	Strong's #3723
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh- KREE-noh-mai]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	2 nd person singular, aorist middle deponent indicative	Strong's #611

Translation: He said to him, “You have answered [this question] correctly.

Jesus answers this man in a totally uncharacteristic manner. “You’re right,” Jesus tells him. How many times does Jesus converse with a pharisee, a scribe and/or a lawyer and say, “Yep, you’re completely right about that”? Possibly, this is the only time (or the only time that is recorded).

What is this man right about? This is what he said: “You will love the Lord your God out from all your heart, with all of your soul, with all of your ability and with all of your mind. [You will] also [love] your neighbor as yourself.” To love the Lord your God out from all of your heart, soul, strength and mind would suggest a full knowledge and understanding of God (as full as God has allowed us to understand Him). Would that not *include* faith in His Son? At present, yes. But, in the Old Testament, salvation/justification was by faith in the Revealed God, as we read in Genesis 15:6 (the Revealed God in both the Old and New Testaments is Jesus; but He is not revealed as *Jesus* in the Old Testament).

If we understand salvation to be inherent in the law expert’s answer (whether or not the law expert himself was saved at this time), then all of this narrative holds together. Remember that most of what Jesus taught was the Old Testament. He taught the Law of Moses as it should be taught; Jesus taught the words of the prophets as they should be taught (which doctrines were being distorted by the legalistic teachers of that era⁶²).

How does a person love the Lord God with all of his substance without actually knowing Him—and therefore, without actually having believed in Him?

Luke 10:28a He said to him, “You have answered [this question] correctly. (ESV; capitalized)

We are going to find out that there is a chink in this man’s armor (this expert in the Law); and he personally knows where this problem is (well, he is aware of one of his problems, maybe not all of them).

Jesus seems to know how this is going to play out. He seems to know that this man is going to reveal his hand. Jesus is very good at reading people and He also knows how to get to people.

Illustration: This illustration may be too old for some of you to get, but there was a news person named Barbara Walters, and she would often do interviews with various celebrities; and very often, during the interview, the celebrity would tear up (and there would be a full face view of that celebrity on the screen as he or she teared up). Barbara Walters knew how to probe a sensitive area, an area appropriate for her interview, but something that might cause the interviewee to respond emotionally. She knew how to do this. She was such an expert at it that parodies of her would have this as a point of reference for humor. However (and I have strayed from my point), she knew how to reach a person emotionally as few interviewers could do.

⁶² For instance, all of the bizarre laws about the Sabbath which were being taught as if they had an equal standing with the Mosaic Law.

Jesus knew how to reach men and get to their core. He would not necessarily reveal their weaknesses to others, but the other person often would recognize his own weakness when talking with the Lord.

Luke 10:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ποιεῖ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 nd person singular, present active imperative	Strong's #4160
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ζαῶ (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	2 nd person singular, future active indicative	Strong's #2198

Translation: *Keep on doing that and you will live [forever].*"

Jesus tells the man to keep on doing what he just said, and he would live forever.

Note that I interpreted this by adding the word *forever*, but that is not found in the Greek text. Some suggest that Jesus is quoting (or, more accurately, paraphrasing Leviticus 18:5 *You shall therefore keep My statutes and My rules; if a person does them, he shall live by them: I am the LORD.* (ESV; capitalized) See also Proverbs 19:16⁶³ *Whoever keeps the commandment keeps his life; he who despises his ways will die.* (ESV)

Perhaps Jesus' point here was, by following these laws, which the lawyer correctly quotes, that he will considerably improve the quality of his own life. However, these are the words of Jesus:

Luke 10:28 *He said to him, "You have answered [this question] correctly. Keep on doing that and you will live [forever]."* (Kukis mostly literal translation)

Steve Ellis: *While this is a rather well-known parable, there are just a few points I'd like to cover. First, notice that the lawyer was testing Jesus. It was really a challenge from a self-righteous man. Implicit in this man's question to Jesus is an understanding of the resurrection of the believing Jew as evidenced by Daniel 12:2. Second, the lawyer's response to Jesus was a quotation of Deuteronomy 6:5 – a text that was recited twice a day by every faithful Jew. Third, Jesus is not advocating a system of works for salvation in His response in verse 28. Rather, Jesus is teaching this man the same principle that He taught Peter in Matthew 19:27-30, i.e. "many who are first will be last."*

Ellis continues: *Jesus averts the lawyer's attempt to find a loophole in the requirement of the law by using the parable to teach the lawyer the same principle found in Hosea 6:6 – "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings." In other words, God is more interested in the believer understanding and executing the intent of the law rather than the letter of the law. The irony of the parable is that the despised Samaritan, who had nothing to do with the fact that*

⁶³ This verse does have a context.

*he was born into a despised race, knows how to show his neighbor unconditional love whereas the respected and educated priest did not.*⁶⁴

Dr. Daniel Hill sees this slightly differently than Ellis does: *And Jesus tells him just how correct he is at this point. He quotes also from Leviticus 18 and tells the man that if he loves god and loves his neighbor he will have that exception, supernatural quality of life forever.*⁶⁵

Here is where we are in our narrative:

Luke 10:25 **And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"** (ESV, capitalized)

A lawyer from this era would be an expert in the Mosaic Law. He is probably aware of the many comments made on various verses and passages from rabbis in the past.

Luke 10:26 **He said to him, "What is written in the Law? How do you read it?"** (ESV, capitalized)

Jesus takes an instant read on this man, and can tell that he has an opinion on this matter. So He says, "You tell me your thoughts first. How do you read the Law?"

Luke 10:27 **And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."** (ESV, capitalized) (Deuteronomy 6:5 Leviticus 19:18)

The man quotes two separate verses from separate books.

Luke 10:28 **Then Jesus answered him, saying, "You have answered this question correctly. If you continue doing that, you will live forever."** (Kukis paraphrase)

With many of these religious types, Jesus has been confrontational and argumentative. Most of the time, these religious types were distorting the Word of God. But this man is not. Jesus tells him, "You're correct."

Now, hasn't Jesus said, on many occasions, "Believe on Me and you will be saved"? But this man appears to have described a different way of gaining eternal life. And Jesus appears to be endorsing his view.

What might help is, Jesus has said, on another occasion, that the entire Law and the prophets hang upon these two commandments. In other words, obey those two commandments perfectly and you are obeying the mandates of the Law and the Prophets.

Because we have sin natures, we will never fulfill this commandment. This is why we need Jesus.

What I believe is the case here is, this man has believed in the Revealed God—he believes in Jesus—and in this **dispensation**—the dispensation of the Hypostatic Union (most of which falls under the banner of the Age of Israel)—what this man has described is, essentially, the **spiritual life** of that era. The believer who is able to use those two commands as a basic guide to life has the essence of the Law in that brief summary (and Jesus will later Himself summarize the Mosaic Law with these same two commandments).

The alternate view of this is, the man is not saved at this point, but that he will be saved later, coming to the conclusion that no one can fully obey these two laws. That would leave him at a loss.

⁶⁴ From <http://www.cotsk.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019.

⁶⁵ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 2, 2019.

Although we do have insight into this man's motivation, we are not told whether he has exercised faith in the Revealed God or not.

Jesus, the Law and Salvation (Luke 10:25–28):

Sometimes salvation takes a few seconds. The gospel is given, God the Holy Spirit makes it understandable, and the person believes in Jesus Christ. Boom, flash; and it's over.

However, there are also times when salvation is a process, where certain barriers must be gotten out of the way first. With a gentile, one might be able to simply say, "You cannot be saved by the Law; this is not what it is designed to do." Or, as Paul wrote to the Galatians (gentiles): Galatians 2:16 *...yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.* (ESV) Many people in Galatia had believed in Jesus Christ, were saved; but now the **Judaizers** were coming to them and saying, "You must obey God's Law, the Law of Moses." These people were not brought up with the Law, so Paul, by a few clear statements, can set the Law aside.

However, when dealing with an expert in the Law, when dealing with someone who has been brought up with the Law all of their lives, dismissing the Law so casually is hard to do. Jesus cannot look at this expert in the Law and say, "Listen to Me—set the Law aside, it won't save you. Alright? Faith in Me saves you!"

This is not really dealing with the Law. Jesus needs to meet this man where he is, stuck on the Law, and bring him along from there.

Luke 10:25 *Behold, a certain lawyer stood up, testing Jesus with the following question: "What should I do in order to inherit eternal life?"* (Kukis paraphrase)

We know that this lawyer is testing Jesus and we might assume that he believes the Law is key to his salvation. So Jesus essentially says, *Okay, let's go with that assumption.*

Luke 10:26 *Jesus looked right at him and said, "What does the Law say? How do you read it?"* (Kukis paraphrase)

Jesus is going to allow the man to change the Law to reflect its essence and go with that. When the man sets up these boundaries for the Law, he is subjecting himself to these various boundaries.

Illustration: I used to be a math teacher, and in most math subjects which involve say 4 or 5 or 6 steps, when a student is stuck back on step 2, then they are not going to move to step 3 or 4 or 5 or 6. You have to go back to step 2 and get them over that hump; then they can move forward.

This man, this expert in the Law, has grown up with the Law; it is always on his mind, and, even if Jesus says to, he is not going to just set the Law aside. (And, to be clear, Jesus would never preach to set the Law aside.⁶⁶)

So, what is another approach? Start with the Law providing salvation and follow that out to a point at which the hearer will recognize, "I cannot be saved by the Law."

⁶⁶ Paul could preach such a thing, but Jesus, during His earthly ministry, could not. Jesus was teaching during the Era of the Hypostatic Union and Paul taught during the Church Age.

Illustration: In geometry, this is known as an indirect proof. Let's say that you are trying to prove X; so what you do is, you assume not-X to be true, and that assumption should lead you to a clear contradiction of things that we know for certain are true. If you are led to a contradiction, then your original assumption, which led you to a false conclusion, is false. If not-X is false, then X must be true.

That is what Jesus is going to do here. He is going to assume that this man can be saved by the Law. Let's first of all simplify everything. Let's not worry about every jot and tittle of the Law, let's boil it down to its essence and go with that.

Luke 10:27 **Answering, the man said, "You will love the Lord your God out from all of your heart, and with all of your soul, all of your ability and all of your mind. Also, you will love your neighbor as yourself."** (Kukis paraphrase)

The man gives a good summation of the Law. We know it is good, because Jesus Himself says the exact same thing when summarizing of the Law at a later date. So He and this man are nearly perfectly in synch when it comes to the Law.

Luke 10:28 **Then Jesus answered him, saying, "You have answered this question correctly. If you continue doing that, you will live forever."** (Kukis paraphrase)

Jesus essentially compliments the man. "You've got it right. Just keep on doing that and you will live forever."

Is that true? Not exactly. Jesus is making an assumption that is true, and that assumption is going to lead to a contradiction. The man himself—probably expecting a different response from Jesus—is now going to think about what he has said, what Jesus has said, and then look for a point of clarification.

The man, getting a positive response from Jesus, then starts to think about what he said and what Jesus said.

In any case, this man cannot simply just drop it. He cannot seem to say, "Okay, I am right; Jesus said I am right; so I guess I will be off, continuing to live my truth." Something makes this man remain with Jesus and to probe further, despite being proclaimed *right*.

Let me suggest that this lawyer did not come to see Jesus alone. He came with a few friends of a similar persuasion, and they have talked things over, they have talked about Jesus, and they have talked about different ways that they might talk legal circles around Jesus. These men probably know some things about one another.

So Jesus proclaims this man right—no need for an argument here, no need for a debate—and this lawyer is sort of stopped in his tracks. Let me suggest one more thing—these lawyers have talked to one another about Samaritans (half Jews) and gentiles in language that was none too kind.

Now, even though it seems that I am reading a lot into this, I am simply providing some likely background information. This entire conversation moves along fine without knowledge of this man's friends and what they know about each other—but this adds some depth to the narrative. It helps you to understand one set of circumstances which would require this man to continue speaking with the Lord, despite being acknowledged as giving a correct answer.

All the time, Jesus is looking at this man, taking a read on him; and Jesus is looking at this man's friends as well. By being people-smart, Jesus knows what is happening between these friends. He may have even heard them.

And the [law expert], wishing to justify himself, he said face to face with the Jesus, "And who is, for me, a neighbor?"

Luke
10:29

And the [law expert], wishing to justify himself, said directly to Jesus, "And who [exactly] is my neighbor?"

The law expert, hoping to justify himself, asked Jesus directly, "Just who exactly is my neighbor?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the [law expert], wishing to justify himself, he said face to face with the Jesus, "And who is, for me, a neighbor?"
Douay-Rheims 1899 (Amer.)	But he willing to justify himself, said to Jesus: And who is my neighbour?
Holy Aramaic Scriptures	But he, while wanting to justify his soul {himself}, said unto Him, "And who is my neighbor?"
James Murdock's Syriac NT	And he, being disposed to justify himself, said: And who is my neighbor?
Original Aramaic NT	But as he wanted to justify himself, he said to him, "And who is my neighbor?"
Lamsa Peshitta (Syriac)	But as he wanted to justify himself, he said to him, "And who is my neighbor?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he, desiring to put himself in the right, said to Jesus, And who is my neighbour?
Bible in Worldwide English	But the man wanted to prove that he was all right. So he said to Jesus, Who is my neighbour?
Easy English	But the man wanted to show that he had been right to ask a question. So he asked, 'Who are the people near to me that I must love?'
Easy-to-Read Version–2008	But the man wanted to show that the way he was living was right. So he said to Jesus, "But who is my neighbor?"
God's Word™	But the man wanted to justify his question. So he asked Jesus, "Who is my neighbor?"
Good News Bible (TEV)	But the teacher of the Law wanted to justify himself, so he asked Jesus, "Who is my neighbor?"
J. B. Phillips	"Quite right," said Jesus. "Do that and you will live."
The Message	Looking for a loophole, he asked, "And just how would you define 'neighbor'?"
NIRV	But the man wanted to make himself look good. So he asked Jesus, "And who is my neighbor?"
New Life Version	.
New Simplified Bible	Desiring to justify himself, he said to Jesus: »Who is my neighbor?«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The lawyer wanted some justification for the way he chose to practice that law. So he asked Jesus, "Who exactly is my neighbor?"[12]
Contemporary English V.	But the man wanted to show that he knew what he was talking about. So he asked Jesus, "Who are my neighbors?"
The Living Bible	The man wanted to justify his lack of love for some kinds of people, [literally, "wanted to justify himself."] so he asked, "Which neighbors?"
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Wanting to justify himself, he questioned Jesus further, saying, "What do you mean by 'my neighbor'?"

Unfolding Simplified Text	But the man wanted to find a reason to justify the way he treated other people. So he said to Jesus, "Which people are my neighbors that I should love?"
William's New Testament	But he, as he wished to justify his question, said, "But who is my neighbor?"

Partially literal and partially paraphrased translations:

American English Bible	But [because the man] wanted to show how righteous he was, he asked Jesus: 'Well then, just who really is my neighbor?'
Beck's American Translation	.
Breakthrough Version	But the <i>legal expert</i> , wanting to show himself to be right, said to Jesus, "And who is near me?"
Common English Bible	But the legal expert wanted to prove that he was right, so he said to Jesus, "And who is my neighbor?"
Len Gane Paraphrase	But he wanting to justify himself said to Jesus, "And just who is my neighbor?"
A. Campbell's Living Oracles	But he, desirous to appear blameless, said to Jesus, Who is my neighbor?
New Advent (Knox) Bible	But he, to prove himself blameless, asked, And who is my neighbour?
NT for Everyone	'Ah,' said the lawyer, wanting to win the point, 'but who is my neighbour?'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	But the lawyer, seeking the last word, asked rhetorically, "And who is my neighbor?" Perhaps a reference to last wordism here is better than "willing to justify himself"
Ferrar-Fenton (revised)	Wishing however, to justify himself, he asked Jesus, "Who is my neighbour?"
Free Bible Version	But the man wanted to vindicate himself, so he asked Jesus, "And who is my neighbor?"
God's Truth (Tyndale)	He willing to justify himself, said unto Jesus: Who is then my neighbor?
Holman Christian Standard	.
Montgomery NT	But he, determined to justify himself, said to Jesus, "But who is my neighbor?" Jesus answered.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But he, desiring to justify himself, said, "But what is meant by my 'fellow man'?"
Wikipedia Bible Project	But the man, wanting to prove himself right, asked Jesus, "And who's my neighbour?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The man wanted to justify his question, so he asked, "Who is my neighbor?"
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	The Parable of the Good Samaritan. But because he wished to justify himself, he said to Jesus, "And who is my neighbor?"
New Catholic Bible	The Parable of the Good Samaritan. But because the man wished to justify himself, he asked, "And who is my neighbor?"
New English Bible—1970	But he wanted to vindicate himself, so he said to Jesus, 'And who is my neighbour?'
New Jerusalem Bible	But the man was anxious to justify himself and said to Jesus, 'And who is my neighbour?'
NRSV (Anglicized Cath. Ed.)	.

Revised English Bible—1989 Wanting to justify his question, he asked, “But who is my neighbour?”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he, wanting to justify himself, said to Yeshua, “And who is my ‘neighbor’?”
Hebraic Roots Bible	But desiring to justify himself, he said to Yahshua, And who is my neighbor?
Holy New Covenant Trans.	But the man wanted to make himself look good. So he said to Jesus, "But who is my neighbor?"
The Scriptures 2009	But he, wishing to declare himself righteous, said to עשוהי, “And who is my neighbour?”
Tree of Life Version	But wanting to vindicate himself, he said to Yeshua, “Then who is my neighbor?”

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but Wanting to justify himself says to the jesus and Who? is me near
Alpha & Omega Bible	BUT WANTING TO MAKE HIMSELF RIGHTEOUS, HE SAID TO JESUS, AND WHO IS MY NEIGHBOR?
Awful Scroll Bible	Yet he purposing to evince himself, said with respects to Deliverance-of-Jah, "Even who is he nearby me?"
Concordant Literal Version	Yet he, wanting to justify himself, said to Jesus, "And who is my associate?
exeGesés companion Bible	But he wills to justify himself, and says to Yah Shua, And who is my neighbor?
Orthodox Jewish Bible	But because the Baal Torah wanted to justify himself, to be yitzdak im Hashem (justified with G-d, IYOV 25:4) on the basis of his own zchus (merit) he said to him, And who is my REA (neighbor)?
Rotherham's Emphasized B.	But [he] wishing to justify himself, said unto Jesus— And [who is] my [neighbour]?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But he, wishing to justify <i>and vindicate</i> himself, asked Jesus, “And who is my neighbor?”
An Understandable Version	But, wanting to justify himself, the teacher of the Law of Moses asked Jesus, “And who is my neighbor?”
The Expanded Bible	But the man, wanting to ·show the importance of his question [or justify his question; or justify himself/his own actions], said to Jesus, “And who is my neighbor?”
Jonathan Mitchell NT	.
P. Kretzmann Commentary	Verses 29-32 Jesus teaches who our neighbor is: But he, willing to justify himself, said unto Jesus, And who is my neighbor?
Syndein/Thieme	But he {the expert in religious law}, wanting to 'justify himself/'show himself to be righteous' {dikaioo}, said face to face with Jesus, "And who keeps on being my neighbor?"
Translation for Translators	But the man wanted to defend <i>the way he acted toward people that he came in contact with</i> (OR, to defend why <i>he had asked a question that Jesus answered so simply</i>). So he said to Jesus, “Which people that I come in contact with <i>should I love?</i> ”
The Voice	<i>The scholar was frustrated by this response because he was hoping to make himself appear smarter than Jesus.</i> Scholar: Ah, but who is my neighbor?

Bible Translations with a Lot of Footnotes:

NET Bible®

But the expert,⁹⁴ wanting to justify⁹⁵ himself, said to Jesus, “And who is my neighbor?”

^{94tn} Grk “And he”; the referent (the expert in religious law, shortened here to “the expert”) has been specified in the translation for clarity.

^{95tn} Or “vindicate.”

^{sn} The expert in religious law picked up on the remark about the neighbor and sought to limit his responsibility for loving. Some believed this obligation would only be required toward the righteous (Sir 12:1-4). The lawyer was trying to see if that was right and thus confidently establish his righteousness (wanting to justify himself).

New American Bible (2011)

.

The Passion Translation

.

The Spoken English NT

But he wanted to justify himself. He said to Jesus, “Soⁱⁱ who’s my neighbor?”

ii. Lit. “And.”

Wilbur Pickering’s New T.

But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But that one wanting to be justifying himself [*or, to be declaring himself righteous*], said to Jesus, “And who is my neighbor?”

Bond Slave Version But he, willing to justify himself, said to Jesus, And who is my neighbour?

Charles Thomson NT

.

Context Group Version

But he, desiring to vindicate himself, said to Jesus, And who is my neighbor?

English Standard Version

.

Far Above All Translation

.

Green’s Literal Translation

.

Legacy Standard Bible

.

Modern English Version

.

Modern Literal Version 2020

But he, wishing to make himself righteous, said to Jesus, And who is my neighbor?

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

.

NT (Variant Readings)

But he, desiring to justify himself, said unto Jesus, And who is my neighbor?
Deuteronomy 6:5; Leviticus 19:18; 18:5

Niobi Study Bible

.

New Matthew Bible

.

Revised Young’s Lit. Trans.

And he, willing to declare himself righteous, said unto Jesus, ‘And who is my neighbour?’

Updated Bible Version 2.17

But he, desiring to justify himself, said to Jesus, And who is my fellow man?

A Voice in the Wilderness

.

Webster’s Translation

.

World English Bible

.

Young’s Updated LT

.

The gist of this passage:

This expert in the law, desiring to claim righteousness for himself, asks Jesus to clarify one of the terms—who exactly is his neighbor?

Luke 10:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
thélô (θέλω) [pronounced THEH-loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, nominative case	Strong's #2309
dikaioô (δικαίωω) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	aorist active infinitive	Strong's #1344
heauton (ἐαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438

Translation: And the [law expert], wishing to justify himself,...

Again, we have a view into the motivation of this lawyer, who has a desire to justify himself before Jesus. Or maybe he is justifying himself to his friends who are with him. In any case, this is the second time that we are told what the lawyer is thinking.

I don't know if the lawyer expected the response that he got from Jesus, because it was decidedly non-confrontational.

This man thinks about things—possibly he is thinking very fast—and he seems to be giving some authority to the Lord. However, he also feels that he must justify himself at this point. I don't think that he is trying to justify himself to Jesus, because he is meeting Jesus pretty much for the first time. Jesus has looked the man over and evaluated him; but the man does not know this.

Recall that this is taking place in Samaria, and very few Jews had a good relationship with Samaritans. Generally speaking, there was great animosity between the two peoples. So, do the people around this lawyer know how surly he has been toward non-Jews?

If he is intending to justify himself, that would indicate to me that he has reason to do so. Maybe his conscience is motivating him; and maybe he is with people who have seen another side to this man beyond the one standing before Jesus, implying that he loves his neighbor just as he loves himself.

Now, what does Jesus know about this man? My guess is, very little; but allows for this man to define himself and whatever misgivings he himself might have.

This is true in many churches where the Word of God is taught accurately. So often, the pastor will teach something and various members of the congregation will be thinking, “Who is telling him all about me? I thought that was a secret!” But this happens when the Word of God is taught; sometimes, it cuts so close to the bone that congregants believe the pastor is talking directly to them.

If you attend a church where the Bible is taught, how many times have you heard information which was very applicable to your life and circumstances right now? How many times have you heard teaching that made it clear that you come up really short in this or that area? I can personally testify that this happens a lot to me (possibly because I come up short in a lot of areas).

Luke 10:29a *And the [law expert], wishing to justify himself,...* (Kukis mostly literal translation)

Sometimes we have to speculate about what is going on in a person's mind (and all speculation should be carefully done and clearly pointed out); but here, we are told by the Bible what this man was thinking. He wanted to justify himself—interestingly enough, before this crowd and Jesus—that is his motivation for what he is about to say.

It is interesting that he has this motivation to justify himself, because Jesus has just told the man, “You’ve got it; you are correct. You have just summed up what is necessary. You just scored 100 on your pop quiz today.”

That we know this man's motivation at this point, as I mentioned earlier, is quite fascinating. I would suggest that Luke's recording of this incident (which he himself did not witness) has a reason to record this man's motivation.

The Scriptures *are* the Word of God; and yet, they are also the words of man. The former is emphasized all of the time by believers; and the latter is emphasized all of the time by unbelievers (who most naturally reject the divine nature of Scripture⁶⁷). For the believer, he ought not forget the human side of the recording of the Word of God (just as we should not forget the human side of Jesus). Again, since Luke is recording an incident which he did not witness, and yet he adds in something which is unseen—this man's motivation—we should consider other options besides, *the Holy Spirit revealed this to Luke*. Does God the Holy Spirit help to guide Luke in recording God's Word? Absolutely! Does that mean that everything that is human about Luke is set aside for this important task? No! Emphatically, *no*! Therefore, I think that one might reasonably postulate that Luke did not simply pull this man's motivation out of thin air—which Luke does not generally do—but that Luke has the most logical and reasonable reason for knowing this man's motivation—the man himself tells this story to Luke. Even though this statement that I have just made is clearly speculation, it also makes sense. No other *disciple* records this incident; and what is happening here would have been quite meaningful to the law expert himself. Who else would have had such a crystal clear memory of this event than the man who directly interacted with Jesus? This entire incident is recorded in thirteen verses—the interaction between the lawyer and Jesus, followed by the story of the good Samaritan, which is then followed by more interaction between this lawyer and Jesus. So, again, let me suggest that Luke knows all of this information in all of this detail because an eyewitness to this event told him about what happened; and the inclusion of the lawyer's motivation suggests that the person who recounted this event to Luke was the law expert himself.

I believe that we can cautiously come to the conclusion that Jesus knew exactly what He was doing, in this approach to this particular man. I would suggest that this man believed in the Lord as a result of being shown that the Law was a dead end. He believed that he was keeping the Law, and Jesus is going to reveal to him that he is not, despite his personal self-righteousness.

⁶⁷ They often reject the notion of a *divine* anything.

Luke 10:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Interestingly enough, this is the first time we have the name of *Jesus* in this chapter.

Translation: ...said directly to Jesus,...

We would think that what the man said and Jesus agreeing with him would have ended the conversation. It did not. This man begins to consider what he said, in the light of the fact that Jesus has agreed with his analysis.

So this expert in the Law feels that he must take this one step further, in order to justify himself. So he asks this question:

Luke 10:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Luke 10:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêsion (πλησίον, α, ov) [pronounced <i>play-SEE-on</i>]	<i>neighbor, one who is near, close by; fellow man; associate</i>	neuter noun (also used as an adverb); accusative case?	Strong's #4139

Translation: ...“And who [exactly] is my neighbor?”

Remember, he has just told Jesus that he should love the Lord with all his soul and mind; and that he ought love his neighbor as himself. And Jesus tells him, “You’re right!”

I do not think that this lawyer expected the answer from Jesus that he got. He probably had a point to make, but that got neutered by Jesus’ response.

So the man poses a question to Jesus. What about this term, *neighbor, associate, a person who is close by*? Just exactly who are we talking about? I believe that this is a legitimate question. What I mean by that is, the man actually wants to hear what Jesus will say here and that Jesus’ words are going to impact his thinking.

This question seems to reveal a chink in the man’s armor. This guy is probably pretty decent toward other Jewish people with whom he interacts. But what about those who fall outside of that group?

Remember the context of some of these chapters (at least Luke 9–10). Jesus is leading His disciples back to Jerusalem for the last Passover, but they are traveling through some Samaritan cities. It is interesting that the lawyer is here and that he asked this question to justify himself.

Luke 10:29 *And the [law expert], wishing to justify himself, said directly to Jesus, “And who [exactly] is my neighbor?”* (Kukis mostly literal translation)

Since this lawyer is looking to justify himself, is he saying, “Is my neighbor pretty much anyone?” Or is he saying, “When talking about my neighbor, we are referring to fellow Jews, right?”

Dr. Daniel Hill: *That is a very disappointing statement. This man, because of his law background, sees a need for justification or vindication or commendation of self.*

Hill continues: *[This man] so accurately quotes the Old Testament passages that cut through all the Law and emphasizes the Love of God and then wipes it all out by getting involved in the legal issue of who is and who is not one’s neighbor. It is this type of thinking, however, that is a stumbling block, a distraction from grace, even to the Christian today.*⁶⁸

That Jesus has agreed with this man might have surprised him; but he begins to think—*just who exactly is my neighbor?* After all, each city is made up of a grouping of people, not all of whom are Jewish. Many of the people around this man—which could be half Jewish or less—may not receive this man’s full-throated approval or even some measure of kindness from him. There may even be some Samaritans present who would question that this man really follows what the Bible mandates: “*Love your neighbor as yourself.*” Maybe some of these men are looking at him right now. That would certainly explain why he felt that he needed to justify himself.

As we proceed further into this narrative, remember that Jesus is leading His disciples toward Jerusalem, but they are walking through Samaria, which is made up of half-Jews, many of whom believe that they also have a relationship with the God of Moses.

⁶⁸ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

Given the first half of this verse—that this man wishes to justify himself—likely suggests that this man did not have a good attitude towards those who were not 100% Jewish (like these Samaritans, for instance).

Luke 10:29 **The law expert, hoping to justify himself, asked Jesus directly, “Just who exactly is my neighbor?”** (Kukis paraphrase)

Because of some of the things that Jesus says, it is a good idea to follow the entire incident in a studied manner.

A Summary of the Interaction Between Jesus and the Law Expert

1. Given the details of this interaction, including the motivation attributed to the law expert, who better to have told this entire story to Luke but the law expert himself? Recall that Luke, in the book of Luke, did not observe any of these events himself. He gathered this information through interviews, having spoken with first-hand witnesses to these events. He met these witnesses as he traveled about the Mediterranean region with Paul. It is likely that this entire incident came to Luke by means of a single interview.
2. There are two reasons why I would suggest that the law expert himself relayed this event to Luke:
 - 1) This recorded incident is a very detailed event, including five quotations from both men prior to Jesus telling about the good Samaritan (which narrative is also recorded in great detail).
 - 2) The lawyer’s motivation is given on two occasions. Who better to know this man’s inner motivation than the lawyer himself? When reading these interactions between Jesus and others, most of the time, their inner thoughts are not revealed. But here, they are revealed.
3. Like a good lawyer, when the law expert asked a question of Jesus, he already knew the answer to this question. He asked Jesus, **“Teacher, what should I do to inherit eternal life?”** This man already had an answer to his question.
4. Jesus asks the lawyer, **“So, how do you see it?”** Jesus knows that this man has an answer, and He asks him for it. (As an aside, I believe the Jesus understood this simply by interacting with this man.)
5. The lawyer responds by saying, **“My thinking is, if you love the Lord your God with everything that you’ve got, and your neighbor as yourself, that would be sufficient.”**
6. And Jesus agrees with the man; He tells him that he is right. Jesus speaks without equivocation or irony.
7. For Jesus to so wholly agree with this man, we must assume that faith in the Revealed God is inherent in the lawyer’s answer. How do you love the Lord your God—the Revealed God—if you do not believe in Him?
8. I don’t think the lawyer was expecting this reaction from Jesus (Who often eloquently argued with the scribes and pharisees). “Okay, I’m right, uh, so, **who exactly is my neighbor?”**
9. I have suggested that this lawyer is not here alone and that the other men with him who know this lawyer. They know the things which he has said. They know that if *neighbor* simply means a fellow Jew, then this man is living obediently according to the Law. But if *neighbor* includes any half-Jews or gentiles, then this man comes up way short. Even though I am speculating here, I believe this to be an accurate appraisal of what is happening. The man has no reason to justify himself to Jesus, because Jesus has just said, “You’re right; your quotation from the Old Testament is on point. Next.” Therefore, this man is either justifying his answer and himself to himself and/or he is justifying himself to others who are there with him.
10. To be clear, I think that this man has believed in the Revealed God or will believe in Jesus, but there is not enough evidence in the narration of this event to indicate one way or the other. This allows us to have two approaches to this narrative. Again, let me suggest that this man believed in Jesus later after this incident; and that he is the one to tell Luke about his interaction with Jesus (this is why we know the man’s motivations and thoughts, and why this narrative is so detailed).
11. A man under the conviction of God the Holy Spirit would have replayed this incident in his mind several times and would have reviewed the exchange that he had with Jesus.
12. In addition, we cannot impose upon this narrative the spiritual life of the Church Age. We are given the both the indwelling and the filling of the Holy Spirit; this takes place at the point of salvation. The same is not true of this lawyer. He is *not* empowered by the Holy Spirit, as God has not given Him yet.

A Summary of the Interaction Between Jesus and the Law Expert

However, he would have been under the convicting/convincing ministry of the Holy Spirit, given that he is speaking directly with his Savior. .

13. This leads to the next increment in this narrative: the story/recollection of the good Samaritan. (Did you forget that this was the story of the good Samaritan?)

This particular understanding of the conversation which took place between Jesus and this law expert I believe explains a lot of what we read here and removes any inherent difficulties with this passage.

As noted before, it is possible that this man, having Jesus' full agreement on these fundamental commandments, later discovers that he is unable to meet this standard himself, and believes in Jesus as a result.

Chapter Outline

Charts, Graphics and Short Doctrines

One of the fascinating things about this narrative—the story of the good Samaritan—is the many words found here which are unique to this narrative. So far, I have come across six or seven hapax legomena (words found only one place in the New Testament—these are given in the chapter study of Luke 10 ([HTML](#)) ([PDF](#)) ([WPD](#))). Now, on the one hand, I would suggest that these terms are medical terms with which Luke would have been familiar. However, at the same time, Jesus is speaking all of this (all of the story of the good Samaritan). So, when hearing this narrative (Luke received all of his biographical material from others), this particular narrative must have stood out to Luke, as Jesus used so many unusual medical terms. There are also terms associated with travel found only here and nowhere else. Luke is also an historian; and part of being an historian is having a good feel for the *place* of things. There is a vocabulary associated with movement and travel; a vocabulary which is found only here in this narrative.

Most often, when Jesus gives a parable, we have some word which describes it as a parable. Furthermore, a parable is often a story that most people in His audience can all relate to. *Yes, I've done that; or, yes, I have witnessed that; or, yes, I know exactly what you are talking about.* This does not seem to be the case with the story that Jesus tells below. I would suggest that Jesus' account of this good Samaritan is not a parable but a recent event which took place in that or a nearby city. This was something which actually happened and most of the people listening to Jesus actually knew about this event.

Although we previously read, this law expert was looking to justify himself; he asks a rather penetrating question, "Who exactly is my neighbor?" The lawyer is asking about the person that he is supposed to love. Also, regardless of his motivation, this is a reasonable question to ask.

This entire narrative has a beginning, a middle and an ending. Luke 10:25–29 is the beginning of this narrative. No Samaritan has been mentioned yet, good or bad.

Based upon the lawyer's additional question ("**Just exactly who is my neighbor?**"), Jesus will respond with the *story of the Good Samaritan* (Luke 10:30–35). This is not a parable, it is a story or a narrative; it is the telling of events which actually took place. Since Jesus is speaking these words in a Samaritan city or village, much of Jesus' audience is aware of it. This actual event and the fact that Jesus cites it, is going to grab the attention of His audience.

Jesus tells the story about the good Samaritan

We are now moving into part II of the story of the good Samaritan. In part I, a lawyer, testing Jesus, asked, "**Teacher, what shall I do to inherit eternal life?**" (Luke 10:25b; ESV) The discussion for this section was probably longer than you expected it to be.

Jesus tells the man, “Why don’t you give me your answer first?”

And the lawyer does. “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” (Luke 10:27b; ESV) The man’s answer comes from combining two different passages from the Torah of Moses.

Well, Jesus tells the man, “You’re right. That is an excellent summation of the Law.”

The lawyer thought about this for a time and I believe that it occurred to him that, he was not loving toward everyone—and I have suggested that there were people there who knew this (perhaps lawyer friends). However, maybe the Torah command was not to love everyone, but just to love one’s neighbor.

But he [the lawyer], desiring to justify himself, said to Jesus, "And who is my neighbor?" (Luke 10:29; ESV)

Remember that this takes place in a Samaritan village, and it is very possible that this lawyer was not too kind to Samaritans.

Having answered, the Jesus said, “Man—a certain [one]—went down from Jerusalem to Jericho, and thieves he fell among them. And removing his garments and [he was] wounded. Having assaulted [him], they went away, leaving [him there] half-dead.	Luke 10:30	Jesus answered [him], saying, “A certain man went down from Jerusalem to Jericho and [he] was surrounded by thieves. Having removed his valuables, [he was left] wounded. They assaulted [him] and went away, leaving [him there] half dead.
Jesus then answered them by recounting a recent event. He said, “A certain man went down from Jerusalem traveling to Jericho, when he was surrounded by dangerous thieves. They harmed him and took away his valuables. They assaulted him, and went away, leaving him there on the ground, half-dead.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Having answered, the Jesus said, “Man—a certain [one]—went down from Jerusalem to Jericho, and thieves he fell among them. And removing his garments and [he was] wounded. Having assaulted [him], they went away, leaving [him there] half-dead.
Douay-Rheims 1899 (Amer.)	And Jesus answering, said: A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him and having wounded him went away, leaving him half dead.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, “A certain gabra {man} had descended from Urishlim {Jerusalem} unto Iyriykhū {Jericho}, and staye {thieves} fell upon him and stripped him, and beat him, and left him while his naphsha {soul} barely remained in him, and departed.
James Murdock’s Syriac NT	Jesus said to him: A certain man was going down from Jerusalem to Jericho, and robbers fell upon him, and plundered him, and smote him, and left him with little life in him, and went their way.
Original Aramaic NT	Yeshua said to him, "A certain man was going down from Jerusalem to Jericho and robbers fell upon him, and they plundered and beat him and left him when little life remained in him and they departed."
Lamsa Peshitta (Syriac)	Yeshua said to him, “A certain man was going down from Jerusalem to Jericho and robbers fell upon him, and they plundered and beat him and left him when little life remained in him and they departed.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus, answering him, said, A certain man was going down from Jerusalem to Jericho, and he got into the hands of thieves, who took his clothing and gave him cruel blows, and when they went away, he was half dead.
Bible in Worldwide English	Jesus answered, A man was going from Jerusalem to Jericho. Bad men caught him on the road. They took his clothes and beat him. Then they went away and left him half dead.
Easy English	Jesus answered him with a story: 'A man was going down the road from Jerusalem to Jericho town. On the way, some men attacked him. They took away all his clothes and they hit him with sticks. He was almost dead when they left him.
Easy-to-Read Version–2008	To answer this question, Jesus said, "A man was going down the road from Jerusalem to Jericho. Some robbers surrounded him, tore off his clothes, and beat him. Then they left him lying there on the ground almost dead.
God's Word™	Jesus replied, "A man went from Jerusalem to Jericho. On the way robbers stripped him, beat him, and left him for dead.
Good News Bible (TEV)	Jesus answered, "There was once a man who was going down from Jerusalem to Jericho when robbers attacked him, stripped him, and beat him up, leaving him half dead.
J. B. Phillips	And Jesus gave him the following reply: "A man was once on his way down from Jerusalem to Jericho. He fell into the hands of bandits who stripped off his clothes, beat him up, and left him half dead.
<i>The Message</i>	Jesus answered by telling a story. "There was once a man traveling from Jerusalem to Jericho. On the way he was attacked by robbers. They took his clothes, beat him up, and went off leaving him half-dead.
NIRV	Jesus replied, "A man was going down from Jerusalem to Jericho. Robbers attacked him. They stripped off his clothes and beat him. Then they went away, leaving him almost dead.
New Life Version	The Picture-Story of the Good Samaritan Jesus said, "A man was going down from Jerusalem to the city of Jericho. Robbers came out after him. They took his clothes off and beat him. Then they went away, leaving him almost dead.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	GOOD-GUY SAMARITAN Jesus answered with a story.[13] He said, "A man was going down the hills from Jerusalem to Jericho, [14] in the river valley. Along the way some robbers mugged him. They stole his clothes, beat him, and then left him half dead.
Contemporary English V.	Jesus replied: As a man was going down from Jerusalem to Jericho, robbers attacked him and grabbed everything he had. They beat him up and ran off, leaving him half dead.
The Living Bible	Jesus replied with an illustration: "A Jew going on a trip from Jerusalem to Jericho was attacked by bandits. They stripped him of his clothes and money, and beat him up and left him lying half dead beside the road.
New Berkeley Version	.
New Living Translation	Parable of the Good Samaritan Jesus replied with a story: "A Jewish man was traveling from Jerusalem down to Jericho, and he was attacked by bandits. They stripped him of his clothes, beat him up, and left him half dead beside the road.
The Passion Translation	Jesus replied, "Listen and I will tell you. There was once a <i>Jewish</i> man traveling from Jerusalem to Jericho when bandits robbed him along the way. They beat him severely, stripped him naked, and left him half dead.

Unfolding Simplified Text	Jesus replied, "One day, a Jewish man was traveling along the road from Jerusalem to Jericho. As he was traveling, some bandits attacked him. They took away most of the man's clothes and everything else that he had, and they beat him until he was almost dead. Then they left him.
William's New Testament	Jesus answered: "A man was on his way down from Jerusalem to Jericho, and he fell into the hands of robbers, who both stripped him and beat him till he was half dead, and then went off and left him.

Partially literal and partially paraphrased translations:

American English Bible	And this is how Jesus replied: A man was traveling from JeruSalem to JeriCho when he was jumped by some robbers. They stripped him, beat him up, and left him for dead.
Beck's American Translation . Breakthrough Version	When Jesus took <i>it</i> up, He said, "A certain <i>man</i> was walking down out of Jerusalem to Jericho and fell into being surrounded by bandits who both stripped him and put wounds on <i>him</i> . They went away after leaving <i>him</i> half dead.
Common English Bible	Jesus replied, "A man went down from Jerusalem to Jericho. He encountered thieves, who stripped him naked, beat him up, and left him near death.
Len Gane Paraphrase	Jesus answering said, "A certain man went down from Jerusalem to Jericho and was surrounded by thieves who stripped him of his clothes, wounded him, and left, leaving him half dead.
A. Campbell's Living Oracles . New Advent (Knox) Bible	Jesus gave him his answer; A man who was on his way down from Jerusalem to Jericho fell in with robbers, who stripped him and beat him, and went off leaving him half dead.
NT for Everyone	Jesus rose to the challenge. 'Once upon a time,' he said, 'a man was going down from Jerusalem to Jericho, and was set upon by brigands. They stripped him and beat him and ran off leaving him half dead.
20 th Century New Testament	To which Jesus replied: "A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and went away leaving him half dead.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Jesus took up the question and said, "A man was going down from Jerusalem to Jericho and fell into the hands of robbers. They stripped him, beat him up, and fled, leaving him half dead.
Conservapedia Translation	Jesus replied, "A man was going from Jerusalem to Jericho, when he was attacked by robbers. They beat him, took his clothes and left him half dead. Here begins the Parable of the Good Samaritan. The secular term "Good Samaritan" (1640) originates from this passage. See also Best New Conservative Words.
Ferrar-Fenton (revised)	Jesus, in reply to him, said, "There was a man who, on going down from Jerusalem to Jericho, fell among robbers, who both stripped and assaulted him, and departed, leaving him half dead.
Free Bible Version	Jesus replied, saying, "A man was going down from Jerusalem to Jericho. He was attacked by robbers who stripped him and beat him, and left him for dead.
God's Truth (Tyndale)	Jesus answered and said: A certain man descended from Herusalem (Jerusalem) into Herico (Jericho), and fell into the hands of thieves, which robbed him of his raiment and wounded him, and departed leaving him half dead.
Holman Christian Standard	.

International Standard V	After careful consideration, Jesus replied, A man was going down from Jerusalem to Jericho when he fell into the hands of bandits. They stripped him, beat him, and went away, leaving him half dead.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Jesus replied, "A man was once on his way down from Jerusalem to Jericho when he fell among robbers, who after both stripping and beating him went away, leaving him half dead.
Wikipedia Bible Project	"There was a man who went down from Jerusalem to Jericho," Jesus said in reply. "He was attacked by robbers who stripped him and beat him up. They left him for half-dead.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Jesus taking <i>it</i> up said, A certain man was going down from Jerusalem into Jericho, and fell among robbers, who both stripping him and placing strokes upon him, went away, leaving <i>him</i> , having attained <i>his being</i> half dead.
New American Bible (2002)	Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead.
New American Bible (2011)	.
New Catholic Bible	Jesus replied, "A man was going down ^[h] from Jerusalem to Jericho, when he was attacked by robbers. They stripped him and beat him, and then went off leaving him half-dead. [h] <i>Going down</i> : Jericho lies in the deepest depression on earth, at 800 feet below sea level.
New English Bible—1970	.
New Jerusalem Bible	In answer Jesus said, 'A man was once on his way down from Jerusalem to Jericho and fell into the hands of bandits; they stripped him, beat him and then made off, leaving him half dead.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Taking up the question, Yeshua said: "A man was going down from Yerushalayim to Yericho when he was attacked by robbers. They stripped him naked and beat him up, then went off, leaving him half dead.
Hebraic Roots Bible	And taking it up, Yahshua said, A certain man was going down from Jerusalem to Jericho, and fell in with robbers, who both stripping him and beating him, leaving him being barely alive, and they left.
Holy New Covenant Trans.	Jesus understood what the man meant. So Jesus said, man was going down the road from Jerusalem to Jericho. Some bandits surrounded him. They tore off his clothes and beat him up. Then they left him lying there on the ground. He was almost dead.
The Scriptures 2009	And replying, עשוהי said, "A certain man was going down from Yerushalayim to Yeriho, and fell among robbers, who, both stripping and beating him, went away, leaving him half dead.

Tree of Life Version Yeshua replied, "A certain man was going down from Jerusalem to Jericho. He was attacked by robbers, who stripped him and beat him. Then they left, abandoning him as half dead.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Accepting {him} The Jesus says Man Someone descended from jerusalem to jericho and [to] robbers [He] falls Who* and Stripping him and blows Laying go Releasing [him] dead (halfway)...

Awful Scroll Bible Moreover Deliverance-of-Jah being taken-hold-under, said, "A certain of he of the aspects-of-man continues to walk-down, from Points-out-soundness to Lunation and fell-about plunderers, who even are being taken- him -out-of- his -sinks-into, a taking-out-of- his -sinks-into, and being laid-upon him blows, themselves went-away, being sent- him -away *expelled*, he being incidentally half-dead.

Concordant Literal Version Now taking him up, Jesus said, "A certain man descended from Jerusalem to Jericho. And he falls among robbers, who, stripping him as well as pounding him, came away, leaving him half dead."

exeGesés companion Bible And perceiving, Yah Shua says,
A human descends from Yeru Shalem to Yericho
and falls among robbers
who strip him of his raiment and plague him;
and depart, forsaking him half dead.

Orthodox Jewish Bible In reply, Rebbe Melech HaMoshiach said, A certain ish was coming down from Yerushalayim to Yericho, and he encountered shodedim. They stripped him and inflicted a klap, more than one, and they went away and left him half dead.

Rotherham's Emphasized B. And taking up [the question] Jesus said—
[A certain man] was going down from Jerusalem unto Jericho, and [with robbers] fell in,—who, stripping him and inflicting [wounds] upon him, departed, leaving him [half dead].

Expanded/Embellished Bibles:

The Amplified Bible **Parable of the Good Samaritan**
Jesus replied, "A man was going down from Jerusalem to Jericho, and he encountered robbers, who stripped him of his clothes [and belongings], beat him, and went their way [unconcerned], leaving him half dead.

An Understandable Version Jesus answered him, "A certain man was traveling down from Jerusalem to Jericho [Note: This was a town about eighteen miles northeast of Jerusalem], when he was attacked by robbers, who stripped him [of his clothing and belongings] and beat him up, then went away leaving him half dead.

The Expanded Bible Jesus answered, "As a man was going down from Jerusalem to Jericho [^ca dangerous 17-mile trek through desolate territory], some robbers attacked him. They tore off his clothes, beat him, and left him lying there, almost dead.

Jonathan Mitchell NT So undertaking [a response], Jesus said, "A certain person (human being) was walking down from Jerusalem into Jericho and he fell encircled round about by bandits (robbers; highwaymen), who, after stripping him and putting blows upon (= beating) [him], went away, leaving [him] half dead.

P. Kretzmann Commentary
Lexham Bible .
And [Some manuscripts omit "and"] Jesus replied *and* [*Here "and " is supplied because the previous participle ("replied") has been translated as a finite verb] said, "A certain man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who both stripped him and beat him . [*Here the direct object is supplied from context in the English translation] *After* [*Here "after " is supplied as a component of the participle ("inflicting blows on") which is understood as temporal] *inflicting blows on him* , [*Here the direct object is supplied from

	context in the English translation] they went away, leaving him [*Here the direct object is supplied from context in the English translation] half dead.
Syndein/Thieme	“Jesus ‘taking up in His mind’/ ‘receiving the question hospitably’ {hupolambano} replied, “A certain man kept on going down from Jerusalem to Jericho . . . and fell into the hands of robbers/bandits, who even stripping him of his garments, putting a beating on him, and departing . . . leaving him half dead.
Translation for Translators	Jesus replied by telling him this illustration: “A Jewish man was once going down along the road from Jerusalem to Jericho. Bandits attacked him. They took away most of the man’s clothes and everything else that he had, and they beat him until he was almost dead. Then they left him.
The Voice	Jesus: This fellow was traveling down from Jerusalem to Jericho when some robbers mugged him. They took his clothes, beat him to a pulp, and left him naked and bleeding and in critical condition.

Bible Translations with a Lot of Footnotes:

Lexham Bible	And [Some manuscripts omit “and”] Jesus replied and [*Here “and ” is supplied because the previous participle (“replied”) has been translated as a finite verb] said, “A certain man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who both stripped him and beat him . [*Here the direct object is supplied from context in the English translation] After [*Here “after ” is supplied as a component of the participle (“inflicting blows on”) which is understood as temporal] inflicting blows on him , [*Here the direct object is supplied from context in the English translation] they went away, leaving him [*Here the direct object is supplied from context in the English translation] half dead.
NET Bible®	Jesus replied,⁹⁶ “A man was going down⁹⁷ from Jerusalem⁹⁸ to Jericho,⁹⁹ and fell into the hands of robbers, who stripped him, beat¹⁰⁰ him up, and went off, leaving him half dead.¹⁰¹ ^{96tn} Grk “answering, said.” This is redundant in contemporary English and has been simplified to “replied.” ^{97sn} The journey from Jerusalem to Jericho was 17 mi (27 km), descending some 1800 ft (540 m) in altitude. It was known for its danger because the road ran through areas of desert and caves where the robbers hid. ^{98map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4. ^{99map} For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1. ^{100tn} Grk “and beat,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. ^{101sn} That is, in a state between life and death; severely wounded.
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	Jesus gave this reply: “A man went down from Jerusalem to Jericho, and unfortunately he came on some muggers. They stripped him and beat him up, and went off-leaving him half dead.
Wilbur Pickering’s New T.	The good Samaritan By way of reply Jesus said: “A certain man was going down from Jerusalem to Jericho, and as it chanced he ran into robbers, who after having stripped and wounded him, departed, leaving him half dead.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then Jesus having taken up [the word] [fig., Jesus replying], said, “A certain man was going down from Jerusalem to Jericho and encountered robbers, who having
--------------------------------	--

	both stripped him and having inflicted wounds, they went away, having left <i>[him]</i> as it turned out half dead.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	Jesus then rejoined and said, certain man was going down from Jerusalem to Jericho, and fell among robbers who for their part stripped him and gave him a beating and went off leaving him, as his fate would have it, half dead.
Green's Literal Translation	And taking it up, Jesus said, A certain man was going down from Jerusalem to Jericho, and fell in with plunderers, who both stripping him and laying on blows, went away, leaving him being half dead.
Legacy Standard Bible	Jesus replied and said, "A man was going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat <i>[Lit laid blows upon]</i> him, and went away leaving him half dead.
Literal Standard Version	And Jesus having taken up <i>[the word]</i> , said, certain man was going down from Jerusalem to Jericho, and fell among robbers, and having stripped him and inflicted blows, they went away, leaving <i>[him]</i> half dead.
Modern English Version	.
Modern Literal Version 2020	But Jesus, having taken it in, said, A certain man was going-down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and laid wounds on him. They went away, and left him, being half dead.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	Then Jesus answered and said: "A certain <i>man</i> went down from Jerusalem to Jericho, and fell among thieves <i>[robbers]</i> , who stripped him of his clothing, wounded <i>him</i> , and departed, leaving <i>him</i> half dead.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	...and Jesus having taken up <i>the word</i> , said, 'A certain man was going down from Jerusalem to Jericho, and fell among robbers, and having stripped him and inflicted blows, they went away, leaving <i>him</i> half dead.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	And Jesus, answering, said, "A certain man was going down from Jerusalem to Jericho, and fell among robbers; who, both stripping him and inflicting blows, went away, leaving him half dead.
Young's Updated LT	.
The gist of this passage:	Jesus begins the setup for the good Samaritan story. There was a man traveling from Jerusalem to Jericho and he fell among thieves, who beat him half to death to stole all that he had, including his clothes.

Luke 10:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupolambánō (ὑπολαμβάνω) [pronounced hoop-ol-am-BAHN-noh]	<i>taking from, receiving from; and figuratively taking up the discourse and continue with it, taking up a thought and going with it; one who assumes, presumes; answering, supposing</i>	masculine singular, aorist active participle, nominative case	Strong's #5274
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: Jesus answered [him], saying,...

Jesus carefully listens to this man, because He must make the issues clear.

There are thirteen verses given over to this interchange, the true story which illustrates the concept of being a neighbor, and a final conclusion. We do not normally find this much detail given for a single interchange between Jesus and a man who seems, on the surface, to be predisposed to be negative to the gospel message.

What is even more strange is, Jesus does not allow them to progress to a point where He gives the man a clear gospel message. Jesus appears to give the man a legalistic approach to God, and then tells him, "Go and do this."

My assumption is, at this point, the expert in the Law will soon recognize that he is deficient in his own summation of the Law. Jesus will point out this deficiency, but in such a way to maintain this man's privacy. Then Jesus will trust His Father to bring someone else onto the scene to witness to the expert again. At this point, he is not ready yet for the gospel message.

Based upon the detail of this story, I believe that it was the Law expert himself that told Luke all about this incident, which includes the story of the good Samaritan (a true event, not a parable).

Now, Jesus will illustrate *who a neighbor* is by citing a true incident which recently took place. Those in His audience all know about this event.

Luke 10:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444

Luke 10:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, imperfect active indicative	Strong's #2597
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
Hierichô (Ἱεριχώ) [pronounced <i>hee-er-ee-KOH</i>]	<i>a place of fragrance; transliterated, Jericho, Yericho</i>	proper masculine singular noun; indeclinable	Strong's #2410

Translation: ...“A certain man went down from Jerusalem to Jericho...

Jesus will use what I believe is an actual event (not a parable) to communicate to this man where he is deficient (and yet, even in a public setting, allows this man his complete privacy). This man more or less believes that he is keeping the Law. The problem is, even he himself recognizes that there might be a problem. Given some time and some introspection, he should admit to himself, “I am not really keeping the Law; not even my summation of it.”

Jesus is going to focus this man's attention on someone else, on a man who gets robbed and beaten half to death.

Jesus begins to talk about a man who travels from Jerusalem to Jericho; and His audience recognizes the situation that he is in. Being robbed is not an uncommon occurrence along some roads.

This particular story is so detailed as to make me come to the conclusion that it actually occurred, and that Jesus is using it as an illustration. Jesus immediately defines that place where this man is. He does not say, *a certain man is walking along a certain road between cities*, but this man is going down a specific road between two specific cities going in a specific direction. With these first few words, this sounds like the recollection of an actual event which has taken place—something that many there listening to Jesus are familiar with. People traveled between Jericho and Jerusalem all the time.

Dr. Daniel Hill: *The road from Jerusalem to Jericho descends about 3,000 feet in about 17 miles. It is a road that is full of steep grades and switchbacks and was an ideal place for robbers to prey upon unsuspecting victims. The fact that the man is traveling from Jerusalem to Jericho would indicate that he was a Jew. We find that robbers attack him, strip him of his clothing, beat him and leave him to die.*⁶⁹

⁶⁹ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

Luke 10:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
lēstēs (ληστής) [pronounced <i>lace-TAYCE</i>]	<i>thief, robber, plunderer, freebooter, brigand</i>	masculine plural noun; dative, locative, instrumental case	Strong's #3027
periptō (περιπίπτω) [pronounced <i>per-ee-PIHP-toh</i>]	<i>to fall into (among), to be encompassed (by), to be surrounded by</i>	3 rd person singular, aorist active indicative	Strong's #4045
hoi (οἱ) [pronounced <i>hoī</i>]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739

Translation: ...and [he] was surrounded by thieves.

Although Herod the Great had removed many of the robbers throughout region where he ruled, it is nearly impossible to solve this problem forever and in every place. So, this was a problem which apparently plagued that area over periodically a long period of time. The man to whom Jesus was speaking, and the crowd listening to them both, understand and can relate to what is being said.

Often adults have a strong interest in the news, especially if it is an incident which takes place nearby. Very likely, this Law expert may have already heard something about this incident. Jesus is not giving a common, everyday incident that many of the people have personally experienced. He is describing a very specific incident which actually took place.

Sometimes when traveling from city to city, there are thieves on the road who will rob those who travel that way. Here, they surround the man in Jesus' story.

Luke 10:30d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ekduō (ἐκδύω) [pronounced <i>ehk-DOO-oh</i>]	<i>taking off; to stripping one's garments; taking off from one's self (garments), putting off the one's raiments</i>	masculine plural, aorist active participle, nominative case	Strong's #1562
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
plêgê (πληγή) [pronounced <i>play-GAY</i>]	<i>blow, stripe, wound (ed); a public calamity, heavy affliction, plague</i>	feminine singular noun, accusative case	Strong's #4127

Luke 10:30d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
We would have expected another verb to follow the <i>and</i> , but a feminine singular noun is found instead, causing the reader/hearer to focus closely upon what is being said.			

Translation: *Having removed his valuables, [he was left] wounded.*

Getting the exact words down to reflect what Jesus is saying is quite difficult to do. But the general idea is easy to understand. These thieves removed the man's clothing (that which they wanted) and anything else valuable that he was carrying, and they beat him pretty badly.

Luke 10:30e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitithêmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine plural, aorist active participle; nominative case	Strong's #2007
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 rd person plural, aorist active indicative	Strong's #565

Translation: *They assaulted [him] and went away,...*

Literally, this reads, *having assaulted [him], they departed.*

The thieves assaulted this man and then left him for dead. They got what they wanted; and they did not concern themselves with this man's life. He will probably die. He was no longer their concern.

Luke 10:30f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphîemi (ἀφίημι) [pronounced af-EE-ay-meef]	<i>sending [forth, away], dismissing; letting go [from one's power [possession]; letting [something] go free [escape]; leaving [alone, behind], letting go; forsaking, abandoning; metaphorically, releasing from an obligation, forgiving a debt [letting go of a debt], pardoning, forgiving; deserting, quitting; passing by</i>	masculine plural, aorist active participle; nominative case	Strong's #863
hêmithanês (ἡμιθανής) [pronounced hay-mee-thahn-ACE]	<i>half-dead, entirely exhausted</i>	masculine singular adjective, accusative case	Strong's #2253

Luke 10:30f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number

This word is only found here in the NT.

Translation: ...leaving [him there] half dead.

The man is left behind half-dead. There is no concern for his welfare by the thieves. If he died, he died. They got what they wanted from him. They were vicious and cold-blooded.

Luke 10:30 Jesus answered [him], saying, “A certain man went down from Jerusalem to Jericho and [he] was surrounded by thieves. Having removed his valuables, [he was left] wounded. They assaulted [him] and went away, leaving [him there] half dead. (Kukis mostly literal translation)

Interestingly enough, Jesus does not identify the man. Is he a Jew, a gentile, a Samaritan? We don’t know. However, I don’t think that Jesus is simply making up a parable here. I would lay odds that this news item was known to most of His audience.

Two reasons why we know this is not a parable: (1) this is not an event which most people there have experienced or have witnessed and (2) in a parable, the people generally represent someone or something. After we go through this parable, I would be fascinated if you told me who these people all represent.

Luke 10:30 Jesus then answered them by recounting a recent event. He said, “A certain man went down from Jerusalem traveling to Jericho, when he was surrounded by dangerous thieves. They harmed him and took away his valuables. They assaulted him, and went away, leaving him there on the ground, half-dead. (Kukis paraphrase)

And by chance, a priest—a certain [one]—was coming down in the road that, and, having seen him, passed by on the other side. And likewise even a Levite [came down] by the place; going by and having seen [him], he passed by on the other side.	Luke 10:31–32	By chance, a certain priest was coming down that road, and, having seen him, passed by on the other side. Similarly, a Levite [was walking] by [that] place. When going by and seeing [him], [the Levite also] passed by on the other side.
Just by chance, a certain priest was traveling along that road. When he saw the man laying half dead along the road, he passed by him on the other side. Similarly, a Levite was also traveling along that road, and he also saw the man and he also passed by along the other side.		

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And by chance, a priest—a certain [one]—was coming down in the road that, and, having seen him, passed by on the other side. And likewise even a Levite [came down] by the place; going by and having seen [him], he passed by on the other side.
- Douay-Rheims 1899 (Amer.) And it chanced, that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by.

Holy Aramaic Scriptures	And it happened, that a certain Kahna {Priest} was descending by that urkha {way/road} and saw that one, and passed by. And likewise, a Levite also came and arrived at that place, and saw him, and passed by.
James Murdock's Syriac NT	And a certain priest went down by that way; and he saw him, and passed on. So also a Levite came, approached the spot, and saw him, and passed on.
Original Aramaic NT	"And it happened a certain priest was going down that road and he saw him and passed by." "And so also a Levite coming arrived at that place and he saw him and he passed by."
Lamsa Peshitta (Syriac)	"And it happened a certain priest was going down that road and he saw him and passed by." "And so also a Levite coming arrived at that place and he saw him and he passed by."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And by chance a certain priest was going down that way: and when he saw him, he went by on the other side. And in the same way, a Levite, when he came to the place and saw him, went by on the other side.
Bible in Worldwide English	A priest happened to be going down that road. He saw the man but he passed by on the other side of the road. A man who worked in the temple came along to that place also. He saw the man but he passed by on the other side.
Easy English	But it happened that a priest from the temple was going down that road. He saw the man, who was lying there. But he walked past him on the other side of the road. A Levite was also going down the road. He came to the place where the man was lying. He saw him. But he also walked past on the other side of the road.
Easy-to-Read Version—2008	<p>A Levite was a man from the family of Levi. Levi was one of the sons of Jacob. We can read about this family in the books called Exodus and Leviticus, and in 1 Chronicles 23:28-32. Levites worked in the temple, but they were not priests.</p> <p>"It happened that a Jewish priest was going down that road. When he saw the man, he did not stop to help him. He walked away. Next, a Levite came near. He saw the hurt man, but he went around him. He would not stop to help him either. He just walked away.</p>
God's Word™	"By chance, a priest was traveling along that road. When he saw the man, he went around him and continued on his way. Then a Levite came to that place. When he saw the man, he, too, went around him and continued on his way.
Good News Bible (TEV)	It so happened that a priest was going down that road; but when he saw the man, he walked on by on the other side. In the same way a Levite also came there, went over and looked at the man, and then walked on by on the other side.
J. B. Phillips	It so happened that a priest was going down that road, and when he saw him, he passed by on the other side. A Levite also came on the scene and when he saw him, he too passed by on the other side.
The Message	Luckily, a priest was on his way down the same road, but when he saw him he angled across to the other side. Then a Levite religious man showed up; he also avoided the injured man.
NIRV	A priest happened to be going down that same road. When he saw the man, he passed by on the other side. A Levite also came by. When he saw the man, he passed by on the other side too.
New Life Version	A religious leader was walking down that road and saw the man. But he went by on the other side. In the same way, a man from the family group of Levi was walking

down that road. When he saw the man who was hurt, he came near to him but kept on going on the other side of the road.

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	It just so happened that a priest came along, traveling down that same path. He saw the injured man. But he walked on the other side of the path—and kept right on going. Then along came a man who worked as a worship assistant.[15] He did the same thing the priest did. He walked on by, along the other side of the path.
Contemporary English V.	A priest happened to be going down the same road. But when he saw the man, he walked by on the other side. Later a temple helper came to the same place. But when he saw the man who had been beaten up, he also went by on the other side.
The Living Bible	“By chance a Jewish priest came along; and when he saw the man lying there, he crossed to the other side of the road and passed him by. 32 A Jewish Temple-assistant [literally, “Levite.”] walked over and looked at him lying there, but then went on.
New Berkeley Version	.
New Living Translation	“By chance a priest came along. But when he saw the man lying there, he crossed to the other side of the road and passed him by. A Temple assistant [Greek <i>A Levite</i> .] walked over and looked at him lying there, but he also passed by on the other side.
The Passion Translation	“Soon, a Jewish priest walking down the same road came upon the wounded man. Seeing him from a distance, the priest crossed to the other side of the road and walked right past him, not turning to help him one bit. “Later, a religious man, a Levite, came walking down the same road and likewise crossed to the other side to pass by the wounded man without stopping to help him.
Unfolding Simplified Text	It happened that a Jewish priest was going along that road. When he saw that man, instead of helping him, he passed by on the other side of the road. Similarly, a Levite, who worked in God's temple, came to that place and saw the man. But he also passed by on the other side of the road.
William's New Testament	Now a priest happened to be going that way, but when he saw him, he went by on the other side of the road. So a Levite likewise came down to the place, but when he saw him, he went by on the other side.

Partially literal and partially paraphrased translations:

American English Bible	‘Well, it so happened that a Priest was traveling along the same road. But when he saw [the injured man], he passed on the opposite side. ‘In the same way, when a Levite reached that place and saw him, he too passed on the opposite side.
Beck’s American Translation	.
Breakthrough Version	By coincidence a certain priest was walking down on that road, and when he saw him, he passed by on the other side. Likewise, when a Levite also happened by the place, after he went and saw <i>him</i> , he passed by on the other side.
Common English Bible	.
Len Gane Paraphrase	"Now by chance a certain priest came down there on that road. When he saw him, he passed [him] on the other side. "Similarly a Levite arriving at that place, came and looked [at him] and passed [him] on the other side.
A. Campbell's Living Oracles	A priest, accidentally going that way, and seeing him, passed by on the father side. Likewise a Levite, on the road, when he came near the place, and saw him, passed by on the farther side.
New Advent (Knox) Bible	.

NT for Everyone

20th Century New Testament .
 As it chanced, a priest was going down by that road. He saw the man, but passed by on the opposite side. A Levite, too, did the same; he came up to the spot, but, when he saw the man, passed by on the opposite side.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Conservapedia Translation

Ferrar-Fenton (revised)

.
 .
 "By coincidence, a priest was going down by that road; but seeing him, he passed by on the other side.

And in the same way, a Levite also, when he got to the place, looked upon him, and passed along.

Free Bible Version

God's Truth (Tyndale)

Holman Christian Standard

International Standard V

.
 .
 .
 By chance, a priest was traveling along that road. When he saw the man, [Lit. him] he went by on the other side.

Similarly, a descendant of Levi came to that place. When he saw the man, [Lit. him] he also went by on the other side.

Montgomery NT

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

.
 .
 .
 And, providentially, a certain priest went down that way, and seeing him passed by on the other side.

And in like manner a Levite also, being at the place, came and saw him, and passed by on the other side.

UnfoldingWord Literal Text

Now by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side. Similarly a Levite also, when he came to the place and saw him, passed by on the other side.

Urim-Thummim Version

Weymouth New Testament

.
 Now a priest happened to be going down that way, and on seeing him passed by on the other side.

In like manner a Levite also came to the place, and seeing him passed by on the other side.

Wikipedia Bible Project

.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

.
 And by coincidence a certain priest was descending in that way, and seeing him, he went along the opposite side.

And similarly also a Levite, being at the place, coming and seeing *him*, went along the opposite side.

New American Bible (2002)

New American Bible (2011)

.
 * A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side.

* [10:31–32] Priest...Levite: those religious representatives of Judaism who would have been expected to be models of "neighbor" to the victim pass him by.

New Catholic Bible

A priest happened to be traveling along that same road, but when he saw him he passed by on the other side. A Levite [a minister of the temple.] likewise came to that spot and saw him, but he too passed by on the other side.

New English Bible—1970	It so happened that a priest was going down by the same road; but when he saw him, he went past on the other side. So too a Levite came to the place, and when he saw him went past on the other side.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	By coincidence, a <i>cohen</i> was going down on that road; but when he saw him, he passed by on the other side. Likewise a <i>Levi</i> who reached the place and saw him also passed by on the other side.
Hebraic Roots Bible	And it so happened, a certain priest was going on that road; and seeing him, he passed on the opposite side. And in the same way, a Levite, also being at the place, coming and seeing him, he passed on the opposite side ¹ . ¹ The priest and the Levite feared that if the man were dead they would be ceremonially unclean by coming near him, instead of being encouraged to try to save his life.
Holy New Covenant Trans.	By chance, a Jewish priest was going down that same road. When the priest saw the man, he just walked away. Next, a Levite came to the spot too. The Levite saw him but he went around him; he also walked away.
The Scriptures 2009	"And by a coincidence a certain priest was going down that way. And when he saw him, he passed by on the other side. "And likewise a Levite also, when he came to the place, and seeing, passed by on the other side.
Tree of Life Version	And by chance, a kohen was going down that road; but when he saw the man, he passed by on the opposite side. Likewise a Levite also, when he came to the place and saw him, passed by on the opposite side.

Weird English, 𐤀𐤁𐤅𐤄 English, Anachronistic English Translations:

Accurate New Testament	...in coincidence but Priest Someone descended in the way that and Seeing him [He] bypasses {him} similarly but and Levite Becoming in the place Coming and Seeing {him} bypasses {him}...
Awful Scroll Bible	(")Thereupon according to it happening-together, there remains to walk-down a certain sacred priest, from-within the way, and being perceived him went-by-opposite him. (")Moreover similarly even a Levite, himself being came about along the place, himself being came and perceived went-by-opposite him.
Concordant Literal Version exeGesés companion Bible	. And by coincidence, a priest descends that way: and he sees him and passes by opposite. And likewise a Leviy, being at the place, comes and sees and passes by opposite.
Orthodox Jewish Bible	It so happened that a certain kohen was coming down by that derech, and, having seen him, he passed by on the other side. [VAYIKRA 21:1-3] And likewise also a Levi happened upon the place, but when he came and saw him, he passed by on the other side.
Rotherham's Emphasized B.	And by chance a certain priest was coming down by that road, and seeing him, passed by on the opposite side . And in like manner a Levite also coming down to the place, and seeing him, passed by on the opposite side .

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

And it just happened that a certain priest was traveling down that [same] road, and when he saw the [injured] man, he went around him on the opposite side of the road. In the same way, a Levite [Note: Levites were assistants to the priests], when coming to that place and seeing the [injured] man, also went around him on the opposite side [of the road].

The Expanded Bible

·It happened that [or By chance] a priest was going down that road. When he saw the man, he ·walked [passed] by on the other side. ·Next [^L Likewise; So too], a Levite [^C Levites were members of the tribe of Levi who helped the priests in the temple; 1 Chr. 23:24–32] came there, and ·after he went over and looked at the man [^L seeing him], he ·walked [passed] by on the other side of the road.

Jonathan Mitchell NT

"Now by coincidence, a certain priest was walking down on that road, and upon seeing him, passed by on the other side.

"And likewise also, a Levite, coming [other MSS: happening] down upon the place and seeing him, passed by on the other side.

P. Kretzmann Commentary

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

The lawyer was somewhat taken aback at the answer of Jesus, and especially by the pointed: This do! It was his boast that he had always kept the commandments of the Lord, and the implication of Christ that there was still something for him to do rather caused some resentment. His desire was to justify himself, the old story of the aim of every human being since the time of Adam. "Those are the truly evil people that are proud of their external appearance, that want to justify themselves and make themselves pious with their works, as this lawyer here does. Thus all hypocrites do that outwardly march along beautifully with admirable, great, high works. They may say that they do not covet glory and praise, but inwardly in their heart they are full of false ambition, they desire that all the world should know their piety, are greatly pleased if they hear any one speak of it. " The resentment of the lawyer crops out in his question: And who, then, may my neighbor be? His argument is that one cannot always know who one's neighbor is; it surely cannot be expected that we help all men in all their misfortunes. The Jews drew the boundaries very sharply, including only those of their own nation in the law of love, and excluding all others. "And above all is here rebuked and rejected the hypocritical explanation of the Jews, who picture and locate their neighbor accordingly to their own ideas and consider only those whom they were not under obligation to serve nor to help strange, unknown, unworthy, ungrateful enemies. But the story which Jesus tells, teaches, in a most searching and impressive manner whom God regards as our neighbor. A certain man went down from the hill country, where Jerusalem is situated, down through the rocky, badland section of Judea to the city of Jericho, in the low valley of the Jordan, the lowest river in the world. This region is an ideal country for robbers, since both the places for ambush and for hiding are so numerous. It was a certain man; no nationality given; a human being. And he fell into the hands of robbers which infested this region. They stripped him, belabored him with stripes, and then went their way, leaving their victim in a half-dead condition. Here was a man, a human being, in direst need of help. Now it so happened that a certain priest traveled down the same road. He saw the man lying there in his blood, but he went by, intent upon saving his own life and getting out of the dangerous region as fast as possible. In the same way a Levite, coming to that place, stepped near and saw the unfortunate man, but also hurried by over on the farther side, intent only upon saving himself. Both of these men belonged to

the leaders among the people, to such as were supposed to be teaching and practicing the arts of mercy and kindness toward all men. Yet they neglect an obvious duty in the desire to save themselves a disagreeable experience, in the fear that they might have to share his misfortune. This same spirit is abroad in the land today. The sayings: Everyone is nearest neighbor to himself; Charity begins at home, and others are abused with an obvious purpose, namely, to find an excuse for neglected opportunities for aiding one's neighbor.

Syndein/Thieme

Now by chance there kept on coming a priest {hiereus} that way {hiereus - refers to those Jews who give sacred rites - busy with 'religious stuff' principal of 'ritual without reality' - for some, this was their job not their belief}.

But when he was perceiving him {the injured man}, he passed by on the other side {antiparerchomai}.

And, likewise/'in the same manner' {homoios} a Levite {from the tribe of Levi - the Priests had to be not only Levites but from the line of Aaron. So, in a narrower sense those were called Levites who, not being of the family of Aaron, served as assistants to the priests.} beginning to come up to the place . . . coming and looking . . . passed by on the other side {antiparerchomai}.

Translation for Translators

It happened that a Jewish priest was going along that road. When he saw that man, instead of helping him, he passed by on the other side of the road. Similarly, a man who worked in the temple in Jerusalem came to that place and saw the man. But he also passed by on the other side of the road.

The Voice

Jesus: By chance, a priest was going down that same road, and when he saw the wounded man, he crossed over to the other side and passed by. Then a Levite who was on his way to assist in the temple also came and saw the victim lying there, and he too kept his distance.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Now by coincidence a certain priest was going down on that road, and when he [**Here "when " is supplied as a component of the participle ("saw") which is understood as temporal*] *saw him, he passed by on the opposite side. And in the same way also a Levite, when he* [**Here "when " is supplied as a component of the participle ("came") which is understood as temporal*] *came down to the place* [*Some manuscripts have "who happened by the place, when he came up to him"*] *and saw him* , [**Here the direct object is supplied from context in the English translation*] *passed by on the opposite side.*

NET Bible®

*Now by chance*¹⁰² *a priest was going down that road, but*¹⁰³ *when he saw the injured man*¹⁰⁴ *he passed by*¹⁰⁵ *on the other side.*¹⁰⁶ *So too a Levite, when he came up to*¹⁰⁷ *the place and saw him,*¹⁰⁸ *passed by on the other side.*

¹⁰²sn The phrase by chance adds an initial note of hope and fortune to the expectation in the story.

¹⁰³tn Here καί (kai) has been translated as "but" to indicate the contrast present in this context between the priest's expected action (helping the victim) and what he really did.

¹⁰⁴tn Grk "him"; the referent (the injured man) has been specified in the translation for clarity.

¹⁰⁵sn It is not said why the priest passed by and refused to help. It is not relevant to the point of the parable that no help was given in the emergency situation.

¹⁰⁶sn The text suggests that the priest went out of his way (on the other side) not to get too close to the scene.

¹⁰⁷tn Here κατά (kata) has been translated "up to"; it could also be translated "upon."

¹⁰⁸tn The clause containing the aorist active participle ἐλθὼν (elqwn) suggests that the Levite came up to the place, took a look, and then moved on.

New American Bible (2011)
The Passion Translation

The Spoken English NT	Now, by chance a priest came down that road. When he saw him, he went by on the other side of the road. A Levite ^{jj} did the same too: when he came to that place and looked, he also went by on the other side.
Wilbur Pickering's New T.	<p>jj. Prn. lee-vite. See "Bible Words"</p> <p>Now by coincidence a certain priest was going down that road, and when he saw him he passed by on the other side. So too, a Levite, when he arrived at the place, came and looked,¹⁰ and passed by on the other side.</p> <p>(10) The priest maintained his distance, but the Levite at least went close to the man for a better look, but then did nothing about it</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Now by a coincidence, a certain priest was going down on that road, and having seen him, he passed by on the opposite side [<i>of the road</i>]. "Then likewise also a Levite having been at the place, having come and seen, passed by on the opposite side.
Charles Thomson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	.
Modern Literal Version 2020	But a certain priest was going-down on that road according-to {i.e. by} coincidence, and having seen him, he evaded <i>him</i> . Now likewise, a Levite also happened to be in the place, <i>when</i> he came and saw <i>him</i> , he evaded <i>him</i> too.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	'And by a coincidence a certain priest was going down in that way, and having seen him, he passed over on the opposite side; and in like manner also, a Levite, having been about the place, having come and seen, passed over on the opposite side.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Another priest came that same way, saw the injured man, and passed by on the opposite side. A traveling Levite saw him and did him the same way.

Luke 10:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by	preposition with the accusative case	Strong's #2596

Luke 10:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugkuria (συγκυρία) [pronounced soong-koo-REE-ah]	<i>concurrence, accident, chance</i>	feminine singular noun, accusative case	Strong's #4795
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
katabainô (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, imperfect active indicative	Strong's #2597
The Westcott-Hort text has this word in brackets. It is found in many other respectable manuscripts, such as, the Scrivener Textus Receptus.			
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hodos (ὁδός, οὗ, ἥ) [pronounced ho-DOSS]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the dative, locative, instrumental case	Strong's #3598
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Translation: By chance, a certain priest was coming down that road,...

Jesus continues with this story, which was possibly ripped from the headlines (why wouldn't Jesus use a current news story to make a point?).

There is the man who has just been robbed and stripped of his clothing; and he is lying along side the road, left for dead. A **priest** is coming down that same road.

The man who walks by him is a priest of Israel, a man we would assume to be a paragon of virtue. We would think, if anyone, this man would stop and render aid. But he does not.

Luke 10:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
antiparerchomai (ἀντιπαρέρχομαι) [pronounced an-tee-pahr-ER-khohm-ahee]	<i>to go along opposite, to pass by on the other side</i>	3 rd person singular, aorist active indicative	Strong's #492
This verb occurs only here and in v. 32, making it the 3 rd word exclusive to this parable.			

Translation: ...and, having seen him, passed by on the other side.

A very important aspect to this story is, the priest saw him. The priest looked right at him and assessed the situation. The priest sees this man and decides to pass along by, on the other side of the road.

I can come up with a number of reasons why this man did not stop. There are robbers along the road so he needs to be circumspect. Hard to be circumspect if you are helping along a man who is seriously injured. Perhaps he determined, "This man is going to die; so there is really nothing for me to do here." No doubt, this man rationalized what he did here. What he did not do is stop to render aid.

Luke 10:31 **By chance, a certain priest was coming down that road, and, having seen him, passed by on the other side.** (Kukis mostly literal translation)

So we have a priest who comes across this man who is half-dead and dying; but the priest goes to the other side of the road.

Dr. Daniel Hill: *One would think a priest would be very good at loving God and loving others but here the priest, who no doubt knew as much about the Law and the commands to Love as did the lawyer who was listening to this story, made a point to get avoid the helpless man.*⁷⁰

Now someone else comes across this man.

⁷⁰ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

Luke 10:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoiōs (ὁμοίως) [pronounced hom-OY- oce]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Leuitēs (Λευίτης) [pronounced lyou-EE- tace]	<i>joined; from the tribe of Levi, a descendant of Levi; transliterated, Levite, Leviy</i>	masculine singular proper noun	Strong's #3019
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117

Translation: Similarly, a Levite [was walking] by [that] place.

Similarly, there is a **Levite** in this same place. Levites were a part of the religious class. One family of Israelites was given over to religious activity, and those were the **Levites**. Two branches of the Aaron family line (Aaron was a Levite) were drawn upon for the Hebrew priesthood.

Luke 10:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (έρχομαι) [pronounced AIR- khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
antiparērchomai (ἀντιπαρέρχομαι) [pronounced an-tee- pahr-ER-khohm-ahee]	<i>to go along opposite, to pass by on the other side</i>	3 rd person singular, aorist active indicative	Strong's #492

Translation: When going by and seeing [him], [the Levite also] passed by on the other side.

The Levite looks at him again, probably assessing the situation in terms of his own situation. Then he decides to walk by on the other side.

What happened was, the Levite drew closer and closer, to the point where he could determine about what took place, that this is a fellow man, and he has been severely injured. At that point, the Levite crosses the street and continues his travels, but on the other side of the road.

The Levite goes by, sees the man, and he also goes over to the other side of the road and passes by him.

Dr. Daniel Hill: *Levites, who assisted the priest, were more itinerant in their ministries. They too would have well know the command of the Law to love God and love others and would be expected to help fellow travelers in need. But this Levite also made a point to avoid the helpless man.*⁷¹

Luke 10:32 Similarly, a Levite [was walking] by [that] place. When going by and seeing [him], [the Levite also] passed by on the other side. (Kukis mostly literal translation)

Now a Levite walks by this man, assesses the situation, and crosses over himself to the other side of the road. Then he just walks on by.

Luke 10:31–32 By chance, a certain priest was coming down that road, and, having seen him, passed by on the other side. Similarly, a Levite [was walking] by [that] place. When going by and seeing [him], [the Levite also] passed by on the other side. (Kukis mostly literal translation)

Luke 10:31–32 Just by chance, a certain priest was traveling along that road. When he saw the man laying half dead along the road, he passed by him on the other side. Similarly, a Levite was also traveling along that road, and he also saw the man and he also passed by along the other side. (Kukis paraphrase)

A priest has walked by this man, and crossed over to the other side of the road to avoid him. Then a Levite does the same.

Gary North: *Why did they pass him by? Perhaps they feared that the man's assailants were still in the neighborhood. Better to walk away quickly and avoid danger. Or perhaps they believed he was dead. If a Jew touched a dead man's body, he became unclean for a week. "He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean" (Num. 19:11–12). This was a nuisance, but it was not a disaster. It meant that he could not enter the temple (Num. 19:13). Perhaps they had business to conduct at the temple.*⁷²

People have a number of reasons for avoiding something like this. I would think that, *best not to get involved or this is not my business* would be at the top of the list for many. But, fundamentally, it is a person thinking that his own business on that day supercedes what he has just seen. As he continues on his way, he may certainly rationalize to himself, "That man is dead or very nearly so. There is really nothing I can do."

Jesus is still speaking to the lawyer, and to the people who are listening, continues with this story—again, probably ripped from the headlines of that day.

⁷¹ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

⁷² Gary North, *Treasure and Dominion, An Economic Commentary on Luke*; Dominion Educational Ministries, Inc.; ©2005, p. 277.

Time and place: Jesus is speaking to a crowd which includes Samaritans, and He is recalling a true incident where a man was traveling from Jericho to Jerusalem, and he is attacked and robbed. The man is left for dead. A priest later walks by, sees the man, and crosses over to the other side of the road, to avoid this man. Then a Levite does the same thing.

And a Samaritan—a certain one—traveling, went toward him, and seeing [him] was moved (in his bowels), and approaching, he bandaged the wounds of him, pouring on olive oil and wine. And placing him upon the his own beast and he brought him to an inn and he took care of him. And on the next day, taking out two denarii, he gave to the innkeeper and said, ‘Take care of him; and whatever you might spend, I in the return of mine, I will repay you.’

Luke
10:33–35

A certain Samaritan, traveling, went to him, and seeing [him], was (emotionally) moved. Approaching [him], he bandaged the man’s wounds [lit., *his wounds*], pouring olive oil and wine upon them. He placed him on his own beast and brought him to an inn and took care of him [there]. On the next day, he took out two denarii, he gave them to the innkeeper, saying, ‘Take care of him; and whatever you might spend more [than this], I, when I return, will repay you.’

A certain Samaritan, traveling along this same road, saw the man and went towards him. When he saw the half-dead man, he was emotionally moved. He came towards him and bandaged the man’s wounds, pouring olive oil and wine on them. He placed him onto his own pack animal and brought him to an inn and took care of him there. The next day, he gave the innkeeper two denarii, and he said, ‘Please take care of this man. If you spend more to take care of him, then I will repay you upon my return.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And a Samaritan—a certain one—traveling, went toward him, and seeing [him] was moved (in his bowels), and approaching, he bandaged the wounds of him, pouring on olive oil and wine. And placing him upon the his own beast and he brought him to an inn and he took care of him. And on the next day, taking out two denarii, he gave to the innkeeper and said, ‘Take care of him; and whatever you might spend, I in the return of mine, I will repay you.’
Douay-Rheims 1899 (Amer.)	But a certain Samaritan, being on his journey, came near him: and seeing him, was moved with compassion: And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn and took care of him. And the next day he took out two pence and gave to the host and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.
Holy Aramaic Scriptures	But, a certain Shamraya {Samaritan}, while he was journeying, came where he was, and saw him, and had compassion on him. And he came near and bandaged his wounds, and poured khamra {wine} and meshkha {oil} upon them. And he put him on khamareh {his donkey} and brought him to a phuthqa {an inn}, and was concerned about him. And on the dawn of the day, he departed. He gave two diynariyn {denarius} unto the phuthqaya {the innkeeper} and said unto him, 'Take care of him, and if he requires something more to be spent, when I return I will give it unto you.'
James Murdock’s Syriac NT	But a Samaritan, as he travelled, came where he was, and saw him, and took pity on him, and went to him, and bound up his wounds, and poured wine and oil on them, and placed him upon his ass, and brought him to the inn, and took care of him. And on the morning of the [next] day, he took out two denarii and gave to the host, and said: Take good care of him; and if thou expendest any more, when I return, I will repay thee.

Original Aramaic NT	"But a Samaritan man as he traveled came where he was and he saw him and he took pity on him." "And he came and bound his wounds and poured wine and oil on them and set him on his donkey and he took him to an inn and cared for him." "And at the break of day, he produced two denarii and gave them to the innkeeper and he said to him, 'Take care of him and if you spend anything more, whenever I return I will give it to you.' "
Lamsa Peshitta (Syriac)	"But a Samaritan man as he traveled came where he was and he saw him and he took pity on him." "And he came and bound his wounds and poured wine and oil on them and set him on his donkey and he took him to an inn and cared for him." "And at the break of day, he produced two denarii and gave them to the innkeeper and he said to him, 'Take care of him and if you spend anything more, whenever I return I will give it to you.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But a certain man of Samaria, journeying that way, came where he was, and when he saw him, he was moved with pity for him, And came to him and put clean linen round his wounds, with oil and wine; and he put him on his beast and took him to a house and took care of him. And the day after he took two pennies and gave them to the owner of the house and said, Take care of him; and if this money is not enough, when I come again I will give you whatever more is needed.
Bible in Worldwide English	A man from the country of Samaria was going on that road also, and came to the place. He saw the man and wanted to share in his troubles. He went to him and tied up the sores he had from the beating. He washed them with oil and wine. Then he lifted the man up and set him on his own animal to ride. He took him to the house for strangers. And he cared for him. The next day he gave two pieces of money to the man who was in charge of the house for strangers. He said, "Take care of this man. If it costs you more than this, I will pay you when I come back.
Easy English	But then a man from Samaria was also travelling along the road. And he came to the place where the man was lying. When he saw him, he felt very sorry for him. 34 He went across to him. He poured oil and wine on the places where he was bleeding. Then he tied those places with clean cloths. After that, he put the man on his own donkey to carry him. They arrived at a small hotel. He took the man in there and he was kind to him. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>The man from Samaria poured oil onto the man's body to make the pain less. He poured the wine on the parts of his body that were bleeding to clean them.</p> <p>The Jews did not like people from Samaria. Jesus told this story to show them that they must love everyone. It was not important what country they came from.</p> </div> <p>The next day, the man from Samaria took out two silver coins from his purse. He gave the money to the man that was taking care of the hotel. "Be kind to this man for me," he said. "This money may not be enough. When I return, I will pay you for any more that you have spent on him." '</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>A man would pay another man two silver coins if he worked for two days. This money would pay for the man to stay at the hotel for two months.</p> </div>
Easy-to-Read Version–2008	"Then a Samaritan man traveled down that road. He came to the place where the hurt man was lying. He saw the man and felt very sorry for him. The Samaritan went to him and poured olive oil and wine on his wounds. Then he covered the man's wounds with cloth. The Samaritan had a donkey. He put the hurt man on his donkey, and he took him to an inn. There he cared for him. The next day, the Samaritan took out two silver coins and gave them to the man who worked at the

	inn. He said, 'Take care of this hurt man. If you spend more money on him, I will pay it back to you when I come again.'
God's Word™	"But a Samaritan, as he was traveling along, came across the man. When the Samaritan saw him, he felt sorry for the man, went to him, and cleaned and bandaged his wounds. Then he put him on his own animal, brought him to an inn, and took care of him. The next day the Samaritan took out two silver coins and gave them to the innkeeper. He told the innkeeper, 'Take care of him. If you spend more than that, I'll pay you on my return trip.'
Good News Bible (TEV)	But a Samaritan who was traveling that way came upon the man, and when he saw him, his heart was filled with pity. He went over to him, poured oil and wine on his wounds and bandaged them; then he put the man on his own animal and took him to an inn, where he took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Take care of him,' he told the innkeeper, 'and when I come back this way, I will pay you whatever else you spend on him.' "
J. B. Phillips	But then a Samaritan traveller came along to the place where the man was lying, and at the sight of him he was touched with pity. He went across to him and bandaged his wounds, pouring on oil and wine. Then he put him on his own mule, brought him to an inn and did what he could for him. Next day he took out two silver coins and gave them to the inn-keeper with the words, 'Look after him, will you? I will pay you back whatever more you spend, when I come through here on my return.'
The Message	"A Samaritan traveling the road came on him. When he saw the man's condition, his heart went out to him. He gave him first aid, disinfecting and bandaging his wounds. Then he lifted him onto his donkey, led him to an inn, and made him comfortable. In the morning he took out two silver coins and gave them to the innkeeper, saying, 'Take good care of him. If it costs any more, put it on my bill—I'll pay you on my way back.'
NIRV	But a Samaritan came to the place where the man was. When he saw the man, he felt sorry for him. He went to him, poured olive oil and wine on his wounds and bandaged them. Then he put the man on his own donkey. He brought him to an inn and took care of him. The next day he took out two silver coins. He gave them to the owner of the inn. 'Take care of him,' he said. 'When I return, I will pay you back for any extra expense you may have.'
New Life Version	Then a man from the country of Samaria came by. He went up to the man. As he saw him, he had loving-pity on him. He got down and put oil and wine on the places where he was hurt and put cloth around them. Then the man from Samaria put this man on his own donkey. He took him to a place where people stay for the night and cared for him. The next day the man from Samaria was ready to leave. He gave the owner of that place two pieces of money to care for him. He said to him, 'Take care of this man. If you use more than this, I will give it to you when I come again.'
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	A Samaritan[16] came along. When he saw the man, he felt for him. He went right over to the man and started treating his injuries. He poured wine and soothing oil on the wounds, and then wrapped them in bandages. He set the man on his own animal[17] and led him to an inn, where he took care of him. The next day he gave the innkeeper two silver coins called denarii.[18] He told the innkeeper, 'Take care of this man for me. If you have any expenses beyond what I've given you, keep track of them and I will pay the bill when I get back.'
Contemporary English V.	A man from Samaria then came traveling along that road. When he saw the man, he felt sorry for him and went over to him. He treated his wounds with olive oil and wine and bandaged them. Then he put him on his own donkey and took him to an

The Living Bible	<p>inn, where he took care of him. The next morning he gave the innkeeper two silver coins and said, "Please take care of the man. If you spend more than this on him, I will pay you when I return."</p> <p>"But a despised Samaritan^[f] came along, and when he saw him, he felt deep pity. Kneeling beside him the Samaritan soothed his wounds with medicine and bandaged them. Then he put the man on his donkey and walked along beside him till they came to an inn, where he nursed him through the night.^[g] The next day he handed the innkeeper two twenty-dollar bills^[h] and told him to take care of the man. 'If his bill runs higher than that,' he said, 'I'll pay the difference the next time I am here.'</p> <p>[f] Luke 10:33 a despised Samaritan, literally, "a Samaritan." All Samaritans were despised by Jews and the feeling was mutual, due to historic reasons. [g] Luke 10:34 nursed him through the night, literally, "took care of him." [h] Luke 10:35 two twenty-dollar bills, literally, "two denarii," each the equivalent of a modern day's wage.</p>
New Berkeley Version New Living Translation	<p>.</p> <p>"Then a despised Samaritan came along, and when he saw the man, he felt compassion for him. Going over to him, the Samaritan soothed his wounds with olive oil and wine and bandaged them. Then he put the man on his own donkey and took him to an inn, where he took care of him. The next day he handed the innkeeper two silver coins,^[e] telling him, 'Take care of this man. If his bill runs higher than this, I'll pay you the next time I'm here.'</p> <p>[e] 10:35 Greek two denarii. A denarius was equivalent to a laborer's full day's wage.</p>
The Passion Translation	<p>"Finally, another man, a Samaritan, came upon the bleeding man and was moved with tender compassion for him. He stooped down and gave him first aid, pouring olive oil on his wounds, disinfecting them with wine, and bandaging them to stop the bleeding. Lifting him up, he placed him on his own donkey and brought him to an inn. Then he took him from his donkey and carried him to a room for the night. The next morning he took his own money from his wallet and gave it to the innkeeper with these words: 'Take care of him until I come back from my journey. If it costs more than this, I will repay you when I return.'</p>
Unfolding Simplified Text	<p>Then a man from the region of Samaria came along that road to where the man was lying. When he saw that man, he pitied him. He went close to him and put some olive oil and wine on the wounds to help heal them. He wrapped strips of cloth around the wounds. Then he placed the man on his own donkey and took him to an inn and took care of him. The next morning he gave two silver coins to the innkeeper and said, 'Take care of this man. If you spend more than this amount to care for him, I will pay you back when I return.'"</p>
William's New Testament	<p>But a Samaritan, while on a journey, came down to him, and when he saw him, his heart was moved with pity for him. So he went to him and dressed his wounds by pouring oil and wine upon them, and then he put him on his donkey and brought him to an inn and took care of him. The next day he took out a half dollar and handed it to the innkeeper, and said, 'Take care of him, and on my way back I will repay you.'</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'However, when a Samaritan came along and saw him, he felt pity for him. So he got down and poured oil and wine on his wounds and bandaged them. Then he mounted the man on his own animal and carried him to an inn, where he cared for him.' And the next day, he took out two silver coins and gave them to the innkeeper, and told him:</p>
------------------------	--

'Attend to this man, and I'll repay you for all that you spend beyond this when I return.'

Beck's American Translation .
Breakthrough Version

But as a certain Samaritan was on a trip, he went by him, and when he saw *him*, he had sympathy. And when he came forward, he bandaged up his wounds dumping olive oil and wine on *them*. After loading him on his own animal, he took him into an inn and took care of him. And on the next day, after he took out two denarii (*fifty-dollar coins*), he gave *them* to the innkeeper and said, 'Take care of him, and anything more that you spend, I, during the *time* for me to be coming back, will give *it* back to you.'

Common English Bible

A Samaritan, who was on a journey, came to where the man was. But when he saw him, he was moved with compassion. The Samaritan went to him and bandaged his wounds, tending them with oil and wine. Then he placed the wounded man on his own donkey, took him to an inn, and took care of him. The next day, he took two full days' worth of wages and gave them to the innkeeper. He said, 'Take care of him, and when I return, I will pay you back for any additional costs.'

Len Gane Paraphrase

"But a certain Samaritan while traveling, came where he was, and when he saw him had compassion.

"He went up to him, dressed his wounds, pouring oil and wine, then set him on his own animal, brought him to an inn, and took care of him.

"On the next day when he left, he took out two pence, gave [them] to his host, and said to him, "Take care of him; whatever more you spend, I will repay you when I come again."

A. Campbell's Living Oracles

But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion, and went up to him; and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him. On the morrow, when he was going away, he took out two denarii, and giving them to the host, said, Take care of this man, and whatever you spend more, when I return I will repay you.

New Advent (Knox) Bible

But a certain Samaritan, who was on his travels, saw him and took pity at the sight; he went up to him and bound up his wounds, pouring oil and wine into them, and so mounted him upon his own beast and brought him to an inn, where he took care of him. And next day he took out two silver pieces, which he gave to the inn-keeper, and said, Take care of him, and on my way home I will give thee whatever else is owing to thee for thy pains.

NT for Everyone

'But a travelling Samaritan came to where he was. When he saw him he was filled with pity. He came over to him and bound up his wounds, pouring in oil and wine. Then he put him on his own beast, took him to an inn, and looked after him. The next morning, as he was going on his way, he gave the innkeeper two dinars. "Take care of him," he said, "and on my way back I'll pay you whatever else you need to spend on him."

20th Century New Testament

But a Samaritan, traveling that way, came upon the man, and, when he saw him, he was moved with compassion. He went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own mule, and brought him to an inn, and took care of him. The next day he took out four shillings and gave them to the inn-keeper. 'Take care of him,' he said, 'and whatever more you may spend I will myself repay you on my way back.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

But a Samaritan on his journey came up to him, and when he saw the man, he had compassion. He went over to him and bandaged his wounds, pouring on olive oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him. The next day [Other mss add *as he was leaving*] he took out two denarii,

Conservapedia Translation	<p>[A denarius = one day's wage.] gave them to the innkeeper, and said, 'Take care of him. When I come back I'll reimburse you for whatever extra you spend.'</p> <p>But a Samaritan, traveling that way, saw him, and took pity on him, and went over to him, bandaged his wounds, poured oil and wine on them, and put him onto his own animal, took him to an inn and took care of him. And in the morning, as he left, he gave the manager two coins, saying, "Look after him, and if you spend more than this, I'll repay you when I get back."</p>
Ferrar-Fenton (revised)	<p>'two coins': at the time, a denarius was a silver coin, and a Roman foot soldier would earn one a day.</p> <p>But a certain Samaritan, on a journey, who, on coming to where he was, and seeing him, took pity, came to him and dressed the wounds, making use of oil and wine. Then seating him upon his own beast, he conveyed him to an inn, and took care of him.</p> <p>And as he was leaving, on the following day, he threw down two denarii [About five shillings] for the landlord, and said, 'Attend to him; and whatever more you spend, I will repay you upon my return.'</p>
Free Bible Version	<p>"Finally a Samaritan man came along. As he passed by, he saw the man and felt sorry for him. He went over and treated the man's wounds with oil and wine, and bandaged them. Then he placed the man on his own donkey and took him to an inn where he took care of him. The next day he gave two <i>denarii</i> to the innkeeper and told him, 'Take care of him, and if you spend more than this, I'll pay you back when I return.'</p>
God's Truth (Tyndale) Holman Christian Standard International Standard V	<p>.</p> <p>.</p> <p>But as he was traveling along, a Samaritan came across the man. [Lit. him] When the Samaritan [Lit. he] saw him, he was moved with compassion. He went to him and bandaged his wounds, pouring oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day, he took out two denarii [A denarius was the usual day's wage for a laborer.] and gave them to the innkeeper, saying, 'Take good care of him. If you spend more than that, I'll repay you when I come back.'</p>
Montgomery NT	<p>"But a certain Samaritan, as he journeyed, came where he was, and when he saw him was moved with compassion.</p> <p>"He went to him bound up his wounds, pouring on them oil and wine. He set him on his own beast, and took him to an inn, and took care of him.</p> <p>"The next day he took two silver pieces and gave them to the landlord and said, ""Take care of him, and whatever more you spend I will repay it to you on my way back.'</p>
NIV, ©2011 Riverside New Testament	<p>.</p> <p>But a certain Samaritan as he traveled came near him, and saw him and pitied him, and went to him and bandaged his wounds, pouring on them oil and wine. Then placing him on his own beast he took him to the inn and cared for him. The next morning he took out two shillings and gave them to the inn-keeper and said, 'Care for him, and what evermore you spend, I will pay in full when I come back.'</p>
Leicester A. Sawyer's NT	<p>But a certain Samaritan, on a journey, came where he was, and seeing him had compassion on him; and he came and bound up his wounds, pouring on oil and wine; and putting him on his own beast, brought him to a khan, and took care of him. And on the next day, putting out two denarii [28 cents], he gave them to the khan-keeper, and said, Take care of him, and whatever you expend more, when I return I will pay you.</p>
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	<p>.</p> <p>.</p> <p>But a certain Samaritan, being on a journey, came where he lay, and seeing him was moved with pity. He went to him, and dressed his wounds with oil and wine and</p>

bound them up. Then placing him on his own mule he brought him to an inn, where he bestowed every care on him. The next day he took out two shillings and gave them to the innkeeper. "Take care of him," he said, "and whatever further expense you are put to, I will repay it you at my next visit."

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But a Samaritan also was going that way, and when he came upon the man, he was moved with compassion. 34 He went over to him, and cleaned his wounds with oil and wine, and wrapped them in bandages. Then he put him on his own mount, and brought him to an inn, where he took care of him.

Is 1:6

The next day he had to set off; but he gave two silver coins to the innkeeper, and said, "Take care of him, and whatever you spend on him, I will repay when I return."

The Heritage Bible And a certain Samaritan, traveling, came down to him, and seeing him, was moved with compassion, And coming to him, bandaged his wounds, pouring in olive oil and wine, and mounting him upon his own domesticated animal, brought him into an inn, and cared for him.

And on the next day departing, taking out two denarions, he gave them to the innkeeper, and said to him, Care for him, and whatever more you spend, in my returning I will repay you.

New American Bible (2002) But a Samaritan traveler who came upon him was moved with compassion at the sight.

He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, "Take care of him. If you spend more than what I have given you, I shall repay you on my way back."

New American Bible (2011)

New English Bible—1970

But a Samaritan who was making the journey came upon him, and when he saw him was moved to pity. He went up and bandaged his wounds, bathing them with oil and wine. Then he lifted him on to his own beast, brought him to an inn, and looked after him there. Next day he produced two silver pieces and gave them to the innkeeper, and said, "Look after him; and if you spend any more, I will repay you on my way back."

New Jerusalem Bible

But a Samaritan traveller who came on him was moved with compassion when he saw him.

He went up to him and bandaged his wounds, pouring oil and wine on them. He then lifted him onto his own mount and took him to an inn and looked after him.

Next day, he took out two denarii and handed them to the innkeeper and said, "Look after him, and on my way back I will make good any extra expense you have."

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"But a man from Shomron who was traveling came upon him; and when he saw him, he was moved with compassion. So he went up to him, put oil and wine on his wounds and bandaged them. Then he set him on his own donkey, brought him to an inn and took care of him. The next day, he took out two days' wages, gave them

Hebraic Roots Bible	to the innkeeper and said, 'Look after him; and if you spend more than this, I'll pay you back when I return.'
Holy New Covenant Trans.	But a certain traveling Samaritan came upon him, and seeing him, he had compassion on him. And coming near, he bound up his wounds, pouring on oil and wine. And putting him on his donkey, he brought him to an inn and cared for him. And on the dawn of the day he departed, taking out two denarii, he gave them to the innkeeper, and said to him, Care for him, and whatever more you spend, on my return I will repay to you.
The Scriptures 2009	A Samaritan man was traveling down the road. He came to the place where the man was lying. When he saw the man, he felt sorry for him. The Samaritan went to him and poured olive oil and wine on his wounds. Then he bandaged the man's wounds. "The Samaritan had a donkey. He put the man on his donkey and took him to an inn where he took care of him. The next day the Samaritan brought out two silver coins and gave them to the person who worked at the inn. The Samaritan said, 'Take care of this man. If you spend any more money on him than this, I'll pay you back when I return.'" "But a certain Shomeroni, ^c journeying, came upon him. And when he saw him, he had compassion on him, ^c See Luke17:18 and he went to him and bandaged his wounds, pouring on oil and wine. And having placed him on his own beast, he brought him to an inn, and looked after him. "And going out on the next day, he took out two denarii, gave them to the innkeeper, and said to him, 'Look after him, and whatever more you spend I shall repay you when I return.'
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	... Samaritan but Someone Traveling comes in him and Seeing {him} [He] sympathizes and Approaching [He] binds the wounds [of] him Pouring oil and wine Mounting but him to the own animal [He] leads him to inn and [He] cares [of] him and to the [one] tomorrow Removing {some things} [He] gives two denarii [to] the innkeeper and [He] says be cared! [of] him and what something ever [You] may spend (above) I in the+ to return me will give [to] you...
Awful Scroll Bible	(")But a certain Watch Station journeying, himself came down to him, and being perceived him, himself is being of bowels of compassion for him. (")Indeed being came-near, bound-along-down his wounds, pouring-on it oil and wine, and being stepped- him -upon his own domestic beast, brought him to the reception-of-everyone house, and himself- is being -taken-care-over him. (")Surely at the morning breeze, being gone-out, being put-out two denarii, gave them to the reception-of-everyone keeper, and said to him, 'Be came about taken-care-over him, and what-certain you shall be expended-with-regards-to, from-within myself to come-before-among, I will extend- that -out to you.'
Concordant Literal Version	Now a certain Samaritan, being on his way, came by him, and perceiving him, he has compassion, and coming to him, he bandages his wounds, pouring on oil and wine. Now, mounting him on his own beast, he led him to a khan and had him cared for." And, on the morrow, coming away, extracting two denarii, he gives them to the khan keeper and said to him, 'Care for him, and anything whatever you should be expending, at my coming back, I will be paying you.'"
exeGeses companion Bible	Some Shomeroni, as he journeys, comes where he is and sees him and has a sympathetic spleen on him: and goes to him and binds his trauma

	<p>- pouring in olive oil and wine and mounts him on his own animal and brings him to an inn and takes care of him: and on the morrow as he departs, he casts two denarion and gives them to the innkeeper, and says to him, Take care of him; and whatever you spend more, when I come again, I give to you.</p>
Orthodox Jewish Bible	<p>But a certain Shomroni, traveling along on the derech, came upon him; and when he saw him, he was filled with rachmei shomayim. And when this Shomroni approached, he bandaged the man's wounds, pouring shemen and yayin over them; and when he had placed him upon his own donkey, he brought the man to a malon and cared for him. And on the next day he produced two denarii and gave them to the inn keeper of the malon and said, Take care of him, and whatever you spend additionally, I will take care of, when I return.</p>
Rotherham's Emphasized B.	<p>But a certain Samaritan going on his journey, came down to him, and, seeing him, was moved with compassion; and, coming near, bound up his bruises, pouring thereon oil and wine,—and, setting him on his own beast, brought him into an inn, and took care of him. And on the morrow throwing out two' denaries, he gave them to the inn-keeper, and said— Take care of him, and <whatsoever thou shall further spend> when on my way back, ^b will duly pay thee. ^b Or: "going up again"—i.e., to Jerusalem, a much higher locality.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But a Samaritan (foreigner), who was traveling, came upon him; and when he saw him, he was deeply moved with compassion [for him], and went to him and bandaged up his wounds, pouring oil and wine on them [to sooth and disinfect the injuries]; and he put him on his own pack-animal, and brought him to an inn and took care of him. On the next day he took out two denarii (two days' wages) and gave them to the innkeeper, and said, 'Take care of him; and whatever more you spend, I will repay you when I return.'</p>
An Understandable Version	<p>But [then] a certain Samaritan [Note: This was a person despised by the Jews and regarded by them as a 'half-breed'], as he traveled along, came to where the [injured] man was [lying], and upon seeing him [lying there], felt deep pity [for him]. So, he went over to him, poured oil and wine on him [i.e., as emergency medical treatment], then bandaged his wounds, placed him on his own animal, and took him to a lodge where he took care of him. Then the next day he gave the lodge keeper two coins [Note: These coins amounted to two twelve-hour days of a farm laborer's pay, or about \$216 in 2005] and told him, 'Take care of this [injured] man; and whatever more you have to spend on him I will repay you when I come back [this way] again.'</p>
The Expanded Bible	<p>Then a Samaritan [^c a people disliked by the Jews because they were only part Jewish and worshiped differently] traveling down the road came to where the hurt man was. When he saw the man, he felt ·very sorry [compassion] for him. The Samaritan went to him, poured olive oil and wine on his wounds [^c to soothe and clean them], and bandaged them. Then he put the hurt man on his own ·donkey [^l animal] and took him to an inn where he cared for him. The next day, the Samaritan brought out two ·coins [^ldenarii; ^ceach equivalent to a day's wage], gave them to the innkeeper, and said, 'Take care of this man. If you spend more money on him, I will pay it back to you when I come again.'"</p>

Jonathan Mitchell NT

"But a Samaritan – someone progressively traveling on the road – came upon him and at seeing [him and the situation] was moved in his inner organs with compassion.

"Then, after coming to [him], he bound down (bandaged) the results of his trauma and injuries (wounds), pouring on olive oil and wine. Now after mounting him upon his own animal (either: pack animal, or, mount) he led him into a caravansary (or: inn) and took care of him (or: had him cared for).

"And then on the next day, thrusting out (or: extracting and putting forth) two denarii (silver coins), he gave them to the caravansary host (or: innkeeper – the one who welcomes everyone) and said, 'Take care of him. And that which you may likely spend in addition, I myself will proceed in paying [it] back to you on the [occasion for] me to be progressively coming back upon [this place].'

P. Kretzmann Commentary

Verses 33-37

The story concluded:

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Syndein/Thieme

``Now a certain Samaritan traveling . . . came where he {the injured man was} and, seeing him, was 'emotionally moved'/had compassion' {splaɡchnizomai}.

{Note: It is important to remember that the Samaritans were a group of half Jews and half Gentile half-breeds. They were looked down upon by the Jews and therefore they really did not like each other much!}

``And, going forth . . . bandaging his wounds . . . pouring oil {olive oil - was used to heal wounds} and wine {alcohol keeps infections down} and putting him on his own animal, bringing him to an inn . . . and taking care of him.

``The next day, taking out two silver coins {denarion}, he gave them to the innkeeper, and said to him, 'Care for him {an order}. And whatever more you spend, I will repay when I come back this way.'

Translation for Translators

Then a man from Samaria *province* came along that road to where the man was lying. *People from Samaria despise Jews*. But when he saw that man, he pitied him. He went over to him and put some *olive* oil and wine on his wounds *to help heal them*. He wound strips of cloth *around the wounds*. He placed the man on his own donkey and took him to an inn and took care of him. The next morning he gave two silver coins to the innkeeper and said, 'Take care of this man. If you (sg) spend more than this amount *to care for him*, I will pay you back when I return.'

The Voice

Jesus: Then a *despised* Samaritan journeyed by. When he saw the fellow, he felt compassion for him. The Samaritan went over to him, stopped the bleeding, applied some first aid, and put the poor fellow on his donkey. He brought the man to an inn and cared for him through the night.

The next day, the Samaritan took out *some money*—two days' wages [Literally, denarii, Roman coins] to be exact—and paid the innkeeper, saying, "Please take care of this fellow, and if this isn't enough, I'll repay you next time I pass through."

Bible Translations with a Lot of Footnotes:

Lexham Bible

But a certain Samaritan who was traveling came up to him and, when he [*Here "when" is supplied as a component of the participle ("saw") which is understood as temporal] saw him , [*Here the direct object is supplied from context in the English translation] had compassion. And he came up and [*Here "and" is supplied because the previous participle ("came up") has been translated as a finite verb] bandaged his wounds, pouring on olive oil and wine, and he

NET Bible®

put him on his own animal and [*Here “and” is supplied because the previous participle (“put”) has been translated as a finite verb] brought him to an inn and took care of him. And on the next day, he took out two denarii and [*Here “and” is supplied because the previous participle (“took out”) has been translated as a finite verb] gave them [*Here the direct object is supplied from context in the English translation] [Some manuscripts have “he took out and gave two denarii”] to the innkeeper, and said, “Take care of him, and whatever you spend in addition, I will repay to you when I return.

But¹⁰⁹ a Samaritan¹¹⁰ who was traveling¹¹¹ came to where the injured man¹¹² was, and when he saw him, he felt compassion for him.¹¹³ He¹¹⁴ went up to him¹¹⁵ and bandaged his wounds, pouring oil¹¹⁶ and wine on them. Then¹¹⁷ he put him on¹¹⁸ his own animal,¹¹⁹ brought him to an inn, and took care of him. The¹²⁰ next day he took out two silver coins¹²¹ and gave them to the innkeeper, saying, ‘Take care of him, and whatever else you spend, I will repay you when I come back this way.’¹²²

^{109tn} Here καί (kai) has been translated as “but” to indicate the contrast present in this context between the previous characters (considered by society to be examples of piety and religious duty) and a hated Samaritan.

^{110tn} This is at the beginning of the clause, in emphatic position in the Greek text.

^{111tn} The participle ὁδεύων (Jodeuwn) has been translated as an adjectival participle (cf. NAB, NASB, TEV); it could also be taken temporally (“while he was traveling,” cf. NRSV, NIV).

^{112tn} Grk “he”; the referent (the injured man) has been specified in the translation for clarity.

^{113tn} “Him” is not in the Greek text but is implied. The verb means “to feel compassion for,” and the object of the compassion is understood.

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

^{114tn} Here καί (kai) has not been translated because of differences between Greek and English style. Instead, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{115tn} The words “to him” are not in the Greek text but are implied. The participle προσελθὼν (proselqwn) has been translated as a finite verb due to requirements of contemporary English style.

^{116sn} The ancient practice of pouring oil was designed to comfort and clean the wounds (Isa 1:6).

^{117tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative. Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation.

^{118tn} It is not clear whether the causative nuance of the verb included actual assistance or not (“helped him on” versus “had him get on”; see L&N 15.98), but in light of the severity of the man’s condition as described in the preceding verses, some degree of assistance was almost certainly needed.

^{119sn} His own animal refers to a riding animal, presumably a donkey, but not specified.

^{120tn} Grk “And the.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{121tn} Grk “two denarii.”

^{sn} The two silver coins were denarii. A denarius was a silver coin worth about a day’s pay for a laborer; this would be an amount worth about two days’ pay.

^{122tn} Grk “when I come back”; the words “this way” are part of an English idiom used to translate the phrase.

The Spoken English NT

Now, a Samaritan^{kk} was traveling along, and came to the same place. When he looked, he felt compassion for him. He came over and poured oil and wine on his wounds, and bandaged them up. Then^{ll} he set him on his own donkey,^{mm} and took him to an inn, and looked after him. The next day, he got out two denarii.ⁿⁿ He gave them to the innkeeper, and said, 'Look after him, and whatever extra you spend, I'll pay you back when I return.'

^{kk.} Prn. sum-merr-it-ten.

^{ll.} Lit. "And."

^{mm.} Lit. "his own beast of burden."

^{nn.} Prn. din-nahr-ee. A denarius was a standard day's wage.

Wilbur Pickering's New T.

But a certain Samaritan,¹¹ as he traveled, came by there, and upon seeing him was moved with compassion; and going to him he bound up his wounds, applying oil and wine. Then he placed him on his own mount, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and should you spend more, I will repay you when I return'.

(11) The Lord's choice of a 'Samaritan' was doubtless deliberate, since the Jews looked down on them.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "But a certain Samaritan, being on a journey, came by him, and having seen him, he was moved with compassion.

"And having approached, he bandaged his wounds, pouring on oil and wine. Then having placed him on his own beast [*of burden*], he brought him to an inn and took care of him.

"And on the next day, when he departed, having taken out two denarii [*i.e., two days' wages*], he gave [*them*] to the innkeeper and said to him, 'Take care of him, and whatever you spend besides, in my coming again, I will pay back to you.'

Charles Thomson NT
Context Group Version

.
But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on [them] oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the next day he took out \$ 200, {lit., two denarii} and gave it to the host, and said, Take care of him; and whatever you spend more, I, when I come back again, will repay you.

English Standard Version
Far Above All Translation
Green's Literal Translation
Legacy Standard Bible
Modern English Version
Modern Literal Version 2020

.
But a certain traveling Samaritan came before him, and having seen him, had compassion.

And having gone *to him*, he bound up his *various* traumas, pouring upon *them* oil and wine. And having mounted him upon *his* own animal, he led him to an inn and cared for him.

And upon the next-day, *after* he went forth, having put out two denarii, he gave *them* to the innkeeper and said, Care for him, and anything whatever you spend over *that*, I will be repaying you, in the *time* for me to come back *through* again.

Modern KJV
New American Standard B.
New European Version
New King James Version

.
.
.
.

New Matthew Bible

Then a certain Samaritan, as he journeyed, came near to him, and when he saw him had compassion on him, and went and bound up his wounds, and poured in oil and wine. And he put him on his own animal and brought him to a common inn, and made provision for him. And when he departed the next day, he took out two denarii and gave them to the innkeeper and said to him, Take care of him; and whatever more you spend, when I come back, I will recompense you.

NT (Variant Readings)

Niobi Study Bible

Revised Young's Lit. Trans.

.
.
'But a certain Samaritan, journeying, came along him, and having seen him, he was moved with compassion, and having come near, he bound up his wounds, pouring on oil and wine, and having lifted him up on his own beast, he brought him to an inn, and was careful of him; and on the morrow, going forth, taking out two denaries, he gave to the innkeeper, and said to him, Be careful of him, and whatever you may spend more, I, in my coming again, will give back to you.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Young's Updated LT

The gist of this passage:

A Samaritan finds the half-dead man and takes him to an inn to care for him there. He has the innkeeper continue to look after the man as he must leave. But he would return and cover any additional expenditures that might crop up.

Luke 10:33a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Samareitês (Σαμαρείτης) [pronounced sam-ahr- ĭ-tace]	<i>an inhabitant of the city (or region) of Samaria; transliterated, Samaritan, Samarite</i>	proper plural noun, genitive/ablative case	Strong's #4541
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
hodeuô (ὁδεύω) [pronounced hod-YOO-oh]	traveling, being on a journey	masculine singular, present active participle, nominative case	Strong's #3593

This verb is only found here in the NT.

érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596

Luke 10:33a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: A certain Samaritan, traveling, went to him,...

Two men, a priest and a Levite, have seen this half-dead man, and they just kept on going. But a Samaritan sees the man while traveling and he goes up to him. Remember the other two men avoided him by walking over to the other side of the road and proceeding from a distance. They came up close enough to see what was going on, and then went to the other side of the road and kept on walking.

There has been an historic animosity between the Jews and the Samaritans. The Samaritans believed that they had the right to worship the same God as the Jews and to attend services at the Temple; and the Jews did not. As a result, they reviled one another. The **priests** would have been a first line of defense to keep Samaritans out of their religious services.

Dr. Daniel Hill: *Now in contrast to the priest of Israel, the Levite of God, we have a man from the country of Samaria. The Samaritans were scorned by the Jews because of their mixed Jewish and Gentile ancestry. And Jesus specifically uses a Samaritan in the story because while a Jew may consider helping another Jew, no Jew would ever think of helping a Samaritan and yet here, in the irony of the parable, a Samaritan will stop and give aid and comfort to this helpless Jew.*⁷³

Dr. Hill has assumed that this man is a Jew. I don't know that to be the case; and I don't see how that might change anything, one way or the other.

Luke 10:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
eidō (εἶδω) [pronounced Ī-doh]	seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned	masculine singular, aorist active participle; nominative case	Strong's #1492
splagchnizomai (σπλαγχνίζομαι) [pronounced splangk-NID-zom-ahee]	to be moved as to one's bowels, hence to be moved with compassion, have compassion, to feel sympathy, to pity	3 rd person singular, aorist (deponent) passive indicative	Strong's #4697

Translation: ...and seeing [him], was (emotionally) moved.

When the Samaritan got close and could see this half-dead man, he could see him better and was emotionally moved; meaning that he was concerned for the man and his predicament. Neither the priest nor the Levite really

⁷³ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

gave the man enough thought to become moved for this man. The priest and the Levite simply were moved to the other side of the road, to avoid any direct contact.

The other two men thought of themselves, where they were going, what they had to do. But the severely injured man—they just left him there, perhaps just assuming that he would die soon anyway.

Luke 10:33 **A certain Samaritan, traveling, went to him, and seeing [him], was (emotionally) moved.** (Kukis mostly literal translation)

The Samaritan sees the man and has compassion for him. He quickly determines in his own mind what he might do for the man. His compassion is more than simply feeling emotional about this man. He actually helps this man and develops a longer term recovery plan while helping him.

Luke 10:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahee</i>]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine singular, aorist active participle; nominative case	Strong's #4334
katadeō (καταδέω) [pronounced <i>kat-ad-EH-oh</i>]	<i>to bandage (a wound), to bind up</i>	3 rd person singular, aorist active indicative	Strong's #2611
One more word in this parable which is found nowhere else in the NT.			
τα (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
trauma (τραῦμα) [pronounced <i>TROW-mah</i>]	<i>wounds</i>	neuter plural noun, accusative case	Strong's #5134
This Greek word only occurs here in the NT.			
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: **Approaching [him], he bandaged the man's wounds** [lit., *his wounds*],...

He came close to the man and began to bandage his wounds. The Samaritan moved closed enough to help the man.

Most of us, in our medicine cabinet, have a variety of bandages. Or we know that we can pop down to the local pharmacy and purchase them. This Samaritan would not have had an attache of bandages with him. He would be taking cloth from his own clothing and using this on the man. He is ruining his own shirt in order to help this man. People typically did not have much more than a change of clothes. In most cases, this clothing would have been made in his home.

Luke 10:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epicheô (ἐπιχέω) [pronounced ehp-ee-KHEH-oh]	<i>one pouring on, pouring in</i>	masculine singular, present active participle, nominative case	Strong's #2022
One more word found only in this narrative in the NT.			
elaion (ἐλαίον) [pronounced EHL-ah-yon]	<i>olive oil</i>	neuter singular noun; accusative case	Strong's #1637
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
oinos (οἶνος) [pronounced OY-noss]	<i>wine; metaphorically the fiery wine [of God's wrath]</i>	masculine singular noun; accusative case	Strong's #3631

Translation: ...pouring olive oil and wine upon them.

The Samaritan also poured olive oil and wine on the man's wounds, which would have been an expense to the Samaritan. The oil would have provided moisture and cleansing; and the wine would have disinfected the wounds. The use of these two items would have been common in that era. It would not be unusual for a man to be carrying these two items.

Notice that we have the participle here and the main verb was in the previous phrase. The action of the participle precedes the action of the main verb, no matter where they occur in the sentence. So the Samaritan pours oil and wine on the man's wounds and then he bandages the man up.

The present (continuous) tense suggests that the Samaritan did this more than once. The Samaritan took his time to tend to this man's wounds.

The Good Samaritan Stops to Render Aid (a graphic); from [iBelieve](#); accessed September 20, 2024.



Luke 10:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epibibazô (ἐπιβιβάζω) [pronounced ep-ee-bee-BAHD-zoh]	<i>causing to mount; placing upon, one who sets on</i>	masculine singular, aorist active participle, nominative case	Strong's #1913
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 10:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ίδιος (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	neuter singular adjective; accusative case	Strong's #2398
ktêtos (κτῆνος) [pronounced KTAY-koss]	<i>(four-legged) beast, domesticated animal, beast of burden</i>	neuter singular noun, accusative case	Strong's #2934

Translation: He placed him on his own beast...

The Samaritan had some kind of a pack animal with him, and he lifts the man up onto this animal, so that he can be moved from laying the road to the nearest town.

Luke 10:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀγὼ (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person singular, aorist active indicative	Strong's #71
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
pandocheion (πανδοχεῖον) [pronounced pan-dokh-Ī-on]	<i>a public lodging place, a public house, an hotel, an inn</i>	neuter singular noun, accusative case	Strong's #3829

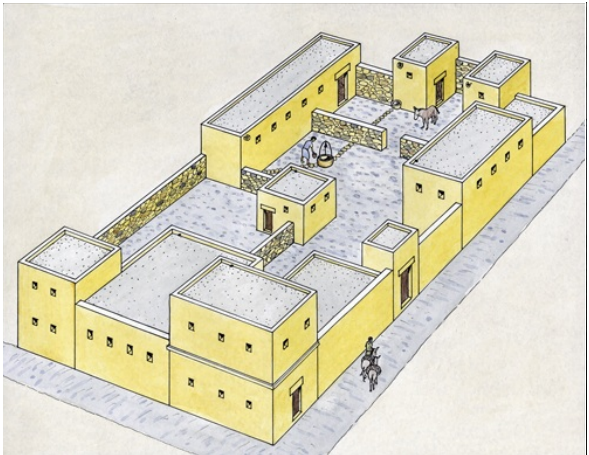
One more word which is found only here and nowhere else in the NT.

Translation: ...and brought him to an inn...

The Samaritan knows of an inn—perhaps he just stayed at the inn—and he goes there with the man. Whether he went back to where he had been or forward to where he was going, we do not know.

Among the Jewish people, in and around Jerusalem where the Temple was, there would have been inns (similar to our modern-day motels). There is not a plethora of archeological evidence about inns that I am aware of. The inn at Bethlehem (where Jesus was born) is discussed the most.

A typical inn with buildings arranged round a courtyard (a graphic); from [Leen Ritmeyer](#); accessed October 25, 2024. This is a larger set of buildings than I would have imagined. Jews had to assemble three times a year for three specific festivals. At least during one period of time, people would go to specific cities to register their lands, births and/or to pay taxes.



We would expect there to be inns in and around Jerusalem.

This story about the good Samaritan is told by the Lord, but with great detail. It is certainly a true story and not a parable. Parables generally have a completely different approach. A represents X; B represents Y; and the interactions of A and B are really representing the interactions between X and Y. The hearer has a very specific opinion about A and B; and later, realizes that he should have the same opinion regarding X and Y.

However, that is not what is taking place in the story of the Good Samaritan. The Samaritan, the priest and the Levite are exactly those people. They do not represent anyone or anything else. All three men have come across a man beaten half to death. The priest is not representative of the religious institutions of that day nor does the Samaritan represent his entire people. These people are simply who they are.

In a parable, people understand the basic story; but the key is, *what is analogous to what?* That is why a parable is given, to actually explain something else. When Jesus tells a parable, the story sticks with those hearing it. They often develop an opinion about the parable; and often, when they think about it later, realize what the parable was really about. That is not what is taking place here. Jesus is recounting an incident which actually took place.

This is a story and no one represents anything else; no one is analogous to anything else. Therefore, this is a true story (I have made this point several times, because how many times have you read the words, *the parable of the good Samaritan*? Both e-sword, in its section headings, *the New Testament for Everyone* and the Lexham English Bible all use this exact phrase. It's not.

Luke 10:34e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
epimeleomai (ἐπιμελέομαι) [pronounced ep-ee-mel-EH-om-ahee]	to care for (physically or otherwise), to take care of	3 rd person singular, aorist (deponent) passive indicative	Strong's #1959

Luke 10:34e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and took care of him [there].

When they arrived at the inn, the Samaritan took care of this wounded man.

Bear in mind that this man had been robbed and stripped of anything valuable, so the Samaritan was not doing this, expecting some kind of reward in the end. This beaten man may not even be able to thank him at this point. He may not have even been conscious.

Luke 10:34 Approaching [him], he bandaged the man's wounds [lit., *his wounds*], pouring olive oil and wine upon them. He placed him on his own beast and brought him to an inn and took care of him [there]. (Kukis mostly literal translation)

The Samaritan, who, like everyone else, has places to go and people to see, nevertheless stops to render aid. He also develops a longer range plan to save this man's life.

This is the ancient world. There is no doctor's office where the Samaritan can take this man.

Luke 10:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τῇν (τῇν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
αὔριον (αὔριον) [pronounced OW-ree-ohn]	<i>tomorrow, on the morrow, the next day</i>	adverb	Strong's #839
εκβάλλω (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]</i>	masculine singular, aorist active participle, nominative case	Strong's #1544

Luke 10:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
dênarion (δηνάριον) [pronounced day-NAR-ee-on]	<i>containing ten, a day's wages, dime, penny, money, most often transliterated, denarius</i>	neuter singular noun; accusative case	Strong's #1220
Thayer: <i>A Roman silver coin in NT time. It took its name from it being equal to ten "asses", a number after 217 B.C. increased to sixteen (about 3.898 grams or .1375 oz.). It was the principal silver coin of the Roman empire. From the parable of the labourers in the vineyard, it would seem that a denarius was then the ordinary pay for a day's wages. (Matt. 20:2-13).⁷⁴</i>			
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
pandocheus (πανδοχεύς) [pronounced pan-dokh-YOOÇ]	<i>innkeeper, warden of a caravanserai, a host</i>	masculine singular noun; dative, locative, instrumental case	Strong's #3830

This is another word which is found only here in the NT.

Translation: On the next day, he took out two denarii, he gave them to the innkeeper,...

The next day, the Samaritan apparently needed to travel. He took out two day's wages from his pocket and hands them to the innkeeper.

As I write this today, two day's wages might be \$200, or it might be \$600. But, to whomever has spent two days working, that is a considerable amount of money to leave on behalf of this injured man who was a stranger to the three men he encountered after being beaten and robbed.

Luke 10:35b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epô (ἐπὼ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

⁷⁴ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #1220.

Luke 10:35b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epimeleomai (ἐπιμελέομαι) [pronounced ep-ee-mel-EH-om-ahee]	<i>to care for (physically or otherwise), to take care of</i>	3 rd person singular, aorist passive imperative	Strong's #1959
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...saying, 'Take care of him;...

He asks the innkeeper to take care of this man while he is on the mend.

The Samaritan has a life, he has a business, he has things that he has to do. Carrying the man all over the place would not have been practical, nor would it have helped the injured man. The man needed to be resting for a few days or even a few weeks, allowing his wounds to heal. However, the Samaritan did not have that sort of time.

The Samaritan is going to follow up, but he is unable to stay with the beaten man to the point of full recovery. Therefore, the Samaritan strikes a deal with the innkeeper.

Luke 10:35c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302

I may need to study this particle some more; as it seems to have a very wise application.

prosdapanaō (προσδαπανᾶω) [pronounced pros-dap-an-AH-oh]	<i>to spend more, to spend in addition to; to experience higher expenditures.</i>	2 nd person singular, aorist active subjunctive	Strong's #4325
--	---	--	----------------

This word is found only here in the NT.

Luke 10:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my</i> ; primarily used as an emphatic	1 st person singular, personal pronoun; nominative case	Strong's #1473
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
epanerchomai (ἐπανέρχομαι) [pronounced ep-an-ER-khom-ahee]	<i>to return, to come back again</i>	present (deponent) middle/passive infinitive	Strong's #1880
This word occurs only here and in Luke 19:15.			
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
apodidômi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	1 st person singular, future active indicative	Strong's #591
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: ...and whatever you might spend more [than this], I, when I return, will repay you.'

The Samaritan promises that, if there is more money spent on this injured man beyond the two denarii, then he would be certain to reimburse that innkeeper. He opens up a tab with the innkeeper.

It appears, by this, that the Samaritan is just not wandering about aimlessly, looking for good deeds to do, but that he had places to go and people to see. He had to return to his own life and see to his own responsibilities. However, he sees to the needs of this man, developing a longer range recovery plan.

The Samaritan also made certain to return to the inn and see if any additional expenses were incurred in order to take care of this man (who is probably unable to move about on his own).

The Samaritan has things which he must attend to, but he will be traveling back along this way and he will stop in at the inn to see what has taken place and if additional funds are needed to make things right with the innkeeper.

Luke 10:35 On the next day, he took out two denarii, he gave them to the innkeeper, saying, 'Take care of him; and whatever you might spend more [than this], I, when I return, will repay you.' (Kukis mostly literal translation)

Like the Levite and the priest, the Samaritan had things to do and places to go. He put his own life and responsibilities on hold while seeing to this man's needs. He will take care of his business and then come by this way again to wrap things up.

Gary North makes a fascinating observation, and it is something I missed when I first heard this incident taught.

What About the Innkeeper (asks Gary North)

The commentators never discuss the importance of the innkeeper. This is a mistake. The innkeeper was important to both the Samaritan and the wounded man. He offered a place for the wounded man to stay. He offered care. He also offered credit for the Samaritan. Without these services, the Samaritan's task would have been far more expensive and difficult.

The innkeeper had to make a decision to trust the Samaritan. There was no guarantee that he would be paid beyond the initial payment. He had to make an assessment of the Samaritan's character. His decision was made easier by the situation. Here was a religious stranger who was treating a wounded man as a brother. He was paying for services rendered. Could he be trusted to pay any extra expenses? The Samaritan seemed reliable. He was an ethical person, as far as the innkeeper could see.

Nevertheless, there was risk involved. How did the innkeeper know that the Samaritan would return? Who would pay if he failed to return? The wounded man? His family? But who was he? Where did his family live? The innkeeper had to judge the likelihood of repayment based on his previous experience. He had to decide whether to accept this obligation at the request of a stranger. The innkeeper offered a service. He hoped for a return on his expenditures. He was in business to serve others. He was not running a nonprofit charity. But his business made the task of the charitable Samaritan much easier.

A society needs innkeepers. It needs people who offer services for payment. The charity of the Samaritan was exceptional. The good Samaritan has served for centuries as a fine model of ethical behavior, but a society cannot be run on the assumption that such behavior will become common. Even if it should become common, charities still need to buy specialized services. There will be far more of these services offered for sale in a society that allows profit-seeking entrepreneurs to sell them profitably.

North uses this introduction to discuss **socialism and innkeepers**, which is not really a part of this study. However, this is one interesting point that he makes, which is worth quoting: *This parable rests on the assumption that a moral obligation to help a victim is not a legal obligation to be enforced by civil law. Individuals are encouraged to offer positive sanctions. The State is not supposed to make such an offer, for it holds a legal monopoly of violence. Its function is to impose negative sanctions on evil-doers (Romans 13:1–7). Its task is not to make men righteous. That is God's exclusive prerogative.*⁷⁵

Let me reiterate that point: it is not the task of government to make men righteous (that is, to require men to do the right thing, no matter the circumstance). That is God's job.

Gary North, *Treasure and Dominion, An Economic Commentary on Luke*; Dominion Educational Ministries, Inc.; ©2005, p. 278–279.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This narrative all began with an expert in the Mosaic Law asking Jesus the thing (s) he must do in order to gain eternal life. Jesus throws this question right back at him, asking, "What do you think?" The man had a ready

⁷⁵ Gary North, *Treasure and Dominion, An Economic Commentary on Luke*; Dominion Educational Ministries, Inc.; ©2005, p. 280.

answer: "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." (Luke 10:27b; ESV). Jesus does not dispute his answer. Instead He says, "You have answered correctly; do this, and you will live." (Luke 10:28b; ESV). The lawyer thinks about this for a short moment and asks Jesus, "Exactly who is my neighbor?"

Jesus then tells him about a man going from Jericho on up to Jerusalem who is attacked, beaten and robbed. He was beaten so badly that both a priest and a Levite saw him and walked right by him on the other side of the street, choosing not to engage. But the next man to see him is a Samaritan.

Luke 10:33–35 A certain Samaritan, traveling, went to him, and seeing [him], was (emotionally) moved. Approaching [him], he bandaged the man's wounds [lit., *his wounds*], pouring olive oil and wine upon them. He placed him on his own beast and brought him to an inn and took care of him [there]. On the next day, he took out two denarii, he gave them to the innkeeper, saying, 'Take care of him; and whatever you might spend more [than this], I, when I return, will repay you.' (Kukis mostly literal translation)

Luke 10:33–35 A certain Samaritan, traveling along this same road, saw the man and went towards him. When he saw the half-dead man, he was emotionally moved. He came towards him and bandaged the man's wounds, pouring olive oil and wine on them. He placed him onto his own pack animal and brought him to an inn and took care of him there. The next day, he gave the innkeeper two denarii, and he said, 'Please take care of this man. If you spend more to take care of him, then I will repay you upon my return.' (Kukis paraphrase)



The Good Samaritan by Rembrandt (a graphic); from [wikimedia](#); accessed September 20, 2024. It appears that this painting is under the control of Department of Paintings of the Louvre; and the Netherlands Institute for Art History is given credit for the photograph.

Gary North: *The wounded man was not a ritualistic threat to a Samaritan, who would not be entering the temple [courtyard]. The Samaritan was willing to examine the man closely to see if he was alive. He was also willing to assist him with his wounds. He took him to an inn, paid for his lodging, and promised the innkeeper that he would return and pay for any additional expenses incurred by the innkeeper in treating the wounded man.*

North continues: *This was selfless assistance. The Samaritan had no guarantee of repayment. Still, he helped the man. Why? Because he understood that the man was his neighbor. They were both on the same road, facing the same risks. They shared a common environment. They were therefore neighbors. The Samaritan understood Jesus' ethical principle, which we call the golden rule: "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).⁷⁶ The Contemporary English Version renders this: **Treat others just as you want to be treated.***

Dr. Daniel Hill: *Notice what the man did to help. Came to him where others avoided him Bandaged up his wounds, got down in the dirt and dust with him and cleaned the wounds, wiping away the blood, getting into the wound to help the poor man Poured on the wounds oil and wine to help heal and clean. These were valuable commodities and yet the Samaritan used them to help the man Put him*

⁷⁶ Gary North, *Treasure and Dominion, An Economic Commentary on Luke*; Dominion Educational Ministries, Inc.; ©2005, p. 277.

on his own donkey, he had to walk but knew the man could not. Took him to an inn, took care of him through the night. Paid for the logging. And then promised to pay for whatever else is needed. Now at any point he could have stopped helping and would have done far more than the priest and the Levite were willing to do. But instead he went the extra distance in his love. Here you have the lawyer asking who is my neighbor, and would have argued that a Samaritan could ever be considered a neighbor of a Jew and yet hearing a parable about a Samaritan helping a Jew - unbelievable! And a perfect illustration of the love going beyond the mere words, beyond the impersonal, to the personal extending of one's self in the labors of love.

Hill then references 1Corinthians 13:1–3 *If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.* (ESV)

Hill then concludes: *The only profit that can ever come from love is when it is given away. Instead of asking who is our neighbor, we should ask who can I be a neighbor to? The point is simply that our neighbor is anybody who needs us, anybody whom we can help.*⁷⁷

At this point, Jesus has concluded the story of the Good Samaritan and He has a question for the lawyer. This is the conclusion of the story of the Good Samaritan, so allow me to reintroduce the context.

When asked to summarize the Law, a lawyer said to Jesus, *"You will love the LORD your God with your whole heart [fig., your entire inner self] and with your whole soul and with your whole strength and with your whole understanding," and "your neighbor as yourself."* Luke 10:27 (the Analytical Literal Translation), and the man is quoting Deuteronomy 6:5 and Leviticus 19:18.

Then, the lawyer, hoping to justify himself, asks Jesus the legitimate question, *"Just who is my neighbor?"* (Luke 10:29b)

Having recounted the story of the good Samaritan, Jesus then asks the lawyer this question:

Jesus quizzes the law expert on his opinion

The general meaning of v. 36 seems pretty easy; but translating this verse, I found to be quite difficult; and I am not really happy with the result.

Which of these, the three, a neighbor he considers to you to become the ones falling into the thieves.

Luke
10:36

Which of these three would one consider to you to be a neighbor to the one falling among the thieves."

Which of these three would you consider to be the true neighbor to the mental attitude who had been nearly killed by these thieves."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) *Which of these, the three, a neighbor he considers to you to become the ones falling into the thieves.*

⁷⁷ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

Douay-Rheims 1899 (Amer.)	Which of these three, in thy opinion, was neighbour to him that fell among the robbers?
Holy Aramaic Scriptures	Who therefore from these three seems to you that he was a neighbor unto that one who fell into the hands of the gayasa {the bandits}?"
James Murdock's Syriac NT	Which therefore of these three, appears to thee, to have been neighbor to him that fell into the hands of marauders ?
Original Aramaic NT	"Who therefore of these three appears to you to have been a neighbor to him who fell into the hands of the robbers?"
Lamsa Peshitta (Syriac)	"Who therefore of these three appears to you to have been a neighbor to him who fell into the hands of the robbers?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Which of these three men, in your opinion, was neighbour to the man who came into the hands of thieves?
Bible in Worldwide English	Jesus said to the teacher of the law, What do you think? Which of these three was a neighbour to the man who was caught by the bad men?
Easy English	Then Jesus asked the teacher of God's Law a question. He said, 'Three men saw the man that was lying on the road. Which of them showed love to him, like a real friend?'
Easy-to-Read Version–2008	Then Jesus said, "Which one of these three men do you think was really a neighbor to the man who was hurt by the robbers?"
God's Word™	"Of these three men, who do you think was a neighbor to the man who was attacked by robbers?"
Good News Bible (TEV)	And Jesus concluded, "In your opinion, which one of these three acted like a neighbor toward the man attacked by the robbers?"
J. B. Phillips	Which of these three seems to you to have been a neighbour to the bandits' victim?"
<i>The Message</i>	"What do you think? Which of the three became a neighbor to the man attacked by robbers?"
NIRV	"Which of the three do you think was a neighbor to the man who was attacked by robbers?"
New Life Version	"Which of these three do you think was a neighbor to the man who was beaten by the robbers?"
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Which of the three men in the story do you think treated the robbed man like a neighbor?"
Contemporary English V.	Then Jesus asked, "Which one of these three people was a real neighbor to the man who was beaten up by robbers?"
The Living Bible	.
New Berkeley Version	.
New Living Translation	"Now which of these three would you say was a neighbor to the man who was attacked by bandits?" Jesus asked.
The Passion Translation	Jesus Visits Martha and Mary So, now, tell me, which one of the three men who saw the wounded man proved to be the true neighbor?"
Unfolding Simplified Text	Then Jesus said, "Three people saw the man whom bandits attacked. Which one of them showed he was a true neighbor to the man?"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'Now, which of the three men seems to have made himself a neighbor to the person who had been jumped by the robbers?'
Beck's American Translation	.
Breakthrough Version	Which of these three does it seem to you to have become near the <i>man</i> who fell into the bandits?"
Common English Bible	What do you think? Which one of these three was a neighbor to the man who encountered thieves?"
Len Gane Paraphrase	"Now which of these three do you think was neighbor to him who was surrounded by the thieves?"
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Which of these, thinkest thou, proved himself a neighbour to the man who had fallen in with robbers?
NT for Everyone	'Which of these three do you think turned out to be the neighbour of the man who was set upon by the brigands?'
20 th Century New Testament	Now which, do you think, of these three men," asked Jesus, "proved himself a neighbor to the man who fell into the robbers' hands?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton (revised)	.
Free Bible Version	.
God's Truth (Tyndale)	Which now of these three think you, was neighbor unto him that fell into the thieves hands?
Holman Christian Standard	.
Montgomery NT	"Which then of these three seems to you to have behaved like a neighbor to the man who fell among bandits?"
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"Which of those three seems to you to have acted like a fellow man to him who fell among the robbers?"
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus then asked, "Which of these three, do you think, made himself neighbor to the man who fell into the hands of robbers?"
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Which of these three, in your opinion, was neighbor to the robbers' victim?"
New English Bible—1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?'
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Of these three, which one seems to you to have become the ‘ neighbor ’ of the man who fell among robbers?”
Hebraic Roots Bible	Who, then, of these three seems to you to have become a neighbor to the one having fallen among the bandits?
Holy New Covenant Trans.	Then Jesus said, "Which one of these three men do you think was a real neighbor to the one who was hurt by the thieves?"
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Who? [of] these the three [men] near supposes [to] you to have become the [man] falling to the robbers...
Alpha & Omega Bible	WHICH OF THESE THREE DO YOU THINK PROVED TO BE A NEIGHBOR TO THE MAN WHO FELL INTO THE ROBBERS' hands?"
Awful Scroll Bible	(")Which therefore of the same-as-these three, suppose you to have became he nearby, of he being fallen-from-among the plunderers?"
Concordant Literal Version	Which, then, of these three are you supposing has become an associate of the one falling in with the robbers?
exeGesés companion Bible	Who of these three, think you, became neighbor to him who fell among the robbers?
Orthodox Jewish Bible	Who of these shaloshá seems to you to have become a re'a to the one having fallen among the shodedim?
Rotherham's Emphasized B.	[Which of these' three] seemeth unto thee to have become neighbour unto him who fell among the robbers?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Which of these three do you think proved himself a neighbor to the man who encountered the robbers?"
An Understandable Version	[Now] which of these three men do you think acted like a neighbor to the man attacked by the robbers?"
The Expanded Bible	.
Jonathan Mitchell NT	"Which one of these three now seems (appears) to you to have come to be a neighbor (associate; close-one) of the person falling into the midst of the bandits (highwaymen)?"
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	Then Jesus said, "Three people saw the man whom bandits attacked. Which one of them <i>acted in a loving way toward</i> that man?"
The Voice	Jesus: Which of these three proved himself a neighbor to the man who had been mugged by the robbers?

Bible Translations with a Lot of Footnotes:

NET Bible®	Which of these three do you think became a neighbor ¹²³ to the man who fell into the hands of the robbers?" ^{123sn} Jesus reversed the question the expert in religious law asked in v. 29 to one of becoming a neighbor by loving. "Do not think about who they are, but who you are," was his reply.
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	"In your opinion, which of these three has turned out to be the neighbor of the person who came on the muggers?"

Wilbur Pickering's New T. So which of these three would you say was 'neighbor' to him who ran into the robbers?"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"So which of these three do you suppose to have become a neighbor of the one having fallen among the robbers?"
Charles Thomson NT	.
Context Group Version	.
English Standard Version	Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"
Far Above All Translation	Which, then, of these three do you consider to have emerged as the neighbour of him who fell among the robbers?.
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	.
Modern Literal Version 2020	Therefore, who of these three seems to you to have become a neighbor to the one who fell among the robbers?.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	Which now of these three do you think was neighbour to the man that fell into the thieves' hands?
Revised Young's Lit. Trans.	'Who, then, of these three, seems to you to have become neighbour of him who fell among the robbers?'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus then asks the man, *who of these 3 behaved more like a neighbor to the injured man?*

Luke 10:36			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular, pronoun; interrogative particle; nominative case	Strong's #5101
toutôn (τούτων) [pronounced <i>TOO-tone</i>]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Luke 10:36

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
treis/tria (τρεῖς/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
plêsion (πλησίον, α, ov) [pronounced play-SEE-on]	<i>neighbor, one who is near, close by; fellow man; associate</i>	adverb acting like a noun	Strong's #4139
dokéô (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, present active indicative	Strong's #1380
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	perfect active infinitive	Strong's #1096
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
empiptô (ἐμπίπτω) [pronounced em-PIHP-toh]	<i>falling on [among, into]; falling into [one's power], being entrapped by; being overwhelmed with</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1706
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 10:36

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lêstês (ληστής) [pronounced lace-TAYCE]	<i>thief, robber, plunderer, freebooter, brigand</i>	masculine plural noun; accusative case	Strong's #3027

Translation: Which of these three would one consider to you to be a neighbor to the one falling among the thieves."

The general meaning of the Lord's question is easy to determine. However, translating it was quite difficult for me.

There is the priest, the Levite and the Samaritan; which one appears to be most the neighbor to this man who had been taken down by the thieves?

Obviously, it is the Samaritan who acts as a neighbor to the man who was beaten and robbed. He demonstrates love. He demonstrates the love found in the verse, [Love your neighbor as yourself](#). Recall, that the expert in the Law seemed to have a problem with the concept of *neighbor*. He knew that he was supposed to love his neighbor, so who exactly is that? Are there some people that I run into that I can set this rule aside?

The concept of love when it comes to other people—neighbors if you will—is more than just a neutral relaxed mental attitude. There are times when the mature believer must act with compassion toward others. He must take actual and positive steps to help others.

In most cases, love being a mental attitude, we interact with others without subjecting them to a flurry of mental attitude sins (like jealousy or anger or arrogance). We keep these mental attitude sins under control by naming our sins to God (silently, when we are in a group setting). However, there are circumstances where love requires us to act in a positive manner, as did the Samaritan.

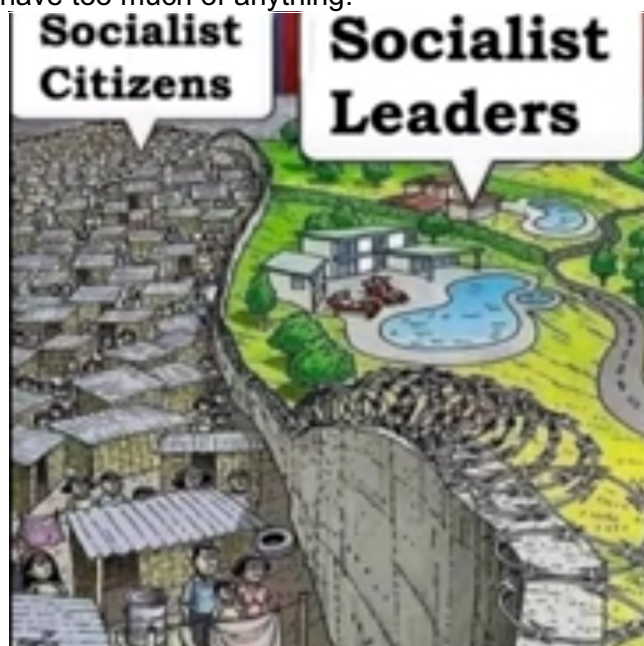
Application: This is certainly *not* the Lord teaching socialism. Socialism is about giving the state complete authority over you and your business; and over much of the money that you generate. In return, the state gives you and whomever they want whatever it wants to give; but they always keep the cream off the top for themselves. Furthermore, they will investigate any citizen who seems to have too much of anything.

Application: The Lord is too often inaccurately portrayed as the first socialist. That is far, far off the mark. What Jesus is speaking of here is simply a man who is helpless, and the response to this from three other men, a priest, a Levite and a Samaritan.

Jesus will not conclude his recounting of the good Samaritan by saying, "And this is exactly why there needed to be a state-run medical center in that town."

Jesus does not suggest that the Samaritan report the other two men to the authorities because they were not fulfilling a state-imposed social contract.

Socialist Citizens/Socialist Leaders (a graphic); from [Facebook](#); accessed February 13, 2023.



Luke 10:36 Which of these three would one consider to you to be a neighbor to the one falling among the thieves.” (Kukis mostly literal translation)

It is interesting the way that Jesus put this. Given the entire context, one might expect Jesus to ask the question, *Which if the three men showed love to their neighbor, the man who was beaten and robbed?* Jesus asks this in a different way. [Jesus asks] “Which of these three would one consider to you to be a neighbor to the one falling among the thieves.” (Kukis mostly literal translation) I think the idea is, Jesus was asking, “Which of these three acted like a true neighbor—one who showed compassion—to the robbed man?”

In other words, Jesus is not dividing these men into groups and allowing this or that group a pass. One man behaves like a neighbor and the other two do not. Furthermore, the race of the injured man is never spoken of. Why? Because that is not an issue when it comes to what should be done for him.

This legal expert was looking to take the term *neighbor* and use it to limit his own liability. He wanted to limit his personal responsibility to some. He wants for this word to allow him to exclude some people whom he does not consider his neighbors. Jesus understood that immediately. The law expert wanted to specify, “The Levite living next door to me—he is my neighbor; but some half-breed Samaritan, he is not really my neighbor, so what exactly do I owe him?” This is possibly what was in the law expert’s mind; and what Jesus was doing was taking the word *neighbor* to expand his realm of responsibility. The lawyer wanted to constrict his responsibility and Jesus was not allowing him any convenient limitations.

The answer to Jesus’ question is obvious. Even the lawyer understood it.

Luke 10:36 Which of these three would you consider to be the true neighbor to the mental attitude who had been nearly killed by these thieves.” (Kukis paraphrase)

And the man said, “The one doing the kindness with him.” And said to him Jesus, “You depart and you do likewise.”	Luke 10:37	The man said, “The one doing the kindness with him.” And Jesus said to him, “Depart and you do likewise.”
The man answered, saying, “The one being gracious towards him.” Jesus then said to him, “Depart now, and exhibit the same grace that the Samaritan showed.”		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the man said, “The one doing the kindness with him.” And said to him Jesus, “You depart and you do likewise.”
Douay-Rheims 1899 (Amer.)	But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.
Holy Aramaic Scriptures	Then he said, “That one who had compassion on him.” Eshu {Yeshua} said unto him, “You also go do likewise.”
James Murdock’s Syriac NT	And he said: He that had pity on him. Jesus said to him: Go, and do thou also the like.
Original Aramaic NT	But he said, "He who took pity on him." Yeshua said to him, "You go and do likewise."
Lamsa Peshitta (Syriac)	But he said, “He who took pity on him.” Yeshua said to him, “You go and do likewise.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, The one who had mercy on him. And Jesus said, Go and do the same.
Bible in Worldwide English	He said, The man who was kind to him. Jesus said, Go and do as he did.
Easy English	The teacher answered, 'It was the man who was kind to him.'
	Then Jesus said to him, 'Yes. So you should go and do the same for other people.'
Easy-to-Read Version–2008	The teacher of the law answered, "The one who helped him." Jesus said, "Then you go and do the same."
God's Word™	The expert said, "The one who was kind enough to help him." Jesus told him, "Go and imitate his example!"
Good News Bible (TEV)	The teacher of the Law answered, "The one who was kind to him." Jesus replied, "You go, then, and do the same."
J. B. Phillips	"The man who gave him practical sympathy," he replied. "Then you go and give the same," returned Jesus.
The Message	"The one who treated him kindly," the religion scholar responded.
	Jesus said, "Go and do the same."
NIRV	The authority on the law replied, "The one who felt sorry for him."
	Jesus told him, "Go and do as he did."
New Life Version	The man who knew the Law said, "The one who showed loving-pity on him." Then Jesus said, "Go and do the same."
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The lawyer said, "The man who showed some mercy by helping him." Jesus said, "Go and live your life like that."
Contemporary English V.	The teacher answered, "The one who showed pity." Jesus said, "Go and do the same!"
The Living Bible	The man replied, "The one who showed him some pity."
	Then Jesus said, "Yes, now go and do the same."
New Berkeley Version	.
New Living Translation	.
The Passion Translation	The religious scholar responded, "The one who demonstrated kindness and mercy."
	Jesus said, "You must go and do the same as he."
Unfolding Simplified Text	The teacher of the law replied, "The one who acted mercifully toward him." Jesus said to him, "Yes, so now you should go and act like that toward everyone whom you can help!"
William's New Testament	He said, "The one who took pity on him." Jesus said to him, "Go and practice it yourself."

Partially literal and partially paraphrased translations:

American English Bible	And the [young man] answered: 'The one who showed mercy to him.'
	Then Jesus said: 'Go your way and do the same thing.'
Beck's American Translation	.
Breakthrough Version	The <i>legal expert</i> said, "The <i>one</i> who showed the forgiving kindness with him." Jesus said to him, "Travel, and you must do likewise."
Common English Bible	.
Len Gane Paraphrase	He said to him, "He who showed mercy on him." Then Jesus said to him, "Go, and do the same."
A. Campbell's Living Oracles	The lawyer answered, He who took pity upon him. Then said Jesus, Go you and do in like manner.

New Advent (Knox) Bible	And he said, He that shewed mercy on him. Then Jesus said, Go thy way, and do thou likewise.
NT for Everyone	'The one who showed mercy on him,' came the reply. 'Well,' Jesus said to him, 'you go and do the same.'
20 th Century New Testament	"The one that took pity on him," was the answer; on which Jesus said: "Go and do the same yourself."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"The one who showed him mercy," replied the expert in the law. Then Jesus told him, "Go and do likewise."
Christian Standard Bible	.
Conservapedia Translation	And the lawyer said, "The man who helped him." And Jesus said, "Go and do the same."
Ferrar-Fenton (revised)	"He that pitied him," was his reply. Jesus then told him, "Go you, and do the same."
Free Bible Version	"The one who showed him kindness," the man replied. "Go and do the same," Jesus told him.
God's Truth (Tyndale)	.
Holman Christian Standard	.
International Standard V	He said, The one who showed mercy to him. Jesus told him, Go and do what he did.
Montgomery NT	He replied, "The one who showed mercy on him." "Go, then," said Jesus, "and do likewise."
NIV, ©2011	.
Riverside New Testament	He said, "He who did kindness to him." Jesus said to him, "Go and act in the same way yourself."
Leicester A. Sawyer's NT	And he said, He that had mercy on him. Then said Jesus to him, Do you go and do likewise.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	"The one who showed him pity," he replied. "Go," said Jesus, "and act in the same way."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he said, The one doing mercy with him. And Jesus said to him, Go, and you do the same.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Catholic Bible	He answered, "The one who showed him mercy." Jesus said to him, "Go and do likewise." ^[k] [k] The scribe had asked who was his neighbor. Jesus responds with the example of the Samaritan who, without regard for national rancors and religious disputes, recognizes the neighbor in an unknown person who is in need of help. Hence, the person who loves will know immediately how to individualize who his neighbor is. It is not necessarily—as the Jews thought—a person of the same nation, race, or religion.
New Jerusalem Bible	He replied, 'The one who showed pity towards him.' Jesus said to him, 'Go, and do the same yourself.'
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered, "The one who showed mercy toward him." Yeshua said to him, "You go and do as he did."
Hebraic Roots Bible	And he said, The one doing the deed of mercy with him. Then Yahshua said to him, Go, and you do likewise.
Holy New Covenant Trans.	The teacher of the law answered, "The one who showed mercy to him." Jesus said to him, "Then you go and do the same thing!"
The Scriptures 2009	And he said, "He who showed compassion on him." Then עשוהי said to him, "Go and do likewise."
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says The [Man] Making the caring with him says but [to] him The Jesus go! and You make! {some things} similarly...
Awful Scroll Bible	Therewithal he said, "He being effected with kindness to him." Then said Deliverance-of-Jah to him, "Be yourself proceeding and effecting likewise."
Concordant Literal Version	Now he said, "The one doing the merciful thing with him. Now Jesus said to him, "Go, and you do likewise."
exeGesés companion Bible	And he says, He who dealt mercy with him. So Yah Shua says to him, Go, and do likewise.
Orthodox Jewish Bible	And the Baal Torah answered, The one having shown the man rachamim. And Rebbe Melech HaMoshiach said to him, Go and do likewise.
Rotherham's Emphasized B.	And [he] said— He who dealt mercifully with him. And Jesus said unto him— Be taking thy journey, and [thou] be doing [in like manner].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He answered, "The one who showed compassion <i>and</i> mercy to him." Then Jesus said to him, "Go and <i>constantly</i> do the same."
An Understandable Version	And the teacher of the Law of Moses said, "The person who showed pity on him." Then Jesus replied, "You go and do the same thing."
The Expanded Bible	The expert on the law answered, "The one who showed him mercy." Jesus said to him, "Then go and do what he did [the same; likewise]."
Jonathan Mitchell NT	Now he said, "The person doing the mercy (performing the [act of] compassion) with him." So Jesus said to him, "Be now going on your way, and you yourself be habitually doing (performing) likewise (similarly; in the same way)."
P. Kretzmann Commentary	And he said, He that showed mercy on him. Then said Jesus unto him, Go; and do thou likewise. The first two travelers had been Jews, and men of influence in the Jewish nation at that. This man that came last was a Samaritan, of whom the average Jew, as, for instance, this lawyer, believed anything but good. But this Samaritan, who had set out on a long journey, and was presumably in a hurry to cover as much ground as possible, yet when he came to the victim of the hold-up and saw his condition, was filled with the deepest compassion. But he wasted no time, neither in anxious solicitude for his own welfare nor in idle lamenting over' the man's misfortune. He acted. He went to the man, washed out his wounds with wine, on account of its antiseptic, cleansing properties, and also with oil, on account of its soothing, cooling qualities. He bound up the wounds to prevent further loss of blood; he placed him upon his own beast of burden, his pack-mule; he took him to an inn by the wayside, where a host could take care of his wants; he took the best care of the feverish man

during the night. And when, on the next day, he was obliged to continue his journey, he paid the host in advance for the keep of two more days, two denarii (about 34 or 35 cents). Thus he gave the poor sick man into the charge of the innkeeper, with the promise to pay any additional expense, when he came by here again. It is implied that he expects to return to this inn on his return; he is known as a regular customer. After this detailed, vivid picture there was hardly need of the question of Jesus as to who of the three travelers had proved himself a true neighbor to him that fell into the hands of the brigands. But the lawyer answered willingly and correctly enough: He that showed mercy toward him. And the word of Jesus made the application of the whole story: Go, and thou do likewise. The lesson was clear. There is no need of spending much time in looking for neighbors. Every one whom the Lord places near us, brings us into contact with, and who is in actual need, is one toward whom we can and ought to show mercy. For the chance of which we are apt to speak is God's way of bringing suffering to our attention. If we should harden our hearts in such a case and refuse to do what is so obviously our duty under the circumstances, we deny our neighbor the help which the Lord demands of us and thus become murderers in the sight of God. Not that we are commanded to encourage idleness and loafing; But we have homes, institutions, in which poor, sick, orphans, and other unfortunate people are taken care of. Not all of us can go and tend to the service of these people. On account of the labors of our calling we would have neither the time nor the ability to do so. But we engage people that have the proper training for the work, and then see to it that the charity account of such institution does not suffer with a chronic shortage. That is the service of mercy, a blessed service.

Syndein/Thieme

'Now he {the expert in religious law} **said, "The one showing mercy** {eleos} **to him."** **So Jesus said to him, " 'Go on your journey in life'** {poreuomai - an order} **and do the same** {another command}."

Translation for Translators

The man who studied the Scriptures replied, "The one who acted mercifully toward him." **Jesus said to him, "You (sg) go and act like that toward everyone whom you can help!"**

The Voice

Scholar: The one who showed mercy to him.

Jesus: Well then, go and behave like that Samaritan.

This story brings together many themes from Jesus' teaching of the Kingdom. Samaritans are seen as "half-breeds" by Jesus' fellow Jews—racially mixed and also religiously compromised. By making a Samaritan the hero of the story, Jesus is once again tweaking assumptions and breaking out of conventional boxes: "In the kingdom of God," Jesus is saying, "the outcasts and last can move to the front of the line." The focus for Jesus is not on the kinds of sophisticated arguments preferred by the religious scholar; for Jesus the kingdom of God is about living life, and in particular, living a life of love for God and for neighbor—whoever that neighbor may be.

Bible Translations with a Lot of Footnotes:

NET Bible®

The expert in religious law¹²⁴ **said, "The one who showed mercy**¹²⁵ **to him."** **So**¹²⁶ **Jesus said to him, "Go and do**¹²⁷ **the same."**

^{124tn} Grk "And he"; the referent (the expert in religious law) has been specified in the translation for clarity. Here δέ (de) has not been translated.

^{125sn} The neighbor did not do what was required (that is why his response is called mercy) but had compassion and out of kindness went the extra step that shows love. See Mic 6:8. Note how the expert in religious law could not bring himself to admit that the example was a Samaritan, someone who would have been seen as a racial half-breed and one not worthy of respect. So Jesus makes a second point that neighbors may appear in surprising places.

^{126tn} Here δέ (de) has been translated as “so” to indicate the concluding summary.
^{127tn} This recalls the verb of the earlier reply in v. 28.

New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	The lawyer said, “The one who treated him with mercy.” Jesus said to him, “Go and do the same yourself.”
Wilbur Pickering’s New T.	He said, “The one who showed mercy on him”. So Jesus said to him, “Go and do likewise!” ¹² (12) Anyone who has been hit with a calamity is a candidate for ‘neighbor’. What with floods, tornados, earthquakes, etc. there are plenty of candidates.

Literal, almost word-for-word, renderings:

A Faithful Version	And he said, "The one who showed compassion toward him." Then Jesus said to him, "You go and do likewise."
Analytical-Literal Translation	Then he said, "The one having done the mercy with him [<i>fig., having shown him mercy</i>]." Then Jesus said to him, "Be going, and you be doing likewise."
Charles Thomson NT	The expounder of the law said, He who did him the act of kindness. Thereupon Jesus said to him, Go thou, and do in like manner.
Context Group Version	And he said, He who showed generosity on him. And Jesus said to him, Go, and you do likewise.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And he said, who did the kindness with him, then Jesus said to him, going on, and you be doing in like manner.
Modern English Version	.
Modern Literal Version 2020	Now he said, He who practiced an act of mercy with him. Therefore, Jesus said to him, Travel, and you, do* likewise!
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	And the doctor of law said, He that showed mercy on him. Then Jesus said to him, Go then and do likewise.
Revised Young's Lit. Trans.	...and he said, 'He who did the kindness with him,' then Jesus said to him, 'Be going on, and you be doing in like manner.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Young’s Updated LT	.

The gist of this passage: Jesus tells this man to continue with the same kindness shown by the Samaritan.

Luke 10:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἐπὼ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
poieô (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle, nominative case	Strong's #4160
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
eleos (ἔλεος) [pronounced EHL-eh-os]	<i>grace, mercy, kindness; clemency</i>	neuter singular noun; accusative case	Strong's #1656
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: The man said, "The one doing the kindness with him."

Jesus asked this man, who of the three is the true neighbor to the man who had been robbed. Obviously, this was the Samaritan; and the legal expert agreed with this.

You see how Jesus completely turned this around on the lawyer. The lawyer wanted the word *neighbor* to be restrictive, to reduce the number of people that the lawyer was obligated by law to love. Jesus not only removed all restrictions with this story, but He used this actual event to illustrate what *love* actually looks like.

Luke 10:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #4198
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 nd person singular, present active imperative	Strong's #4160
homoiôds (ὁμοίως) [pronounced hom-OY-ocē]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668

Translation: And Jesus said to him, “Depart and you do likewise.”

Jesus told the man, “Depart now and you consistently do the same thing. You now have a measuring rod by which to measure yourself and your own actions.”

Now, why didn't Jesus say, “Believe in Me, and you will be saved”? Logically, this Law expert needs to determine for himself that, he cannot meet this standard of loving his neighbor. You and I know that he cannot meet this standard; and Jesus knows that as well. However, the lawyer is not yet ready to admit this. Jesus, Who is an expert in the realm of human psychology, can see this.

Jesus needs to allow this man to think and to put together all that he has now learned. Is it possible that he will never come to the realization that Jesus is the key? Yes. Nevertheless, Jesus does not push him then and there for a decision, for further conversation, for anything more. The man has enough to ruminate on. Will he come to the conclusion that he is imperfect and does not deserve to be saved (which would be the correct understanding and application of what Jesus has taught him so far)?

Application: Sometimes, when interacting with an unbeliever, you cannot always take him all the way there. Sometimes you have to give him enough information to ruminate over; and let God take it from there.

Application: Sometimes, our interactions with unbelievers are not going to end in a conversion (obviously, most of the time). Best we can do is plant the seed and not to be complete idiots. There are times that we should take a read on a person and whatever he actually says or asks, and stick only to that.

This is what Jesus did. The man gave a reasonable yardstick to measure himself by. He summed up the Torah with two commands (just as Jesus will do on another occasion). Essentially Jesus is telling him, “Go with that. You meet *that* standard.” (Obviously, the man cannot.)

Illustration: When a basketball player needs to take the ball to his team’s side of the court to shoot the basket, he does not do this all by himself. He belongs to a team. Two or three men move the ball from one end of the court to the other, and a fourth man might be the one to take the shot. We are on that kind of team. Sometimes you point a person toward a important and relevant point of doctrine and leave it there. We act and speak on the basis of circumstances and on the basis of the Bible doctrine in our souls. Not every single interaction with an unbeliever needs to end with, “And if you want a relationship with God, then you must believe in Jesus Christ. Do you understand the issue?” Sometimes, if the unbeliever you are interacting with knows you are a Christian, then your best interaction with him is not to be a complete jerk. If he thinks or talks about you, will he say, “That is one more Christian who is an effing hypocrite”?

Even Jesus, the world’s greatest evangelist, meets this man right where he is and gives him something to think about which may lead him to being open to the gospel message. Not right then; not five minutes from now, but sometime in the future.

The question from Jesus was, “Now, who was this man’s true neighbor?”

Luke 10:37 **The man said, “The one doing the kindness with him.” And Jesus said to him, “Depart and you do likewise.”** (Kukis mostly literal translation)

The verbs *go* and *do* are both present tense, imperative mood. However, they would be understood in different ways. The first verb is the present middle/passive (deponent) imperative. Jesus is not saying, “Now you go, and you keep on going.” Jesus is telling him to simply go back to his life, which he interrupted momentarily to speak with Jesus. He will go here, he will go there; he will simply continue with his life.

The second verb is the 2nd person singular, present active imperative of ποιεῖν (ποιέω) [pronounced *poi-EH-oh*], which means, *to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice*. Strong’s #4160. Then an adverb is added: *homoiōs* (ὁμοίως) [pronounced *hom-OY-oce*], which means, *likewise, similarly, so, equally, in the same way*. Strong’s #3668. Jesus is telling the lawyer to go and keep on doing likewise; keep on acting in a similar manner to the Samaritan. Jesus is pretty much giving this man a full-time job here. How many people will this lawyer come face to face with that he is obligated to love and, as a result, take some sort of action (like the acts of the Samaritan). And those to whom this lawyer must show love to are not limited by the word *neighbor*.

The implication is, “Now, if you want to be saved by the Law, then go out there and act like the Samaritan acted.” Not only does this command push a few buttons, but a honest man will come to the conclusion—at some point—that “I do not reach this standard of behavior. Not every day, not all of the time.” Jesus will depend upon some honest introspection by this man.

I personally believe that this lawyer understood enough at this point to go his own way. I think that he will ponder this interaction with Jesus and even monitor his own behavior and his own compassion (along with related shortcomings). He will take note of his own behavior. When does he stop and render aid? When does he see someone who needs help and he crosses the street to avoid that person?

Dr. Daniel Hill sees it differently, not believing this man to be able to apply what Jesus has just said: *There is no doubt that the lawyer understood the point of the parable and the issue of mercy. But the understanding, the knowing, the knowledge does not mean there is application.*⁷⁸

Gary North: *The parable of the good Samaritan deals with the question of loving one's neighbor. The Samaritan was the wounded man's neighbor because he helped the man when the opportunity arose. The opportunity arose because they were both travellers on the same road. The priest and the Levite were also travellers on that road, but they did not help. They refused to act as neighbors. Jesus chose the highest ecclesiastical officers as His examples of how not to serve as neighbors. This deliberate provocation could not have been missed by members of both groups. He was making it clear that the concept of neighbor is broader than either race or confession. It has to do with shared circumstances and close proximity. It also has to do with need or weakness. It has to do with the golden rule (Luke 6:32).*⁷⁹

At some point, this lawyer will have to conclude, if he is objective, is that he is not always the good neighbor. Sometimes he is, but certainly not always. There are times when he will cross the street to avoid helping his neighbor. The conclusion he is forced to is, if he does not love his neighbor as himself, then he is not able to follow the law well enough to attain to eternal life.

Luke 10:37 **The man answered, saying, "The one being gracious towards him." Jesus then said to him, "Depart now, and exhibit the same grace that the Samaritan showed."** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Martha Serves and Mary Listens

The final narrative of Luke 10 is about Jesus in the home of Martha and Mary. I have a keen interest in scope and sequence of the gospels (particularly when it comes to Luke) and the two charts which I often refer to are my chapter-by-chapter description of the book of Luke and Ken Palmer's *Harmony of the Gospels* chart (which I have modified). Both of these are found in my introduction to Luke ([HTML](#)) ([PDF](#)) ([WPD](#)).

Most of Luke, starting in Luke 10 and going halfway through Luke 18 is exclusive to Luke. This portion of Luke focuses primarily on the teaching of our Lord (with limited narrative). So far, throughout Luke 9–10, I have shown that each section seems to lead into the next section. Luke 11 does not begin with a phrase taking us from the Martha and Mary narrative to the *teach us how to pray* narrative. Furthermore, Luke 10:38 will not provide us with a clear transition of one narrative to the next. There is no phrasing which takes us from the narrative of the good Samaritan to Martha and Mary, as though these narratives occurred in chronological succession. Unfortunately, this is not how it will appear in your translation.

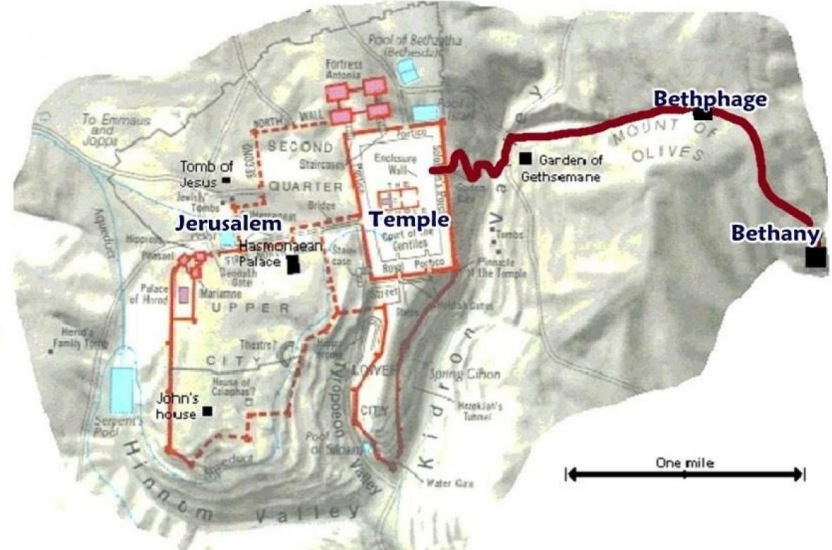
There is another problem. If this is the same Martha and Mary found in John 11, then they live in Bethany (John 11:1). This places us very close to Jerusalem. So that means that Jesus and company were on the border of Galilee and Samaria and, suddenly, picked up the pace to get to Bethany. That is also problematic.

⁷⁸ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

⁷⁹ Gary North, *Treasure and Dominion, An Economic Commentary on Luke*; Dominion Educational Ministries, Inc.; ©2005, p. 283.

Jerusalem, Bethphage and Bethany (a map); from [Faith Bible Church](#) accessed October 4, 2024.

So, if we are in Bethany right here in the narrative, then we have already passed through all of Samaria and Jesus is about to go up the mountain road to Jerusalem, coming in from the east side. This is also where we are, midway through Luke 18. At that point, we return to the synoptic gospel fold, as it were. Because of where we are geographically, this also fixes our time. So, this means we are about to begin the final week prior to the crucifixion. Matthew, Mark and Luke begin to agree on event after event at that point (halfway through Luke 18). But we are in Luke 10. There are 8½ chapters to go to take us to the point of where we are already.



Furthermore, we read these two passages in Luke:

Luke 13:22 **He went on His way through towns and villages, teaching and journeying toward Jerusalem.** (ESV; capitalized)

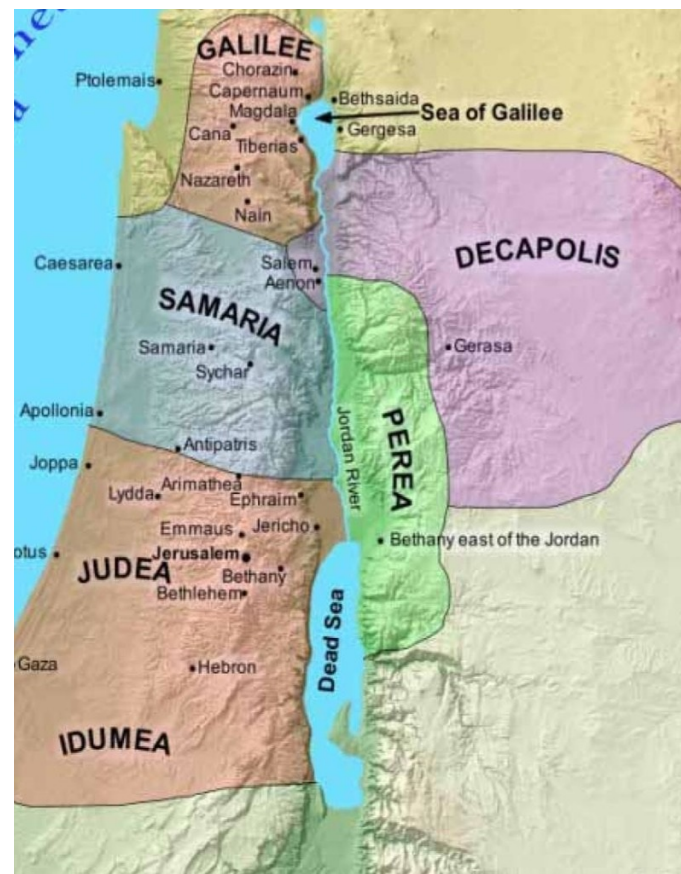
Luke 17:11 **On the way to Jerusalem He was passing along between Samaria and Galilee.** (ESV; capitalized)

Do you see what a mess this is? We cannot be in Bethany right now, just outside of Jerusalem; and yet be on our way to that place in Luke 13:22 and 17:11. Jesus cannot be traveling between Galilee and Samaria, wind up in Bethany (Luke 11:38), but then find Himself back between Samaria and Galilee (Luke 13:22 17:11). This would not make any sense.

If Luke is strictly a chronological study, how are we Bethany almost to Jerusalem; and yet Luke 13:22 and 17:11 have Jesus progressing between the regions of Samaria and Galilee, making His way through towns and villages, teaching and journeying in the direction of Jerusalem? I will provide a map so that you can see that this makes no sense.

Galilee, Samaria and Judæa (a map); from [Quizlet](#); accessed October 31, 2024. If you can find Jerusalem on the map, we are close to Jerusalem in Luke 10:38, but a long distance from Jerusalem in Luke 13:22 17:11.

This gives us several options (and more than one of these options may be true): (1) this is not the same Martha and Mary named in John 11. If that is the case, then we are no longer in Bethany. (2) This is the same Martha and Mary, but they moved (to Samaria, to the border of Samaria? This seems unlikely). Or (3) the exact chronology of Luke 12–18a was not known to Luke. He twice makes reference to some of this teaching taking place on this journey from Galilee through Samaria going toward Jerusalem, but this does not jive with Martha and Mary being in Bethany here at the end of Luke 10.



Luke 10 (where Jesus might be in Bethany) cannot chronologically take us to Luke 13:22 and Luke 17:11 followed by Luke 18.

How is Matthew different from Luke? How is Mark different from Luke? Matthew was with Jesus throughout most of His public ministry, and so we would expect everything in Matthew to be in a chronological order. Peter was also with Jesus all of this time, and Mark is really Peter's gospel. Therefore, the book of Mark is also in chronological order. Luke was not there with Jesus. Luke did not travel with Jesus. Luke has never met Jesus.

Given that Luke amassed his biography of Jesus from speaking to perhaps a dozen people, there were going to be some important teachings which accidentally ended up untethered to a particular time (and sometimes, untethered to time and place). Luke, having read the gospels of Matthew and Mark (that seems to be the general consensus), does not want to simply throw these sermons away (which sermons make up the bulk of Luke 11–18). “Hmmm, this sermon by Jesus is really good, but I cannot figure out when He gave it so I guess I won't include it.” That is a thought which Luke never had.

So if we are in Bethany here at the end of Luke 10 and we are going up to Jerusalem in Luke 18:31 (which is where Jesus would be, the moment He walks out of Bethany), then that places Luke 11–18a in a mostly unknown time and place. The two verses cited above (Luke 13:22 and 17:11) tells us that some of this teaching took place on the way to Jerusalem when traveling through Samaria. Therefore, that had to take place prior to Jesus being in Bethany (which is where we might be in this final section of Luke 10). Again, I only see three options: (1) this is a different Martha and Mary; (2) Martha and Mary moved; or (3) Luke's narrative—at least chapter 11 through chapter 18½—is not strictly in chronological order as the rest of Luke is.

My belief is, Luke had material which he just had to include (as it was not found in Matthew or Mark), but he was unable to match it up with the chronological narrative that he had developed, so he just throws it all together into this middle section of the book of Luke. I lean toward the third explanation that chapter 11 begins a section we might label *The Teachings of Jesus; Other Teachings of Jesus; or Miscellaneous Sermons of Jesus*. When considering who Luke is and how he gathered together the material for his gospel, writing a section like this makes perfect sense. I would also suggest that this is a different Martha and Mary, simply because Luke would have logically placed this narrative in Luke 18, had it been the same Martha and Mary found in John. Luke, knowing the geography and location of Martha and Mary, would have known where to place this narrative. Maybe he did not know where Martha and Mary lived and that helps to explain why this is not in perfect chronological order.

I mention this information right here, because if this is the same Martha and Mary found in the book of John, then this means, geographically speaking, the second half of Luke 18 starts right here, after Luke 10.

Keeping this information in the back of our heads, let us begin the final incident of Luke 10.

And in the travels to them, He entered into a village—a certain [one]. And a woman—a certain [one]—by name, Martha, received Him into the house. And there was a sister called Mary, who even was sitting down towards the feet of the Jesus. She was hearing the word of His. But this Martha was distracted because of much service. And taking a stand she spoke, “[Is there] no concern to You and this sister of mine? Alone, I was forsaken to serve. Speak therefore to her that me she might assist.”

Luke
10:38–40

And during their travels, Jesus [lit., He] entered into a certain village. And a certain woman, Martha by name, received Him into [her] home. There was also a sister called Mary, and she was sitting down at the feet of Jesus. She was hearing His teaching [lit., word]. But this Martha was distracted because of [her having to perform] many duties [for her guests]. Martha [lit., She] then, taking a stand, spoke up, [saying], “Jesus, are You not concerned [about] this sister of mine? [I am] alone, deserted, to serve [everyone]. Speak to her, therefore, that she might assist me.”

While traveling near to Jerusalem, Jesus came to a certain village. A woman named Martha took Him and His disciples into her home. Mary, her sister, also lived there; and she was spending time listening to Jesus teach. However, all of this time, Martha is distracted because she has so many things to do in order to serve her guests. Martha finally took a stand, and she spoke up, saying, "Have You no concern for this sister of mine? I am dealing with serving all of these guests and I am doing all of this by myself. She has deserted her post. Will You speak to her, so that she might assist me?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And in the travels to them, He entered into a village—a certain [one]. And a woman—a certain [one]—by name, Martha, received Him into the house. And there was a sister called Mary, who even was sitting down towards the feet of the Jesus. She was hearing the word of His. But this Martha was distracted because of much service. And taking a stand she spoke, "[Is there] no concern to You and this sister of mine? Alone, I was forsaken to serve. Speak therefore to her that me she might assist."
Douay-Rheims 1899 (Amer.)	Now it came to pass, as they went, that he entered into a certain town: and a certain woman named Martha received him into her house. And she had a sister called Mary. who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me.
Holy Aramaic Scriptures	And it happened, that while they were journeying on the urkha {the road}, He entered into a certain qriytha {village}, and an anttha {a woman} whose name was Martha received Him into her house. And she had {lit. there was for her} a khatha {a sister} whose name was Maryam. And she came and seated herself at the feet of Maran {Our Lord}, and was listening to His words. Now, Martha was occupied with much serving, and she came saying unto Him, "Mari {My Lord}, don't you care that khathi {my sister} has left me alone to serve? Tell her to help me!"
James Murdock's Syriac NT	And it occurred, as they travelled by the way, that he entered a certain village, and a woman whose name was Martha, received him at her house. And she had a sister whose name, was Mary: and she came and seated herself at the feet of our Lord, and listened to his discourses. But Martha was occupied with much service; and she came, and said to him: My Lord, hast thou no concern, that my sister hath left me to serve alone? Bid her assist me.
Original Aramaic NT	And it was that when they were traveling on a road, he entered a certain village and a woman whose name was Martha received him into her house. And she had a sister, whose name was Maryam, and she came and sat herself at the feet of Our Lord, and she was listening to his words. But Martha was busy with serving many things and she came and said to him, "My lord, does it not concern you that my sister has left me alone to serve? Tell her to help me."
Lamsa Peshitta (Syriac)	And it was that when they were traveling on a road, he entered a certain village and a woman whose name was Martha received him into her house. And she had a sister, whose name was Maryam, and she came and sat herself at the feet of Our Lord, and she was listening to his words. But Martha was busy with serving many things and she came and said to him, "My lord, does it not concern you that my sister has left me alone to serve? Tell her to help me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now, while they were on their way, he came to a certain town; and a woman named Martha took him into her house. And she had a sister, by name Mary, who took her seat at the Lord's feet and gave attention to his words. But Martha had her hands full of the work of the house, and she came to him and said, Lord, is it nothing to you that my sister has let me do all the work? Say to her that she is to give me some help.
Bible in Worldwide English	Jesus and his disciples went on their way. They came to a town. A woman named Martha took him into her home. She had a sister named Mary. Mary sat near the feet of Jesus and she listened to what he said. But Martha was very busy doing many things for Jesus. She came to Jesus and said, Lord, my sister has left me to do all the work. Do you not care? Tell her to come and help me.
Easy English	<p>Jesus visits the home of Martha and Mary</p> <p>Jesus and his disciples continued their journey. They arrived at a certain village. There, a woman called Martha asked Jesus to come into her home. Martha had a sister called Mary. Mary sat down near Jesus. She was listening to the things that he was teaching. But Martha was thinking to herself, 'I cannot do all this work alone.' So she went to Jesus. She said, 'Master, my sister is not helping me with the work. She has left me to do it alone. You surely do not think that this is right! Tell her that she should help me!'</p> <p>Mary and Martha lived in a village called Bethany. It is about three kilometres from Jerusalem.</p>
Easy-to-Read Version—2008	While Jesus and his followers were traveling, he went into a town, and a woman named Martha let him stay at her house. She had a sister named Mary. Mary was sitting at Jesus' feet and listening to him teach. But her sister Martha was busy doing all the work that had to be done. Martha went in and said, "Lord, don't you care that my sister has left me to do all the work by myself? Tell her to help me!"
God's Word™	As they were traveling along, Jesus went into a village. A woman named Martha welcomed him into her home. She had a sister named Mary. Mary sat at the Lord's feet and listened to him talk. But Martha was upset about all the work she had to do. So she asked, "Lord, don't you care that my sister has left me to do the work all by myself? Tell her to help me."
Good News Bible (TEV)	As Jesus and his disciples went on their way, he came to a village where a woman named Martha welcomed him in her home. She had a sister named Mary, who sat down at the feet of the Lord and listened to his teaching. Martha was upset over all the work she had to do, so she came and said, "Lord, don't you care that my sister has left me to do all the work by myself? Tell her to come and help me!"
J. B. Phillips	<p>Yet emphasises the need for quiet listening to his words</p> <p>As they continued their journey, Jesus came to a village and a woman called Martha welcomed him to her house. She had a sister by the name of Mary who settled down at the Lord's feet and was listening to what he said. But Martha was very worried about her elaborate preparations and she burst in, saying, "Lord, don't you mind that my sister has left me to do everything by myself? Tell her to get up and help me!"</p>
The Message	<p>Mary and Martha</p> <p>As they continued their travel, Jesus entered a village. A woman by the name of Martha welcomed him and made him feel quite at home. She had a sister, Mary, who sat before the Master, hanging on every word he said. But Martha was pulled away by all she had to do in the kitchen. Later, she stepped in, interrupting them. "Master, don't you care that my sister has abandoned the kitchen to me? Tell her to lend me a hand.</p>

NIRV

Jesus at the Home of Martha and Mary

Jesus and his disciples went on their way. Jesus came to a village where a woman named Martha lived. She welcomed him into her home. She had a sister named Mary. Mary sat at the Lord's feet listening to what he said. But Martha was busy with all the things that had to be done. She came to Jesus and said, "Lord, my sister has left me to do the work by myself. Don't you care? Tell her to help me!"

New Life Version

Mary and Martha Care for Jesus

As they went on their way, they came to a town where a woman named Martha lived. She cared for Jesus in her home. Martha had a sister named Mary. Mary sat at the feet of Jesus and listened to all He said. Martha was working hard getting the supper ready. She came to Jesus and said, "Do You see that my sister is not helping me? Tell her to help me."

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

A VISIT WITH TWO SISTERS

As Jesus and his disciples continued their journey to Jerusalem, they reached a village[19] where a woman named Martha welcomed Jesus into her home. This woman had a sister named Mary, who set herself near the feet of Jesus and listened as he taught.

Martha didn't have any time for that because she was making preparations for her guests. At one point she burst into the room and said to Jesus, "Please sir, doesn't it bother you that my sister is making me do all the work by myself?"

Contemporary English V.

The Lord and his disciples were traveling along and came to a village. When they got there, a woman named Martha welcomed him into her home. She had a sister named Mary, who sat down in front of the Lord and was listening to what he said. Martha was worried about all that had to be done. Finally, she went to Jesus and said, "Lord, doesn't it bother you that my sister has left me to do all the work by myself? Tell her to come and help me!"

The Living Bible

As Jesus and the disciples continued on their way to Jerusalem[i] they came to a village where a woman named Martha welcomed them into her home. Her sister Mary sat on the floor, listening to Jesus as he talked.

But Martha was the jittery type and was worrying over the big dinner she was preparing.

New Berkeley Version

New Living Translation

Jesus Visits Martha and Mary

As Jesus and the disciples continued on their way to Jerusalem, they came to a certain village where a woman named Martha welcomed him into her home. Her sister, Mary, sat at the Lord's feet, listening to what he taught. But Martha was distracted by the big dinner she was preparing. She came to Jesus and said, "Lord, doesn't it seem unfair to you that my sister just sits here while I do all the work? Tell her to come and help me."

The Passion Translation

As Jesus and the disciples continued on their journey, they came to a village where a woman welcomed Jesus into her home. Her name was Martha and she had a sister named Mary. Mary sat down attentively before the Master, absorbing every revelation he shared. But Martha became exasperated by finishing the numerous household chores in preparation for her guests, so she interrupted Jesus and said, "Lord, don't you think it's unfair that my sister left me to do all the work by myself? You should tell her to get up and help me."

Unfolding Simplified Text

As Jesus and his disciples continued to travel, they entered a village near Jerusalem. A woman whose name was Martha invited them to come to her house. Her younger sister, whose name was Mary, was sitting near Jesus' feet. She was listening to what he was teaching. But Martha was very much concerned about

preparing the meal. She went to Jesus and said, "Lord, do you not care that my sister has left me to prepare everything by myself? Please tell her that she should help me!"

William's New Testament

Now as they were journeying on, He came to a certain village where a woman named Martha welcomed Him to her house. She had a sister named Mary who took her seat at the Lord's feet, and remained listening to His message. But Martha was getting worried about having to wait on them so much, so she came up suddenly and said, "Lord, do you not care that my sister has left me to do all the housework alone? Then tell her to take hold and help me."

Partially literal and partially paraphrased translations:

American English Bible

Now, as they were traveling along, they entered a certain village where there was a woman named Martha, who welcomed him into her home. This woman had a sister named Mary, who then sat down at the feet of the Lord and listened to all that he was saying. But at the time, Martha was distracted, because she was busy preparing [a meal].

So she came to him and said:

'Lord, doesn't it bother you that my sister has left me to do all the preparing by myself? Tell her to give me a hand!'

Beck's American Translation .
Breakthrough Version

During the *time* for them to be traveling, He went into a certain village. A certain woman with *the* name Martha received Him into *the house*. And the woman here had a sister called Mary, who also (when she was seated close beside the Master's feet) was hearing His message. But Martha was being pulled all around by much serving. When she stood over Him, she said, "Master, isn't it a concern to You that my sister left me to be serving alone? So tell her that she should assist me."

Common English Bible

Jesus visits Martha and Mary

While Jesus and his disciples were traveling, Jesus entered a village where a woman named Martha welcomed him as a guest. She had a sister named Mary, who sat at the Lord's feet and listened to his message. By contrast, Martha was preoccupied with getting everything ready for their meal. So Martha came to him and said, "Lord, don't you care that my sister has left me to prepare the table all by myself? Tell her to help me."

Len Gane Paraphrase

Now it happened as they traveled that he went into a certain village, and a certain woman named Martha welcomed him into her house. She had a sister named Mary, who also sat at Jesus' feet and was listening to his word. Martha was too busy with the great amount of serving, came to him, and said, "Lord, don't you care that my sister has left me by myself to serve? Tell her therefore that she has to help me."

A. Campbell's Living Oracles

And, as he traveled, he went into a village, where a woman named Martha entertained him at her house. She had a sister called Mary, who sat at the feet of Jesus, listening to his discourse: but Martha, who was much cumbered about serving, came to him and said, Master, do you not care that my sister leaves me to serve alone? Bid her, therefore, assist me.

New Advent (Knox) Bible

In one of the villages he entered during his journey, a woman called Martha entertained him in her house. She had a sister called Mary; and Mary took her place at the Lord's feet, and listened to his words. Martha was distracted by waiting on many needs; so she came to his side, and asked, Lord, art thou content that my sister should leave me to do the serving alone? Come, bid her help me.

NT for Everyone

Martha and Mary

On their journey, Jesus came into a village. There was a woman there named Martha, who welcomed him. She had a sister named Mary, who sat at the master's feet and listened to his teaching.

Martha was frantic with all the work in the kitchen.

'Master,' she said, coming in to where they were, 'don't you care that my sister has left me to do the work all by myself? Tell her to give me a hand!'

20th Century New Testament As they continued their journey, Jesus came to a village, where a woman named Martha welcomed him to her house. She had a sister called Mary, who seated herself at the Master's feet, and listened to his teaching; But Martha was distracted by the many preparations that she was making. So she went up to Jesus and said: "Master, do you approve of my sister's leaving me to make preparations alone? Tell her to help me."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Martha and Mary

While they were traveling, he entered a village, and a woman named Martha welcomed him into her home.^[m] She had a sister named Mary, who also sat at the Lord's^[n] feet and was listening to what he said.^[o] But Martha was distracted by her many tasks, and she came up and asked, "Lord, don't you care that my sister has left me to serve alone? So tell her to give me a hand."^[p]

[m] 10:38 Other mss omit *into her home*

[n] 10:39 Other mss read *at Jesus's*

[o] 10:39 Lit *to his word or message*

[p] 10:40 Or *tell her to help me*

Conservapedia Translation

Now it so happened that, as they continued on their way, Jesus arrived at a village where a woman named Martha invited Him into her house. Martha had a sister, Mary, who sat with her at Jesus' feet, and listened to his words. But Martha was distracted, for she had to serve them all. She came to Jesus and asked, "Lord, don't you care that my sister has left me to do all the work by myself? Tell her to help me!"

Perhaps surprising that a woman could be the owner of a house at that time - or should it be 'the house where she lived'?

Ferrar-Fenton (revised)

Martha and Mary.

Once when they were travelling, He entered a village, where a woman named Martha received Him into her house.

And with her she had a sister named Mary, who, however, seated herself at the feet of Jesus, listening to His discourse.

But Martha, distracted about the preparations for the table, entered hurriedly exclaiming, "Does it not trouble You. Sir, that my sister leaves me to serve alone? Order her to come and help me."

Free Bible Version

While they were on their way*, Jesus arrived at a village, and a woman called Martha invited him to her home. She had a sister called Mary, who sat at the Lord's feet and listened to his teaching. Martha was concerned about all that needed to be done to prepare the meal, so she came to Jesus and told, "Master, don't you care that my sister has left me to do all the work all alone? Tell her to come and help me!"

God's Truth (Tyndale)

It fortun'd as they went, that he entered into a certain town. And a certain woman named Martha, received him into her house. And this woman had a sister called Mary, which sat at Jesus feet, and heard his preaching. And Martha was cumbered about much serving, and stood and said: master, do you not care, that my sister has left me to minister alone? Bid her therefore, that she help me.

Holman Christian Standard International Standard V

Jesus Visits Mary and Martha

Now as they were traveling along, Jesus [Lit. he] went into a village. A woman named Martha welcomed him into her home. She had a sister named Mary, who sat down at the Lord's feet and kept listening to what he was saying. But Martha was

	worrying about all the things she had to do, so she came to him and asked, "Lord, you do care that my sister has left me to do the work all by myself, don't you? Then tell her to help me."
Montgomery NT	It happened as they went on their way that he entered into a certain village where a woman named Martha received him into her house. She had a sister named Mary, who after seating herself at the Lord's feet was listening to his teaching. But Martha meanwhile was growing distracted about much serving. She came up to him and said: "Lord do you not care that my sister has left me alone to do the serving? Come tell her to take hold of her end of the work along with me."
NIV, ©2011	At the Home of Martha and Mary As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"
Riverside New Testament	As they journeyed, he entered a certain village. There a woman named Martha welcomed him to her house. She had a sister called Mary who seated herself at the feet of the Master and was listening to his words. But Martha was busy and worried over a great deal of service. Coming to him she said, "Master, do you not care that my sister has left me to do the work alone? Tell her to take hold with me."
Leicester A. Sawyer's NT	And as they were pursuing their journey he entered into a certain village. And a woman by the name of Martha received him into her house. And she had a sister called Mary, and she sat at the feet of the Lord and heard his word. But Martha was distracted with much serving, and came and said, Lord, do you not care that my sister has left me to serve alone? Tell her, therefore, to help me.
UnfoldingWord Literal Text	Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house. She had a sister named Mary, who sat at the Lord's feet and heard his word. 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."
Urim-Thummim Version Weymouth New Testament	. As they pursued their journey He came to a certain village, where a woman named Martha welcomed Him to her house. She had a sister called Mary, who seated herself at the Lord's feet and listened to His teaching. Martha meanwhile was busy and distracted in waiting at table, and she came and said, "Master, do you not care that my sister is leaving me to do all the waiting? Tell her to assist me."
Wikipedia Bible Project Worsley's New Testament	. And as they were journeying, He entered into a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the feet of Jesus, attending to his discourse. But Martha, being perplexed about much serving, came to Him and said, Lord, dost thou not regard it, that my sister has left me to serve alone? speak to her therefore that she may help me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Martha and Mary <ul style="list-style-type: none"> • As Jesus and his disciples were on their way, he entered a village, and a woman called Martha welcomed him to her house. She had a sister named Mary, who sat down at the Lord's feet to listen to his words. Martha, meanwhile, was busy with all the serving, and finally she said, "Lord, don't you care that my sister has left me to do all the work? Tell her to help me!" • . Many things seem to be necessary in a family: cleaning, preparing meals, looking after the children. If there is no time to listen to others, what is life worth?
----------------------------	--

Perhaps we do many things in the service of God and our neighbor; only one thing nevertheless is necessary for us all: being available for Jesus when he is present.

Martha is working and worrying and does not have time to be with Jesus. Jesus is peace and the person who does not attend to him in peace does not receive him. There is a way of serving and working feverishly which leaves us empty, whether it is at home or in the community; instead Jesus wants us to find him in our daily work.

Our prayer can also be a way of fidgeting like Martha: when we fret in saying prayers, when we use a lot of words to present our worries to the Lord a hundred times over; when the person responsible for the celebration becomes nervous and overly concerned about the perfection of the singing or the homily.

To pray is to take the time to listen, to meditate in silence on the work of God, it is to slow our desires, so as to pay attention only to God, secretly present, and slip into his will.

How strange that in some non-Christian religions, people learn to bring their minds to peace and silence and reach true serenity. Meanwhile, we enter prayer with our concerns and do not let go of them until the prayer is ended.

Mary sat down at the Lord's feet. It is the traditional attitude of the disciple, at the feet of her Master. Surely Jesus was not continually teaching, but being himself the Word of God, he brought God to all that he touched. Mary felt it was good to be there and she was aware that her presence was not to displease Jesus.

Mary has chosen the better part (v. 42). She followed only her instinct, but Jesus sees more: he will not be there much longer, and in any case his presence among us is always brief. Mary has been able to take hold of these brief moments when Jesus could be hers, and she is his while listening to him.

If the Mary in this episode were the same as Mary of Magdala who accompanied Jesus (Lk 8:2) we could imagine the following: Mary is among the disciples who, along with Jesus, are received by Martha, her sister or "relative". Mary is not in the least concerned about preparing the food and Martha complains.

Jesus then praises Mary, not only because she is listening to him, but also because she had already decided to follow him. Like the apostles, Mary has chosen the better part.

Jn 11:1; 12:1

The Heritage Bible

And it was, in their going, he entered into a certain village, and a certain woman named Martha received him as a guest into her house.

And to this one was a sister called Mary, who also sitting alongside at Jesus' feet heard his word.

And Martha was dragging cares⁴⁰ about much serving, and standing, she said, Lord, are you absolutely not concerned that my sister left me behind to serve alone? Say to her, therefore, that she take hold with me.

⁴⁰ 10:40 was dragging cares, perispao, to drag cares around as a load.

New American Bible (2002)

New American Bible (2011)

Martha and Mary.*

^a As they continued their journey he entered a village where a woman whose name was Martha welcomed him. * She had a sister named Mary [who] sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me."

* [10:38–42] The story of Martha and Mary further illustrates the importance of hearing the words of the teacher and the concern with women in Luke.

* [10:39] Sat beside the Lord at his feet: it is remarkable for first-century Palestinian Judaism that a woman would assume the posture of a disciple at the master's feet (see also Lk 8:35; Acts 22:3), and it reveals a characteristic attitude of Jesus toward women in this gospel (see Lk 8:2–3).

New Catholic Bible	<p>a. [10:38–39] Jn 11:1; 12:2–3.</p> <p>Martha and Mary.^[1] In the course of their journey, he came to a village where a woman named Martha welcomed him into her home. She had a sister named Mary who sat at the Lord's feet and listened to what he was saying.</p>
New English Bible–1970	<p>But Martha was distracted by her many tasks. So she came to him and said, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her to come and help me."</p> <p>[1] The incident is intended to teach that the disciples of Jesus must not allow secondary things to take precedence over essentials, namely, the hearing of the Word of God in order to feed on it and put it into practice (see Lk 6:47; 8:21; 11:28; Acts 6:2). The village in which the two sisters lived was Bethany. Like the preceding parable, this thoughtful incident is told only in Luke.</p>
New Jerusalem Bible NRSV (Anglicized Cath. Ed.) Revised English Bible–1989	<p>Visiting Martha and Mary</p> <p>While they were on their way Jesus came to a village where a woman named Martha made him welcome in her home. She had a sister, Mary, who seated herself at the Lord's feet and stayed there listening to his words. Now Martha was distracted by her many tasks, so she came to him and said, 'Lord, do you not care that my sister has left me to get on with the work by myself? Tell her to come and lend a hand.'</p>
Jewish/Hebrew Names Bibles:	
Complete Jewish Bible	<p>On their way Yeshua and his <i>talmidim</i> came to a village where a woman named Marta welcomed him into her home. She had a sister called Miryam who also sat at the Lord's feet and heard what he had to say. But Marta was busy with all the work to be done; so, going up to him, she said, "Sir, don't you care that my sister has been leaving me to do all the work by myself?"</p>
Hebraic Roots Bible	<p>And as they went on, it happened, He also entered into a certain village. And a certain woman, Martha by name, received Him into her house. And to this one was a sister being called Mariam, who also was sitting alongside, at the feet of Yahshua, and heard His Word. But Martha was distracted about much serving. And coming on she said, Master, is it not a care to You that my sister left me alone to serve? Then tell her that she should help me.</p>
Holy New Covenant Trans.	<p>While Jesus and his students were traveling, Jesus went into a village. A woman named Martha welcomed him. Martha had a sister named Mary. Mary was sitting at Jesus' feet and listening to his message but her sister Martha was doing the housework. Martha became angry because she had so much work to do. She went in and said, "Lord, don't you care that my sister has left me alone to do all the housework? Tell her to help me!"</p>
The Scriptures 2009	<p>And it came to be as they went that He entered into a certain village. And a certain woman named Martha received Him into her house. And she had a sister called Miryam, who also sat at the feet of <i>עֵשׂוּיָהּ</i> and heard His word. But Martha was distracted with much serving, and coming up she said, "Master, are You not concerned that my sister has left me to serve alone? Speak to her then, to help me."</p>
Tree of Life Version WEB (Messianic Edition)	<p>.</p> <p>It happened as they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house. She had a sister called Miriam, who also sat at Yeshua's feet, and heard his word. But Martha was distracted with much serving, and she came up to him, and said, "Lord, don't you care that my sister left me to serve alone? Ask her therefore to help me."</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in but the+ to go them He enters to village someone Woman but Someone [by] name Martha receives him and [to] this was Sister Being Called mary Who and Sitting (Near) to the feet [of] the lord heard the word [of] him The but Martha was distracted around much service Standing but [She] says Lord not? [It] is (concerned) [to] you for The Sister [of] me only me leaves to serve say! so {something} [to] her that me [She] may assist...
Awful Scroll Bible	Moreover itself occurred from-within themselves are to proceed, even he came-towards into a certain village. Furthermore a certain woman named Mistress herself welcomed- him -by into her house. Now moreover-to-this one was she of the same-womb, coming to be named Contentions who also being sat-down-beside the feet of Deliverance-of-Jah keeps to listen to his considerations. But Mistress remains to come about distracted-over much service, and being stood-before him, she said, "Lord, do you not care a caring that she of the same-womb as me, accordingly-left me to serve alone? Be told her therefore, in order that herself should be taken-hold-over-against-together-with me."
Concordant Literal Version	Now at their going, He entered into a certain village. Now a certain woman, named Martha, entertains Him in her house." Now to her was also a sister called Mary, who, seated also at the Lord's feet, heard His word." Now Martha was distracted about much serving. Now, standing by, she said, "Lord, art Thou not caring that my sister left me to serve alone? Then speak to her that she may be aiding me."
exeGesés companion Bible	<u>YAH SHUA ON MINISTRY VS WORSHIP</u> And so be it, as they go, he enters a village: and a woman named Martha receives him into her house: and she has a sister called Miryam, who also sits at the feet of Yah Shua and hears his word: but Martha is much encumbered about ministry and stands by him, and says, Adonay, are you not concerned that my sister leaves me to minister alone? So say that she help me.
Orthodox Jewish Bible	And while they were on the derech, he entered into a certain shtetl. And a certain isha by name of Marta received him. And this isha had an achot named Miryam, who sat down at the feet of Rebbe, Melech HaMoshiach Adoneinu listening to his dvar. But Marta was distracted with much badinen. And having stood by, she said, Adoneinu, is it of no concern to you that my achot has left me alone to serve? Speak, then, to her to help me.
Rotherham's Emphasized B.	§ 48. Martha and Mary: The Good Part. And [as they were journeying] [he] entered into a certain village; and [a certain woman, named Martha] welcomed him into her house. And [she] had a sister, called Mary, who also <seating herself at the feet of the Lord> was hearing his word. But [Martha] was distracted about much' ministering, and, coming near, said— Lord! carest thou not that [my sister] hath left me to be ministering [alone]? Speak to her, then, that she help me.

Expanded/Embellished Bibles:

The Amplified Bible

Now while they were on their way, Jesus entered a village [called Bethany], and a woman named Martha welcomed Him into her home. She had a sister named Mary, who seated herself at the Lord's feet and was *continually* listening to His teaching. But Martha was very busy *and* distracted with all of her serving responsibilities; and she approached Him and said, "Lord, is it of no concern to You that my sister has left me to do the serving alone? Tell her to help me *and* do her part."

An Understandable Version

Now as they went on their way, Jesus entered a certain village [*i.e.*, Bethany. See John 11:1], and a certain woman named Martha welcomed Him into her house. And she had a sister named Mary who was also sitting at the Lord's feet, listening to what He said. But Martha was preoccupied with all the preparations [*i.e.*, for entertaining her beloved guest] and came up to Jesus and said, "Lord, do you not care that my sister has left me to do all the work by myself? Ask her to help me."

The Expanded Bible

Mary and Martha

While Jesus and his followers [^L they] were traveling, Jesus went into a town [village]. A woman named Martha let Jesus stay at her house [^L welcomed/received him]. Martha had a sister named Mary, who was sitting at the Lord's feet and listening to him teach [what he said; ^L his word/message; ^C sitting at a teacher's feet indicates the position of a disciple; see Acts 22:3]. But Martha was busy [worried; distracted] with all the work to be done [the many preparations]. She went in and said, "Lord, don't you care that my sister has left me alone to do all the work [serve; prepare the meal]? [Please; ^L Therefore] Tell her to help me."

Jonathan Mitchell NT

Now on the [occasion for] them to be progressively going on their way, He entered into a certain village. And a certain woman, named Martha, welcomed Him under [her roof] and entertained Him as a guest, [after His entering] into the house.

Now for her there was also a sister being normally called Mariam [other MSS: Mary] who also, sitting alongside near to the Lord's [other MSS: Jesus'] feet, began listening and kept on hearing His word (His logos; His idea, thoughts and message). But Martha kept on being pulled from all around and was thus distracted concerning much serving (or: = attending to many duties). So, taking a stand upon [the situation], she said, "Lord (or: Master), does it not now matter to You that my sister is leaving me completely alone to be continuously giving attending service? Speak to her, therefore, so that she would take hold together opposite me, and join in helping me."

P. Kretzmann Commentary

Verses 38-42**Mary and Martha.**

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received Him into her house.

And she had a sister called Mary, which also sat at Jesus' feet and heard His word. But Martha was cumbered about much serving, and came to Him and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

Syndein/Thieme

Now as they went on their way, Jesus entered a certain village where a certain woman named Martha welcomed him as a guest into her house.

{Mary Positive to the Teaching of Doctrine}

She {Martha} had a sister called Mary, who sat {parakathizo} beside Jesus' feet with a relaxed mind and heard and received/obeyed/'responded to' {akouo} what He said.

{Note: Para means 'from the immediate source of'. Kathizo means to sit in a relaxed manner. Parakathizo means Mary was sitting with a relaxed mental attitude as she was concentrating on the doctrinal teaching of Jesus. She quickly will become spiritually mature because of her intake and concentration on doctrine.}

{Note: Akouo means not only to listen and hear, but to concentrate on and accept and obey what is being said.}

{Martha the Worker and Negative to Listening to Doctrine}

But, in contrast {to Mary's interest in doctrinal teaching} Martha was saddened with the overburden {perispao} with all the servings {diakonia}, so she burst in loudly {ephistemi} upon Him and said, "Lord, don't you care {accusing Him of favoring her sister} that my sister has deserted/forsaken {kataleipo} me {making a martyr out of herself} to serve alone? {diakoneo - an present active infinitive - meaning it is HER purpose to do this}

Tell HER NOW {this is a command} to assist/'take hold with me and along with' me {sunantilambanomai}."

{Note: Perispao was used for a woman with a sad expression on her face. A 'worry-wart'. Diakonia is the word from which deacon is derived. It means to serve others. Ephistemi means to burst in a room making a loud noise and the person is usually angry when doing this.}

{Note: Martha is a believer, but she has mental attitude sins. She is never relaxed. She is doing all the work, but the syntax indicates that she is doing what she WANTS to be doing. She represents the type of person who wants to 'work, work, work' for the Lord - anything to NOT have to listen to the teaching of the Word. Here her bullying has had no effect on her sister Mary who wanted to listen to the Lord's teaching. So, she is trying to pressure the Lord to bully Mary for her! This continues to be repeated over and over, any time a pastor is COMMANDED to go make X do this! They are WRONG but won't listen to me, YOU tell them! She gets to the point of commanding the Lord and showing off her vocabulary in doing so.}

Translation for Translators

Jesus rebuked Martha for being too concerned about household chores.

Luke 10:38-42

As Jesus and his disciples continued to travel, they entered a village *near Jerusalem*. A woman whose name was Martha invited them to come to her house. Her *younger* sister, whose name was Mary, sat near Jesus. She was listening to what he was teaching. But Martha was very much concerned about preparing a meal. She went to Jesus and said, "Lord, you do not seem to care that my sister has left me to prepare everything by myself!/do you not care that my sister has left me to prepare everything by myself? [RHQ] Tell her that she should help me!"

The Voice

Jesus continued from there *toward Jerusalem* and came to another village. Martha, a resident of that village, welcomed Jesus into her home. Her sister, Mary, went and sat at Jesus' feet, listening to Him teach. Meanwhile Martha was anxious about all the hospitality arrangements.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Martha and Mary

Now as they traveled along, he entered into a certain village. And a certain woman named [Literally "by name"] Martha welcomed him. [Most manuscripts add some form of the location such as "into her house" but there is considerable variation in the exact wording, so the shorter reading is preferred]

And she had [Literally "this was"] a sister named Mary, who also sat at the feet of Jesus [Some manuscripts have "of the Lord"] and [*Here "and" is supplied because the previous participle ("sat") has been translated as a finite verb] was listening to his teaching.

But Martha was distracted with much preparation, so she approached and [*Here "and" is supplied because the previous participle ("approached") has been translated as a finite verb] said, "Lord, is it not a concern to you that my sister has left me alone to make preparations? Then tell her that she should help me!"

NET Bible®

Jesus and Martha

Now as they went on their way, Jesus¹²⁸ entered a certain village where a woman named Martha welcomed him as a guest.¹²⁹ She¹³⁰ had a sister named Mary, who sat¹³¹ at the Lord's feet¹³² and listened to what he said. But Martha was distracted¹³³ with all the preparations she had to make,¹³⁴ so¹³⁵ she came up to him and said,

“Lord, don’t you care¹³⁶ that my sister has left me to do all the work¹³⁷ alone? Tell¹³⁸ her to help me.”

^{128tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{129tc} Most mss have “into the house” (Ã3vid x C L ð 33 579 pc) or “into her house” (x1 A C2 D W Θ Ψ 070 Å1,13 œ lat) at the end of the sentence. But the English translation masks the multitude of variants: Different forms of “house” (οἰκίαν [oikian], οὖν [oikon]) and “her” occur (see TCGNT 129). These variations argue against authenticity; they no doubt arose because of the abrupt ending of the sentence (the Greek is more literally translated simply as “Martha received him”), prompting copyists to add the location. The shorter reading is found in Å45,75 B spiritual advance.

tn For the meaning “to welcome, to have as a guest” see L&N 34.53.

^{130tn} Here καί (kai) has not been translated because of differences between Greek and English style.

^{131tn} This reflexive makes it clear that Mary took the initiative in sitting by Jesus.

^{132sn} The description of Mary sitting at the Lord’s feet and listening to him makes her sound like a disciple (compare Luke 8:35).

^{133sn} The term distracted means “to be pulled away” by something (L&N 25.238). It is a narrative comment that makes clear who is right in the account.

^{134tn} Grk “with much serving.”

^{135tn} Here δέ (de) has been translated as “so” to indicate that the following was a result of Martha’s distraction.

^{136tn} The negative οὐ (ou) used with the verb expects a positive reply. Martha expected Jesus to respond and rebuke Mary.

^{137tn} Grk “has left me to serve alone.”

^{138tn} The conjunction οὖν (oun, “then, therefore”) has not been translated here.

New American Bible (2011)

The Passion Translation

The Spoken English NT

Jesus Visits Martha and Mary

On their journey, Jesus came to a village, and a woman by the name of Martha took him in as a guest. She also had a sister called Mary. Mary was sitting at Jesus’ feet, listening to his teaching. But Martha was distracted with a lot of hosting work.^{oo} She stopped^{pp} and said, “Teacher, doesn’t it matter to you that my sister has left me to do the hosting all alone?^{qq} Tell her to help me.”

oo. Lit. “with a lot of service.”

pp. Lit. “stood nearby.”

qq. Lit. “to serve alone?”

Wilbur Pickering’s New T.

Martha and Mary

Now it happened as they traveled that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who actually sat at Jesus’ feet listening to His words. Well Martha was distracted with much serving; so coming up she said: “Lord, don’t you care that my sister has left me to serve alone? Do please tell her to help me!”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now it happened, as they [were] going, that He entered into a certain village. Then a certain woman, by name Martha, welcomed Him into her house. And to this [woman] was a sister [fig., she had a sister] being called Mary, who also having seated herself beside the feet of Jesus, was listening to His word. But Martha was being distracted about much service, and coming up, she said, “Lord, You are concerned that my sister has been leaving me alone to be serving, are You not? Then tell her, that she should help along with me.”

Charles Thomson NT

And as they were travelling, he came to a certain village, and a woman whose name was Martha, received him into her house.

Now she had a sister called Mary, who sat down at the feet of Jesus and heard his discourse.

But Martha was cumbered about dispensing amply for the entertainment. So coming in, she said, Master, Carest thou not that my sister hath left me to serve alone? Speak to her therefore that she may assist me.

Context Group Version

.

English Standard Version

.

Far Above All Translation

.

Green's Literal Translation

.

Legacy Standard Bible

.

Modern English Version

.

Modern Literal Version 2020 {Luke 10:38-42; Bethany, near Jerusalem; no parallel.}

But it happened while* they were also traveling, he entered into a certain village, and a certain woman, Martha by name, accepted him into her house. And she was a sister to her, the one called Mary, who also sat beside the feet of Jesus and was hearing his word. But Martha was being distracted concerning much service to them, and having stood up, she said, Lord, do you not care that my sister left me to serve alone? Therefore speak to her in-order-that she may jointly help me.

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

Mary and Martha Worship and Serve

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at [k]Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

NT (Variant Readings)

.

Niobi Study Bible

Mary (Serving) and Martha (Worshiping)

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His Word. But Martha was encumbered with much serving, and came to Him and said, "Lord, dost You not care that my sister has left me to serve alone? Bid her therefore that she help me."

New Matthew Bible

.

Revised Young's Lit. Trans.

And it came to pass, in their going on, that he entered into a certain village, and a certain woman, by name Martha, did receive him into her house, and she had also a sister, called Mary, who also, having seated herself beside the feet of Jesus, was hearing the word, and Martha was distracted about much serving, and having stood by him, she said, 'Sir, do you not care that my sister left me alone to serve? say then to her, that she may partake along with me.'

Updated Bible Version 2.17

.

A Voice in the Wilderness

.

Webster's Translation

.

World English Bible

.

Young's Updated LT

.

The gist of this passage:

Jesus comes to the home of Mary and Martha. Martha complains that Mary is not helping her to serve their guests.

Luke 10:38a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	present (deponent) middle/passive infinitive	Strong's #4198
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Here, I would have expected the genitive/ablative case. I had trouble translating this as an accusative (and it appears to be an accusative in 3 of the primary manuscripts which I checked. Many translators treated this as a genitive/ablative case, resulting in the translations: *their travels, their departure, their going forth*.

Some treated autous as a nominative, rendering this: *they were traveling, as they go, as they went*.

Translation: And during their travels,...

Most translations have nothing like this.

Luke 10:38a Now as they went on their way,... (ESV; capitalized)

Notice some of the other translations:

Green's literal translation	And as they went on, it happened,...
Literal Standard Version	And it came to pass,...
World English Bible	As they went on their way,...

I could give many other examples. My point is, if you do not know the Greek, it appears that we have moved from the previous narrative chronologically to this narrative. That is what the English tells us in the English Standard Version along with most other translations.

There is a lot to be said about the first five words in the Greek—which I don't think are anywhere literally translated—but I will reserve that commentary for the chapter commentary on this verse: Luke 10 ([HTML](#)) ([PDF](#)) ([WPD](#))

In any case, these first five words *appear* to take us from the previous situation to the next situation, if we only know the English translations. In other words, we still appear to be progressing in the same narrative and that is because the ESV (and other generally accurate translations) make it seem that way.

However, note the translation I give these first five Greek words: **And during their travels,...** (Kukis mostly literal translation) The words which take us from the Good Samaritan to the next increment of this chapter are this: **And during their travels,...** (Kukis mostly literal translation)

These words do not advance us in the narrative from *first Jesus speaks with a lawyer in Samaria to then next, Jesus goes to the home of Martha and Mary*. The actual connecting words are very general and they do not suggest that these incidents are in any way connected. We are not going from one incident to the next. So, it is these words which tell us, *for a period of time, we are going to leave a strict chronological study. From Luke 10:38 to Luke 18:31, and during this time, we will study a few things which Jesus said during His travels*.

In fact, I have been looking for a phrase like this for the past year or so. I knew that, at some point, that we were no longer in chronological order, and it is this little phrase beginning Luke 10:38 tells us that we are not.

Luke 10:38a **And during their travels,...** (Kukis mostly literal translation)

Unlike all of the connecting phrases which we have previously studied, this is the first phrase which gives us a great deal of leeway when it comes to determining where we are with regards to time.

Jesus and His disciples traveled about, and during these travels, this other thing also happened. That would be a really extended paraphrase of the five Greek words found here.

The first phrase is trickier than we might first think and I think that the ESV gets it almost exactly correct, **Now, as they went on their way**. The only problem is, they translate the masculine plural accusative pronoun as a nominative case. However, how exactly would this be translated, treating autous (αὐτούς) [pronounced ow-toose] as the 3rd person masculine plural, accusative pronoun that it is? I could not figure out how to do that, and checked about 40 translations in e-sword and none of them figured out how to do that.

Literally, the first five words in the Greek would be translated: **Now, in the going (traveling, transversing) to them,...** Your translation probably reads something like, *Now, in their going,...*; or, *Now, in the going of them,...* No doubt, you are thinking, *of, to—what's the difference?* In the Greek, these are very different.

Let me use the ESV as an example:

Luke 10:38a **Now as they went on their way,....** (ESV; capitalized)

The ESV takes the 3rd person masculine plural personal pronoun; accusative case and uses it twice: once as a nominative and once as a genitive. I am not singling out ESV as an egregious translation; I am simply saying that it is not very literal at this point. My *mostly literal* translation above also misses the mark. I am simply pointing out that, now and again, even the most literal translations aren't.

Luke 10:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	he; same; this	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	to enter [in]; to go in [through]; to come in [through]	3 rd person singular, aorist active indicative	Strong's #1525

Luke 10:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
kômê (κώμη) [pronounced KO-may]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun, accusative case	Strong's #2968
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

Translation: ...Jesus [lit., He] entered into a certain village.

Luke speaks of a *certain village*. This is because Luke receives this information from a variety of sources, he does not always know every single detail. One detail he lacks is the name of this village.

Jesus and His disciples are moving about. We have no idea as to the size of their entourage. They come to a certain village here, which is unnamed. My only explanation as to why this might be unnamed is, Luke just did not catch the name of the village (and these could be very small villages that we are speaking of; whose names would otherwise be unknown). All we know, based upon the connecting text, is that this took place while Jesus and His disciples were traveling about (which takes in a very wide swath of time).

Again, Luke did not actually witness any of these events; he hears this information from other first-hand witnesses. So, now and again, when he is taking notes, he leaves out an important piece of information. During the interview, he forgets to ask, "Now where exactly did this happen?" Or, "At what point in the Lord's ministry did this take place?" It was so easy to get caught up in the Lord's teaching so that Luke forgot to inquire about time and place.

Therefore, there is this very large section of Luke which has no specific time frame for it. These things took place during the Lord's public ministry, but Luke was unable to be more specific than that (this is the material between Luke 10:38 and halfway through Luke 18).

Luke 10:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	feminine singular enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100

Luke 10:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
onoma (ὄνομα, ὅτος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative, instrumental case	Strong's #3686
Martha (Μάρθα) [pronounced MAHR-thah]	<i>mistress; she was rebellious; transliterated, Martha</i>	feminine singular proper noun, nominative case	Strong's #3136.
hupodechomai (ὑποδέχομαι) [pronounced hoop-od-EHKH-om-ahee]	<i>to welcome, to receive as a guest, to admit under one's roof, to entertain hospitably</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5264
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614

Translation: And a certain woman, Martha by name, received Him into [her] home.

Jesus and His disciples are welcomed into a home there; and, all we know at this point is, Martha and Mary appear to be the ones who live at this home and possibly own it (the Greek suggests that Martha owns it). There could be a lot more going on here; but we do not know what that might be.

Notice how this is phrased. There is both Martha and Mary living at this home, but this is presented as Martha's home. Perhaps they live together; perhaps not. But this ought to stand out. Martha either has the larger home, better for the entertainment of guests; or she is the go-getter of the two sisters. Even if they live together, it is Martha's house.

As previously discussed, if this is the same Martha and Mary from the book of John, then we are in Bethany, which geographically (and chronologically) takes us right to the middle of Luke 18.

Luke 10:38 And during their travels, Jesus [lit., He] entered into a certain village. And a certain woman, Martha by name, received Him into [her] home. (Kukis mostly literal translation)

Based upon most English translations, It appears that we pick up the narrative right where we left off in v. 37. Jesus and His disciples were in one village previously speaking to a lawyer; and now they move to another village.

If this is not the Martha and Mary from the book of John, then logically, Jesus and His disciples would simply be in another Samaritan village.

Luke 10:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἡδε (ἡδε) [pronounced <i>HAY-deh</i>]	<i>this, that, such a one; this one here; these things, as follows; thus; here there</i>	feminine near demonstrative; often refers to person or thing just mentioned	Strong's #3592
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
adelphê (ἀδελφή) [pronounced <i>ad-ehl-FAY</i>]	<i>sister (actual, spiritual)</i>	feminine singular noun, nominative case	Strong's #79
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	feminine singular, present passive participle, nominative case	Strong's #2564
Maria/Mariam (Μαρία/Μαριάμ) [pronounced <i>mar-EE-ah/mar-ee-AHM</i>]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun; feminine singular; nominative case	Strong's #3137

This is *Maria* in some manuscripts and *Mariam* in others.

Translation: There was also a sister called Mary,...

The only occupants of this home named are Mary and Martha, and they are sisters. Have their husbands passed and they live here? Do they have servants? How many disciples are there at their home? Even though these are reasonable questions, this narrative never addresses them.

Luke 10:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article/relative pronoun; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (relative pronoun)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 10:39b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakathizô (παρακαθίζω) [pronounced <i>par-ak-ath-IHD-zoh</i>]	<i>to sit down [beside, near]; to sit down to hear Bible doctrine</i>	3 rd person singular, aorist (deponent) passive participle	Strong's #3869
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced <i>pooce</i>]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Instead of <i>Jesus</i> , Tischendorf's Greek text has:			
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
The Westcott Hort text, the Byzantine Greek text and Scrivener Textus Receptus all have <i>Jesus</i> .			
I continue to list many of these textual differences, simply so that you can see with your own eyes that they are rarely significant.			

Translation: ...and she was sitting down at the feet of Jesus.

Mary, the sister of Martha, is sitting at the Lord's feet and taking in Bible doctrine. He is teaching her face to face. It is highly unlikely that He is teaching her and her alone. This is probably a teaching session for His disciples, and Mary is very interested, so she sits at His feet.

Because *Mary* was such a common name in that era, there is no reason to attempt to identify this Mary with any other Mary in Scripture.

Luke 10:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, imperfect active indicative	Strong's #191
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
logos (λόγος, ου, ó) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: *She was hearing His teaching* [lit., word].

We know in retrospect the amazing importance of the Lord's teaching at this time; and that this was an event which would never be repeated—certainly not for Mary and Martha.

It is possible that neither Mary nor Martha fully appreciated this, but clearly, Martha appreciated this less than Mary did.

Luke 10:39 *There was also a sister called Mary, and she was sitting down at the feet of Jesus. She was hearing His teaching* [lit., word]. (Kukis mostly literal translation)

In John 11, there is a family of Mary, Martha and Lazarus (apparently all siblings⁸⁰), and they all live in Bethany. We find out in this same passage that Mary is the one who anointed the Lord's feet and washed them with her own hair. Because Luke 7:38 and John 12:3 are two separate incidents,⁸¹ we do not know if this is the same Mary in both incidents. The other option is, these are two very similar incidents, but the woman in Luke 7 is not Mary. Given that Martha is a homeowner and Mary is there, either Mary completely cleaned up her act after Luke 7 (which is why she is with her sister Martha); or the woman of Luke 7 is simply a different woman. If this is the same woman, what an amazing arc there has been in the life of Mary, over a very short period of time!

In case I have confused you, there is a Mary and a Martha who live in Bethany. They have a brother, Lazarus. *That Mary* did wash the Lord's feet with ointment, using her own hair to wipe His feet (compare John 11:2 and 12:3). There is a separate incident where an unnamed woman does the same thing in Luke 7 (much earlier in the Lord's public ministry). Given the context of Luke 7, that woman was of very questionable character (as many at that meal apparently knew). We do not know this woman's name. Did Mary wash the Lord's feet twice with her hair? Did she only do it once and someone else did it in Luke 7? We don't know.

⁸⁰ Lazarus is specifically called Mary's brother in John 11:2.

⁸¹ Although these are clearly not the same incident (Luke 7 occurs early in the Lord's ministry and John 12 in the final week), we do not know if Mary did this service twice or if it is a different person in Luke 7. I would guess that it is a different woman in Luke 7 simply because she is not named in that passage.

We do not know if this is the same Martha and Mary here at the end of Luke 10 (which is what we are now studying) as is found in John 11:1–12:3. I do not believe that these are the same Martha and Mary. However, Luke 10:38a removes us from a strict chronology (meaning that, this *could* be the same pair of sisters).

The very long passage found in the book of John suggests that these two woman and their brother are quite significant in the early church (which would explain the depth of explanation given by John). As previously discussed, if this is the same Martha and Mary, then there might be some confusion in our location or timeline (however, Luke 10:38a eliminates any confusion in this regard). The easiest assumption to make here is, there are two pairs of sisters named Martha and Mary.

Luke 10:38–39 And during their travels, Jesus [lit., *He*] entered into a certain village. And a certain woman, Martha by name, received Him into [her] home. There was also a sister called Mary, and she was sitting down at the feet of Jesus. She was hearing His teaching [lit., *word*]. (Kukis mostly literal translation)

Tangent: Let's say that this is the same person here as in Luke 7, the same person who washes and moisturizes the Lord's feet with her hair, and using very expensive oils on his feet. Why is she named here but not there? In the context the previous incident—given that the woman's character is hinted at—maybe Luke did not say her name simply to preserve her privacy back in Luke 7. There is no need to preserve her privacy in this passage. Nevertheless, the simplest explanation is, these are different women.

Luke 10:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Martha (Μάρθα) [pronounced <i>MAHR-thah</i>]	<i>mistress; she was rebellious; transliterated, Martha</i>	feminine singular proper noun, nominative case	Strong's #3136.
perispaô (περισπᾶω) [pronounced <i>per-ee-SPAH-oh</i>]	<i>to draw around, to draw away, distract; metaphorically; to be driven about mentally, to be distracted; to be over-occupied, too busy, about a thing</i>	3 rd person singular, imperfect passive indicative	Strong's #4049
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	feminine singular adjective, accusative case	Strong's #4183
diakonia (διακονία) [pronounced <i>dee-ak-on-EE-ah</i>]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong's #1248

Translation: But this Martha was distracted because of [her having to perform] many duties [for her guests].

Now, although it sounds as if Martha is doing all of the work and Mary is just sitting around neglecting her duties. However, we do not know that to be a true representation of what these women are doing. Do they have servants? Do they have a staff of any sort? Are there others there? And perhaps Martha is stressing about things which do not necessarily need to be done at this time.

In any case, Martha appears to be distracted from what Jesus is saying as she has many tasks and duties to perform. After all, if Jesus is there, then His disciples were also there or nearby. Martha could be overseeing the feeding of 15 or 20 people (or more!). So, she isn't simply being a bitch about this. She no doubt has real concerns about everything that needs to be done.

Luke 10:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ephistêmi (ἐφίτημι) [pronounced <i>eternity future-ISS-tay-mee</i>]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near; assaulting</i>	feminine singular, aorist active participle; nominative case	Strong's #2186
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: Martha [lit., She] then, taking a stand, spoke up, [saying],...

Martha considers what is going on, and she finally takes a stand. She speaks up, speaking directly to Jesus, rather than to her own sister.

Luke 10:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mélô (μέλω) [pronounced <i>MEH-loh</i>]	<i>to have concern, to regret</i>	3 rd person singular, present impersonal active indicative	Strong's #3199
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 10:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
adelphê (ἀδελφή) [pronounced ad-ehl-FAY]	<i>sister (actual, spiritual)</i>	feminine singular noun, nominative case	Strong's #79
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, accusative case	Strong's #3441

Translation: ...“Jesus, are You not concerned [about] this sister of mine?”

She asks the Lord whether or not He is concerned about her sister. So Martha is running about doing things, but her sister is sitting there at the feet of the Lord; and He is presumably teaching.

Again, we do not know the history of these two women. Is Mary's background as sorted as we might think? Or is Martha simply the go-getter of the two sisters? In either case, Martha's reaction and complaint seem reasonably valid.

Luke 10:40d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
kataleipô (καταλείπω) [pronounced kat-al-ĭ-po]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 rd person singular, imperfect active indicative	Strong's #2641
diakoneô (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>to serve, to attend to, to be an attendant, to wait upon (menially or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon</i>	present active infinitive	Strong's #1247

Translation: [I am] alone, deserted, to serve [everyone].

Martha suggests that she is deserted and trying to do everything by herself at this point. This is her complaint and she is making this complaint directly to Jesus.

She may or may not have servants; and this meal preparation could involve 15 or more people being fed. So this was a large meal, even with servants.

There are many of us who might identify more with Martha than Mary, given the task set before them. We have no idea how many disciples are with Jesus at this point, but upon His arrival in Jerusalem, there were hundreds.

Martha continues with her complaint.

Luke 10:40e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	2 nd person singular, aorist active imperative	Strong's #3004
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
sunantilambánomai (συναντιλαμβάνομαι) [pronounced soon-ahn-tee-lahm-BAHN-oh-my]	<i>to assist someone, to give support and aide to someone</i>	3 rd person singular, aorist (deponent) middle subjunctive	Strong's #4878

Translation: Speak to her, therefore, that she might assist me.”

Since Jesus is, apparently, doing some teaching and Mary is listening to Him; Martha says, “Maybe you could speak directly to Mary, while you are at it, and get her to give me a hand.”

For all we know, Martha could have waited for Jesus to take a breath in His teaching, and suddenly she says all of this. Perhaps we see her walking hurriedly in and out of this room, carrying plates and other items in preparation for a large meal.

Jesus is in the home of Martha and Mary. Martha is running about, preparing the meal (or overseeing its preparation), and Mary is listening to the Lord teach.

Luke 10:40 **But this Martha was distracted because of [her having to perform] many duties [for her guests]. Martha [lit., She] then, taking a stand, spoke up, [saying], "Jesus, are You not concerned [about] this sister of mine? [I am] alone, deserted, to serve [everyone]. Speak to her, therefore, that she might assist me."** (Kukis mostly literal translation)

Martha appears to be too busy to listen to the Lord, but she seems to be okay with interrupting Him and asking Him for a favor.

On the one hand, do not be too hard on Martha; but, on the other hand, there is more to this life than service.

A Profile of Martha (from Dan Hill)

1. Martha desired to serve the Lord Jesus Christ
2. She emphasized service in her life, production, Christian service and minister
3. But Martha is distracted by her service. The distraction is not by sin or evil but by service
4. Here is Jesus in her home but she is miserable because of her distraction.

Principle

1. You can be with your Lord, in the presence of the Savior, and be miserable under distraction
2. Martha is very busy, very involved, doing much, but totally distracted in her Spiritual Life
3. The word translated distraction means to be drawn away
4. And she was drawn away by that which would seem very legitimate, service for the Lord
5. While she was serving and serving for the Lord, she was not with the Lord and that would have been the better part
6. God's plan for the Christian is the grow and to serve Christian service is always a result of our relationship with the Lord and our Spiritual Growth. Christian service is never the means of Spiritual Growth
7. Now here is where we see the inversion of learning and applying which is applying without learning about grace go from distraction to arrogance
8. You cannot hear what others are saying when you are doing all the talking. Martha gets preoccupied with service and ends up being rude
9. The word means to suddenly break in and be in a state of agitation, being upset, being rude
10. Here is a friend of Jesus Christ's who wants to serve Christ and yet ends up critical of what Jesus Christ is doing or not doing
11. One thing I know, when our service is a result of our growth and guided by the Word and empowered by the Holy Spirit, our attitude will be one of joy and not complaining
12. I know that because I know how the Holy Spirit works His work in us
13. She says to the God of the universe who has come from heaven to earth to save mankind that he does not even care She complains that she has to do all the work by herself.
14. She wants Him to tell another believer what to do, yet what she is doing is not necessary
15. She has taken ownership of a project that is not a part of God's plan She is busy in the kitchen, preparing food for the one who took a few loaves and fishes and fed 5,000

Principle

1. When we serve apart from our personal relationship with Christ and the Holy Spirit, we can find ourselves doing the unnecessary, complaining about it, and wanting God or the pastor or someone to tell others what to do
2. Now I imagine that the angels in heaven stopped cold in their tracks as they heard a lower creature, a human being, criticizing the Lord or lords, the King of all kings, the Son of God, Jesus

A Profile of Martha (from Dan Hill)

- 3. They no doubt braced themselves for all the wrath of God to pour forth and yet, instead, they were to learn a lesson of grace.

Believers at Berachah Church have been accused of sitting on their hands. Key to the Christian life is teaching; and 99% of the believers out there could benefit greatly from a year or two of concentrated teaching, even if this meant that they cut back on their Christian service.

From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 4, 2019.

Chapter Outline Charts, Graphics and Short Doctrines

Luke 10:38–40 And during their travels, Jesus [lit., He] entered into a certain village. And a certain woman, Martha by name, received Him into [her] home. There was also a sister called Mary, and she was sitting down at the feet of Jesus. She was hearing His teaching [lit., word]. But this Martha was distracted because of [her having to perform] many duties [for her guests]. Martha [lit., She] then, taking a stand, spoke up, [saying], “Jesus, are You not concerned [about] this sister of mine? [I am] alone, deserted, to serve [everyone]. Speak to her, therefore, that she might assist me.” (Kukis mostly literal translation)

Luke 10:38–40 While traveling near to Jerusalem, Jesus came to a certain village. A woman named Martha took Him and His disciples into her home. Mary, her sister, also lived there; and she was spending time listening to Jesus teach. However, all of this time, Martha is distracted because she has so many things to do in order to serve her guests. Martha finally took a stand, and she spoke up, saying, “Have You no concern for this sister of mine? I am dealing with serving all of these guests and I am doing all of this by myself. She has deserted her post. Will You speak to her, so that she might assist me?” (Kukis paraphrase)

And answering, said to her the Lord, “Martha, Martha, you keep on being stressed and troubled about many things; but few things are [lit., is] necessary except one; for Mary the good part has selected [for herself], which will not be taken away from her.”	Luke 10:41–42	The Lord answered her, saying, “Martha, Martha, you continue being stressed and troubled about many things, but few things are [really] important except one [thing]. Mary has chosen the good part [for herself], which will not be taken from her.”
---	---------------	---

The Lord then spoke to her, saying, “Listen, Martha, you are continually being stressed out and troubled about many things, but there is only one truly important thing, and Mary has chosen that good thing for herself (that is, the teaching of Bible doctrine). Doctrine in her soul cannot be taken away from her.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And answering, said to her the Lord, “Martha, Martha, you keep on being stressed and troubled about many things; but few things are [lit., is] necessary except one; for Mary the good part has selected [for herself], which will not be taken away from her.”
- Douay-Rheims 1899 (Amer.) And the Lord answering, said to her: Martha, Martha, thou art careful and art troubled about many things: But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.
- Holy Aramaic Scriptures Eshu {Yeshua} answered and said unto her, “Martha, Martha, you are anxious and agitated about many things!

	But, there is one thing that is necessary, Maryam therefore has chosen the good part for herself. That will not be taken from her."
James Murdock's Syriac NT	Jesus answered, and said to her: Martha, Martha, thou art anxious and troubled about many things: yet but one thing is necessary; and Mary hath chosen for herself the good part, which shall not be taken from her.
Original Aramaic NT	But Yeshua answered and said to her, "Martha, Martha, you take pains and are troubled about many things." "But one thing is necessary; Maryam has chosen that good part for herself which will not be taken away from her."
Lamsa Peshitta (Syriac)	But Yeshua answered and said to her, "Martha, Martha, you take pains and are troubled about many things." 42 "But one thing is necessary; Maryam has chosen that good part for herself which will not be taken away from her.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the Lord, answering, said to her, Martha, Martha, you are full of care and troubled about such a number of things: Little is needed, or even one thing only: for Mary has taken that good part, which will not be taken away from her.
Bible in Worldwide English	The Lord answered her, Martha, Martha, you are worrying. You are troubled about many things. Only one thing is needed. What Mary has chosen is good. And it will not be taken away from her.
Easy English	The Lord Jesus replied, 'Martha, Martha, you have troubles in your mind about many things. But only one thing is really important. That is what Mary has chosen to do. Nobody will take it away from her.'
	Jesus was telling Martha about what was most important. It was important to listen to Jesus while he was there. It was not so important to do a lot of work in the house.
Easy-to-Read Version—2008	But the Lord answered her, "Martha, Martha, you are getting worried and upset about too many things. Only one thing is important. Mary has made the right choice, and it will never be taken away from her."
God's Word™ Good News Bible (TEV)	.
J. B. Phillips	The Lord answered her, "Martha, Martha! You are worried and troubled over so many things, but just one is needed. Mary has chosen the right thing, and it will not be taken away from her."
	But the Lord answered her, "Martha, my dear, you are worried and bothered about providing so many things. Only a few things are really needed, perhaps only one. Mary has chosen the best part and you must not tear it away from her!"
The Message	The Master said, "Martha, dear Martha, you're fussing far too much and getting yourself worked up over nothing. One thing only is essential, and Mary has chosen it—it's the main course, and won't be taken from her."
NIRV	"Martha, Martha," the Lord answered. "You are worried and upset about many things. But few things are needed. Really, only one thing is needed. Mary has chosen what is better. And it will not be taken away from her."
New Life Version	Jesus said to her, "Martha, Martha, you are worried and troubled about many things. Only a few things are important, even just one. Mary has chosen the good thing. It will not be taken away from her."
New Simplified Bible	The Lord answered: »Martha, Martha, you are anxious and troubled about many things. »However one thing is needed. Mary has chosen the proper way and it shall not be taken away from her.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The Lord said to her, "No. Martha, Martha—loaded with anxiety issues about this thing and that thing. Here's the real thing. And it's the one thing you should be focused on—the one thing that's essential. Mary has chosen that thing. Nobody's going to take it from her."
Contemporary English V.	The Lord answered, "Martha, Martha! You are worried and upset about so many things, but only one thing is necessary. Mary has chosen what is best, and it will not be taken away from her."
The Living Bible	But the Lord said to her, "Martha, dear friend, [literally, "Martha, Martha."] you are so upset over all these details! There is really only one thing worth being concerned about. Mary has discovered it—and I won't take it away from her!"
New Berkeley Version	.
New Living Translation	But the Lord said to her, "My dear Martha, you are worried and upset over all these details! There is only one thing worth being concerned about. Mary has discovered it, and it will not be taken away from her."
The Passion Translation	The Lord answered her, "Martha, my beloved Martha. Why are you upset and troubled, pulled away by all these many distractions? Are they really that important? Mary has discovered the one thing most important by choosing to sit at my feet. She is undistracted, and I won't take this privilege from her. "
Unfolding Simplified Text	But the Lord replied, "Martha, Martha, you are very worried about many things. But the only thing that is truly necessary is to listen to what I am teaching. Mary has made the best choice. The blessing that she is receiving from doing that will not be taken away from her."
William's New Testament	The Lord answered her, "Martha, Martha, you are worried and vexed about many things. But there is actual need of few things, really of only one thing. For Mary has chosen the good portion which must not be taken away from her."

Partially literal and partially paraphrased translations:

American English Bible	But the Lord replied: 'Martha, Martha, 'You're worried and upset about [preparing] many things, when all we need is just a few things... Or just one. 'Mary has chosen the best part... Something that they can't take away from her.'
Beck's American Translation	.
Breakthrough Version	When He answered, the Master said to her, "Martha, Martha, you are worried and disrupted about many things, but one thing is needed; you see, Mary selected the good part, something that will not be taken away from her."
Common English Bible	.
Len Gane Paraphrase	Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. "But one thing is necessary, and Mary has chosen the good part, which will not be taken away from her."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Jesus answered her, Martha, Martha, how many cares and troubles thou hast! But only one thing is necessary; and Mary has chosen for herself the best part of all, that which shall never be taken away from her.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Lord ^[q] answered her, "Martha, Martha, you are worried and upset about many things, but one thing is necessary. ^[r] Mary has made the right choice, ^[s] and it will not be taken away from her." [q] 10:41 Other mss read Jesus [r] 10:42 Some mss read few things are necessary, or only one [s] 10:42 Lit has chosen the good part, or has chosen the better portion; = the right meal
Conservapedia Translation	Jesus answered, "Martha, Martha, you are troubled about many things, but you need to keep in mind that Mary has chosen the good path, which won't be taken away from her.
Ferrar-Fenton (revised)	"Martha, Martha," the Master answered, "you are anxious and worried about many things; but one only is necessary. Mary, however, has chosen the good part, which shall not be taken away from her."
Free Bible Version God's Truth (Tyndale)	. And Jesus answered, and said unto her: Martha, Martha, you care, and are troubled about many things: verily one is needful. Mary has chosen her that good part, which shall not be taken away from her.
Holman Christian Standard International Standard V	. The Lord answered her, "Martha, Martha! You worry and fuss about a lot of things. But there's only [Other mss. read out of a few things, there's only] one thing you need. Mary has chosen what is better, [Lit. the better part] and it is not to be taken away from her."
Montgomery NT NIV, ©2011 Riverside New Testament	. . But the Master answered her, "Martha, Martha, you are anxious and worried about many things, but there is need only of a few, or one. Mary has chosen the good part and it shall not be taken from her."
Leicester A. Sawyer's NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . "Martha, Martha," replied Jesus, "you are anxious and worried about a multitude of things; and yet only one thing is really necessary. Mary has chosen the good portion and she shall not be deprived of it."
Wikipedia Bible Project	"Martha, Martha," the Lord replied, "You're worried and upset about many things. But only one thing is really needed here—Mary has chosen what's best, and it won't be taken away from her."
Worsley's New Testament	And Jesus said unto her, Martha, Martha, thou art anxious and in a hurry about many <i>things</i> : but one thing is necessary. And Mary hath chosen that good part, which shall not be taken away from her.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the Lord answered, "Martha, Martha, you worry and are troubled about many things, whereas only one thing is needed. Mary has chosen the better part, and it will not be taken away from her." 1Cor 7:35; Mt 6:33; Lk 12:31; Jn 6:27; Acts 6:2
The Heritage Bible	And Jesus answering said to her, Martha, Martha, you are anxious and troubled about many things; And one thing is needful, and Mary has chosen the inherently good portion, which absolutely will not be taken away from her.
New American Bible (2002)	.
New American Bible (2011)	The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. * There is need of only one thing. Mary has chosen the better part and it will not be taken from her."

* [10:42] There is need of only one thing: some ancient versions read, "there is need of few things"; another important, although probably inferior, reading found in some manuscripts is, "there is need of few things, or of one."

New English Bible—1970

But the Lord answered, 'Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. Some witnesses read: but few things are necessary, or rather, one alone; others omit: you are fretting ... necessary. **The part that Mary has chosen is best; and it shall not be taken away from her.'**

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; there is need of only one thing. [Other ancient authorities read *few things are necessary, or only one*] Mary has chosen the better part, which will not be taken away from her.'

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

However, the Lord answered her, "Marta, Marta, you are fretting and worrying about so many things! But there is only one thing that is essential. Miryam has chosen the right thing, and it won't be taken away from her."

Hebraic Roots Bible

But answering Yahshua said to her, Martha, Martha, you are anxious and troubled about many things, But there is need of only one; and Mariam chose the good part, which shall not be taken from her.

Holy New Covenant Trans.

But the Lord answered her, "Martha, Martha, you are getting worried and upset about too many things. Only one thing is important. Mary has made the right choice; and this will never be taken away from her."

The Scriptures 2009

And עֲשׂוּיָהּ answering, said to her, "Martha, Martha, you are worried and troubled about many *matters*, *but* one only is necessary, and Miryam has chosen the good portion, which shall not be taken away from her."

Tree of Life Version

Weird English, 𐤃𐤁𐤅𐤀 English, Anachronistic English Translations:

Accurate New Testament

...Answering but says [to] her The Lord Martha Martha [You] have (concern) and [You] are disturbed around many [things] [of] one [thing] but is Need mary for the good part chooses Who not will be removed [from] her...

Awful Scroll Bible

But Deliverance-of-Jah being came to be resolved-away, said to her, "Mistress Mistress you is distracted and is coming to be bustled over much.

(")But one thing necessitates, and Contentions called-out for herself the serviceable part, what-certain occurs not to be taken-away from her a taking-away!"

Concordant Literal Version

Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a tumult about many things."

Yet of few is there need, or of one. For Mary chooses the good part which shall not be wrested from her."

exeGesés companion Bible

And Yah Shua answers her, saying,
Martha, Martha,
you are anxious and troubled about much:
but one is needful:
and Miryam selects that good part,
not to be removed from her.

Orthodox Jewish Bible

And in reply Rebbe, Melech HaMoshiach Adoneinu said to her, Marta, Marta, you are anxious and worried about many things,
But one is necessary. For Miryam chose HaTov which will not be taken away from her.

Rotherham's Emphasized B. But the Lord, answering, said to her—

Martha! Martha! thou art anxious and troubled about many' things:
 [Of few things] is there need, or [of one]^c; [Mary] in fact hath chosen [the
 good' part],—one which shall not be taken away from her.

^cA beautiful and suggestive Gr. emendation, made by WH.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the Lord replied to her, "Martha, Martha, you are worried and bothered and anxious about so many things; but only one thing is necessary, for Mary has chosen the good part [that which is to her advantage], which will not be taken away from her."
An Understandable Version	But the Lord answered her, "Martha, Martha; you are worried and bothered about [so] many things. But only one thing is [really] needful. For Mary has made the better choice, which will not be taken away from her."
The Expanded Bible	But the Lord answered her, "Martha, Martha, you are ·worried [anxious] and upset about many things. Only one thing is ·important [necessary; needed]. Mary has chosen the better thing, and it will never be taken away from her."
Jonathan Mitchell NT	But making a discerning response, the Lord [other MSS: Jesus] said to her, "Martha, Martha, you continue being anxious (overly concerned) and constantly troubled (upset) about many things [note: perhaps referring to the courses of the dinner], yet there is a need of [only] a few things [or: dishes; courses], or of [just] one (or: But few are necessary, indeed [only] one; [other MSS: Yet there is a need of {only} one]). You see, Mariam [other MSS: Mary] selected (or: picks and chooses out) a good (virtuous; worthwhile) part (or: portion; [may = dish or course of the meal]) which will not be chosen away or lifted from her.
P. Kretzmann Commentary	And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; plain but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

It is interesting to see that Luke here again brings a story of women that were disciples of Jesus. As they went, in the continuation of their journey, they came to a certain village. In the opinion of many commentators, Mary, Martha, and Lazarus at that time lived in a village on the Samaritan border, moving to Bethany later; but this is immaterial. However, we are struck by the evident intimacy of Jesus with the members of this household. This serves as an excellent example for all Christian households. Jesus should be the Friend, the ever-welcome Guest in every Christian home. In the prayers before and after meals, in family worship, in the prayers at bedtime His gracious presence should be invited, and the affairs of the entire household should always be conducted in such a manner that the Lord will be glad to make His home in the midst of such a family circle. Martha seems to have been the elder of the sisters, since we find her directing the affairs of the home and assuming the part of the hostess. But her sister Mary found a better use for her time than busying herself with household affairs. Just as Jesus always taught the matters concerning the kingdom of God with great willingness, so Mary absorbed His teaching with extreme avidity. So absorbed was she in the words of eternal truth that came forth from the mouth of Jesus that she forgot all else. Martha, on the other hand, after the manner of housewives the world over, was over-busy to serve the distinguished and beloved Guest properly; she tried to discover new ways of serving the Lord in her work as hostess. Note: We have here two forms of service, each done to the Lord, each with the best of intentions, the one with the work of the hands, the other in listening to the words of eternal wisdom. They need not clash, but have their worth, if the relation of values is always regarded, and first things are placed first. This lesson Martha had not yet learned. It displeased her that she was

obliged to do the work of preparing the meals and serving the Lord all alone. And so she finally stepped up and said: Lord, does it not bother Thee that my sister lets me serve alone? Tell her that she should take a hand in this service also. There is a certain amount of resentment even against Jesus noticeable in these words, as though she would indicate that the Lord might stop teaching for a while and not interfere with the household duties. Jesus, however, tells the harassed hostess patiently and kindly, but also firmly, that she was bothering and concerning herself about many things. "Here you see that Christ, although He is hungry, yet He is so anxious about the salvation of souls that He forgets the food and only preaches to Mary; and He is so careful and concerned about the Word that He even rebukes Martha, who on account of her work, about which she is worried, even neglected the Gospel. And especially should we give up all worry when the Word comes; then all work and occupation should be neglected. " There is only one thing that is needful in this world, which must be placed ahead of all other things, that is the Word of the Gospel, and faith in such Word and salvation. This good portion Mary had chosen. She had found in the Word the peace which passes all understanding; she was being trained unto eternal life. And that good part shall be taken neither from Mary nor from any other believer. The things of this world pass away, but the Word of the Lord abideth forever.

Summary. *Jesus commissions seventy disciples as His messengers, utters a woe upon three Galilean cities, praises the blessedness of His disciples, tells the story of the Good Samaritan, and is a guest in the house of Martha, whom He instructs concerning the one thing needful.*

Syndein/Thieme

And Jesus 'had an answer'/'gave a discerning answer from the ultimate source of Himself' {apokrinomai} and said to her, "Martha, Martha, {doubling here demonstrates affection} you are 'worried from an unstable mind'/'no relaxed mental attitude' {merimnao} and 'physically troubled from your worry' {turbazo} about many things."

{Note: Apokrinomai means to discern from the ultimate source of your own inner resources. This is knowledge of bible doctrine in the soul resulting in discernment. Jesus Christ is discerning from his own inner resources of his humanity, through the doctrine in his own soul to give the divine viewpoint answer here.}

{Note: Jesus responds with compound verbs of his own. Merimnao means to have 'inner worry'. To be worried in your mind and not relaxed. Turbazo means to have physical signs caused by your worry - wrinkles in the forehead, upset stomach, grouchy . . . that kind of thing.}

{Jesus States What is Most Important for Believers - Intake of the Word}

"But one thing {learning doctrine} keeps on being absolutely necessary. Mary has chosen the 'most important'/good {agathos} part {to concentrate and absorb the Word}; which {doctrine resident in her soul} will absolutely not {ouk} be taken away from the ultimate source of her."

{Note: Agathos means 'good of intrinsic value'. The intake of the Word (in fellowship and under the filling of the Holy Spirit in the Church Age) is good of intrinsic value - divine good. Doctrine resident in our souls is NEVER taken from us. When we move into phase III - eternity future - we will take our bible doctrine in our souls with us.}

Translation for Translators

But the Lord replied, "Martha, Martha, you (sg) are very worried about many things. But only one thing is truly necessary, and that is, *to listen to what I am teaching*. Mary has decided to *do that*, and that is better *than worrying*. *The blessing that she is receiving from listening to me* will not be taken away from her {No one will take away from her *the blessing that she is receiving from listening to me*}."

The Voice

Jesus: Oh Martha, Martha, you are so anxious and concerned about a million details, but really, only one thing matters. Mary has chosen that one thing, and I won't take it away from her.

Bible Translations with a Lot of Footnotes:

Lexham Bible

But the Lord answered and [*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said to her, “Martha, Martha, you are anxious and troubled about many things ! But few things are necessary, or only one thing , [Some manuscripts have “But one thing is necessary”] for Mary has chosen the better part, which will not be taken away from her.”

NET Bible®

But the Lord¹³⁹ answered her,¹⁴⁰ “Martha, Martha,¹⁴¹ you are worried and troubled¹⁴² about many things, but one thing¹⁴³ is needed. Mary has chosen the best¹⁴⁴ part; it will not be taken away from her.”

^{139tc} Most mss (A B* C D W Θ Ψ Å1, 13 œ it) read “Jesus” instead of “the Lord” here, but κύριος (kurios, “Lord”) has the support of some weighty papyri, uncials, and other witnesses (Å3,[45], 75 x B2 L 579 892 pc lat spiritual advance).

^{140tn} Grk “answering, said to her.” This is redundant in contemporary English and has been simplified to “answered her.”

^{141sn} The double vocative Martha, Martha communicates emotion.

^{142tn} Or “upset.” Here the meanings of μεριμνάω (merimnaw) and θορυβάζομαι (qorubazomai) reinforce each other (L&N 25.234).

^{143tc} Or, with some mss (Å3 [x] B C2 L 070vid Å1 33 [579] pc), “few things are needed – or only one” (as well as other variants). The textual problem here is a difficult one to decide. The shorter reading is normally preferred, but it is not altogether clear how the variants would arise from it. However, the reading followed in the translation has good support (with some internal variations) from a number of witnesses (Å45, 75 A C* W Θ Ψ Å13 œ lat spiritual advance).

^{144tn} Or “better”; Grk “good.” This is an instance of the positive adjective used in place of the superlative adjective. According to ExSyn 298, this could also be treated as a positive for comparative (“better”).

New American Bible (2011)

The Passion Translation

The Spoken English NT

But the Lord said back to her, “Martha, Martha. You’re worrying and upset about a lot of things. But only one thing is really necessary.” Mary has chosen the good part, and it’s not going to be taken away from her.”

fr. Some mss have variations such as, “But few things are really necessary—or one.”

Wilbur Pickering’s New T.

But in answer Jesus said to her: “Martha, Martha, you are anxious and agitated about many things, but only one is needed.¹³ However, Mary has chosen the good part, which will not be taken away from her.”

(13) Apparently Martha was preparing a major meal, and the Lord told her that something simple would be fine. Although we may sympathize with Martha, Jesus defended Mary.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But answering, Jesus said to her, “Martha, Martha, you are anxious and disquieted about many [things], but of one [thing] there is need. But Mary chose the good part, which will not be taken away from her.”

A Faithful Version

Then Jesus answered and said to her, “Martha, Martha, you are full of care and troubled about many things; But there is one need above all else; and Mary has chosen the good part, which shall not be taken from her.”

Bond Slave Version

And Jesus answered and said to her, Martha, Martha, you are careful and troubled about many things:

But one thing is needful: and Mary has chosen that good part, which will not be taken away from her.

Charles Thomson NT

.

Context Group Version	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	.
Modern Literal Version 2020	But Jesus answered and said to her, Martha, Martha, you are anxious and disturbed concerning many things, but there is need of one <i>thing</i> , and Mary has chosen for herself the good part, which will not be taken away from her.
Modern KJV	.
New American Standard B.	But the Lord answered and said to her, "Martha, Martha, you are worried and distracted by many things; but <i>only</i> one thing is necessary; for Mary has chosen the good part, which shall not be taken away from her."
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
New Matthew Bible	.
Revised Young's Lit. Trans.	And Jesus answering said to her, 'Martha, Martha, you are anxious and disquieted about many things, but of one thing there is need, and Mary the good part did choose, that shall not be taken away from her.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus tells Martha that she is too stressed out and that Mary has made the better choice of what to do at this time; and that what she has done will not be taken away from her.

41-42

Luke 10:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἐπὼ) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autê (αὐτῇ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846

Luke 10:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
So the Westcott Hort text and Tischendorf's Greek text.			
The Byzantine Greek text and the Scrivener Textus Receptus have, instead...			
îêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: *The Lord answered her, saying,...*

Martha has complained to the Lord that she is running around doing everything, and her sister, Mary, is just sitting there, at the Lord's feet, listening to Him. Jesus listens to her complaint and then He responds.

Luke 10:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Martha (Μάρθα) [pronounced MAHR-thah]	<i>mistress; she was rebellious; transliterated, Martha</i>	feminine singular proper noun, vocative	Strong's #3136.
Martha (Μάρθα) [pronounced MAHR-thah]	<i>mistress; she was rebellious; transliterated, Martha</i>	feminine singular proper noun, vocative	Strong's #3136.
merimnaô (μεριμνάω) [pronounced mer-im-NAH-oh]	<i>to be anxious, to be stressed; to be (overly) troubled with cares</i>	2 nd person singular, present active indicative	Strong's #3309
kaí (καί) [pronounced kî]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
turbazô (τυρβάζω) [pronounced toor-BAHD-zoh]	<i>to be crowded, to be disturbed, to be troubled (in mind), to be disquieted</i>	2 nd person singular, present passive indicative	Strong's #5182
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	neuter plural, adjective, accusative case	Strong's #4183

Translation: *...“Martha, Martha, you continue being stressed and troubled about many things,...*

Although there are a number of times when a person's name is doubled in Scripture, I think the only thing that Jesus is saying here is, "Listen, Martha. Listen carefully."

Jesus points out that she is stressed out over many things, and is suggesting that she should not be.

We know that Martha is not at ease, she is not happy, she is not relaxed; and yet she should be happy, as the Lord of Lords, King of Kings is in her home teaching. This should be the greatest experience of her life, but it is not. She complains to the Lord about her sister and Jesus tells her, "**You are anxious and troubled about many things,...**" This is a once in a lifetime experience, and yet she has no personal benefit in her soul as a result. She lacks the spiritual capacity to appreciate what is happening.

This verse appears to carry over into the next one. A few translations present this as a continued sentence.

We are comparing the service believer to the learning believer.

Worries and Concerns in the Life of the Believer (from Dr. Dan Hill)

1. There are a lot of things in life to worry about, there are even many things in our Christian service to worry about, if we were to let ourselves worry about them
2. But there is nothing that should ever bother us to the point of distraction because we know that God is in control
3. I remember when I taught on adversity and stress and we learned that while adversity in life is inevitable, stress is optional, I expanded this verse to read - You are in the mist of so much adversity but you have turned so many things into stress within your soul
4. Not to recognize the worries of this world is to live in denial but to turn them into that which bothers you, that which bothers you to the point of taking inappropriate action, to turn the adversities of life into stress in the soul is also denial, denial that God is in control.

From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 4, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 10:41 **The Lord answered her, saying, "Martha, Martha, you continue being stressed and troubled about many things,..."** (Kukis mostly literal translation)

Jesus points out the obvious, that Martha is upset and very concerned about many things.

Luke 10:42a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	neuter plural adjective, genitive/ablative case	Strong's #3641
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Luke 10:42a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; nominative case	Strong's #5532
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective, genitive/ablative case	Strong's #1520

Although Thayer gives the definition *one* for this word, in Luke 10:42, it is translated variously as,

Translation: ...but few things are [really] important except one [thing].

I believe that this is a reasonable translation of what the Lord said. The one thing would be salvation to those who have not believed; and Bible doctrine for those who have. This should be the point of concentration for all mankind. The gospel message for the unbeliever; and Bible doctrine for the believer. She lacks the latter.

Luke 10:41–42a The Lord answered her, saying, “Martha, Martha, you continue being stressed and troubled about many things, but few things are [really] important except one [thing]. (Kukis mostly literal translation)

Martha is continually concerned about the work that she must do and Jesus tells her that this is one thing in particular which is more important. That would be His Word.

Luke 10:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun; feminine singular; nominative case	Strong's #3137
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	feminine singular adjective; accusative case	Strong's #18

Luke 10:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meris (μερίς) [pronounced mehr-ECE]	<i>a part as distinct from the whole; an assigned part, a portion, share; section, part, parcel, district</i>	feminine singular noun, accusative case	Strong's #3310
eklegomai (ἐκλέγομαι) [pronounced ek-LEHG-om-ahee]	<i>to select, to make a choice, to choose (out); the chosen</i>	3 rd person singular, aorist middle indicative	Strong's #1586

Translation: Mary has chosen the good part [for herself],...

Mary has figured out that being taught by the Lord is the most important thing for her to have.

R. B. Thieme, Jr. used to continually teach that learning the Word of God was the most important thing that we could do, as opposed to running around and doing things (witnessing, giving money to the church, feeding the poor, etc.). This is fully in line with what Jesus is teaching here. Both Mary and Martha could be up and around preparing the meal for Jesus and whatever people were with Him; but He testifies that what Mary is doing—carefully listening to Him—that is divine good. That is what she ought to be doing.

Luke 10:42c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêtis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
sumphérô (συμφέρω) [pronounced soom-PHER-oh]	<i>to take from, take away, remove, carry off; to cut off</i>	3 rd person singular, future passive indicative	Strong's #4851
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: ...which will not be taken from her."

Luke 10:42c ...which will not be taken away from her." (ESV; capitalized)

Bible doctrine in her soul cannot be taken from her.

Furthermore, Jesus is not going to discourage her from taking in the Word.

Luke 10:42b-c Mary has chosen the good part [for herself], which will not be taken from her." (Kukis mostly literal translation)

It is interesting that Luke placed this narrative back-to-back with the one on the Good Samaritan. In the Good Samaritan story, it is clear that those who saw injured man laying on the side of the road should have stopped and rendered aid of some sort. They should have volunteered their reasonable service to a fellow human being.

Nevertheless, we have to be careful about going overboard when it comes to helping others. There is actually a time where help is requested and the mature believer refuses. Every circumstance has to be considered; and there is no magic percentage (offer your help 70% of the time). And, quite obviously, what could be more important than sitting at the feet of the Lord and hearing Him teach?

Application: Most of the time, when it comes to making decisions in the Christian life, God gives you enough information to determine what you should do. In most lives, there are only a handful of decisions which are questionable; which do not have a quick and easy answer. For most believers, in the two examples given (The Good Samaritan and the Duties of Martha and Mary) what a person should be doing should be easy to ascertain. Quite obviously, the more Bible doctrine that the believer has in his soul, the easier it is to make such decisions.

Luke 10:42b-c **Mary has chosen the good part [for herself], which will not be taken from her.**" (Kukis mostly literal translation)

What cannot be taken from Mary? The Bible doctrine in her soul. The information given to her by Jesus, which information she has taken into her soul by faith.

Luke 10:41–42 **The Lord answered her, saying, "Martha, Martha, you continue being stressed and troubled about many things, but few things are [really] important except one [thing]. Mary has chosen the good part [for herself], which will not be taken from her."** (Kukis mostly literal translation)

Martha, who is focused upon works, is clearly stressed. Her sister Mary, on the other hand, is focused upon the teaching of the Lord, and that is the most important thing, the thing that could not be taken away from her.

Luke 10:41–42 **The Lord then spoke to her, saying, "Listen, Martha, you are continually being stressed out and troubled about many things, but there is only one truly important thing, and Mary has chosen that good thing for herself (that is, the teaching of Bible doctrine). Doctrine in her soul cannot be taken away from her."** (Kukis paraphrase)

*Steve Ellis: This pericope illustrates the need for us to focus upon spiritual priorities. Too many times we are like Martha – all consumed with the need to be constantly doing and providing rather than quietly meditating on the Word so that we may have long term focus. "To be occupied with the Person of Christ is more important than to be occupied for Christ. To devote oneself to the word of Christ, so as to be taught by Him, is more important than to be busy for Him... Those who would later minister for Him needed to learn that the 'better part' was to be preoccupied with Him and to be taught not to neglect Him in their ministry."*⁸²

There is a time to serve and a time to learn. Jesus is placing the priority on learning.

Mary, Martha and the Priorities of Life (Dr. Dan Hill)

1. Martha could not relax in her service to the Lord, she was worried and bothered about so many things
2. But Mary had the right priority, sitting at the feet of Christ and learning what he had to say
3. He came in and sat down and Mary pulled up a chair and sat right at his feet. Welcome Lord, what do you

⁸² From <http://www.cotask.org/studyguides/LK10-Ch10.pdf> accessed December 2, 2019. Ellis is quoting J. Dwight Pentecost, *The Words and Works of Christ* (Grand Rapids, Michigan: Zondervan Publishing House, 1981), 303.

Mary, Martha and the Priorities of Life (Dr. Dan Hill)

know - everything.

Principle

Food would only last for a while BUT what Mary had with her friend, her Savior, Jesus Christ, would have to say would last forever.

Principle

1. When it comes to the eternal scheme of all things really only one thing is important because only one thing lasts forever and that is our relationship with our Lord, Jesus Christ
2. Now Martha has a decision to make. Either run off crying and pouting or get straightened out
3. And we find from the gospel of John that she is responsive to the Lord, she takes the criticism of Christ, and she becomes a devoted follower (Dr. Hill assumes that the Martha and Mary here are equivalent to the sisters in the book of John).
4. What part have you chosen? Does your service, you ministry come from you love for the Lord and His love and grace towards you
5. Or have you chosen a part that will lead to arrogance, criticism, hurt feelings on your part and on the part of others
6. Mary chose the best part, to sit at the feet of her Lord, and from that would come wonderful service
7. It was Mary of Bethany that anointed Jesus with costly ointment just prior to His death
8. She served Him, she served others, because she had first sat at the feet of the Lord of Glory.

David Livingston once wisely remarked.

"Jesus Christ is the greatest master I have ever known. "If there is anyone greater, I do not know him.

"Jesus Christ is the only master supremely worth serving.

"He is the only ideal that never loses its inspiration. He is the only friend whose friendship meets every demand.

"He is the only Savior who can save the uttermost.

"We go forth first knowing Him, in His name, in His power, and in His Spirit to serve Him."

From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 4, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It appears that there is a close relationship between this family and Jesus. That is, if this is the same Mary and Martha found in the book of John. Extra-Biblical sources suggest⁸³ that they were childhood friends. Lazarus, whom the Lord will later raise from the dead, is their brother (perhaps this has already taken place?).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Verse Navigation](#)

[Introduction and Text](#)

[First Verse](#)

[Chapter Summary](#)

[Addendum](#)

www.kukis.org

[Exegetical Studies in Luke](#)

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

⁸³ From <https://www.gracenotes.info/luke/luke.pdf> (Chapter 10); accessed December 3, 2019.

Why Luke 10 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 10

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 10

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Luke 10:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

The Subsections of Luke 10 (I took these subtitles from the ISV):

- | | |
|-----------|--|
| vv. 1–12 | The Mission of the Seventy |
| vv. 13–16 | Jesus Denounces Unrepentant Cities |
| vv. 17–20 | The Return of the Seventy |

vv. 21–24	Jesus Praises the Father
vv. 25–37	The Good Samaritan
vv. 38–42	Jesus Visits Mary and Martha

Charts, Graphics and Short Doctrines in Brief Review of Luke 10:

Introduction	New Testament Map of Palestine (a graphic)
Introduction	The Chronology of Luke 9–19

Introduction: Luke 10 is a series of incidents which take place while Jesus is beginning to travel through Samaria to Jerusalem for the final time. Jesus stayed in the Galilee region prior to this trip and then remained in the Judah region—in Jerusalem—after this trip.

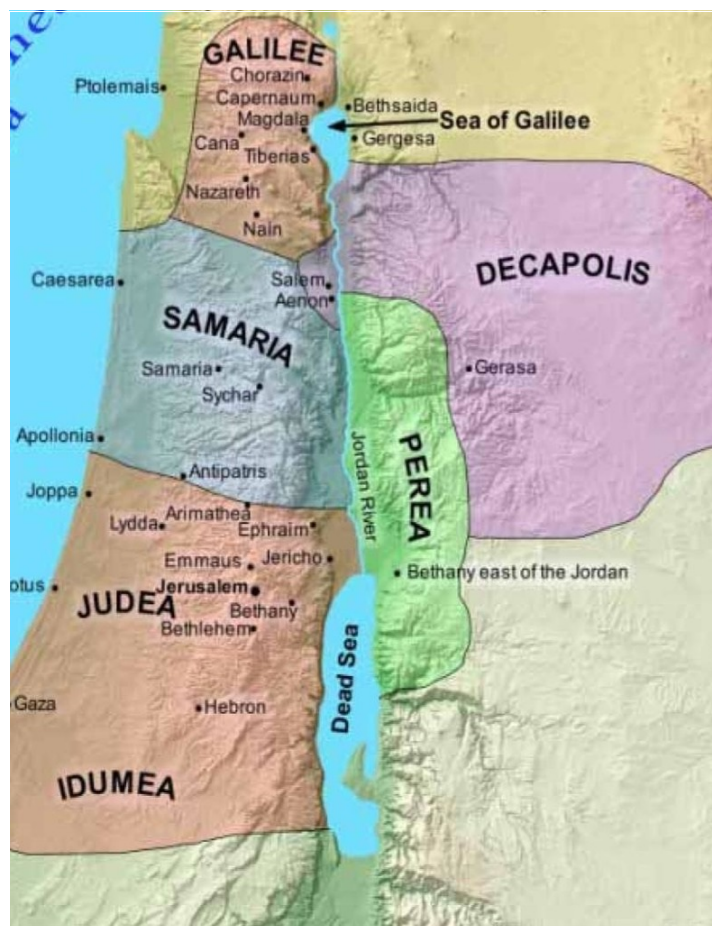
The first five incidents of this chapter appear to take place, one after the other. The final narrative of this chapter—the one about Martha and Mary—does not immediately follow the previous five incidents. In fact, it leads us into a new section of Luke.

New Testament Map of Palestine (a graphic); from [Quizlet](#); accessed October 18, 2024. The maps from this era differ somewhat with regards to the size of Samaria and its exact boundaries. There were ways for Jesus to travel from Galilee to Jerusalem without spending much time in Samaria.

Nevertheless, the several incidents of this chapter appear to take place in Samaria.

Even though we are only in Luke 10 (there are 24 chapters in the book of Luke), we are in the final months of the public ministry of our Lord in this chapter.

It is likely that Luke 11–18½ are not in any sort of chronological order (including the final narrative of Luke 10). I will attempt to fully summarize this in as few points as possible.



The Chronology of Luke 9–19

1. There are nine incidents in Luke 9:18–50 which can be matched with the same incidents in the same order found in Matthew 16:13–18:6 and also in Mark 6:27–9:37. These incidents can be more clearly seen in the *Harmony of the Gospels* Chart which is found in The Introduction to Luke ([HTML](#)) ([PDF](#)) ([WPD](#)).
2. Given the location of these incidents in Matthew and Mark, they take place right before Jesus enters into Jerusalem for the last Passover of His public ministry. He will fulfill the shadow image of the Passover by becoming our Passover Lamb on the Roman cross. That will take place in the very near future (from the narrative that we are studying). Jesus will be in Jerusalem perhaps 2–3 weeks after Luke 10 (except for the final narrative of Luke 10).
3. Then, after Luke 11–18½, we have five parallel incidents which occur prior to Jesus ascending into Jerusalem (the sixth incident) found in Matthew 19:13–21:1 Mark 10:13–11:1 and in Luke 18:15–19:28. Again, refer to the *Harmony of the Gospels* Chart.

- 1) Notice that there is perhaps a single chapter of Matthew between the passage named here and the one cited in point 1; and a single chapter of Mark between the passage named here and the one named in point 1 above.
- 2) However, we jump from Luke 9:50 (point 1 above) to Luke 18:15 (point 3 above). That is 9½ chapters. Why is there be so much material in the book of Luke?
4. Next we have Jesus during holy week, which series of events precedes the crucifixion. Between Jesus' entry into Jerusalem to right before the Passover dinner with His disciples, there are over twenty incidents found in all three synoptic gospels in the same exact order. These incidents are found in Matthew 21:1–26:20 Mark 11:1–14:17 Luke 19:29–22:14.
5. We have this consistent chronological flow of incidents in both Matthew and Mark.
6. In Luke, we have this same flow of incidents, but in between the first nine incidents and what follows are the chapters 10–18½ in Luke, which section is approximately a third of the book of Luke. I have been wondering about the scope and sequence of those chapters for the past two years or more.
7. In Luke 10, there is language which leads us from one incident to the next, with the exception of the Martha and Mary narrative. Therefore, most of Luke 10 simply follows Luke 9, but it is not material recorded in either of the other two synoptic gospels.
8. In Luke 10:38, we have a key phrase—mistranslated almost everywhere—which intentionally does not take us chronologically from Luke 10:37 (the end of the Good Samaritan event) to the Martha and Mary narrative which follows (Luke 10:38–42).
9. So, in Luke 10:38–18:14 we have a set of Jesus' teachings which are all gathered together in this middle section of Luke. Luke appears to maintain to a pretty consistent chronological sequencing of events between Luke 1:1 to Luke 10:37. Then, at Luke 18:15 and following, Luke continues with this careful sequencing of events. We know this, because we can match these many narratives with those found in Matthew and Mark.
10. Only in the middle of Luke do we have 9½ chapters which are not as carefully sequenced. I have no way of tying the events of these 9½ chapters to Matthew or to Mark.
11. Nevertheless, this fits with Luke's method of gathering these narratives for his book. He would have had some teachings of Jesus not clearly tied to this or that series of incidents. He places all of these teachings in this middle section of Luke, providing as much contextual information as he has.
 - 1) Why would Luke do this?
 - 2) If he placed these teachings at the beginning of the book of Luke, they would not make sense, as Jesus has not been introduced.
 - 3) If these teachings were placed at the end of the book of Luke, this would be after the crucifixion and resurrection. That would suggest that these things were taught post-crucifixion. But they weren't.
 - 4) So, the logical thing to do would be to place these teachings somewhere in the middle of the book of Luke.
12. I first became aware of this oddity in Luke as I went through Luke 8–9 and noticed the series of events which could be easily matched with the other two synoptic gospels, but that there was this large set of chapters (Luke 10–18½) which did not fall into the synoptic gospels scope and sequence as per Ken Palmer's *Harmony of the Gospel* Chart. It was only recently that I realized that Luke 10:38a was the key that told us where this middle section actually began.
13. Beginning with Luke 10:38, we will listen to the teachings of Jesus untethered to a set of events. In this way, the middle section of Luke stands apart from the rest of Luke, as well as from Matthew and Mark.

I realize that the vast majority of Christians do not concern themselves with such things. Of course, what is key is the content of these teachings. However, if we approach the book of Luke with a critical eye, then there must be an explanation for this middle section in order for the entire book to make sense.

Luke 10 will pick up where Luke 9 left off (remember, we are now summarizing Luke 10). But the final narrative of Luke 10 is not tethered chronologically to the rest of Luke. This final narrative begins the middle section of Luke.

The Mission of the Seventy

Luke 10:1 **And after this [the incidents of Luke 9] the Master appointed seventy others, and sent them two by two ahead of Him into every city and place where He Himself was about to go.**

There are two readings for this verse, *seventy* or *seventy-two*; and which one is correct is not really a theological issue of any sort.

Jesus is going toward Jerusalem for the final time, and He will be traveling through Samaria. His advance team will go first to determine whether or not he should go into this or that village.

Luke 10:2 **Then He said to them, "The harvest indeed is great, but the workers are few, therefore pray the Master of the harvest to send out workers into His harvest.**

Jesus recognizes that there is a great deal of positive volition in Samaria, but this positive volition is not to be found in every village and town. Furthermore, the time He has remaining is very limited. Therefore, Jesus sends out an advance team to determine where the pockets of positive volition are.

As an aside, this is another one of the many indications that Jesus did not use the attributes of His Deity in His day-to-day life. He does not use His omniscience to determine where the positive volition is.

Luke 10:3 **"Go! See, I send you out as lambs into the midst of wolves.**

Jesus speaks of His disciples as going out as lambs into a country filled with wolves. This means that they are helpless, apart from God. This means that there is some severe opposition out there.

Luke 10:4 **"Do not take a purse, nor a bag, nor sandals. And greet no one along the way.**

Jesus' advance team is being sent out immediately. They are not taking any time to prepare to go out. Jesus is giving them a very specific assignment, and they are not to allow themselves to be waylaid along the way. They need to stick to this assignment, as Jesus is advancing toward Jerusalem, intending to be there during the Passover.

Luke 10:5 **"And whatever house you enter, first say, 'Peace to this house.'**

Jesus is anticipating that they will be invited to stay at certain homes when doing this advance work.

Luke 10:6 **"And if indeed a son of peace is there, your peace shall rest on it; and if not, it shall return to you.**

The phrase *son of peace* means that there is a believer who lives at this house. *Peace resting upon the house* means that God's protection and provision is in place for that house for that period of time. If there is no believer there then there is no automatic peace and prosperity for the house or for the people in it.

Luke 10:7 **"And stay in the same house, eating and drinking whatever with them, for the labourer is worthy of his wages. Do not move from house to house.**

These believers are to take refuge in the first house where they are invited. They are not to go from house to house to find the best deal (the best meals, the best accommodations, etc.) What they eat and drink will be considered their wages for this assignment.

Luke 10:8–9 **"And into whatever city you enter, and they receive you, eat whatever is placed before you, and heal the sick there, and say to them, 'The reign of Elohim has come near to you.'**

The people are not to be finicky. They are to eat whatever is placed before them. It appears that Jesus is, for this short period of time, suspending the dietary laws.

They are to heal the sick and give the promise of the reign of God.

Luke 10:10–11 “And into whatever city you enter, and they do not receive you, go out into its streets and say, ‘Even the dust of your city which clings to us, we wipe off against you, but know this, that the reign of Elohim has come near to you.’

If members of this advance team are not welcome, they are to leave and wipe off the dust from their sandals. This is a sign that they are taking nothing of that village with them.

This time the advance team warns that the reign of God was near to the people of Samaria.⁸⁴ The King was willing to speak with them, but not every village was willing to hear Him.

Luke 10:12 “And I say to you that it shall be more bearable for Sedom [= Sodom] in that Day, than for that city.

Jesus warns that a city filled with negative volition faces great discipline in the future. “It will be more bearable for Sodom in that day,” Jesus warns.

What exactly does that mean? God sent angels to deliver the four believers from Sodom. A city with negative volition, one which refuses to hear the Lord, will find itself completely destroyed, with no one being delivered out of it.

This understanding is applicable in the Day of Judgment, in the day of Christ (seven years after the rapture).

Jesus Denounces Unrepentant Cities

What follows (vv. 13–16) appears to be a message given by Jesus after the advance team has left to go into the various Samaritan cities. However, much of this message seems to be about positive and negative volition toward Jesus Christ and toward the believers who represent Him.

Luke 10:13 “Woe to you, Corazon [= Chorazin]! Woe to you, Béyth Tsaida [= Bethsaida]! For if the miracles which were done in you had been done in Tsor [= Tyre] and Tsidon [= Sidon], they would have repented long ago, sitting in sackcloth and ashes.

Jesus speaks of various gentile cities, and how they would have changed their thinking long ago had they seen the miracles that these Samaritans would see.

Luke 10:14 “But it shall be more bearable for Tsor and Tsidon at the judgment than for you.

Jesus is prophesying here that there will be positive volition in some gentiles cities, which means that these cities will fare better for the judgment to come.

Luke 10:15 “And you, Kephar Naḥum [= Capernaum], who are exalted to the heaven, shall be brought down to She’ol.^a Isaiah 14:13, Isaiah 14:15.

^aShe’ol [is the] *place of the dead*.

Jesus quotes from Isaiah about these various cities in relation to the towns and villages His advance team would go into. Capernaum is in Galilee. As we will find out in the book of Acts, much of Judæa will turn against Jesus (particularly Jerusalem).

⁸⁴ I have assumed that this advance team is going exclusively or primarily to the towns and villages of Samaria.

A city rises and falls based upon its attitude toward Jesus Christ. So Capernaum has, for the most part, embraced Jesus over the past three years. So Capernaum is exalted to the heaven. However, it will be brought down to Sheol (the place of the dead) for negative volition. It is both a fascinating and sobering thing to read about Capernaum in the gospels (it is named 16X in the gospels), but it is not found in the epistles or in the book of Acts. Where is their positive volition?

Much of the tenor of the book of Acts is God turning away from His people and toward the gentiles.

Luke 10:16 **"He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."**

The advance team would do healing and they would possibly give the gospel message; and they would tell of Jesus willing to come to their village. If the people reject the advance team, then they are rejecting Jesus. The believers in the advance team are not to take this as a personal affront.

This is a general prophesy of any group of believers. We, as believers, speak for Jesus.

The Return of the Seventy

Luke 10:17 **And the seventy returned with joy, saying, "Master, even the demons are subject to us in Your Name."**

The people that Jesus sent out were quite jazzed as to the response of the people; but even more so when it came to their own personal powers.

Luke 10:18 **And He said to them, "I saw Satan falling out of the heaven as lightning."**

Jesus appears to be speaking prophetically here. Satan existed in heaven, but when he rebelled against God, he was cast out (although he apparently can return at specific times to accuse believers).

Luke 10:19 **"See, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and none at all shall hurt you."**

Jesus speaks of the authority and power of these 70 (or 72) believers. They have such power over serpents and scorpions because Satan has fallen out of heaven.

Luke 10:20 **"But do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names have been written in the heavens."**

Jesus tells them that it is more important that their names are written in the heavens. Their temporary powers are great and all, but more importantly, they are saved forever.

Jesus Praises the Father

Luke 10:21 **In that hour עשוהי [= Jesus] exulted in the Spirit and said, "I praise You, Father, Master of the heaven and of the earth, that You have hidden these matters from clever and learned ones, and did reveal them to babes. Yes, Father, because thus it was well-pleasing in Your sight."**

In order to understand the gospel message, it has to come from God. People who have a natural intelligence or people with a strong academic background are not able to understand the gospel message unless God the Holy Spirit reveals it to them.

Luke 10:22 **"All has been delivered to Me by My Father, and no one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son wishes to reveal Him."**

God the Son understands God the Father and vice versa. We only understand God the Father as He is revealed by Jesus. All Divine information, apart from some specific topics (like the laws of divine establishment, creation v. evolution, apologetics) can come only from God. We do not discover theological imperatives except by the gracious revelation of God.

Luke 10:23–24 And turning to His taught ones He said, separately, “Blessed are the eyes that see what you see, for I say to you that many prophets and sovereigns have wished to see what you see, and have not seen it, and to hear what you hear, and have not heard it.”

The *taught ones* are those whom Jesus has been teaching. Like so many people in this world, they do not really understand their contemporary events. The fact of Jesus being there before them and teaching is one of the most amazing things in the world. Prophets and sovereigns wished to see this day themselves, but they were born at the wrong time. Jesus followers and the Samaritans were seeing amazing history take place, yet how many of them appreciated what they were seeing? How many realized that they live in the day that prophets spoke of?

The Good Samaritan

Luke 10:25 And see, a certain one learned in the Torah stood up, trying Him, and saying, “Teacher, what shall I do to inherit everlasting life?”

This narrative begins with the words, *and behold*. This suggests a continuation of the previous narrative.

A lawyer, in this era, was a person who was thoroughly trained in the Law of Moses (also called the Torah).

He asked the burning question, *what should I do to inherit everlasting life?*

Luke 10:26 And He said to him, “What has been written in the Torah? How do you read it?”

Rather than give this man a straightforward answer, Jesus asks him, “How do you understand it from the Scriptures?”

Luke 10:27 And he answering, said, “ ‘You shall love יהוה [= YHWH, Jehovah, Y^ehowah] your Elohim [= God] with all your heart, and with all your being, and with all your strength, and with all your mind,’ Deuteronomy 6:5 and ‘your neighbour as yourself.’ ” Leviticus 19:18.

The lawyer chooses two separate passages from two books and quotes them. He presents these two passages as a summation for the Law—specifically as a summation of his responsibility in the Law.

There is another incident where someone asks Jesus for the two greatest commandments, and this was His answer—the same as the lawyer’s.

Luke 10:28 And He said to him, “You have answered rightly. Do this and you shall live.”^b Leviticus 18:5.

^bSee also Matthew 19:17, John 12:50 and Revelation 22:14.

Jesus tells the man, “You answered your own question correctly. Do this and live (forever).”

Now, Jesus’ answer may seem strange, because this is not the gospel message with which we are familiar. Nevertheless, stick with me on this narrative.

Luke 10:29 But he, wishing to declare himself righteous, said to עשוהי, “And who is my neighbour?”

The man, wishing to demonstrate that he is righteous, asks, “Just exactly who is my neighbor.” Spoiler alert: this lawyer is looking to limit his obligation by limiting who his neighbor is. However, Jesus’ explanation will expand greatly his obligation.

Let me suggest that, if this man’s neighbor is a Jew, he receives decent treatment from the lawyer. He his nearby neighbor is a Samaritan, his level of personal consideration is considerably less.

Jesus will answer the man’s question with an illustration—an illustration ripped from the headlines, as it were.

Luke 10:30 And replying, עשׂוהי said, “A certain man was going down from Yerushalayim [= Jerusalem] to Yeriho [= Jericho], and fell among robbers, who, both stripping and beating him, went away, leaving him half dead.

Even though we have the wording, *a certain man*, this is not necessarily a parable. There are many specifics in this story.

Furthermore, parables usually refer to a similar parallel circumstance which is actually quite different from the original. The parable usually has a clearly defined right and wrong answer or explanation; and this informs us regarding the original story. There is not some parallel spiritual truth which this represents, which is why this is not a parable.

Luke 10:31 “And by a coincidence a certain priest was going down that way. And when he saw him, he passed by on the other side.

We would think the most spiritual person around would be the priest. But when he sees the injured man, he walks around him.

Luke 10:32 “And likewise a Lēwite [= Levite] also, when he came to the place, and seeing, passed by on the other side.

God dedicated one branch of the Israelites to spiritual matters, and that was the Levites. However, this Levite saw the injured man and walked around him, going to the other side of the street to avoid him.

Luke 10:33–34 “But a certain Shomeroni [= Samaritan],^c journeying, came upon him. And when he saw him, he had compassion on him, and he went to him and bandaged his wounds, pouring on oil and wine. And having placed him on his own beast, he brought him to an inn, and looked after him.

^cSee Luke 17:18

Samaritans did not travel with some sort of a first aid kit. Wine and oil were carried and used for drinking and for moisturizing. He certainly did not have a set of bandages among his traveling possessions. He would have had to shred some of his own clothing in order to bandage up the injured man. That would have been at great personal expense. If you wear collared shirts and look in your closet, you might have 20 or even 50 collared shirts. It was unlikely that this Samaritan had more than one or two shirts. Unless he was smart about it, he probably ruined a shirt in order to bandage up this man.

Luke 10:35 “And going out on the next day, he took out two denarii, gave them to the innkeeper, and said to him, ‘Look after him, and whatever more you spend I shall repay you when I return.’

By the next day, the Samaritan took this injured man to an inn, left some money behind, promising to come back and check to see if money more was spent.

Luke 10:36 “Who, then, of these three, do you think, was neighbour to him who fell among the robbers?”

Jesus turned this story around a bit, but asked, *Who was really a neighbor to the man who was beaten and robbed?*

Luke 10:37 And he said, “He who showed compassion on him.” Then עשוהי said to him, “Go and do likewise.”

The answer is obvious. The Samaritan acted like a neighbor to the injured man, meaning that he acted in love (a non-emotional love). He showed great consideration for this man, this stranger. “You do the same,” Jesus insisted.

What about the gospel message? This lawyer believed that there was something that he could do in order to win God over. Having Jesus accept his way of salvation, it might take him a few days or even a few months to realize, “I am not acting like the Samaritan. I can’t meet this standard.” And at the time, God would send someone to him with the gospel message of salvation through Jesus Christ.

Jesus Visits Mary and Martha

Luke 10:38 And it came to be as they went that He entered into a certain village. And a certain woman named Martha received Him into her house.

Luke 10:38a is mistranslated by most translators. It should be translated:

Luke 10:38a And during their travels,... (Kukis mostly literal translation)

There is a Martha and Mary pair of sisters in John 11. This does not mean that these are the same people. In John 11, they have a brother Lazarus, whom Jesus raised from the dead.

The main problem with matching these pairs of sisters up is, where they live. The Martha and Mary of John 11 live in Bethany, which is right outside of Jerusalem (I believe that it is between Jericho and Jerusalem). At this point, Jesus is walking through Samaria toward Jerusalem. Jesus will be in Jerusalem mid-chapter 18. What happens between Luke 11 and Luke 18 was discussed at the beginning of this abbreviated study of Luke 10.

Because of the first few words of this narrative, this could have happened at any time, so where Jesus and His disciples are in Luke 10:1–37 is unrelated to where they are in vv. 38–42. So, it is possible that this is the same Martha and Mary of John 11.

Luke 10:39 And she had a sister called Miriam [= Mary], who also sat at the feet of עשוהי and heard His word.

Mary listened to Jesus teach.

Luke 10:40 But Martha was distracted with much serving, and coming up she said, “Master, are You not concerned that my sister has left me to serve alone? Speak to her then, to help me.”

We do not know how many people were with Jesus at this point in time. If this is the last stop for Jesus prior to Jerusalem, then He will have hundreds of people with Him (we know this because it becomes very difficult for an onlooker to come up to Jesus and speak with Him). However, this could have taken place at another time.

Even if it is logical for the followers of Jesus to break up into groups when lodging, the number of people with Jesus would have still been fairly large.

I am suggesting that Martha is preparing food for perhaps a dozen people; perhaps twenty, perhaps even more. That is certainly a possibility.

Luke 10:41–42 And עשוהי answering, said to her, “Martha, Martha, you are worried and troubled about many matters, but one only is necessary, and Miryam has chosen the good portion, which shall not be taken away from her.”

Jesus tells Martha that she is overly concerned about other matters, when the most important thing is the teaching that Jesus is doing.

Jesus says that this cannot be taken away from her. Once the doctrine is in her soul, that is something that cannot be removed.

Addendum

This is one of the earliest forms of this doctrine developed by R. B. Thieme, Jr. (taken from NB1)

The Hypostatic Union (by R. B. Thieme, Jr.)

1. By way of definition, in the person of Jesus Christ are two natures inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
2. The two natures involve the deity of Christ. He is coequal with the Father and with the Holy Spirit, both of whom have identical characteristics. When the Bible says God is one it is always referring to essence. Jesus Christ is also different from the other members of the Trinity in that he is a man having a body, a soul, and a human spirit. So He has two natures, God and Man in one person forever. John 1:1-14; Romans 1:2-5; (;5; Philippians 2:5-11; 1 Timothy 3:16; Hebrews 2:14.
3. The incarnate person of Christ includes His deity. Jesus Christ is God, coequal and co-eternal with the Father and with the Holy Spirit. His incarnation does not diminish His deity and therefore He is undiminished deity even though He is in hypostatic union. There is no change in the deity of Christ.
4. The incarnate person of Christ is true humanity. He is a bona fide member of the human race with a body, a soul, and a human spirit, minus the old sin nature. Because of the virgin birth Jesus Christ came into the world without a sin nature and without the imputation of Adam's sin. He was without both of those and so He was born in the same status as Adam came into the world — without sin.
5. The two natures are united without transfer of attributes. The attributes adhere to their corresponding natures. That means that the divine attributes are always the divine attributes and the human attributes are always the human attributes and there is no "leak" back and forth. The essence of deity cannot be changed — doctrine of immutability; the infinite cannot be transferred to the finite. If you rob God of one attribute of His essence then you destroy His deity. To rob Jesus Christ of His humanity or one single attribute of His humanity would destroy humanity. But it must be remembered that from the virgin birth Jesus Christ has been and always will be truly God and truly man in one person forever.
6. No attribute of essence or deity was changed by the incarnation. In fulfilling the purpose of the first advent certain attributes of deity were not used. But this does not imply that they were either surrendered or destroyed. They were merely held in check in keeping with the plan of the Father for the first advent. The plan of the Father for the first advent was to provide a strategic victory which would once and for all break the back of Satan. This strategic victory calls for the humiliation of Christ, bearing our sins on the cross. The problem of the old sin nature has to be solved in the cosmos. All of the sins of the old sin nature are poured out and judged and all human good is rejected at the cross. Then, because Jesus Christ is a priest and because the offering of Himself was only the first function of His priesthood He must remain alive. In death He is eliminated as a priest, but three days later His resurrection, ascension and session puts Him in the driver's seat to make intercession for us, as per Hebrews 7:25. Therefore the priesthood of Christ is perpetuated by resurrection, therefore He had to be resurrected. Then, furthermore, the priesthood of Christ was perpetuated by His ascension. Whereas the high priest in Israel could only enter the holy of holies once a year our high priest has entered the reality. The holy of holies is merely a type of heaven. Our high priest has actually entered heaven and now represents us at the right hand of the Father making intercession for us. The true doctrine of Kenosis: Jesus Christ, during His time on this earth, voluntarily restricted the independent use of certain divine attributes in keeping with the plan of the Father during the first advent. This did not in any way eliminate them from His essence.
7. Therefore the union of divine essence and human nature in the incarnation of Christ is hypostatic and

The Hypostatic Union (by R. B. Thieme, Jr.)

personal. "Hypostatic" refers to the whole person of Christ as distinguished from His two natures, divine and human. "Personal" refers to the emergence of a unique person. The hypostatic union is personal in the sense that Jesus Christ is truly God and truly man, of course superior to all mankind.

8. There is a false interpretation which occasionally breaks out during the course of church history. Many of the great controversies in church history have occurred over this very fact. The false interpretation is that deity possessed humanity, or that the deity of Christ indwelt His humanity, or that the union was simply harmony or sympathy. These are the major heresies in the field. But, once again, the hypostatic union is personal, the divine and human natures have been combined into one person, once essence, forever.
9. Therefore Jesus Christ, the God-Man has one hypostasis or one essence forever. The attributes of the divine and human nature belong to the person of Christ. The characteristics of one nature are never attributed to the other and this means that during the first advent Jesus Christ would be simultaneously omnipotent and weak, omniscient and ignorant. However, the ignorance of His humanity was quickly overcome by the daily function of GAP — Luke 2:40,52; John 1:14.
10. The necessity for the humanity of Christ. There are four reasons why Christ had to become a member of the human race.
 - a. The first reason is because as God he can't save us. Deity can plan it but deity can't execute the plan. It takes humanity to execute the plan. Every characteristic of deity is immutable and unchangeable. What happened to the deity of Christ on the cross? It remained in the hypostasis but it remained without change. Philippians 2:7,8; Hebrews 2:14,15.
 - b. To be a mediator. A mediator must be equal with both parties in the mediation. A mediator is defined for us in Job. He pulls two parties together by being equal with both parties — Job 9:2, 32-33; 1 Timothy 2:5,6.
 - c. Priesthood — emphasises in Hebrews 7:4,5,14,28; 10:5,10-14. A priest is a man, he must be a member of the human race.
 - d. God cannot lie. Veracity is one of the characteristics of His essence. When God makes a promise He must keep the promise. In this case God promised David that no matter whether he failed or succeeded he would have a son in his line who would rule forever, and that David's dynasty would be the one dynasty in all of history that would be perpetuated into eternity. 2 Samuel 7:8-16; Psalm 89:20-37. There is no way that this could be fulfilled except one, and that is for Jesus Christ to come in the line of David.
11. Everything verbally communicated by Christ during the incarnation came from one of three sources: His deity — John 8:58; His humanity — John 19:28; His hypostatic union — His calls for salvation, like Matthew 11:28.
12. Categories of attributes as related to the person of Jesus Christ.
 - a. Attributes true of His whole person, the God-Man, include redeemer or saviour. Both divine and human natures are essential to the function of Christ as saviour.
 - b. Attributes true only of His deity but the whole person [God-Man] is the subject. John 8:58.
 - c. Attributes true only of His humanity but the whole person is the subject — John 19:28.
 - d. The person of Christ is described according to the divine nature but predicate of the human nature — Revelation 1:12-18. In other words, Christ is described as the one who was dead but now is alive. The deity of Christ is in evidence but death is only possible to the humanity of Christ.
 - e. The person is described according to the human nature but the predicate of the divine nature — John 6:62. The Son of man belongs to the human nature. The Son of man ascending up where He was before applies only to the divine nature.
 - f. The person of Christ described according to His divine nature but predicate of both natures — John 5:25-27. Here we have Christ as the Son of God who spoke to those who were spiritually dead and those who heard, having positive volition, lived. But in the future Christ will execute judgement as the Son of man — His human nature. So the person of Christ is described according to His divine nature but the predicate of both natures.
 - g. The person of Christ is described according to His human nature but the predicate of both natures — Matthew 27:46. Here Christ was speaking from the viewpoint of His human nature but the

The Hypostatic Union (by R. B. Thieme, Jr.)

pronoun “me” has reference to both natures.

In later years, Bob expanded this doctrine to about 30 pages.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Also see:

Satan (by R. B. Thieme, Jr.)

1. Satan was the highest of all angelic creatures before the fall. He was the anointed cherub.
2. But Satan is now lower than a new order that was created as a result of the angelic prehistoric conflict, the order of the seraph. The cherub only has four wings; the seraph has six wings. The fact that Satan commands all fallen angels is taught in Matthew 8:28; 9:34; 12:26; Luke 11:18,19.
3. Satan is the ruler of this world - Luke 4:5-7; John 12:31; 14:30; 16:11; 2Corinthians 4:4; Ephesians 2:2.
4. As the prehistoric super creature Satan had three falls.
5. As far as human history is concerned Satan has two advents. He entered the garden of Eden to tempt the woman, Genesis chapter 3; he also returns to the earth a second time at the end of the Millennium and in a conspiracy starts the last revolution of history, the Gog revolution.
6. The devil is the central antagonist of the angelic conflict in human history, Hebrews 1 & 2.
7. Satan has an organization to defeat mankind - Ephesians 6:10-12. Since Satan means “enemy” he is the enemy of the Church, Revelation 2; he is the enemy of doctrine, Matthew 13:9; he is the original murderer of the human race, John 8:44; he is the enemy of Israel, Revelation 12:13; he is the enemy of Christ, Revelation
8. The devil has strategy to control nations, Revelation 12:9; 20:3; he has strategy to control the human race. In the development of the cosmic system he has found the perfect way of doing it, 2Corinthians 2:11, we are not ignorant because we have a detailed profile of him in the Word of God.

This was taken from Notebook 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Taken from Thieme's Notebook 1.

Satan's five “I wills” (by R. B. Thieme, Jr.)

1. Satan's five “I wills”:
 - a. “I will ascend into heaven”: 3rd heaven (throne room). I'LL TAKE OVER GOD'S PALACE.
 - b. “I will exalt my throne above the stars of God.” I'LL RULE ANGELS: Job 38:7 Jude 13 Revelation 12:3-4.
 - c. “I will sit also upon the mount of the congregation in the sides of the north.” Earth as a palace. Psalm 48:2. I'LL RULE MANKIND.
 - d. “I will ascend above the heights of the clouds”: I'LL BE SUPREME. He wills to displace God as the Sovereign of the universe.
 - e. “I will be like the most High”: I'LL BE GOD. Power lust.
2. Satan's Three Falls (3 stages of Satan's fall)
 - a. At the point of NEGATIVE VOLITION: During the five “I wills.”
 - b. INIQUITY. Isaiah 14 Ezekiel 28:15.
 - c. At the middle of the Tribulation he is denied access to heaven.
 - d. POWER LUST. Revelation 12:9 Ezekiel 28:16.
 - e. At the end of the Millennium he is CAST INTO THE LAKE OF FIRE. This is his final fall — Matthew 25:41 Revelation 20:10 Ezekiel 28:18.

Satan’s five “I wills” (by R. B. Thieme, Jr.)

3. Angelic Conflict Resume:
- a. God created angels with volition.

b. Satan acted independently of God. Satan’s five “I wills.”

c. One third of the angels chose to follow Satan, making two categories of angels: Elect, fallen.

d. God sentenced Satan — Matthew 25:41.

e. Satan impugned the character of God, “How can a loving God cast His creatures into the lake of fire?” Human viewpoint.

f. God’s answer: God created man with volition.

g. Every time a member of the human race (created a little lower than the angels) chooses for God, the character of God is vindicated, and Satan loses the argument.

Chapter Outline

Charts, Graphics and Short Doctrines

For other doctrines related to Satan.

Satan Doctrines Links	
The Fall of Satan	(HTML) (PDF) (WPD)
Satan—A Compendium	(HTML) (PDF) (WPD)
Satan Did Not Know about the Cross	(HTML) (PDF) (WPD)

Chapter Outline

Charts, Graphics and Short Doctrines

The family of Mary and Martha is introduced to us at the end of this chapter. We get a much longer narrative about them in the book of John. Therefore, I think it is worth taking a look at John’s record.

The ESV (capitalized) is used below. Headings come from e-sword.

John 11:1–12:8 (a brief verse-by-verse study)	
Scripture	Text/Commentary
The Death of Lazarus	
John 11:1 Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.	Most assume that the Mary and Martha at the end of Luke 10 are the women living in Bethany in this passage.
John 11:2 It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill.	This takes place in John 12:1–3. There is no requirement for John to be looking backward toward that event.
John 11:3 So the sisters sent to Him, saying, "Lord, he whom You love is ill."	The sisters are well-acquainted with Jesus, and when Lazarus falls seriously ill, they send him a message to that effect.

John 11:1–12:8 (a brief verse-by-verse study)

Scripture	Text/Commentary
John 11:4 But when Jesus heard it He said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."	Jesus says two things here and they appear to be contradictory. He says that, "This illness does not lead to death." Now obviously, if Jesus is speaking as God, then He more or less has this wrong. But, based upon the message He received, Jesus judges that this illness normally does not result in a person's death. This is a true statement, whether Lazarus dies or not. That is Jesus speaking as a man. Speaking as a prophet, He proclaims, what is going to take place will glorify God.
John 11:5–6 Now Jesus loved Martha and her sister and Lazarus. So, when He heard that Lazarus was ill, He stayed two days longer in the place where He was.	Jesus, as a man, had strong personal feelings toward all three members of this family. Nevertheless, having heard Lazarus is ill did not speed Jesus up. He remained for two more days where He was.
John 11:7 Then after this He said to the disciples, "Let us go to Judea again."	Because of this urgent letter, Jesus told His disciples that they would return to Judæa.
John 11:8 The disciples said to Him, "Rabbi, the Jews were just now seeking to stone You, and are you going there again?"	What had happened previously was an attempt to stone the Lord.
John 11:9–10 Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him."	Jesus and His disciples are walking in the light; their opposition stumbles, as they are walking in darkness.
John 11:11 After saying these things, He said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him."	Jesus tells them why they are going.
John 11:12 The disciples said to Him, "Lord, if he has fallen asleep, he will recover."	The disciples don't see the reason for going, as Lazarus is asleep, and he will simply wake up.
John 11:13 Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep.	Jesus then explains that Lazarus is dead.
John 11:14–15 Then Jesus told them plainly, "Lazarus has died, and for your sake I am glad that I was not there, so that you may believe. But let us go to him."	Jesus tells His disciples that He is glad not to have gone there while Lazarus was merely sick. He wants His disciples to see Him do something that will cause them to believe Him.
John 11:16 So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."	Thomas, being somewhat of a drama queen, calls for them to all go with Jesus so that they might all die in Judæa.
I Am the Resurrection and the Life	
John 11:17 Now when Jesus came, he found that Lazarus had already been in the tomb four days.	By the time that they arrive, Lazarus has been in the tomb for four days.

John 11:1–12:8 (a brief verse-by-verse study)

Scripture	Text/Commentary
John 11:18–19 Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother.	Many Jews from Jerusalem had come to console Martha and Mary, who lived only a couple of miles outside of Jerusalem.
John 11:20 So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house.	Martha went out to meet Jesus; Mary did not come with her. Mary remained in the house.
John 11:21–22 Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you."	Martha exercises great faith in the Lord, saying that, had He been there, Lazarus would not have died. But she knows that whatever the Lord asks, God will give Him.
John 11:23 Jesus said to her, "Your brother will rise again."	Jesus promises that her brother would rise up again.
John 11:24 Martha said to him, "I know that he will rise again in the resurrection on the last day."	Martha says that she understands that her brother will rise up again on the great resurrection in the last day.
John 11:25–26 Jesus said to her, "I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?"	Jesus then famously says, "I am the resurrection and the life; whoever believes in Me, though he die, will never die." He asks Martha if she believes this.
John 11:27 She said to him, "Yes, Lord; I believe that You are the Christ, the Son of God, Who is coming into the world."	Martha testifies to her faith in Jesus as the Messiah, the Son of God.
Jesus Weeps	
John 11:28 When she had said this, she went and called her sister Mary, saying in private, "The Teacher is here and is calling for you."	Jesus and Martha are outside the village, and Martha goes in to her house get Mary, saying that "The Teacher is here."
John 11:29 And when she heard it, she rose quickly and went to him.	Mary quickly rises and goes out to Him.
John 11:30 Now Jesus had not yet come into the village, but was still in the place where Martha had met him.	Jesus remained outside of the village.
John 11:31 When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there.	There were Jews in the home consoling Mary. When they see her get up, they also get up and follow her, assuming that she will go out to weep at the tomb of Lazarus.
John 11:32 Now when Mary came to where Jesus was and saw Him, she fell at His feet, saying to him, "Lord, if You had been here, my brother would not have died."	Mary comes to where Jesus is and falls at His feet, stating the fact that, had He been there, Lazarus would not have died.

John 11:1–12:8 (a brief verse-by-verse study)

Scripture	Text/Commentary
John 11:33 When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in His spirit and greatly troubled.	Jesus feels a wealth of human emotion, seeing Mary weeping and the many Jews who had followed her weeping as well.
John 11:34 And he said, "Where have you laid him?" They said to Him, "Lord, come and see."	Jesus has remained outside of the village, as Lazarus would have been laid in a tomb outside of the village. He asks where the tomb is and the ones there would lead Him to the tomb.
John 11:35 Jesus wept.	Jesus is moved to the point of tears.
John 11:36 So the Jews said, "See how He loved him!"	The Jews see this and observe that Jesus loved Lazarus.
John 11:37 But some of them said, "Could not He who opened the eyes of the blind man also have kept this man from dying?"	Some of them complained about Jesus, remarking that, He could have kept Lazarus from dying, had He only come there in time.
Jesus Raises Lazarus	
John 11:38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.	Jesus is led to a tomb, which is a cave, and there is a stone laying against the tomb.
John 11:39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days."	Jesus orders the stone be removed. Martha warns that Lazarus by this time will stink horribly, as he has been dead for four days.
John 11:40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?"	Jesus tells her, if she believed, she would see the glory of God.
John 11:41 So they took away the stone. And Jesus lifted up His eyes and said, "Father, I thank you that you have heard Me.	The stone is removed, and Jesus prays to God the Father, thanking Him for hearing Him.
John 11:42 I knew that You always hear Me, but I said this on account of the people standing around, that they may believe that you sent Me."	Jesus adds, "I know that You always hear Me, but I am saying this aloud so that everyone here will know that You have sent Me."
John 11:43 When He had said these things, He cried out with a loud voice, "Lazarus, come out."	Jesus then calls for Lazarus to step outside of the tomb.
John 11:44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."	Lazarus steps out of his tomb with some of the linen bandages and strips around Him. Jesus instructs those with Him to remove these things.
The Plot to Kill Jesus	

John 11:1–12:8 (a brief verse-by-verse study)

Scripture	Text/Commentary
John 11:45–46 Many of the Jews therefore, who had come with Mary and had seen what He did, believed in Him, but some of them went to the Pharisees and told them what Jesus had done.	Despite seeing this, some people believed in the Lord; and some did not. Several went to the pharisees to tell them what happened.
John 11:47–48 So the chief priests and the Pharisees gathered the council and said, "What are we to do? For this Man performs many signs. If we let him go on like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation."	The chief priests and pharisees are very upset, determining that if everyone believes in the Lord, the Romans would come and take away the religious services of the Jews; and their place there in Jerusalem.
John 11:49–50 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one Man should die for the people, not that the whole nation should perish."	Caiaphas says that it is better for the Lord to die, in place of the whole nation. Now, he was thinking, best to sacrifice Jesus so that the Romans do not harm the Jews and their traditions.
John 11:51–52 He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad.	However, even though Caiaphas meant one thing, he was guided to say these words so that he spoke of Jesus dying for our sins.
John 11:53 So from that day on they made plans to put him to death.	Caiaphas and others then determined that they should work toward the death of the Lord.
John 11:54 Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.	Jesus was apparently aware of this, and avoided Jerusalem for a time. It is possible that Jesus was less publically assessable from this point forward. We do not know how long a time this was. It does not appear to have been very long.
John 11:55 Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves.	This will be the final Passover that Jesus comes into Jerusalem. Nearly half of the book of John will focus upon this final week or so prior to the crucifixion as well as to the aftermath.
John 11:56 They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"	The religious hierarchy was expecting Jesus, but, for a time, they did not see Him.
John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.	The religious hierarchy kept their eyes peeled for Jesus and asked others to do the same, that they might arrest Him.
Mary Anoints Jesus at Bethany	
John 12:1 Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead.	Six days prior to the Passover, Jesus first came to Bethany.

John 11:1–12:8 (a brief verse-by-verse study)

Scripture	Text/Commentary
John 12:2 So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table.	There was a dinner there, where Martha served and Lazarus was at the table with Jesus.
John 12:3 Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume.	Mary took some very expensive ointment and anointed the Lord's feet with the anointment and wiped His feet with her hair. The fragrance of this ointment filled the house.
John 12:4–5 But Judas Iscariot, one of his disciples (he who was about to betray him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?"	Judas Iscariot complained as to the cost of the ointment, and said that it could have been sold and the money given to the poor.
John 12:6 He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.	Judas did not care about the poor. He was the treasurer, and he would help himself to the money in the bag from time to time.
John 12:7–8 Jesus said, "Leave her alone, so that she may keep it for the day of my burial. For the poor you always have with you, but you do not always have me."	Jesus tells Judas to quit talking about Mary. He suggested that this fragrant oils be kept for His burial.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 10

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus sends out the seventy	
After these things, the Lord appointed seventy others [of a different kind] and He sent them out in pairs before Him, into every city and place where He is about to go. And He said to them, "Indeed, the harvest [is] great and the laborers [are] few. Pray, therefore, to the Lord of the harvest, that He should send out [enough] laborers into His harvest.	After these things had taken place, the Lord appointed seventy others who He sent out before Him, into every city and place where He might go. He said to them, "Surely the harvest is great and the laborers are few. Pray, therefore, that the Lord of the harvest will send out enough laborers into His harvest.
[All of you] depart. Listen, I am sending you [all] out as lambs in the midst of wolves. Do not carry a money bag, food sack or sandals; and greet no one along the road.	Leave, right now. However, pay attention to what I am about to tell you: I am sending you out as lambs in the midst of wolves. Do not carry a money bag, ruck sack or sandals, and do not greet anyone along the road.

A Complete Translation of Luke 10

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Whenever you [all] come to a house, first speak peace to [the people] of this house. If there is a man of peace in that place, [then] your peace will rest upon him. But if [there is] indeed [no peace] to you, [then] it will return [to you].	Whenever you all come to a house, first speak peace to the people there—the peace of God through Jesus Christ. If there is a believer who lives there, then your peace will further rest upon him and his house. But if there is no man of peace there, then that peace will return to you.
Remain in the same house, eating and drinking [whatever is provided] by them, for the laborer [is] deserving of his wage. Do not go from house to house. [Regarding] whatever city you [all] enter and they receive you [all], eat the [food] placed before you [all]. Also, you [all] will heal those in the city [lit., <i>in her</i>] who are sick, saying to them, ‘The kingdom of God is near to you [all].’	When you enter into any city and receive lodging there, stay in that house and eat and drink whatever they provide for you, for the laborer is deserving of his pay. Be mindful of the sickly in any city that you go to and heal them, promising them, ‘The kingdom of God is near.’
But to whatever city [that] you (all) might enter, but they do not receive you (all) [with joy], as you are walking away towards her street [leading out of town], say [this]: “The dust from your city [which] is clinging to [our] feet, we will scrape [it] off for you (all). Nevertheless, know this, that the kingdom of God has come near [to you].”	If you enter a city and they do not receive you with gladness, but reject the message of the gospel, then simply walk away from there. As you are leaving, walking down their street, heading out of their city, say this to them: ‘Regarding the dust of your city which is adhering to our feet, we will scrape it off before we leave your city, so that we take nothing of your city with us. But, despite your negative volition, know this, that the Kingdom of God came to you and to your city.’
I say to you (all) that [it] will be more tolerable [in] Sodom in that day than [it will be for] that city.	In the day of judgment, it will be more tolerable for Sodom than for that city.
Jesus warns certain cities which manifest negative volition	
Woe to you, Chorazin [and] woe to you, Bethsaida—that if the (mighty) deeds done in Tyre and Sidon that were being done among you (all), long ago, those remaining would have changed their minds, [expressing their repentance] with [the use of] sackcloth and ashes. Therefore, the judgment will be more bearable in Tyre and Sidon than [it will be for] you (all). You will not be exalted to the heavens, Capernaum; but you will descend into Hades.	Woe to you Chorazin and Bethsaida. If the great things done among you had been done in Tyre and Sidon, those people would have changed their minds, putting on sackcloth and ashes to represent their repentance. Therefore, the judgment upon Tyre and Sidon will be more bearable for them than it will be for you. You will not be exalted to the heavens, O Capernaum; but rather, you will descend into hell.
Those who hear [words of truth] from you, [it is] Me [Whom] he hears; and those who reject you [and your message], he is rejecting Me. And the one who rejects Me, he is rejecting the One who sent Me.”	Those who hear the words of truth from you, it is as if I am the One speaking to them; but those who reject you and your message, that one is actually rejecting Me. Furthermore, the man who rejects Me rejects God Who sent Me.”
The seventy return exhibiting great enthusiasm	
The seventy [-two] returned with [great] happiness, saying, “Lord, even the demons are [lit., <i>is</i>] subject to us in Your name.”	The 70 [or, 72] returned, expressing great happiness, saying, “Lord, even the demons were subject to us, based upon the power of Your name.”

A Complete Translation of Luke 10

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Then He said to them, "I viewed Satan as being cast down like lightning out from heaven. Listen, I have given you the authority to trample over serpents and scorpions; and to each one of you the power [over] the enemy. Yet nothing will not ever bring harm to you. Furthermore, do not rejoice [simply] that the spirits are subordinate to you (all); but rejoice that your names have been [eternally] recorded in the heavens."</p>	<p>Then Jesus said to them, "I saw Satan as an angel being cast down out of heaven, as lightning from the sky. Listen to Me: I have give you the authority to trample down serpents and scorpions; and I have given each of you the power over the enemies of God. There is nothing out there which can harm you without My knowledge and assent. Furthermore, do not rejoice simply because the spirits are all subordinate to you; but rejoice that your names have been recorded eternally in the heavens."</p>
Jesus reveals the Father to those who hear Him	
<p>In that same hour, Jesus [lit., <i>He</i>] rejoiced in the Holy Spirit, and He said, "I acknowledge to You, Father, the Lord of heaven and earth, that You have concealed [Your plans and intentions] from [men who consider themselves] wise and learned; yet You made these things known to [those who are like] infants [by comparison]. Yea, Father, in this manner, Your purpose [and plan] came to pass before You.</p>	<p>Later on, during this same day, Jesus rejoiced in the Holy Spirit, saying, "I recognize that You, Father, the Lord of heaven and earth, have concealed Your plans and purposes from those who consider themselves to be wise and learned; yet You, at the same time, revealed these things to those who are (intellectual) infants, by comparison. Yea, Father, so You cause Your will and purpose to unfold.</p>
<p>All [things] were entrusted to Me by My Father. Furthermore, no one knows Who the Son is if not the Father; and [no one knows] Who the Father is if not the Son (and to whomever the Son wills to reveal <i>Him</i>).</p>	<p>All things have been entrusted to Me by My Father. Furthermore, no one really knows the Son except the Father and no one knows Who the Father is except the Son (and those to whom the Son reveals Him).</p>
<p>[Jesus] turned to face [His] disciples and He said [to them] privately, "Happinesses [belong to you all, for your] eyes are seeing what you [now] see; for I say to [all of] you that many prophets and rulers wished to see [that] which you (all) see but they did not see; and to hear [that] which you (all) hear but they did not hear."</p>	<p>Jesus then turned towards His disciples and quietly said to them, "This is a tremendous blessing to you, for you are seeing Me and these great miracles. Listen, there are many prophets and rulers from the past who wished to be able to see what you are seeing now; and they desired to hear these words which I am speaking. Such things they strongly desired to see, but did not."</p>
An expert in the Law tests Jesus	
<p>Behold, a certain lawyer stood up, testing Him, saying, "What should I have done [so that] I will inherit eternal life?"</p>	<p>Behold, a certain lawyer stood up, testing Jesus with the following question: "What should I do in order to inherit eternal life?"</p>
<p>But this [Jesus] faced him and said, "What is written in the Law? How do you read [it]?"</p>	<p>Jesus looked right at him and said, "What does the Law say? How do you read it?"</p>
<p>Answering, the [man] said, "You will love the Lord your God out from all your heart, with all of your soul, with all of your ability and with all of your mind. [You will] also [love] your neighbor as yourself."</p>	<p>Answering, the man said, "You will love the Lord your God out from all of your heart, and with all of your soul, all of your ability and all of your mind. Also, you will love your neighbor as yourself."</p>

A Complete Translation of Luke 10

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
He said to him, "You have answered [this question] correctly. Keep on doing that and you will live [forever]."	Then Jesus answered him, saying, "You have answered this question correctly. If you continue doing that, you will live forever."
And the [law expert], wishing to justify himself, said directly to Jesus, "And who [exactly] is my neighbor?"	The law expert, hoping to justify himself, asked Jesus directly, "Just who exactly is my neighbor?"
Jesus recounts a recent event involving a priest, a Levite and a Samaritan	
Jesus answered [him], saying, "A certain man went down from Jerusalem to Jericho and [he] was surrounded by thieves. Having removed his valuables, [he was left] wounded. They assaulted [him] and went away, leaving [him there] half dead.	Jesus then answered them by recounting a recent event. He said, "A certain man went down from Jerusalem traveling to Jericho, when he was surrounded by dangerous thieves. They harmed him and took away his valuables. They assaulted him, and went away, leaving him there on the ground, half-dead.
By chance, a certain priest was coming down that road, and, having seen him, passed by on the other side. Similarly, a Levite [was walking] by [that] place. When going by and seeing [him], [the Levite also] passed by on the other side.	Just by chance, a certain priest was traveling along that road. When he saw the man laying half dead along the road, he passed by him on the other side. Similarly, a Levite was also traveling along that road, and he also saw the man and he also passed by along the other side.
A certain Samaritan, traveling, went to him, and seeing [him], was (emotionally) moved. Approaching [him], he bandaged the man's wounds [lit., <i>his wounds</i>], pouring olive oil and wine upon them. He placed him on his own beast and brought him to an inn and took care of him [there]. On the next day, he took out two denarii, he gave them to the innkeeper, saying, 'Take care of him; and whatever you might spend more [than this], I, when I return, will repay you.'	A certain Samaritan, traveling along this same road, saw the man and went towards him. When he saw the half-dead man, he was emotionally moved. He came towards him and bandaged the man's wounds, pouring olive oil and wine on them. He placed him onto his own pack animal and brought him to an inn and took care of him there. The next day, he gave the innkeeper two denarii, and he said, 'Please take care of this man. If you spend more to take care of him, then I will repay you upon my return.'
Jesus asks, "Which man is the true neighbor?"	
Which of these three would one consider to you to be a neighbor to the one falling among the thieves."	Which of these three would you consider to be the true neighbor to the mental attitude who had been nearly killed by these thieves."
The man said, "The one doing the kindness with him." And Jesus said to him, "Depart and you do likewise."	The man answered, saying, "The one being gracious towards him." Jesus then said to him, "Depart now, and exhibit the same grace that the Samaritan showed."
Jesus in the home of Martha and Mary	

A Complete Translation of Luke 10	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And during their travels, Jesus [lit., <i>He</i>] entered into a certain village. And a certain woman, Martha by name, received Him into [her] home. There was also a sister called Mary, and she was sitting down at the feet of Jesus. She was hearing His teaching [lit., <i>word</i>]. But this Martha was distracted because of [her having to perform] many duties [for her guests]. Martha [lit., <i>She</i>] then, taking a stand, spoke up, [saying], “Jesus, are You not concerned [about] this sister of mine? [I am] alone, deserted, to serve [everyone]. Speak to her, therefore, that she might assist me.”	While traveling near to Jerusalem, Jesus came to a certain village. A woman named Martha took Him and His disciples into her home. Mary, her sister, also lived there; and she was spending time listening to Jesus teach. However, all of this time, Martha is distracted because she has so many things to do in order to serve her guests. Martha finally took a stand, and she spoke up, saying, “Have You no concern for this sister of mine? I am dealing with serving all of these guests and I am doing all of this by myself. She has deserted her post. Will You speak to her, so that she might assist me?”
The Lord answered her, saying, “Martha, Martha, you continue being stressed and troubled about many things, but few things are [really] important except one [thing]. Mary has chosen the good part [for herself], which will not be taken from her.”	The Lord then spoke to her, saying, “Listen, Martha, you are continually being stressed out and troubled about many things, but there is only one truly important thing, and Mary has chosen that good thing for herself (that is, the teaching of Bible doctrine). Doctrine in her soul cannot be taken away from her.”
Chapter Outline	Charts, Graphics and Short Doctrines

R. B. Thieme, Jr. did cover a verse of this chapter:

Doctrinal Teachers* Who Have Taught Luke 10			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1967 John Series (#424)	#47	Luke 10:38
	2010 Life of Christ	#103	Luke 10:15–16
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#683–688	Luke 10:1–12
	2010 Life of Christ	#698–704	Luke 10:16–22
	2010 Life of Christ	#704–706	Luke 10:28–30
	2010 Life of Christ	#707–710	Luke 10:25–37
	2010 Life of Christ	#713–715	Luke 10:30–42
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 10:1–42

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his

church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Count me shocked that I did not find Bob covering the Good Samaritan narrative.

I have quoted Steve Ellis in this and the previous chapter, but I can no longer find the work that he did on Luke (although the fundamental link to his church and website is okay: <https://www.cotsk.org/>). I shot him an email to see if he will post that work again.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document		Verse Navigation	Introduction and Text
First Verse		Chapter Summary	Addendum
www.kukis.org		Exegetical Studies in Luke	